



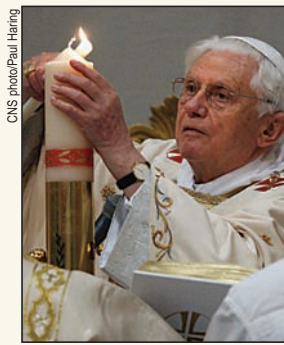
The

# Criterion

Serving the Church in Central and Southern Indiana Since 1960

## Easter message

Without Christ, life would have no hope, pope says, page 3.



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## Simple philosophy marks lives of Spirit of Service winners

By John Shaughnessy

George Jennings considers it the best advice he has ever given to his 12 children. The 85-year-old Jennings believes the old-fashioned advice is so crucial to leading a good life that he has continued to share it with his 30 grandchildren.



"It's my favorite saying," says Jennings, a member of St. Mark the Evangelist Parish in Indianapolis. "I tell them, 'It's nice to be important, but it's much more important to be nice.'"

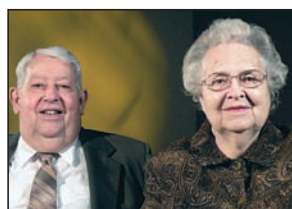
That basic philosophy on life seems to guide George and Maryfrances Jennings, and the other people who will be honored by the archdiocese on April 28 with the Spirit of Service Award: Maria Pimentel-Gannon, Tom Hirschauer Jr., Julie Molloy and the volunteers of the Cathedral Soup Kitchen.

Here are the stories of this year's winners, a group that will be recognized during the April 28 dinner which will benefit Catholic Charities Indianapolis.

### George and Maryfrances "Mike" Jennings

During the decades they owned and operated a grocery store in a struggling part of Indianapolis, George and Maryfrances Jennings often "loaned" groceries to people in the neighborhood, trusting them to pay when they could.

When two neighborhood children—sons of a single father who worked nights—showed



George and Maryfrances "Mike" Jennings

signs of getting into trouble, the couple welcomed the boys into their hearts and their home, finding room for two more beds in a house

already filled with their 12 children.

When St. Mark Parish has needed help in any way, George and "Mike" have never hesitated to respond, even during the times when their family business was open six days a week for 12 hours a day.

In more than 50 years at their parish, the couple's contributions have included singing

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## 'The need to be loved or accepted'



As the coordinator of youth ministry at St. Maurice Parish in Decatur County and chaplain of the North Decatur High School football team, Dave Gehrich is always searching for new ways to bring the message of Christ's life to teenagers, including football players. Gehrich is pictured here talking to the North Decatur team during their visit to the RCA Dome in Indianapolis for a game in 2007.

## Youth minister's unique approach leads teenagers to a deeper understanding of faith

By John Shaughnessy

He is known for his humor and his unusual props when he speaks to teenagers about faith, but Dave Gehrich still elicited more than a few "Can you believe he's doing this?!" looks when he gave a talk about people's relationships with God while standing behind a shower curtain.

Gehrich figured the shower curtain would get the full attention of the high school students on retreat, and he was right. Still, there was a deeper purpose to using the prop. He wanted a visible way to show the barriers that people often put up in their relationships with God.

"I pointed out to the group that they

could see me, they could hear me, but they could never touch me," says Gehrich, a popular speaker at archdiocesan events for youths. "As long as I kept that barrier between us, we could never have a complete relationship. So it is with their relationship with God.

"Most of the time, we don't even notice the barrier being established in our relationship with God. It just seems to exist one day. Other times in our life, we know exactly when it was established—during a time when we have become angry with God or disappointed in our faith. Regardless of how the barrier gets there, it holds us back from the intimate relationship [that] God wants to have with us. Just a thin layer is all it takes to keep us

from the loving arms of God."

At the end of the talk, the high school seniors were encouraged to participate in the sacrament of reconciliation. Most of them did, some for the first time in years.

"They wanted to drop that layer keeping them from their Lord," Gehrich says.

### A life-changing moment

The picture of Gehrich behind a shower curtain is part of the portrait of one of the most interesting youth ministers in the archdiocese.

Now the coordinator of youth ministry at St. Maurice Parish in

See FAITH, page 16

## Bishop Paul Etienne returns to archdiocese for chrism Mass

By Sean Gallagher

Louise Rohrig has been going to the archdiocese's annual chrism Mass since 1980.

The 73-year-old member of St. John the Baptist Parish in Osgood kept her streak intact by participating in this year's Holy Week liturgy at which holy oils are blessed and priests renew their ordination promises.

The Mass was celebrated on March 30 at SS. Peter and Paul Cathedral in Indianapolis.

"It's so holy," said Rohrig. "It's beautiful. It's good to connect with the archdiocese, and to see all the other parishes [represented] and all the priests and everybody come together."

Rohrig was joined at the liturgy by approximately 1,000 people who packed the cathedral to worship with Archbishop Daniel M. Buechlein, Benedictine Archabbot Justin DuVall, some 130 priests and many deacons, seminarians, religious and representatives from the 151 parishes across central and southern Indiana.

See CHRISM, page 9



Archbishop Daniel M. Buechlein, left, Bishop Paul D. Etienne of Cheyenne, Wyo., and Benedictine Archabbot Justin DuVall of Saint Meinrad Archabbey in St. Meinrad pray during the eucharistic prayer of the chrism Mass on March 30 at SS. Peter and Paul Cathedral in Indianapolis. Father Patrick Beidelman, right, archdiocesan director of worship and a master of ceremonies at the Mass, concelebrates the eucharistic prayer.



# Tight security casts pall over Holy Land Easter celebrations

JERUSALEM (CNS)—In stark contrast to the crowds which teemed through the *Via Dolorosa* and the Church of the Holy Sepulcher on Good Friday and Holy Saturday, the ancient church was not nearly as full on Easter as each Christian community celebrated services at separate pre-agreed times at the spot believed to be Jesus' tomb.

Through a confluence of the religious calendars, Eastern Orthodox and Western Holy Week and Easter, and the Jewish Passover holiday all fell during the same week, bringing tens of thousands of Christian and Jewish pilgrims to the winding alleys of Jerusalem's Old City.

Christian pilgrims stood in an orderly line on Easter Sunday at Calvary, the site of Jesus' crucifixion, as they waited their turn to pray at the silver star marking the spot where it is believed the Cross stood. They then filed out quietly and climbed down the steep stairs to the site of the Stone of Unction, where tradition holds that Jesus was laid out according to Jewish tradition after his death. The odor of the rose water poured on the stone permeated the air. Other pilgrims knelt at the stone, wiping it with scarves and handkerchiefs.

"Every year, we must celebrate Easter, especially in East Jerusalem, because we are proud of all these rituals and welcoming all these pilgrims coming to Jerusalem," said Rana, 40, a Catholic Palestinian from Jerusalem, who asked that her last name not be used.

"This year, it was very crowded and we were facing a lot of restrictions in our procession. [The police] were very rude and pushed people," she said.

Local Palestinian Christians have complained about what they consider excessive security measures taken by Israeli authorities during Holy Week since 2005.

"It was simply too much," Yusef Daher, executive secretary of the Jerusalem Inter-Church Center, said of the security measures. "There was a new kind of iron barricade and there were too many police. They were rude, pushing priests and old people. They don't understand the feelings of the people [who] are going to pray."

On Good Friday and Holy Saturday, local Palestinians said they were frustrated by what they felt was the excessive presence of Israeli police and the numerous barricades on the *Via Dolorosa*. Several scuffles broke out among young men participating in the processions and police at some of the barricades, which the authorities maintained were put up to aid in crowd control. Several arrests were made.

Holy Saturday also coincided with the Orthodox Holy Fire ceremony when tens of thousands of pilgrims flocked to the Church of the Holy Sepulcher to witness the Holy Fire brought forth from the site believed to be Jesus' tomb.

"Police are not familiar with the dynamics of the processions," noted U.S. Franciscan Father Athanasius Macora, who monitors the Church of the Holy Sepulcher for the Franciscan Custody of the Holy Land.

"They need a more sophisticated and detailed approach to understand the movement of the communities," he said. "I'm not saying it is going to be easy."

For the first time, the Franciscan

Good Friday procession was blocked because of police security, he said, albeit for five minutes.

Christian Palestinians also accused Israel of preventing people from reaching the holy sites during the holiday and prohibiting pilgrims from participating in religious ceremonies. Although Israel said 10,000 travel permits for Christians from the West Bank and another 500 permits for Gaza Christians were issued, local Christian groups said that only 3,000 West Bank Christians and fewer than 500 from Gaza were permitted into Jerusalem.

Local Christians said many people opted not to take part in the ceremonies because of the humiliating way they are treated by the Israeli police.

The Church of the Holy Sepulcher has only one exit, and police say they must limit the number of people who enter the church in order to prevent a fire hazard during the Holy Fire ceremony.

"It is a really sensitive issue between access and safety. It is a relatively fine line. The church just fills up. The church is too small for the number of people [who want to participate in the ceremony]," said a Catholic Church source who asked to remain unidentified.

The man said some Palestinians were



Pilgrims carry crosses to the Church of the Holy Sepulcher in Jerusalem's Old City on April 2. Christian worshippers retraced the traditional route Jesus took along the *Via Dolorosa* to his crucifixion.

trying to put a nationalistic slant on the issue, charging that Israel was intentionally trying to prevent Christians from reaching holy sites and exercising their right to freedom of worship.

"The problem has to be resolved," he said. "I don't know if it can be resolved to the satisfaction of everyone. The question is how dangerous it really is if the church is packed full of people."

As tour groups made their way through the church with their guides explaining the history of the site in a multitude of languages, others snapped their own pictures in front of mosaics and shrines throughout the church.

Meanwhile, Latin Patriarch Fouad Twal of Jerusalem conducted Easter Mass by the traditional site of Jesus' tomb surrounded by several hundred Catholic faithful. †

## San Antonio archbishop named coadjutor of Los Angeles Archdiocese

WASHINGTON (CNS)—Pope Benedict XVI has named Archbishop Jose H. Gomez of San Antonio as coadjutor archbishop of Los Angeles.

The appointment was announced in Washington on April 6 by Archbishop Pietro Sambi, apostolic nuncio to the United States.

Cardinal Roger M. Mahony, who is 74, currently heads the archdiocese. As coadjutor, Archbishop Gomez, 58, automatically becomes head of the archdiocese upon Cardinal Mahony's retirement or death.

The cardinal will turn 75 next February, the age at which bishops are required by canon law to submit their resignation to the pope.

"I welcome Archbishop Gomez to the Archdiocese of Los Angeles with enthusiasm and personal excitement," Cardinal Mahony said in a statement. "The auxiliary bishops and I are looking forward to working closely with him over the coming months until he becomes the archbishop early in 2011."

Archbishop Gomez is currently the highest-ranking prelate of the 27 active Hispanic Catholic bishops in the U.S. When he succeeds Cardinal Mahony, he will become the first Hispanic archbishop of Los Angeles, the nation's largest archdiocese.

"I'm very grateful to the Holy Father for giving me this opportunity to serve the Church with a mentor and leader

like Cardinal Roger Mahony," Archbishop Gomez said in a statement. He said he was grateful to Archbishop Sambi "for supporting the Holy Father's confidence in me. I will try with all my strength to earn that trust."

A Mass of reception for Archbishop Gomez will be celebrated in Los Angeles on May 26.

The archbishop, one of 22 Opus Dei bishops around the world, was installed to head the San Antonio Archdiocese in February 2005. When he was named to Texas in December 2004, then-Bishop Gomez had been an auxiliary bishop of the Denver Archdiocese for about three years.

On a national level, Archbishop Gomez is chairman-elect of the U.S. bishops' Committee on Migration. He is chairman of the Subcommittee on the Church in Latin America and of the Task Force on the Spanish-language Bible. In 2007, he was elected to a two-year term as the first chairman of the Committee on Cultural Diversity in the Church. He is currently a member of the Committee on Doctrine.

Jose Horacio Gomez was born in Monterrey, Mexico, on Dec. 26, 1951. He attended the National University of Mexico, where he earned a bachelor's degree in accounting. In college, he joined Opus Dei, an institution founded by St. Josemaría Escrivá to help people turn their work and daily activities into occasions for growing closer to God,

serving others and improving society. Opus Dei became a personal prelature in 1982.

Archbishop Gomez studied theology in Rome and at the University of Navarre in Spain, where he earned a bachelor's degree in theology and a doctorate in moral theology. He was ordained a priest of Opus Dei on Aug. 15, 1978, in Torreciudad, Spain.

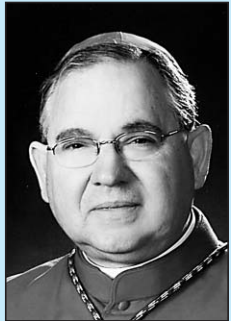
After ordination, he pursued pastoral work with college and high school students in Spain and Mexico. In 1987, he was sent to what was then the Diocese of Galveston-Houston to minister for Opus Dei in several capacities in Texas. He became a U.S. citizen in 1995.

In 1999, he became the vicar of Opus Dei for the state of Texas. Pope John Paul II named him a Denver auxiliary bishop in January 2001.

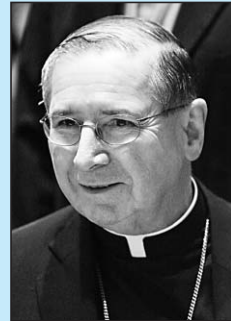
Cardinal Mahony has been archbishop of Los Angeles for almost 25 years. Appointed in July 1985, he was installed in September of that year. He was elevated to the College of Cardinals in June 1991.

He has overseen the construction of one of the largest Catholic churches in the U.S.—the Cathedral of Our Lady of the Angels, which was dedicated on Sept. 2, 2002. Shortly after the 1994 Northridge earthquake damaged the Cathedral of St. Vibiana beyond repair, he announced plans to replace it with a new cathedral.

During his tenure, the cardinal has been a national leader in advocating for the U.S. Congress to pass comprehensive immigration reform. He has served as chairman of the bishops' doctrine committee, and currently is a consultant to the bishops' divine worship, migration and pro-life activities committees. †



Archbishop Jose H. Gomez



Cardinal Roger M. Mahony

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# Without Christ, life would have no hope, pope says in Easter message

VATICAN CITY (CNS)—Without Christ's sacrifice and resurrection, life would be without hope and human destiny would end only in death, Pope Benedict XVI said in his Easter message.

However, "Easter does not work magic," and the human journey will still be marked by grief and anguish as well as joy and hope for the future, he said on April 4 in his message "*urbi et orbi*" (to the city and the world).

Humanity today needs to free itself from sin, not by making superficial changes, but through a true moral and spiritual conversion, he said.

"It needs the salvation of the Gospel so as to emerge from a profound crisis, one which requires deep change, beginning with consciences," the pope said in the message broadcast from St. Peter's Square to millions of people worldwide.

In an unusual departure from the Vatican's traditional Easter liturgy, Cardinal Angelo Sodano, dean of the College of Cardinals and former Vatican secretary of state, read aloud a message of Easter greetings and support for the pope before the start of the Easter Mass at St. Peter's Square.

In reference to the heightened criticism about how the Church and Pope Benedict have handled clerical sex abuse cases, Cardinal Sodano told the pope that the Church and "the people of God are with you."

The cardinal thanked the pope for his strength and courage, and said Catholics' faith will not be shaken by the "current petty gossip" and other "ordeals that occasionally strike the Church community."

The basilica's steps and central balcony were carpeted with colorful tulips, hyacinths, blooming trees and other greenery. The more than 24,000 flowers and shrubs were

donated by companies in the Netherlands.

Under a cold rain, Pope Benedict read his message and gave his blessing after celebrating Easter morning Mass

with tens of thousands of people gathered in front of St. Peter's Basilica. Even huddled under umbrellas, the crowd was jubilant, chanting the pope's name and waving soggy banners and flags.

The pope offered Easter greetings in 65 languages, including Tamil, Aramaic, Chinese and Guarani.

The night before, during the Easter Vigil Mass at St. Peter's Basilica, Pope Benedict baptized and confirmed a woman from Sudan, a woman from Somalia, two women from Albania and a man from Japan.

The pope also baptized a small boy from Russia. The boy's godfather, a priest, hoisted the boy up in his arms to hold his head over the baptismal font.

The pope used a golden shell to pour the holy water over each catechumen's head. The newly baptized, wearing white shawls, had a brief personal exchange with the pope when they brought the offertory gifts to the altar.

In his homily at the vigil Mass, the pope said baptism marks the beginning of a process of renouncing a world of greed, lies and cruelty and a culture that worships power.

Through baptism, the person is freed from the pursuit of pleasure, which has done nothing but destroy all that was best in humanity, he said.

Becoming a Christian is not "mere cleansing, still less is it a somewhat complicated initiation into a new association. It is death and resurrection, rebirth to a new life," he said.

Once stripped of the "old garments" of one's life of sin, he said, the Christian puts on new clothes of "love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control."

Baptism is "the beginning of a process that embraces the whole of our life—it makes us fit for eternity" so that a person is worthy of appearing before God and can live with him forever.



Pope Benedict XVI arrives to deliver his Easter blessing "*urbi et orbi*" (to the city and the world) from the central loggia of St. Peter's Basilica at the Vatican on April 4.

The next morning, after celebrating the Easter Mass, the pope called for an end to "the multiple tragic expressions of a culture of death, which are becoming increasingly widespread, so as to build a future of love and truth in which every human life is respected and welcomed."

He called on world leaders to find the inspiration and strength to promote economic policies that follow "the criteria of truth, justice and fraternal aid."

In his Easter message, he called for an end to war and violence in the Middle East, especially in the Holy Land. He offered consolation to persecuted Christian minorities, especially in Iraq and Pakistan. He denounced "the dangerous resurgence of crimes linked to drug trafficking" in Latin American and the Caribbean, and he expressed his hope that the people of Haiti and Chile could rebuild the areas struck by earthquakes earlier this year.

The pope also called for peace and reconciliation in Africa, especially in the Democratic Republic of Congo, Guinea and Nigeria, and he asked that social harmony come to those places experiencing terrorism, and social and religious discrimination.

Before celebrating the Resurrection, Pope Benedict presided over the candlelit Way of the Cross at Rome's Colosseum on April 2.

"The day of greatest hope is Good Friday" when Christ, through his death, becomes the source of life for all of humanity, he said.

Christ's gift of love on the cross transforms reality, he said, so that "from betrayal can come friendship, from repudiation, pardon, and from hatred, love."

Thousands of people, most holding candles, attended the evening service and listened to the meditations written by Italian Cardinal Camillo Ruini.

Under an awning on a hill overlooking the Colosseum, the pope stood and then knelt through the entire 90-minute service while women and men from Haiti, Iraq, Vietnam, the Democratic Republic of Congo and Italy as well as two Franciscan friars from the Holy Land carried a black wooden cross through and around the Colosseum.

After the 14th station, Cardinal Agostino Vallini, the papal vicar for Rome, handed the cross to the pope, who stood and held it aloft.

Pope Benedict left the Vatican after the Holy Week and Easter celebrations to spend a few days resting at the papal residence in Castel Gandolfo, south of Rome.

Reciting the "*Regina Coeli*" prayer with hundreds of visitors gathered in the courtyard of the villa on April 5, the pope said that, like the angel that told the disciples Jesus had risen, Christians are called to be messengers of Jesus' resurrection, his victory over evil and death, and bearers of his love to the world.

"Certainly, we remain men and women, but we receive the mission of angels, messengers of Christ," he said. †

See related column, page 4.  
See related story, page 10.

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## Editorial

### We will all be held accountable for the protection and care of our children

What can we say that hasn't already been said many, many times before, especially in recent years?

The sexual abuse of children is an unspeakable moral evil. Anyone who commits such a heinous crime—especially family members, priests, teachers, coaches, youth workers or others who are entrusted with the care of children—deserves to be punished to the full extent of both civil and Church law.

By now, it is common knowledge that many bishops, law enforcement officers, medical professionals and social scientists seriously misunderstood—or grossly underestimated—the nature of this moral evil.

Now we know that the abuser cannot be “cured”—or at least that the risks involved in recovery and rehabilitation are too great. Now we know that those who have previously abused children cannot ever be placed in situations that would put children in danger. We know this now—clearly and beyond any doubt.

Now we have “zero tolerance” for any behavior that violates the innocence of our children. Now we immediately remove predators from any assignment that would place our children at risk.

We know these things now. Sadly, that was not the case in the past. Not so very long ago, abusers were sent away for treatment. When they returned, if they had repented, and if the appropriate health care professionals recommended it, they were often reassigned—to a parish, a school or even youth work.

Sometimes they were transferred to a different city or diocese, to a place where no one knew them or their histories. Now we know what a grave mistake that was. That would never happen now.

Tragically, it happened too often in the past—with the approval of Church officials, and with the support and encouragement of health care and social service professionals.

We are all paying the price for these serious misjudgments. Especially the victim-survivors and their families. Especially the parishes, religious communities and dioceses all over the world where these crimes were committed.

What can we say? It was—and still is—horrible, painful, embarrassing and a complete contradiction of everything we stand for—as families, as communities, as parishes, schools and youth organizations, and above all as the Church.

This should never happen. It was and still is a moral evil that calls every one of us—regardless of our religious tradition or philosophical perspective—to cry out against the original sin that has so wounded our human nature that such vicious crimes can happen, especially to the most vulnerable members of our human family, our children.

Sexual abuse of children is an unspeakable crime that must be spoken about—no matter how painful it is—in order to make sure that it never happens again.

But how we speak about it makes a difference. Do we rehash stories from the past and reopen old wounds for those who are desperately trying to heal? Do we



**Pope Benedict XVI greets Cardinal Angelo Sodano after the cardinal read a message of support before the start of Easter Mass in St. Peter's Square at the Vatican on April 4. Cardinal Sodano thanked the pope for his strength and courage and said Catholics are unmoved by the “current petty gossip,” a reference to the barrage of news stories about how the Church and Pope Benedict handled clerical sexual abuse cases in the past.**

blame the bishops—or the law enforcement officers or health care professionals or social workers—for not knowing what we know now?

New York Archbishop Timothy M. Dolan used his homily during the Palm Sunday Mass at St. Patrick's Cathedral in New York to speak about this horrible evil. His words are clear and unequivocal.

“No one has been more vigorous in cleansing the Church of the effects of this sickening sin than the man we now call Pope Benedict XVI,” Archbishop Dolan said. “The dramatic progress that the Catholic Church in the United States has made—documented again just last week by the report made by independent forensic auditors—could never have happened without the insistence and support of the very man now being daily crowned with thorns by groundless innuendo.

“Does the Church and her pastor, Pope Benedict XVI, need intense scrutiny and just criticism for tragic horrors long past?”

“Yes! He himself has asked for it, encouraging complete honesty, at the same time expressing contrition, and urging a thorough cleansing,” Archbishop Dolan said.

“All we ask is that it be fair, and that the Catholic Church not be singled out for a horror that has cursed every culture, religion, organization, institution, school, agency and family in the world.”

Children are a gift from God. Those of us who have been given the sacred duty to care for these most precious gifts are stewards who will be held accountable for our guardianship of what does not belong to us. In the end, we will all be judged by the One who said, “Let the little children come to me” (Mk 10:14, Mt 19:14).

This Just Judge has a representative here on Earth—the man we now call Pope Benedict XVI. He is a good and holy man who cares deeply about our children, and who is doing everything humanly possible, with the help of God's grace, to protect our children and to ensure that these horrible evils do not happen again.

Let us pray for Pope Benedict and collaborate with him to care for all God's children, and to put an end to the evil of sexual abuse now and forever.

—Daniel Conway

### Be Our Guest/Msgr. Joseph F. Schaedel

## Despite current trials and tribulations, Christ's vicar and his Church will rise again

*(Msgr. Joseph F. Schaedel, vicar general and pastor of Our Lady of the Most Holy Rosary Parish in Indianapolis, delivered this homily during the Mass of the Lord's Supper on Holy Thursday, April 1.)*

About this time last year, Pope Benedict XVI announced a Year for Priests. It began last June. It will conclude this June.

The Holy Father chose this particular year since last August marked the 150th anniversary of the death of St. John Vianney, the Curé of Ars, the patron saint of parish priests.

According to the Holy Father's wishes—that we pray for priests—we have a basket here in front of the statue of the Curé of Ars. The basket contains names of priests we pray for during this Year for Priests.

Little did the Holy Father know a year ago how necessary prayer for priests would be at this time! The pope could not have predicted how he himself would be in need of prayers during this time. The priesthood, the bishops, now the papacy itself is again being dragged through the mud of the sex abuse scandals. This Holy Thursday 2010, the day we commemorate the institution of the priesthood—the sacrament of holy orders—the priesthood is under major attack.

Unfortunately, sin or betrayal in the priesthood is nothing new. Priests are only human; every priest is a sinner. And, at times, some priests have betrayed Christ in major ways. It's been that way since “day one.”

Tonight, the Scriptures recall the Last Supper: Christ changes bread and wine into his Body and Blood. The Holy Eucharist is instituted. He calls his Chosen Twelve to serve his people. “Do this in memory of me” (1 Cor 11:24).

Our Lord empowers the Twelve to offer Mass; he institutes the sacrament of holy orders, the sacramental priesthood. We cannot forget: Judas was there. Judas was still one of these Twelve. Judas was a priest. In fact, Judas was a bishop! The one who betrayed Our Lord was one of his own.

And to this day, weakness among those in holy orders has continued. These past few years, it has come to light how some of Christ's priests have broken sacred trust. Some of Christ's own have betrayed the Good Shepherd and the most vulnerable among his sheep. They have used Christ in ways more despicable than even Judas himself.

And, what's worse, some in authority over them looked the other way. They, too, not only betrayed the Good Shepherd, but also his sheep he had entrusted to their care. To discover such things today is enough to shake anyone's faith. Yet, like it or not, sin among Christ's priests is nothing new.

Betrayal among priests mars the face of Christ. Infidelity by his shepherds cannot help but affect the Good Shepherd himself. When Christ's priests are unfaithful, Christ himself suffers. Given what people read or hear today about priests, no wonder they begin to doubt their faith.

Now, the agenda is to attack the vicar of Christ, the pope. Through sloppy reporting, creating false information, distorting timelines, plus outright lies, the Holy Father's integrity is under suspicion. Media outlets are taking opinion polls on the pope. People are being asked to express opinions about his popularity, the pope's credibility, and whether or not the pope should resign.

Well, recall the first opinion poll described in the Gospels. Our Lord himself lost that one. The crowds wanted Barabbas,

a known criminal. Barabbas ran way ahead of Christ in that opinion poll.

Last Sunday, preaching in New York's St. Patrick's Cathedral, Archbishop Timothy Dolan compared these attacks on Benedict XVI to the ordeal of Jesus Christ on Good Friday denouncing “the same unjust accusations, shouts of the mob and scourging at the pillar.”

Two thousand years later, the same technique used against our Lord himself works: take a grain of truth, distort the truth a bit, sprinkle it with delicious lies, then whip the crowds into a frenzy! Christ suffers again. Christ is crucified once again—this time in the person of his Church—in the person of his vicar on Earth.

We cannot lose hope. We are hurt, but not beaten. We are shocked at this mess, but Christ will triumph in the end. A bishop named Judas Iscariot caused indescribable harm to Christ. In recent times, priests or bishops, because of what they have done or what they failed to do, have caused much harm to Christ's Body on Earth, the Church. But by no means is the majority guilty. The devil only requires a slight few to do his work of attacking Christ. But they have caused major damage.

Again, nothing new. Scripture has it all. After the Last Supper, while they were gathered in the Mount of Olives, our Lord prepared his Apostles for just this. He said to them, “All of you will have your faith shaken, for it is written: ‘I will strike the shepherd and the sheep will be dispersed’” (Mk 14:27).

That is precisely what happened. The power of evil struck the Good Shepherd. The sheep scattered. Their faith was shaken.

This is precisely what is happening now. Our chief shepherd is being struck by the power of evil. Many of the sheep find their faith shaken. Many of them will scatter.

In a time like this, we cannot forget the rest of the original story. Christ keeps his promise. He is raised up. Truth conquers evil lies. Christ's Church continues to this day, his Real Presence among us. We cannot lose hope.

Unfortunately, Holy Thursday in this Year for Priests cannot be more upbeat. One of the sacraments that Christ instituted on Holy Thursday night has been damaged by the sins of a few. Holy orders is under attack. As Christ himself predicted, evil has struck the shepherd; the sheep scatter.

Evil threatens the credibility of Christ's Church on Earth—evil wants to again knock the shepherd down. Christ has been there, done that. The Church of Jesus Christ has also. Evil inside or outside the Church is nothing new. Evil just keeps making itself more attractive, more tantalizing. Evil cannot win. Christ always wins.

On that first Holy Thursday, it sure didn't seem like he would, but he did. The same is true this Holy Thursday. Christ has died, Christ is risen, Christ will come again.

So will his Church. So will his vicar on Earth. Count on it. †

### 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, P.O. Box 1717, Indianapolis, IN 46206-1717.

Readers with access to e-mail may send letters to [critterion@archindy.org](mailto:critterion@archindy.org).



ARCHBISHOP/ARZOBISPO DANIEL M. BUECHLEIN, O.S.B.



# SEEKING THE FACE OF THE LORD

## BUSCANDO LA CARA DEL SEÑOR

### The call to be a priest comes from Jesus Christ

This week, I want to cite some of the writings of Pope Benedict XVI associated with the Year for Priests and, in effect, make them my own.

In his inaugural letter to priests, the Holy Father struck a theme from a frequent saying of the Curé of Ars, St. John Mary Vianney, whom he declared the universal patron of priests. "The priesthood is the love of the heart of Jesus."

The pope wrote: "This touching expression makes us reflect, first of all, with heartfelt gratitude on the immense gift which priests represent, not only for the Church, but also for humanity itself.

"I think of all those priests who quietly present Christ's words and actions each day to the faithful and to the whole world, striving to be one with the Lord in their thoughts and their will, their sentiments and their style of life.

"How can I not pay tribute to their apostolic labors, their tireless and hidden service, their universal charity? And how can I not praise the courageous fidelity of so many priests who, even amid difficulties and incomprehension, remain faithful to their vocation as 'friends of Christ,' whom he has called by name, chosen and sent?"

The Holy Father also wrote: "Yet the expression of St. John Mary also makes us think of Christ's pierced heart and the crown of thorns which surrounds it. I am also led to think, therefore, of the countless situations of suffering endured by many

priests, either because they themselves share in the manifold human experience of pain or because they encounter misunderstanding from the very persons to whom they minister. How can we not also think of all those priests who are offended in their dignity, obstructed in their mission and persecuted, even at times to offering the supreme testimony of their own blood?"

Pope Benedict also acknowledges, sadly, that the Church herself suffers as a consequence of infidelity of some of her ministers. He underscores that, in such cases, it is important not only to acknowledge frankly the weakness of her ministers, but also a "joyful and renewed realization of the greatness of God's gift, embodied in the splendid example of generous pastors, religious afire with love for God and for souls, and insightful, patient spiritual guides."

Again, the Curé of Ars is quoted speaking to his parishioners: "Without the Sacrament of Holy Orders, we would not have the Lord. Who put him there in the tabernacle? The priest. Who welcomed your soul at the beginning of your life? The priest. Who feeds your soul and gives it strength for the journey? The priest. Who will prepare it to appear before God, bathing it one last time in the blood of Jesus Christ? The priest, always the priest. And if this soul should happen to die [as a result of sin], who will raise it up, who will restore its calm and peace? Again the priest." Pope Benedict

acknowledges the dramatic expression of St. John Vianney, but the message is true.

These thoughts put down by the pope in his letter to priests are on my mind as I prepare to ordain one of our seminarians, Dustin Boehm, and a classmate at Saint Meinrad Seminary to the diaconate on Easter Saturday.

They will be transitional deacons for a time but, with the ordination to the diaconate, Dustin and his classmate from the Archdiocese of Dubuque make their permanent commitment for eventual ministry as a priest. It is the first of the holy orders. We should pray gratefully for these two candidates, and for all of our seminarians, who are diligent and fervent as they prepare for a life in the awesome ministry of the priesthood.

Seminarians do not take their commitment to accept the call to priesthood lightly. As they approach the ordination to the diaconate, and make their promise to remain celibate and chaste for life, in a world that has little understanding of their generous motivation, they have given their call much thought and prayer. And hard work. They spend years in priestly formation that takes into account their need

for human development as well as their intellectual, pastoral and spiritual development. The wisdom of the ages tells us that grace builds on nature. The grace of holy orders builds on the humanity and particular talents of the person being presented for ordination.

The call to be a priest comes from Jesus Christ through the call of the Church, which is expressed by the bishop. Issuing that call in the name of Christ is one of the most serious responsibilities of a bishop. I take that part of my ministry to heart, and spend a lot of time getting to know our seminarians.

Please pray for us. †

Do you have an intention for Archbishop Buechlein's prayer list? You may mail it to him at:

Archbishop Buechlein's  
Prayer List  
Archdiocese of Indianapolis  
1400 N. Meridian St.  
P.O. Box 1410  
Indianapolis, IN 46202-1410

#### Archbishop Buechlein's intention for vocations for April

**Priests:** that they may joyfully and faithfully live out their priestly promises and encourage other men to embrace God's call to the priesthood.

### El llamado a ser sacerdotes proviene de Jesucristo

Esta semana deseo citar algunos de los escritos del papa Benedicto XVI relacionados con el Año sacerdotal y, en efecto, convertirlos en mi propia voz.

En su carta inaugural a los sacerdotes el Santo Padre derivó su disertación de una expresión que repetía con frecuencia el Cura de Ars, san Juan María Vianney a quien declaró el patrón universal de los sacerdotes. "El Sacerdocio es el amor del corazón de Jesús."

El Papa escribió: "Esta conmovedora expresión nos da pie para reconocer con devoción y admiración el inmenso don que suponen los sacerdotes, no sólo para la Iglesia, sino también para la humanidad misma.

"Tengo presente a todos los presbíteros que con humildad repiten cada día las palabras y los gestos de Cristo a los fieles cristianos y al mundo entero, identificándose con sus pensamientos, deseos y sentimientos, así como con su estilo de vida.

"¿Cómo no destacar sus esfuerzos apostólicos, su servicio infatigable y oculto, su caridad que no excluye a nadie? Y ¿qué decir de la fidelidad entusiasta de tantos sacerdotes que, a pesar de las dificultades e incomprensiones, perseveran en su vocación de 'amigos de Cristo,' llamados personalmente, elegidos y enviados por El?"

Asimismo, el Santo Padre escribió: "Pero la expresión utilizada por el Santo Cura de Ars evoca también la herida abierta en el Corazón de Cristo y la corona de espinas que lo circunda. Y así, pienso en las

numerosas situaciones de sufrimiento que aquejan a muchos sacerdotes, porque participan de la experiencia humana del dolor en sus múltiples manifestaciones o por las incomprensiones de los destinatarios mismos de su ministerio: ¿Cómo no recordar tantos sacerdotes ofendidos en su dignidad, obstaculizados en su misión, a veces incluso perseguidos hasta ofrecer el supremo testimonio de la sangre?"

Lamentablemente, el papa Benedicto también reconoce que la propia Iglesia sufre a consecuencia de la infidelidad de algunos de sus ministros. Subraya que, en tales circunstancias, resulta importante no tanto reconocer con franqueza la debilidad de sus ministros, sino además "renovar el reconocimiento gozoso de la grandeza del don de Dios, plasmado en espléndidas figuras de Pastores generosos, religiosos llenos de amor a Dios y a las almas, directores espirituales clarividentes y pacientes."

Una vez más, cita al Cura de Ars hablando a sus fieles: "Si desapareciera el sacramento del Orden, no tendríamos al Señor. ¿Quién lo ha puesto en el sagrario? El sacerdote. ¿Quién ha recibido vuestra alma apenas nacidos? El sacerdote. ¿Quién la nutre para que pueda terminar su peregrinación? El sacerdote. ¿Quién la preparará para comparecer ante Dios, lavándola por última vez en la sangre de Jesucristo? El sacerdote, siempre el sacerdote. Y si esta alma llegase a morir [a causa del pecado], ¿quién la resucitará y le dará el descanso y la paz? También el sacerdote." El papa Benedicto reconoce la expresión dramática de san Juan Vianney, pero el mensaje es

verdadero.

Evoco estos pensamientos plasmados por el Papa en su carta a los sacerdotes mientras me preparo para ordenar a uno de nuestros seminaristas, Dustin Boehm, y a un compañero de clases del seminario de St. Meinrad para el diaconato el sábado de Pascua.

Serán diáconos en transición durante algún tiempo pero, con su ordenación al diaconato Dustin y su compañero de clases de la arquidiócesis de Dubuque realizarán su compromiso permanente para su ministerio posterior como sacerdotes. Es el primero de los escalafones del Orden. Debemos rezar con agradecimiento por estos dos candidatos y por todos nuestros seminaristas que se preparan con diligencia y fervor para una vida en el maravilloso ministerio del sacerdocio.

Los seminaristas no se toman a la ligera su compromiso de aceptar el llamado al sacerdocio. A medida que se acercan a la ordenación al diaconato y formulan su compromiso de permanecer célibes y castos de por vida en un mundo que poco entiende acerca de su generosa motivación, han dedicado profundas reflexiones y muchas oraciones a su llamado. Y una ardua labor. Pasan años en la formación sacerdotal que toma en cuenta su necesidad de desarrollo humano, así como también su

desarrollo intelectual, pastoral y espiritual. La sabiduría del tiempo nos enseña que la gracia se erige sobre la naturaleza. La gracia del Orden se erige sobre el carácter humano y sobre los talentos particulares de la persona que se presenta a la ordenación.

El llamado a ser sacerdotes proviene de Jesucristo a través del llamado de la Iglesia que se expresa en la persona del obispo. Emitir ese llamado en el nombre de Cristo es una de las responsabilidades más serias de un obispo. Me tomo muy a pecho esa parte de mi ministerio y paso mucho tiempo conociendo a nuestros seminaristas.

Recen por nosotros. †

¿Tiene una intención que desee incluir en la lista de oración del Arzobispo Buechlein? Puede enviar su correspondencia a:

Lista de oración del Arzobispo  
Buechlein  
Arquidiócesis de Indianapolis  
1400 N. Meridian St.  
P.O. Box 1410  
Indianapolis, IN 46202-1410

Traducido por: Daniela Guanipa,  
Language Training Center, Indianapolis.

#### La intención del Arzobispo Buechlein para vocaciones en abril

**Sacerdotes:** ¡Que ellos realicen sus promesas como sacerdotes con júbilo y fe y den ánimo a otros hombres para que contesten la llamada de Dios al sacerdocio!



# Events Calendar

## April 10

St. Andrew the Apostle Parish, 4050 E. 38th St., Indianapolis. **Rummage sale**, 8 a.m.-6 p.m. Information: 317-546-1571.

St. Rita Parish, 1733 Dr. Andrew J. Brown Ave., Indianapolis. **Afternoon tea with chocolate desserts and fashion show**, 2-5 p.m., \$10 per person. Information: 317-632-9349.

Holy Name of Jesus Parish, Parish Life Center, 89 N. 17th Ave., Beech Grove. **School Alumni Association, "That '70s Dinner Dance,"** 6:30 p.m., \$30 per person, \$50 per couple. Information: 317-865-3051 or 317-784-0102.

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

St. Louis de Montfort Parish, 11441 Hague Road, Fishers, Ind. (Diocese of Lafayette). **Concert, "I Give All,"** 6 p.m., family oriented, free admission. Information: 937-305-6477.

## April 11

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **Free swim time**, 2-4 p.m. Information: 317-788-7581.

Providence Cristo Rey High School, 75 N. Bellevue Place, Indianapolis. **Open house and information session**, 3-5 p.m. Information: 317-860-1000, ext. 12.

Murat Theatre, 502 N. New Jersey St., Indianapolis. **"Life and Hope" country music concert to benefit Terri Schindler Schiavo Foundation**, musicians Randy Travis and Collin Raye, performers, 7 p.m., tickets \$90 and \$75. Information: [www.lifeandhopeconcert.org](http://www.lifeandhopeconcert.org).

Our Lady of Perpetual Help Church, 1752 Scheller Lane, New Albany. **Organ recital marking 40th anniversary of installation of tracker pipe organ**, 3 p.m. Information: 812-944-1184.

MKVS, Divine Mercy and Glorious Cross Center, Rexville, located on 925 South, .8 mile east of 421 South and 12 miles south of Versailles. Mass, noon, on **third Sunday**

**holy hour and pitch-in**, groups of 10 pray the new Marian Way, 1 p.m., Father Elmer Burwinkel, celebrant. Information: 812-689-3551.

## April 12

Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. Archdiocesan Office of Worship, **"Understanding the Liturgy-Liturgical Renewal,"** session one, Father Rick Ginther, presenter, 6:15-9 p.m. Information: 800-382-9836, ext. 1483, 317-236-1483 or [ctuley@archindy.org](mailto:ctuley@archindy.org).

## April 13

St. Paul Hermitage, 501 N. 17th Ave., Beech Grove. **Ave Marie Guild, National Volunteer Month celebration**, Mass, 11 a.m., lunch follows Mass. Information: 317-885-5098 or [beaglered@aol.com](mailto:beaglered@aol.com).

## April 15

Our Lady of Peace Cemetery, Mausoleum Chapel, 9001 N. Haverstick Road, Indianapolis. **Monthly Mass**, 2 p.m. Information: 317-574-8898 or [www.catholiccemeteries.cc](http://www.catholiccemeteries.cc).

## April 15-18

Cathedral High School, O'Malia Performing Arts

Center, 5225 E 56th St., Indianapolis. **World premiere, Silver-The Tale of the One-legged Man**, Thurs., Fri. and Sat. 7:30 p.m., Sun. 3 p.m., general admission \$10 per person, reserved \$15 per person. Ticket line: 317-595-9474 or [jselse@aol.com](mailto:jselse@aol.com).

## April 16

Northside Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange**, Mass, breakfast and program, **"God Still Loves a Good Story-Tales of Hope, Humor and Humanity,"** author John Shaughnessy, presenter, 6:30-8:30 a.m., online reservations only by April 14. Reservations and information: [www.catholicbusinessexchange.org](http://www.catholicbusinessexchange.org).

Roncalli High School, 3300 Prague Road, Indianapolis. **Annual "Docs vs. Jocks vs. Drugs" charity basketball game**, 7 p.m. Information: 317-787-8277.

Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad. **National Players performance, Much Ado About Nothing**, 7 p.m., no charge. Information:

800-682-0988 or [www.saintmeinrad.edu](http://www.saintmeinrad.edu).

## April 17

St. Michael the Archangel Church, 3354 W. 30th St., Indianapolis. **Helpers of God's Precious Infants, pro-life Mass**, Father Paul Landwerlen, celebrant, 8:30 a.m., followed by rosary outside abortion clinic and Benediction at church. Information: Archdiocesan Office for Pro-Life Ministry, 317-236-1569 or 800-382-9836, ext. 1569.

Knights of Columbus Hall, 1040 N. Post Road, Indianapolis. **Ladies Auxiliary, garage sale to benefit troops in Iraq**, 8 a.m.-3 p.m.

Knights of Columbus Hall, Council #3660, 511 E. Thompson Road, Indianapolis. **Roncalli High School, "Knight with Rudy Ruettiger,"** 6:30 p.m., \$65 per ticket. Information: 317-784-3660 or [jodum1374@comcast.net](mailto:jodum1374@comcast.net).

Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad. **National Players performance, Lord of the Flies**, 7 p.m., no charge. Information: 800-682-0988 or

[www.saintmeinrad.edu](http://www.saintmeinrad.edu).

## April 18

St. Luke the Evangelist Church, 7575 Holiday Drive, Indianapolis. **SPRED Mass**, 3 p.m., reception following Mass. Information: 317-236-1448.

Christ the King Church, 1827 Kessler Blvd., E. Drive, Indianapolis. **Master's Chorale of Central Indiana, Mozart's Requiem**, 3 p.m. Information: 317-271-2788.

St. Mary Academy, 420 E. Eighth St., New Albany. **Fifth annual Hispanic health fair**, 3-5 p.m. Information: 812-944-1292 or [Juanita@HispanicConnections.org](mailto:Juanita@HispanicConnections.org).

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

St. Anne Parish, 4570 N. County Road 150 E., North Vernon. **"Spring Turkey Shoot,"** 8 a.m. Mass, 11:30 a.m. meal, 12:30 p.m. shooting competition. †

## Retreats and Programs

### April 9-11

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"Royal Sacrifice-Queen Esther's Redeeming Role,"** Benedictine Father Noël Mueller, presenter. Information: 800-581-6905 or [MZoeller@saintmeinrad.edu](mailto:MZoeller@saintmeinrad.edu).

### April 12

Oldenburg Franciscan Center, Oldenburg. **"Men's Night at the 'Burg,"** Father Carl Hawver, presenter, 7-8:30 p.m., free-will offering. Information: 812-933-6437 or [center@oldenburgosf.com](mailto:center@oldenburgosf.com).

### April 13

Oldenburg Franciscan Center, Oldenburg. **"Food and Faith Series-Salads and Scriptures,"** Franciscan Sister Miriam Kaeser, presenter, 7-8:30 p.m. Information: 812-933-6437 or [center@oldenburgosf.com](mailto:center@oldenburgosf.com).

### April 16-18

Mount Saint Francis Center for Spirituality, 101 St. Anthony Drive, Mount St. Francis. **"Art and Spirit,"** Franciscan Brother Bob Baxter and staff, presenters. Information: 812-923-8817.

### April 18

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Pre Cana Conference,"** marriage preparation program, \$40 per couple. Information: 317-545-7681 or [spasotti@archindy.org](mailto:spasotti@archindy.org).

Oldenburg Franciscan Center, Oldenburg. **"Youth Night at the 'Burg,"** Franciscan Sister Claire Teixeira, presenter, 6:30-8 p.m. Information: 812-933-6437 or [center@oldenburgosf.com](mailto:center@oldenburgosf.com).

### April 20

Benedict Inn Retreat and Conference Center,

1402 Southern Ave., Beech Grove. **"Woman Talk-Women of Wisdom,"** session three of five, "Style and Color-Updating Your Wardrobe," Jeanne Weber Rush, owner of The Secret Ingredient clothing stores, presenter, 6:30-9 p.m., \$25 per person includes dinner. Information: 317-788-7581 or [benedictinn@benedictinn.org](mailto:benedictinn@benedictinn.org).

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Date Night-The Five Love Languages,"** Father James Farrell, presenter, 6-9:30 p.m., \$40 per couple includes light dinner. Information: 317-545-7681 or [spasotti@archindy.org](mailto:spasotti@archindy.org).

### April 22

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Sixth annual Caregivers Day, "Attention to Advocacy-Be the Voice,"** 8:15 a.m.-3:30 p.m., \$50 per person includes lunch. Information: 317-788-7581 or [benedictinn@benedictinn.org](mailto:benedictinn@benedictinn.org).

### April 22-25

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"Love on the Job,"** retreat for administrative staff, Benedictine Fathers Noël Mueller and Jeremy King, presenters. Information: 800-581-6905 or [MZoeller@saintmeinrad.edu](mailto:MZoeller@saintmeinrad.edu).

### April 23-25

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Worldwide Marriage Encounter Weekend."** Information: 317-545-7681 or [spasotti@archindy.org](mailto:spasotti@archindy.org).

### April 25

Oldenburg Franciscan Center, Oldenburg. **"Coffee Talk-My Children Don't Go to Church,"** Jeanne Hunt, presenter, 9:30 a.m.-noon. Information: 812-933-6437 or [center@oldenburgosf.com](mailto:center@oldenburgosf.com). †

## VIPs

**George and Mary Jean (Warman) Popp**, members of St. Joseph Parish in Sellersburg, will celebrate their 60th wedding anniversary on April 12.



The couple was married on April 12, 1950, at St. Joseph Church in Sellersburg. They are the parents of four children: Theresa

Lenfert, Denise, Anthony and Richard Popp. They have six grandchildren and five great-grandchildren. †

**Franciscan Sister Shirley Gerth**, parish life coordinator of St. Anne Parish in New Castle and St. Rose Parish in Knightstown, has been honored as a

"Distinguished Hoosier" by the State of Indiana.

State Sen. Beverly Gard and State Rep. Tom Sanders presented the award to



Sr. Shirley Gerth, O.S.F.

Sister Shirley on March 10 at St. Anne Church in New Castle.

According to Sen. Gard, Sister Shirley was honored for helping lead the members of St. Anne Parish during the healing and rebuilding

process after their parish church was gutted by an arson fire on April 7, 2007.

Sister Shirley is a member of the Congregation of the Sisters of the Third Order of St. Francis in Oldenburg. †

## Sanctity of Life Dinner is April 22 in Indianapolis

Five pro-life volunteers will be honored for distinguished service to the cause of life during the archdiocesan Sanctity of Life fundraising dinner at 6 p.m. on April 22 at the Riverwalk Banquet Center, 6729 Westfield Blvd., in Indianapolis.

Registered nurse Jill Stanek of Cedar Lake, Ind., is the keynote speaker for the fundraiser.

Stanek worked as a nurse in the labor and delivery department at Christ Hospital in Oak Lawn. When she discovered that hospital staff members aborted unborn babies during the second trimester of

pregnancy, she courageously spoke out against abortion and was fired by the hospital on Aug. 31, 2001.

Tickets are \$45 for adults, \$35 for students, \$400 for a table of 10 adults or \$275 for a table of 10 students.

For more information or to register for the event, call the archdiocesan Office for Pro-Life Ministry at 317-236-1569 or 800-382-9836, ext. 1569, before the April 12 registration deadline. Checks may be mailed to the Office for Pro-Life Ministry, Archbishop O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis, IN 46202. †



Photo courtesy Sisters of Providence of Saint Mary-of-the-Woods

## Spring break alternative

Seventeen Creighton University students in Omaha, Neb., pose for a group photo at Saint Mary-of-the-Woods in early March during an alternative spring break week of Church and community service work there. They gave their time in ministry at the White Violet Center for Eco-Justice, St. Ann Clinic in Terre Haute, and Helping Hands and Providence Food Pantry in West Terre Haute. Staff members of the ministries also posed for the picture with the collegians.



# Nun who survived building collapse in Haiti quake finds respite in U.S.

NEW ORLEANS (CNS)—First came the noise, like a rush of wind. The next thing Sister Analise Jean Simon knew she was flat on the floor with a collapsed ceiling and light bulbs pressed against her face.

She was pinned beneath the rubble of a two-story school annex building in Carrefour, Haiti, about 15 minutes from the capital of Port-au-Prince.

Sister Analise, a Little Sister of St. Therese, was among the fortunate victims of the Jan. 12 earthquake. After spending two days trapped inside the building, she was pulled from the rubble virtually unharmed. She had scratches on her arms and legs and bruises on her back, but she was alive and clutching a white plastic rosary when she was rescued.

At the main St. Francis de Sales School building that collapsed only a few yards away, 150 of the 350 students attending afternoon classes were killed.

"I spent all my time praying," Sister Analise said through an interpreter at the motherhouse of the Sisters of the Holy Family in New Orleans. The motherhouse has welcomed Sister Analise and her Haitian colleague, Sister Mary Evanette Onisair, for a one-month respite. "I was calling, 'Jesus, Mary and Joseph, receive my soul.' There wasn't much hope to get out. I was praying, 'Lord, receive my spirit.'"

Before the building collapsed, Sister Analise, 52, was typing a financial report. Falling debris apparently hit her on the head, and she lost consciousness for about two minutes. When she awakened, she was in the fetal position, not able to stretch her legs more than a few inches.

She could breathe and did not have any debris directly pressing on her body. She heard people calling her name and replied, but no one could hear her from under the rubble.

"In the beginning, I didn't know if I was

going to make it," Sister Analise told the *Clarion Herald*, archdiocesan newspaper of New Orleans. "I had hope that I would make it. I was praying, 'Jesus, if it be your will, help me to come out.' After that I started having strength and hope. There were so many people calling my name, but they couldn't hear me."

Volunteers digging through the rubble insisted they would not let the body of a nun sit beneath the rubble so they continued their efforts.

"They removed the first layer of concrete and then the second layer of concrete, but I wasn't there," Sister Analise said. "Then someone called out and asked, 'What is the name of the sister?' Somebody else said, 'Sister Analise,' and called out my name. I answered them and they said, 'Wait for us, we're going to come get you out.' Then all of a sudden I could see the nice view. I didn't have time to think about it. All I could see was God."

Sister Analise said her rosary, which she kept in the right pocket of her powder blue habit, gave her solace during the ordeal.

"I wasn't thinking about food or water, I was just concentrating on praying," she said. "Where I was, I could only think about death. I was asking God for forgiveness for my past sins, my present sins, and my sins of thought. I continued the ritual of prayer we used at the convent."

As soon as Sister Analise emerged alive from the rubble, the sister in charge of the school was so overwhelmed "she hit her foot on a rock and cut her foot."

When Sister Analise was told about all the students who had died, "that was another shock." A day later, rescue workers pulled a 9-year-old girl alive from the collapsed school.

Sister Mary Evanette, 58, principal of the elementary school, said she appreciated the opportunity to take a one-month sabbatical with the Sisters of the Holy Family. Sister Evanette was in



Sister Analise Jean Simon, a member of the Little Sisters of St. Therese, gestures during a March 16 interview in New Orleans as she describes how the ceiling of a school building fell on her during the Jan. 12 earthquake in Haiti. She was trapped for two days but pulled from the rubble virtually unharmed. With her is the principal of the Haitian school, Sister Mary Evanette, who was in another building when the quake hit and was unharmed.

another building, taking a shower, when the earthquake hit, and that building remained intact.

"It's going to take awhile to get these things off of our minds," Sister Evanette said. "Right now is the first time I have been able to sleep. You can see the dark patches under my eyes. I am thinking less while I am here."

Sister Eva Regina Martin, a congregational leader of the Sisters of the

Holy Family, said she hoped more sisters from the Haitian community might be able to visit New Orleans in the coming months.

"Hopefully these two sisters can go back in the springtime and reopen their school," Sister Eva Regina said. "They can use this time to get some medical care for themselves and heal their bodies so that they in turn can go back and minister to their people's bodies and souls." †

## Catholic Police Association begins high school scholarship program

Special to *The Criterion*

The Catholic Police Association has announced the inception of its high school scholarship program to help students who hope to continue their Catholic education at one of the four archdiocesan high schools in Indianapolis.

In the first year of the program, one non-renewable \$500 scholarship will be awarded at each of these high schools: Bishop Chatard, Cardinal Ritter, Father Thomas Scecina Memorial and Roncalli.

The scholarship is open to eighth-grade students preparing to enter high school for the 2010-11 school year. To be considered for the scholarship, students must submit an application. The criteria upon which applicants will be considered

include school attendance, community involvement and grade point average.

Applicants also must write an essay of 500 words or less outlining their educational and spiritual goals for their high school experience. A letter of recommendation from a teacher, coach, priest, counselor or another influential person also must be submitted.

Applications for the scholarship are available at [www.catholicpolice.org](http://www.catholicpolice.org). Applications must be postmarked by April 23.

Started in 2009, the Catholic Police Association was founded on the principles and teachings of the Catholic Church, according to the association's Web site. The scholarship program is one of the association's community service efforts. †



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The evening begins with registration and check in at 5:30 pm followed by dinner at 6:00 pm and the program.

The evening will conclude at approximately 9:00 pm.

Cost is \$25 per person

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# SPIRIT

continued from page 1

in the church choir, reading at Masses and serving as extraordinary ministers of holy Communion.

They have also sponsored engaged couples preparing for marriage, invited missionary priests and sisters to stay in their homes during parish visits, made meals for funerals, served on parish and school committees, and prepared and donated countless pounds of their family's made-from-scratch, made-with-a-touch-of-heaven barbecue pork for the annual parish festival.

And that's just a partial list of the contributions of this couple that has been married for 62 years. Just as special, they are surprised to think they will be honored for what they consider a natural approach to life.

"It was there to be done," says "Mike" about all their efforts for others. "We've had a lot of people help us in our lives. That's the way it is. That's what you have to do. This is amazing that people think it's so great what we do."

It's a comment that shows just how amazing they are.

## Maria Pimentel-Gannon

Maria Pimentel-Gannon says there was a point in her life—more than 30 years ago—when her focus was solely on herself and getting to the top of her profession.



Maria Pimentel-Gannon

"I was so arrogant," she says.

Then she became pregnant with her first child—after doctors told her that she would never have children—and her focus changed because of the gift that she believed God had made possible.

"God showed me I really wanted to have children and teach them," says the mother of two grown daughters. "God taught

me that the best kind of leadership is to step back and help others discover the gifts God has given them. The servant-leader approach is one of the best things God has given me. I see the hand of God in everything."

"The hand of God" has led Pimentel-Gannon to touch so many lives as a volunteer in the past three decades. While active in many community organizations in central Indiana, she has particularly dedicated her efforts to the archdiocese and her parish, St. Monica Parish in Indianapolis.

A past president of the archdiocese's multicultural committee, she now serves on the archdiocese's Christ Renews His Parish committee. She is also a lector, a bereavement committee volunteer and an extraordinary minister of holy Communion at her parish.

She also works extensively with the Hispanic families at St. Monica Parish, teaching sacramental preparation sessions to adults and helping with the religious education of children.

Trying to help Hispanic immigrants move even closer to God in their faith is a special ministry for Pimentel-Gannon, a native of Mexico who immigrated to the United States with her family when she was a child. That work is all part of her greater goal to strengthen her faith and help everyone she meets to grow in their faith.

"We're all the people of God," she says. "My faith is seen in the efforts and the work that God has me doing. I'm defined by my faith."

## Tables are available for Spirit of Service Awards dinner on April 28

By John Shaughnessy

Indiana University head football coach Bill Lynch will be the featured speaker at the Spirit of Service Awards Dinner on April 28 at the Indiana Roof Ballroom in Indianapolis.



Bill Lynch

The event, which benefits the efforts of Catholic Charities Indianapolis to help people in need, will mark another return appearance to his hometown for Lynch, who is a graduate of Christ the King School and Bishop Chatard High School.

The importance of the upcoming Spirit of Service Awards event is easy to explain for David Bethuram, agency director of Catholic Charities Indianapolis.

"It's about helping people in need get on their own feet," Bethuram said. "We look at this annual event as an inspiration and an affirmation of the work that the social ministry arm of the Church is doing in the community." The event will begin with a reception at 5:30 p.m. Tables for eight people can be purchased at these levels: \$10,000 for a benefactor, \$5,000 for a patron, \$1,750 for a partner, and \$800 for a parish table sponsor. Single tickets are \$250.

"The supporters at this event—and our supporters throughout the year—make a tremendous difference in

the lives of so many people," Bethuram said. "This is something that cannot be measured in dollars alone. Their support for Catholic Charities Indianapolis offers people the opportunity to celebrate the social ministry efforts of the Church."

Bethuram has the same feeling of gratitude for the people who will be honored at the dinner.

"The honorees have served in numerous capacities in their parishes, Church ministries and other community service organizations, where their love for God and their sisters and brothers is clearly evident," Bethuram said. "A quality that they all share is their willingness to put others first and give of themselves freely. The honorees live the Gospel in their daily lives by example."

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

Catholic Charities Indianapolis also provides programs for children, youth, adults and families, including counseling for individuals and couples.

In 2008-09, Catholic Charities Indianapolis served about 33,000 people, the majority coming from low-income families with children.

(For more information about the awards dinner or to make reservations, call 317-592-4072 or 800-382-9836, ext. 4072, or visit the Web site at [www.CatholicCharitiesIndpls.org](http://www.CatholicCharitiesIndpls.org).) †

## Julie Molloy

When Julie Molloy learned she would be a recipient of this year's Spirit of Service Award, she immediately thought of the two people who inspire her loving efforts for the poor and for special needs children.



Julie Molloy

She thought of Lucious Newsom, the retired Baptist-minister-turned-Catholic who taught her how to care for the poor with dignity as they worked side by side at Anna's House, a community service center for people in need in Indianapolis.

"I think Lucious would be proud," says Molloy, a member of St. Jude

Parish in Indianapolis.

She also thought of her daughter, Anna, who lived her too-brief life of 12 years with a remarkable spirit that defied the odds from the time she was born with a rare genetic disorder.

"She'd be proud of me, too, but her little, impish self would say, 'It should be me,'" Molloy says with a laugh. "She would think the honor should be hers. She wasn't shy about anything."

Since Newsom and Anna both died in the summer of 2008, Molloy has done a stellar job of continuing their work as the director of Anna's House. She has also been a driving force in Anna's Celebration of Life as she leads an annual fundraiser that provides assistance to special needs children in the Indianapolis area.

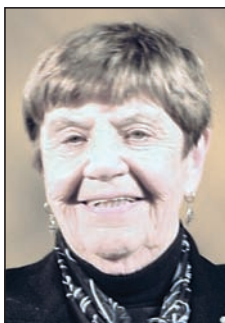
"They both guide me every day with what we do," Molloy says. "When people come in with needs, I'm constantly thinking about how Lucious would handle this. I also have a big picture of Anna over my desk. People will come in and say, 'Who's that?' I tell them, 'That's my little girl,' and 'That's who this house is named after.' We talk about how she worked here and how she loved the kids."

Receiving the Spirit of Service Award honors their spirit, Molloy says. It also honors the people who continue to live that spirit.

"When I was told about the award, it pretty much blew me away," she says. "I thanked my husband and my son, and all who believe in me and what we're doing down here."

## Cathedral Kitchen

When Margie Pike is asked to describe a typical day at the Cathedral Kitchen that serves more than 45,000 free meals each year to the homeless and the needy in Indianapolis, she gives an answer that may surprise many people.



Margie Pike

"It's absolutely the most joyous and fun place to work," says Pike, the volunteer director of the food ministry of SS. Peter and Paul Cathedral Parish in Indianapolis. "It's fun because there are no big rules. We provide food, we welcome them, we respect them and we love them. And they're very

kind to us. I've learned that Christ is in each of us."

This Spirit of Service Award doesn't honor an individual. It honors a place and the volunteers who make a difference there. The Cathedral Kitchen serves meals to a daily average of about 130 people—every day of the year. Its food pantry also provides food for about

300 families each week.

"The first impression that comes to mind is the spirit of love that is evident in all the volunteers who help," says Joseph Lamberti, a volunteer from St. Luke the Evangelist Parish in Indianapolis. "One needs to come to the Kitchen to observe the respect and dignity with which people treat each other. This is true of the volunteer staff and the guests, and the interaction between and among the guests. The overwhelming atmosphere is one of a peaceful and vibrant family gathering."

Lamberti also credits the leadership of the past and present pastors of the parish for strongly supporting the Cathedral Kitchen, which first opened more than 75 years ago during the Great Depression.

"The Cathedral Kitchen exemplifies the challenge of living out Gospel values in the city of Indianapolis and is a visible symbol of our Church's love for those in need," Lamberti says.

A foundation of faith makes the Kitchen a spirit-filled place, Pike says.

"We never start a day of serving until we have prayed," she says. "It puts us in the spirit for the day."

## Tom Hirschauer Jr.

For several years, Tom Hirschauer Jr. had the privilege of being part of the committee that chooses the Spirit of Service Award winners so he knows how difficult the



Tom Hirschauer Jr.

selections can be.

"How do you decide out of a group of angels who is the deserving angel?" he says. "We've always been inspired by the passion and compassion of these angels. It's amazing the things these people do, the sacrifices they make."

After being selected as this year's Community Service Award winner, Hirschauer now shares the reaction of so many previous honorees.

"It's very humbling," he says.

Hirschauer is the president and general manager of Publicis in Indianapolis, an advertising company whose clients include Simon Property Group, Roche Diagnostics, the Indiana Pacers and the Indiana Fever. A member of St. Luke the Evangelist Parish in Indianapolis, he has always made time to serve the Church and the archdiocese.

A father of two, he is chairman of the board of Right to Life of Indianapolis. He is vice chairman of the board of Catholic Charities Indianapolis and a member of the St. Luke Parish stewardship commission. His extensive list of contributions has also included serving as a board member of the Catholic Community Foundation and as a cabinet member on three capital campaigns for the archdiocese.

"My family and I have been abundantly blessed," he says. "I am compelled to try and give back some measure of what I have received. I believe this abundance was not given and intended for me, but rather to be shared in some small measure with others who need it more."

He's following the example of the Church, he says.

"As a Catholic, I believe strongly in what the Church does," he states. "Think of what the Church does for the community through Catholic education, Catholic health care and Catholic charities. It's really quite remarkable. As Catholics, we should be proud of who and what we are." †

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# CHRISM

continued from page 1

But there was a special guest that made 2010's chrism Mass stand out among the 30 that Rohrig has attended: Bishop Paul D. Etienne of Cheyenne, Wyo.

Bishop Etienne, who was pastor of St. Paul Parish in his hometown of Tell City when Pope Benedict XVI appointed him as the shepherd of the Church in Wyoming last October, was invited to be the principal celebrant and homilist at this year's archdiocesan chrism Mass.

At the start of the Mass, Archbishop Buechlein welcomed the special guest.

"Our local Church in central and southern Indiana rejoices at the ordination of Bishop Etienne, the eighth bishop of Cheyenne in Wyoming," he said. "Tonight, we thank him for his 17 years of service to us as a priest. And we assure him of our prayers for his new ministry as bishop."

Bishop Etienne, who was ordained a priest just a few months before Archbishop Buechlein began his ministry as shepherd of the archdiocese in 1992, thanked him and invited the congregation to show their gratitude for the archbishop as well, which they did with prolonged applause.

"For the last 17 years, I always looked with great excitement toward this chrism Mass, to come here to renew my priestly promises and to come here to be inspired by then my own archbishop," Bishop Etienne said. "And I certainly felt that pressure to inspire the people of the Diocese of Cheyenne as we celebrated our chrism Mass on Thursday evening."

The inspiration that Bishop Etienne sought to provide in his homily focused on the mission of the Church as proclaiming Jesus Christ and carrying on today the ministry he performed 2,000 years ago, a



Deacon Emilio Ferrer-Soto gives holy oils to Paul Etienne, who receives them on behalf of his faith community, St. Paul Parish in Tell City. He is also the father of Bishop Paul D. Etienne of Cheyenne, Wyo.

ministry which he handed on to his Apostles.

They did this, he said, through preaching, teaching, celebrating the sacraments, ministering to the sick and drawing others into friendship with Christ.

"All of this, my dear people, is safe-guarded, administered and shared with you today through these, your priests gathered here with us this sacred evening," Bishop Etienne said.

Supporting priests was on the minds of many people attending the Mass that evening. Hospitality ministers wore pins that read, "We love our priests."

Members of the Knights of Columbus hosted a meal for priests and seminarians at the Archbishop O'Meara Catholic Center before the Mass.

Patty Squibb said supporting priests was why she drove nearly two hours to attend the liturgy from her home in Lawrenceburg, where she is a member of St. Lawrence Parish.

"I think it's one way to support our priests," she said. "It's what it's all about, from St. Peter on down."

This was the first chrism Mass that Father John Hollowell participated in as a priest. Ordained last June, he expressed his admiration for the support shown to him by so many Catholics.

"To be affirmed by people from all corners of the archdiocese who have no idea who I am, but are just thankful for my priesthood, was very cool," said Father Hollowell, the chaplain of Cardinal Ritter Jr./Sr. High School in Indianapolis and a sacramental minister at St. Malachy Parish in Brownsburg.

Bishop Etienne echoed Father Hollowell's gratitude in his homily.

"I am sure I speak for all of your priests when I acknowledge how good you, the people of God, are to our priests," he said. "Continue to love your priests. Support them and encourage them, and know of their gratitude for your many kindnesses. You are truly a blessing to the priests who serve you."

But Bishop Etienne was also honest about how he and all priests, in the face of the great mission given to them by Christ, are conscious of their own inadequacy.

"It is far easier for me to be aware of my humanity, of my sinfulness, than it is to be aware of the sacramental truth and mystery and reality that I now stand in the midst of God's people in the name and person of Jesus Christ," he said.

Photos by Sean Gallagher



Above left, in a gesture suggestive of when the resurrected Christ breathed the Holy Spirit upon the Apostles (John 20:22), Archbishop Daniel M. Buechlein ritually breathes upon the holy chrism blessed during the chrism Mass. Chrism is used as consecrating oil in the sacraments of baptism, confirmation and holy orders. Assisting Archbishop Buechlein are Father Patrick Beidelman, left, and seminarian Andrew Syberg.

Above right, Benedictine Sister Sharon Bierman, administrator of St. Paul Hermitage in Beech Grove, holds the urn of oil for the infirmed to be blessed during the liturgy.

Bishop Etienne said that it is ultimately Christ himself who is serving his people as priests celebrate the sacraments and minister in so many other ways.

"When the priest walks with you in times of sorrow, grief and distress, it is Christ who consoles and comforts you," he said. "When the priest celebrates the milestones of life and the accomplishments of faith with you, it is Christ who smiles and rejoices with you."

Paul and Kay Etienne, Bishop Etienne's parents who are members of St. Paul Parish in Tell City, have shared many of those moments with their son.

They were at the chrism Mass, sitting in the front row.

"It was awesome," said Paul Etienne. "This cathedral is so lovely. And this kind of service is the Church at its highest glory, with all of the frills. It was just great."

"I'm praying really, really hard that I'm not too proud because my kids are really doing God's work," said Kay Etienne. "Nobody's more in awe than we are."

The Etiennes were joined at the liturgy by their daughter, Benedictine Sister Mary Nicolette Etienne, a member of Our Lady of Grace Monastery and a teacher at Holy Name School, both in Beech Grove.

Further back in the congregation were

other people who have known the ministry of Christ through the service of Bishop Etienne.

Chris Flanagan and his family drove some two hours to the cathedral from their home in New Albany, where they are members of Our Lady of Perpetual Help Parish, a faith community once led by Bishop Etienne.

"It was really great that the whole archdiocese gets together," Flanagan said. "It's like a homecoming for us, especially a homecoming, too, to have Bishop Paul back. It was really, really special for us. It was a great time to acknowledge him and what's done for the archdiocese." †

## Online only

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[www.CriterionOnline.com](http://www.CriterionOnline.com)

## Bishop Etienne experiences joy in episcopal ministry in Wyoming

By Sean Gallagher

Less than 12 hours after the end of the March 30 archdiocesan chrism Mass over which he presided, Bishop Paul D. Etienne sat in an airport in Denver waiting for a connecting flight to his new home in Cheyenne, Wyo.

During that time, he spoke with *The Criterion* by cell phone about how he is adjusting to being a bishop nearly four months after his episcopal ordination.

"I'm still in that time of adjustment, to say the least," Bishop Etienne said.

Bishop Etienne was ordained a priest of the Archdiocese of Indianapolis in 1992. He was the pastor of St. Paul



Bishop Paul D. Etienne of Cheyenne, Wyo., center, acknowledges the applause of the congregation during the archdiocesan chrism Mass celebrated on March 30 at SS. Peter and Paul Cathedral in Indianapolis. Joining in the applause are deacons Emilio Ferrer-Soto, left, and David Henn. Bishop Etienne was a priest of the archdiocese for 17 years before Pope Benedict XVI appointed him the eighth bishop of Cheyenne last October.

Photo by Sean Gallagher

Parish in Tell City, his hometown, when Pope Benedict XVI appointed him as the eighth bishop of Cheyenne, Wyo., last October.

The bishop said he is still learning about the people of the Cheyenne Diocese that he is leading, and said the faithful there are quite interested in learning about and spending time with him.

"I'm amazed at the press of the people," Bishop Etienne said. "That's the line from the Gospel that just keeps coming back to me. 'The people pressed in upon Jesus' [Mk 5:25, Mt 13:1-2]."

"And I feel that everywhere I go. It just takes a lot of energy to be present [to the people]. They don't see the bishop nearly as often [as their parish priest]. And when the bishop is present, there's a sense of urgency to their desire to be there."

Nevertheless, Bishop Etienne said one of his main joys of his new ministry is meeting the people of his diocese. Another relates to changes in his life of prayer.

"In this new role, I'm finding that as I pray and as I read Scripture, there's just a whole new perspective from the vantage point of the bishop, in terms of just knowing my role as a teacher and to give a vision, to give guidance, to give leadership," he said. "I feel that at a deeper level and with a greater urgency than I did as a pastor. And there's a joy in that."

Bishop Etienne also talked about how, as a bishop, he has a responsibility for the entire universal Church, not just his own diocese, and that he now has a special relationship with Pope Benedict XVI, whom he said was one of his prayer intentions at the chrism Mass.

"Archbishop [Pietro] Sambi told me on the day that I was ordained that, 'In the [letter of appointment], the Holy Father refers to you as a son,'" Bishop Etienne said.

"But every other time now that you see him, he will call you his brother.' That's the level of universal care that I now carry for the Church, not just the Church in Cheyenne. There's an apostolic caring for it there."

He said there have been many times over the past few months where he is taken aback by the joy in being a bishop.

"I've been doing that a lot in the past three months where I just kind of pinch myself and say, 'How did I get here? Who did this to me? What am I doing here?'" Bishop Etienne said.

An outdoorsman at heart, Bishop Etienne also finds joy in the natural beauties of Wyoming, through which he has traveled a good deal in the past few months.

"I've been in just about half of the parishes," he said. "I still need to get to a lot of the mission churches. That will take up some time. But I've pretty much been to all four corners and points in between."

"Anytime that you're in the mountains, you're going to see things that just take your breath away. And the mountains are different just about every hour of the day. ... I'm seeing elk and buffalo and mule deer and turkey and pheasant and eagles—all kinds of creation. It's gorgeous."

But on March 30, Bishop Etienne was glad to be back in Indiana. He was happy worshipping at the cathedral with Archbishop Daniel M. Buechlein and the priests, deacons, religious and lay faithful of the archdiocese.

"I was about halfway down the aisle processing in, and I just got a real lump in my throat because of seeing all of these people there and the joy and the enthusiasm in their faces," Bishop Etienne said. "It just brought to mind how many parishes I've been in, how many people I've gotten to know in the archdiocese in the last 17 years, and just their hope and joy for me." †



# Vatican campaign to defend pope not orchestrated at the top

VATICAN CITY (CNS)—The Roman Curia's headline-grabbing defense of Pope Benedict XVI's handling of the clerical sex abuse scandal has demonstrated that when it comes to Vatican communications, the pope is not a micromanager.

Twice during Holy Week liturgies, the pope was caught unawares when his aides spoke passionately about the barrage of criticism the pontiff and other Church leaders have faced in recent weeks on the sex abuse issue.

One official compared the attacks on the Church and the pope to "the most shameful aspects of anti-Semitism," while another said the Church would survive the "current petty gossip."

What Pope Benedict thought of these interventions was not clear. But in both cases, the remarks had the unintended effect of upstaging his own spiritual message about the meaning of Christ's Passion and Easter.

From the outside, the Vatican's verbal rallying around the pope was viewed as an orchestrated campaign to counter his critics. If there was orchestration, however, it wasn't directed by the pope.

Capuchin Father Raniero Cantalamessa, the preacher of the papal household, basically has an open mike every time that he steps up to sermonize for the pope and the Roman Curia. He also has a penchant for weaving in current events, so it was probably not a complete surprise when he began talking about the priestly sex abuse scandal at the pope's Good Friday liturgy on April 2.

But when, quoting a Jewish friend, he likened criticism of Church leaders to past efforts to pin "collective guilt" on Jews, he sparked an outcry heard around the world.

Amazingly, Pope Benedict and other Vatican officials had no inkling that

Father Cantalamessa would put forward such a comparison.

"No one at the Vatican has ever demanded to read the texts of my homilies in advance, which is something I consider a great act of trust in me and in the media," Father Cantalamessa said afterward.

As usual, Jesuit Father Federico Lombardi, the Vatican spokesman, was assigned clean-up duty. Hours after the liturgy, he issued a statement saying the Capuchin's analysis "was not the position of the Holy See."

Father Cantalamessa later apologized for his remarks.

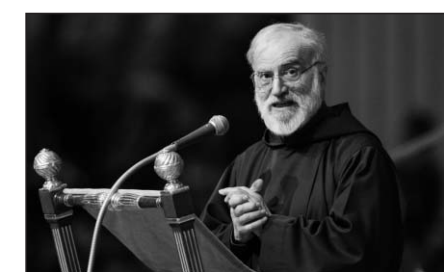
On Easter Sunday, at the beginning of the papal Mass at St. Peter's Square, another salvo came from Cardinal Angelo Sodano, dean of the College of Cardinals.

In an unprecedented salutation to Pope Benedict, Cardinal Sodano extolled the pontiff as the "unfailing rock" of the Church, praised the 400,000 priests who serve generously around the world, and then said: "Holy Father, the people of God are with you, and they do not allow themselves to be impressed by the current petty gossip or by the ordeals that occasionally strike the community of believers."

The pope rose and embraced Cardinal Sodano. But in this instance, too, the pope was not informed ahead of time about a text that soon would be making headlines.

"I can exclude that the pope requested or saw in advance the text of Cardinal Sodano's greeting," Father Lombardi told Catholic News Service.

Whether in Rome or abroad, the pope simply doesn't have time to personally preview the many speeches or brief greetings that are addressed to him, Father Lombardi explained. Considering that this one came from the dean of the College of Cardinals, it was probably not subject to revisions by



Above, prelates hold candles during Pope Benedict XVI's celebration of the Easter Vigil at St. Peter's Basilica at the Vatican on April 3.

Left, Capuchin Father Raniero Cantalamessa delivers the homily during the Good Friday service at St. Peter's Basilica at the Vatican on April 2.

anyone else either, he said.

Cardinal Sodano's remarks got more news coverage than the pope's own words, leading some to complain that the Vatican couldn't manage to stay on-message even at Easter. But that didn't bother Vatican officials, who said it was important to let the pope and the world know that his Church supported him at this moment.

One source said the decision to add the greeting to the pope was reached on the evening before, and was based on a growing sense that to say nothing might

leave the impression that the pope was isolated in the face of criticism.

Critics of the Vatican's communications apparatus have long argued that not enough attention has been paid to the way that comments by individual cardinals or other Vatican officials will play in the media.

But to date, there have been no serious efforts to muzzle these officials or vet their public remarks. Indeed, for such a hierarchical organization, the Vatican has an amazing plurality of voices. †

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## Pentecost speech was a blueprint for the Church's mission

By Fr. Dale Launderville, O.S.B.

On the first Christian Pentecost, the coming of the Holy Spirit in the year of Jesus' crucifixion transformed this traditional Jewish feast of the wheat harvest for people gathered in Jerusalem from the various parts of the known world. These peoples were both awed and confused when they heard the Twelve Apostles proclaiming the Gospel as if they were simultaneously speaking in multiple languages (Acts 2:1-13).

This miraculous occurrence caught the attention even of the scoffers; however, they claimed that the Apostles were drunk.

At this point, St. Peter stood up to deliver the first sermon of the newly born Church (Acts 2:14-36). Peter began his defense of the ecstatic behavior of the Apostles by claiming it as the fulfillment of Joel's prophecy that sons and daughters and male and female servants would prophesy by the power of the Spirit (Jl 3:1-5).

When the storm wind shook the house of the Apostles and took the form of tongues of fire above them, God was fulfilling the words spoken by Joel that there would be signs in the heavens and on the Earth announcing the coming of the Lord.

Thus, Peter appealed to this prophet from the fifth century B.C. to build bridges to the Jewish community of which he was a part. He explained how the Lord is intervening "in the last days" to save his people (Acts 2:17).

Peter stated the core message of the early apostolic preaching: Jesus of Nazareth, known for his mighty deeds and miraculous works, was handed over according to God's saving plan to be crucified and then raised from the dead. Jesus underwent this experience of total self-surrender to death so as to be raised and exalted to God's right hand.

Peter grounded his claim that Jesus has been raised in the words of Psalm 16:8-11, Psalm 132:11, and Psalm 110:2. The Jewish community regarded these psalms as composed by David as if he were a prophet. The quotations from these psalms emphasize God's promise to be with David's descendants and not to allow the power of

death to bring his dynastic line to an end.

Peter argued that the enduring promise extended to David is not fulfilled by God's raising David himself from the dead for those assembled know that David's tomb was still intact in Jerusalem. Rather, Peter proclaimed that the Davidic descendant who is freed from Hades and raised to God's right hand is Jesus.

With this grounding in the prophetic tradition, Peter then drove home his main point concerning the alleged drunkenness of the Apostles: They are filled with the Spirit that God had promised to Jesus. When Jesus is exalted to God's right hand, he pours out this Spirit on the Apostles, which empowers the Apostles to manifest the presence of the resurrected Jesus (Acts 2:33).

Peter concluded his speech by proclaiming that God made Jesus both Lord and Messiah (Acts 2:36). Jesus' sovereignty is not merely that of a Davidic monarch, but much more so that of God himself.

This identification of the resurrected Christ as Lord ("Kyrios") is the core of the apostolic proclamation, which distinguishes the followers of Jesus from the rest of the Jewish community.

When this core message that Jesus is Lord and Messiah is proclaimed, it has a profound impact on those who hear it. Peter exhorted those who have been touched by this message to "repent," to center their lives on Jesus Christ. And upon making this decision, they are to be baptized in the name of Jesus, "plunged" into the reality of the resurrected Christ. Through this ritual action, they receive the forgiveness of sins and the gift of the Holy Spirit.

In other words, the presence of the resurrected Christ that the Jewish audience perceived in the Apostles is a reality in which the newly baptized are invited to share. On that first Pentecost, some 3,000 people were baptized (Acts 2:41).

Peter emphasized that this message of salvation is intended not only for those assembled, but for those whom the Lord calls from other regions (Acts 2:39). There is a note of universality to God's saving action; it is not limited to the Jewish people.

However, there was an air of confrontation in Peter's speech since he began it by countering the objections of the scoffers. This first speech set the stage for the preaching activity that is described in all



A scene from Pentecost is depicted in a stained-glass window at St. Thérèse of Lisieux Church in Montauk, N.Y. St. Peter's speech on the first Pentecost gave a blueprint for the mission of the Church.

its successes and struggles throughout the Acts of the Apostles.

First, Peter and the Apostles worked in the environs of Jerusalem (Acts 2-12), then Paul took the Gospel message among the gentiles (Acts 13-28). This proclamation resulted in the formation of communities from Jerusalem to Rome, a fitting description of the way the message about the resurrected Christ reached the ends of

the Earth, echoing the cosmic scope of the prophecy in Joel (Jl 3:19-21).

These communities celebrated the abiding presence of Christ in their midst by the breaking of the bread and the sharing of their goods in common.

(Benedictine Father Dale Launderville is a Scripture scholar at St. John's University in Collegeville, Minn.) †

### Discussion Point

#### Parishes worship, help the poor, build community

##### This Week's Question

What would you say is the most important undertaking going on right now at your parish?

"Our parish makes worship so inviting that you want to come and participate, ... to pray, worship and hear the word of God. There is such a strong presence of God at our parish. ... The most important thing that happens is Mass on Sunday ... with its reverence, participation and joy. ... We have a large number of seminarians coming from our parish." (Marla Rauch, Ypsilanti, Mich.)

"There is a major effort by our pastor, associates and committees to reach out to the poor in the name of the patron of our parish, St. Vincent de Paul. Our food pantry is constantly replenished, and I admire the humility of people who ask for help and the generosity of those who give it. Seeing that helps renew my faith." (Norma Provinsal, Berkeley Heights, N.J.)

"A project to build a parish center, and we have a big campaign for funding it. It's important because our parish combined with another [parish], and we need a

bigger building to carry on activities and build community." (Carol Arnold, North Tonawanda, N.Y.)

"I have come to a new [parish] from a parish that was recently closed. My new parish is accepting people from that [parish] and two others that were merged with it. The pastor and the new [parish] are accepting ideas, and are open to talks of starting organizations that new parishioners had in their former [parishes]. So there is now a total but slow integration of people from three other parishes." (Greta Krukemeyer, Akron, Ohio)

##### Lend Us Your Voice

An upcoming edition asks: As clergy, what is one thing you would have the laity appreciate about the College of Cardinals?

To respond for possible publication, send an e-mail to [cgreene@catholicnews.com](mailto:cgreene@catholicnews.com) or write to *Faith Alive!* at 3211 Fourth St. N.E., Washington, D.C. 20017-1100. †



CNS photo Gregory A. Shemitz, Long Island Catholic



From the Editor Emeritus/John F. Fink

## Eight of the psalms are wisdom poems

(Ninth in a series of columns)

We naturally think of the psalms as hymns of praise, lament, confidence and thanksgiving, all of which I wrote about in earlier columns in this series. But the Psalter is included in the Bible as one of the wisdom books. The others are the Books of Job, Proverbs, Ecclesiastes, Wisdom, Sirach (Ecclesiasticus) and the Song of Songs.

The Israelites who wrote these books tried to answer the question: What kind of role does God play in everyday life? They observed order in human nature and thought that, if they could understand how this order worked and how to conform their lives to it, they would be successful. Learning how to do that was seen as wisdom.

Eight of the psalms are wisdom poems—Psalms 1, 37, 49, 73, 112, 119,

127 and 128. They are not prayers and wouldn't have been used in liturgical celebrations as many of the other psalms were. They simply called on the people to listen to them and learn in order to gain wisdom.

Some biblical experts think it is puzzling that the Psalter begins with a wisdom poem, but perhaps that's why the Psalter is included with the other wisdom books. The most common theory is that Psalm 1 was placed first because it was composed after the Israelites' exile to Babylon and hence a time when there was no Temple. The Psalter's compiler may have thought it was important that it be a method of instruction as well as for prayer.

Psalm 1 is a short six verses that begins, "Happy those who do not follow the counsel of the wicked, nor go the way of sinners, nor sit in company with scoffers. Rather, the law of the Lord is their joy." It says that those who follow God's law will prosper while "the way of the wicked leads to ruin."

Psalm 37 says basically the same thing, but does so in 40 verses. Although the

wicked seem to prosper, it says, "Wait a little, and the wicked will be no more; look for them and they will not be there." It tells the listener, "Turn from evil and do good, that you may inhabit the land forever."

The same theme is repeated in the other wisdom poems. In Psalm 73, for example, the psalmist says that he once envied the wicked "for they suffer no pain; their bodies are healthy and sleek," until he came to understand that "you set them on a slippery road; you hurl them down to ruin."

These poems stress that those who fear the Lord will be happy. Psalm 112 says, "Wealth and riches shall be in their homes; their prosperity shall endure forever." And Psalm 128 says that they "will be happy and prosper."

All of the wisdom poems promise prosperity to those who are just. There is no mention of a reward in a future life. I will write more about that in a future column.

I skipped over Psalm 119 in this column. I will write about it next week. †

Cornucopia/Cynthia Dewes

## The continuing promise and reality of Easter

Easter has come and gone, and these are the first days of the rest of our lives.



It's an auspicious time for a new beginning—a term which is redundant, actually, because what else is a beginning but new?

Having died to sin with Christ on the Cross, we are now prepared by his

Resurrection to live joyfully with God forever.

The thing is, we often feel no different than we did before Lent began. We still owe more money than we are making, our children still disappoint us now and then, and we are still carrying extra pounds that won't go away. We may wish we had a better job or a better car or (gasp!) a better spouse. Where is the Easter in all this?

Well, nobody said it would be easy. After all, think what Jesus had to go through on Good Friday—just for us. Our problems pale by comparison. We need to readjust our attitude, not complain about reality.

Recently, I heard a radio interview in which a college professor who had become a quadriplegic because of

Lou Gehrig's disease discussed his outlook on life. He is not sorry for himself, not ridiculously optimistic and not stoical either. Rather, he is thoughtful about what living truly means.

Gone is physical mobility in favor of technology that enables him to speak and to dictate his writing. He can still teach, read, eat, enjoy sex, and be present to his wife and children. And, while he realizes that some of these abilities may disappear with time and eventually the disease will kill him, he plans to do whatever he can as long as he can without complaint. He is an atheist who does not believe in an afterlife so for him it is now or never.

It was interesting to me that this self-professed atheist nevertheless said he had learned from his disease that there is a "higher power" out there somewhere beyond man's efforts to control everything.

As is common in these inspirational stories, he had discovered that what really matters in life is love, that amorphous, indescribably force that believers call God.

Beyond professional ambition or monetary reward or even the admiration of peers, he found the love of his wife, children and friends the sustaining fact of his existence.

He also found that he is capable not only of receiving love, but also of giving it despite his affliction. In fact, it is imperative for him. He is a history professor passionate about his work so he shares that love with his students as well as readers of his books and articles. He has a sense of humor and is an interesting conversationalist, sharing himself in those ways with his family and friends.

Our limitations are usually not as great as this man's are in daily life so we have more opportunities to be Easter people. It sounds corny, but as he discovered, it is the simple things that make a life. And they have nothing to do with class or income or education.

If one or two of our senses are impaired, we can develop the others. We can pet our dog's furry coat, create a poem or a perfect apple pie, and read stories to our grandkids. We can feel the wind and the sun's glory every morning and evening. We can be silent with God or hilarious with company.

As our quadriplegic friend discovered, it's the small things that make life satisfying and worthy. On the Easter journey to God, we can only try.

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

Our Turn/Therese Borchard

## What does Communion mean in our home and Church?

Like most Catholics I know, my first Communion is forever etched in my memory.

I remember my white dress, my black, patent leather shoes, and the beautiful missal I received with the white, padded cover and picture of the little girl making her first Communion. The edges of the pages were golden, which I thought were 14 karat.

As my son, David, prepares to make his first Communion in May, I am trying to articulate in language that he understands what this day means, and why friends and family make such a fuss over it.

At a preparation meeting for the big day, parents recently gathered together to explore what the Eucharist means.

A priest and a lay minister gave a presentation—one published by the National Association of Catholic Family Life Ministers—that explained the relationship of the domestic Church and the parish church.

Because I am a visual learner with a very short attention span, the presentation helped me understand the sacrament in the context of family life.

Six themes were presented:

- To illustrate the history of family connectedness, the layperson showed a picture album of relatives, a framed photo of an ancestor and any information that showed the family's countries of origin or background information. The priest displayed the history of parish connectedness with a Bible and a picture of the parish when it was built.

- To show how a family gathers together, the lay minister set out cups, plates and napkins, hotdog buns and lemonade. The priest set out a chalice, bread, water and wine.

- To show how a family celebrates its connectedness, the domestic table included symbols commemorating birthdays, anniversaries, holidays and achievements. The parish church demonstrated the celebration of sacraments, feast days and holy days, cultural fairs and parish anniversaries.

- To illustrate how a family reconciles, the lay minister demonstrated a family

ritual of reconciliation, the words that are spoken after a fight among siblings or the gift given to a mom to say "I'm sorry." The priest pointed to the sacrament of reconciliation and the kiss of peace during the liturgy.

- To symbolize the stories shared among families, the table of the domestic Church held photos, family Christmas letters and photo albums. The priest held the *Lectionary*, the stories of the faith community that are told and retold each time we come to Mass.

- To represent the traditions and rituals that keep us connected, the lay minister held family prayers, favorite recipes, photos or postcards from vacations in the past, and any morning and mealtime prayers said as a family. The priest held holy water and symbols of special celebrations within the parish, like the feast of Our Lady of Guadalupe.

Watching this presentation helped me better connect the sacrament of Communion to family life within the parish.

(Therese Borchard writes for Catholic News Service.) †

Twenty Something

Christina Capecchi

## Toss or save? A Catholic take on spring cleaning

Whether spring cleaners decide to toss it or save it may be determined by whether



they tune into "American Pickers" or "Hoarders," two reality TV shows that issue opposite edicts on excess accumulation.

I started with the History Channel's "American Pickers," a likable Iowan duo who cruise backroads in

search of antiques buried in barns and basements. "What most people see as junk," the host explains, "we see as dollar signs."

When he scored a dusty old bike for \$1,000, he squealed, "My pickin' prayers have been answered."

I got sucked right in. When the pickers discovered a Remington typewriter, I blurted out, "I'd like one of those!" It's not as if I'm nostalgic. I've never used one. And what would I do with it? Set it beside my laptop? Display it in a turn-back-the-clock, just-for-show office?

Soon after I flipped to A&E's "Hoarders," which films packrats whose lives and piles of stuff are on the brink of collapse. There is Shirley, the cat collector who protests to the police, and Patty and Bill, who lost their children to their unmanageable mess.

That sent me straight to my closet, armed with a 39-gallon garbage bag.

I knew it was time.

I removed my jewelry, pulled up my hair, and turned to the "What Women Want" soundtrack. It began with a trumpet blast and Sammy Davis Jr.'s warning, "When an irresistible force such as you meets an old immovable object like me you can bet just as sure as you live somethin's gotta give."

In my case, many things gave: pleather belts, corduroy blazers, tweed skirts. Horizontal stripes, diagonal stripes and vertical stripes. Tops that were juvenile and tops that were matronly. Pants that were too small and pants that were too big.

I was tickled by the empty hangers and sense of order that emerged.

That's not to say I didn't save a few sentimental items. The letter jacket that I'll never again wear in public. The black shirt that I wore on the day I got engaged. And the sparkly silver sweater that I planned to wear on the day I got engaged.

I like to make a distinction that I hope is a fair one: I'm not a hoarder, but I am a documenter. So I do save the kind of stuff that tends to collect dust beneath staircases. Movie ticket stubs. Birthday cards. Name badges from conferences and conventions. The kind of stuff that could go in a scrapbook—if I decided to take up scrapbooking one day.

I figure the Holy Father would understand. When he moved into the papal apartment, his collection of 20,000 books followed him. "For me, it's like being surrounded by friends, now that there are books on the shelf," he said.

Toss or save?

It's a crossroads many of us stand at this spring as we prepare the house and soul for warmer weather and lighter accouterments.

To toss, in many ways, is to be relieved, to feel light and unfettered. But to save can mean being grounded, glued to tokens of a rich, well-lived life.

The Easter miracle illustrates both.

We are freed from the earthly shackles of sin, just as Jesus was unbound by the tomb. Yet we are fastened to that moment, so deeply rooted that we pick and press all the flowers that have blossomed from those seeds.

In Easter, we celebrate history and novelty, responsibility and possibility.

Our closets may be full, but so are our hearts.

(Christina Capecchi is a freelance writer from Inver Grove Heights, Minn. Contact her at [www.readchristina.com](http://www.readchristina.com).) †



**Second Sunday of Easter/Divine Mercy Sunday/**

Msgr. Owen F. Campion

# The Sunday Readings

Sunday, April 11, 2010

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

The Acts of the Apostles supplies this weekend's first reading.

The first several chapters of Acts are fascinating since they so well depict the life of the early Christian community in Jerusalem.

This depiction begins with the story of the Lord's Ascension and proceeds forward.

Vitaly important in the life of the community in Jerusalem was the leadership of the Apostles, with St. Peter clearly presented as their head. Such status of the Apostles was not surprising. Jesus had called the Apostles individually, commissioning each, and them all, to continue the work of salvation after the Ascension.

In this reading, the Apostles work many miracles. Peter moves among the sick, and merely to lie beneath his shadow was enough to be cured of sickness or infirmity. The people held them in great esteem.

The implication is clear. Jesus did not leave the Christian community without guidance or without access to God's grace.

The Acts says that the Apostles, again with Peter as the leader, came together with the community for the "breaking of the bread," for prayer, for giving aid to the needy and for healing the sick.

For its second reading, the Church offers a passage from the Book of Revelation.

In the reading, John, the author of Revelation, assumed by tradition to have been the Apostle John, tells of being in exile on the island of Patmos in the Aegean Sea. He said that on the Lord's Day, or Sunday, the day of the Resurrection, he had a vision of Jesus. Jesus ordered John to write about everything that John saw in the vision.

St. John's Gospel provides the last reading.

The reading begins with an appearance of Jesus before the Apostles. The Lord brings peace. He then empowers the Apostles to forgive sins, saying that if the Apostles forgive then sins are forgiven.

Next comes the familiar story of the doubtful Thomas. Other Apostles had seen the Risen Lord, but Thomas had not seen Jesus. Thomas would not believe that Jesus indeed had risen, insisting that he would not believe in the Resurrection until he personally could touch the very wounds of Christ.

When Jesus appeared before the Apostles, Thomas sees the wounds. He proclaims Jesus "my lord and my God."

The reading ends by stating that Jesus performed many other miracles.

**Reflection**

Only a week ago, in celebrating the feast of Easter, the Church joyfully and excitedly announced to us its belief that Jesus rose from the dead.

To emphasize the meaning of this pronouncement, the Church gave us the liturgy of the Easter Vigil, the very summit of the Church's entire year of formal worship.

This weekend, just a week after Easter, the Church hurries to tell us that the Risen Christ is with us still, visibly, tangibly and dynamic.

He still is present with us through the Apostles. The Church clearly verifies the Apostles' credentials. The Lord especially empowered and commissioned them.

In the second reading, from the Book of Revelation, we are told of John's extraordinary mystical encounter with the Risen Lord.

John's Gospel, in the third reading, continues the story by reporting the Lord's conferral upon the Apostles the very power of God itself, by giving them the ability to forgive sins.

As sins affront God, only God can forgive sins. Yet Jesus conveyed this power to the Apostles.

Thomas is important to the story. He doubted, hardly an unusual human reaction to the amazing assertion that Christ had risen from the dead. Then Thomas saw Jesus and uncompro-misingly believed.

The Church is saying that we today encounter Christ through the Apostles. Through the Apostles, the Lord heals and redeems us.

Divine Mercy Sunday calls us to rejoice in the benefits given to us in encountering the Lord. †



## Daily Readings

Monday, April 12

Acts 4:23-31

Psalm 2:1-9

John 3:1-8

Tuesday, April 13

Martin I, pope and martyr

Acts 4:32-37

Psalm 93:1-2, 5

John 3:7b-15

Wednesday, April 14

Acts 5:17-26

Psalm 34:2-9

John 3:16-21

Thursday, April 15

Acts 5:27-33

Psalm 34:2, 9, 17-20

John 3:31-36

Friday, April 16

Acts 5:34-42

Psalm 27:1, 4, 13-14

John 6:1-15

Saturday, April 17

Acts 6:1-7

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

John 6:16-21

Sunday, April 18

Third Sunday of Easter

Acts 5:27-32, 40b-41

Psalm 30:2, 4-6, 11-13

Revelation 5:11-14

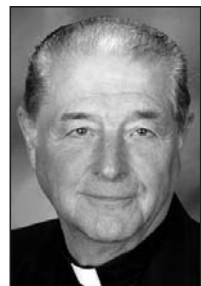
John 21:1-19

or John 21:1-14

**Question Corner/Fr. John Dietzen**

## God offers the grace of salvation to anyone who desires to accept it

Q My wife and I are lifelong Catholics. One of our children joined and was married in another Church.



Their baby, now a year old, was never baptized. Her parents will "let her make her own decision."

A friend told me I can baptize the baby without the parents knowing by pouring

water and saying the prayers.

Would that be the right thing to do? Does a baptism have to be done by a priest or can a layperson do it? What happens to her if she is not baptized? (Indiana)

A Anyone can baptize, especially in an emergency, by pouring the water and saying the proper baptism formula.

Outside an emergency, such as danger of death, however, for a variety of reasons this should not be done by someone in your circumstances with your grandchild.

Directing the spiritual growth and development of children is the right of parents and, no matter how seriously we might disagree with what they are doing, we have no right to break into that relationship unless some imminent massive injustice or injury is at stake.

Part of the problem may be a misunderstanding of the teaching of the Catholic Church about baptism.

Jesus clearly told us that baptism is the sacramental "sign" by which people enter into his life, his community of faith.

Christians have always pondered what exactly this means since billions of people die without baptism. Multitudes of people never even hear of God or of Jesus.

Did Jesus live and die in vain for all of them?

If God loves all people and wishes them to be saved, how does that happen?

As the question applies to very young children, theologians have offered numerous possible explanations through the centuries.

Whatever the theory, however, one fundamental conviction is held without doubt. God offers the grace of salvation to everyone who does not place an obstacle to that grace.

Obviously, that includes children who die too young to have chosen an obstacle to God's love.

St. Augustine, in fact, uses precisely this principle to support his teaching that God gives the grace of baptism, and

therefore of salvation, to such children.

The *Catechism of the Catholic Church* approaches the same idea from another direction.

Baptism is necessary for salvation, it says, "for those to whom the Gospel has been proclaimed and who have had the possibility of asking for this sacrament" (#1257). Little children are among those who have not had that possibility.

In other words, God has told us much about his plan for our salvation, and he expects us to believe and follow what he says. But there is also much he has not told us.

Pope John Paul II, in his book *Crossing the Threshold of Hope*, reminds us that God is unendingly at work in the sacraments "as well as in other ways that are known to him alone" (p. 134).

As the catechism beautifully expresses it, "God has bound salvation to the sacrament of baptism, but he himself is not bound by his sacraments" (#1257).

As in so many other matters of faith, it is often possible to be fairly certain about what God has done, is doing or can do.

When we pretend to be certain about what God cannot do, however, we quickly find ourselves out of our depth in mystery.

So pray, give good example and don't panic. God does, after all, love your grandchild even more than you do.

(A free brochure in English or Spanish, answering questions that Catholics ask about baptism practices and sponsors, is available by sending a stamped, self-addressed envelope to Father John Dietzen, Box 3315, Peoria, IL 61612. Questions may be sent to Father Dietzen at the same address or by e-mail in care of [jjdietzen@aol.com](mailto:jjdietzen@aol.com).) †

**My Journey to God**

## God Comforts Me

God comforts me  
like the cup holds the tea,  
like the vase holds the flower,  
like the mother holds her child.

God comforts me  
like the roots that hold up the tree,  
like the box that holds the gift,  
like the nest holds the newborn bird.

God comforts me  
like the chalice holds the Eucharist.

"The Lord comforts his people  
and shows mercy to his afflicted"  
(Isaiah 49:13)

By Millie Moorman

(Millie Moorman is a member of St. Peter Parish in Franklin County. A woman prays with a rosary during Mass on March 21 at a church in Armagh, Northern Ireland.)



CNS photo/Cathal McNaughton, Reuters

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

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

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

Send material for consideration to "My Journey to God," *The Criterion*, P.O. Box 1717, Indianapolis, IN 46206 or e-mail to [critterion@archindy.org](mailto:critterion@archindy.org). †



# Rest in peace

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

**ARELLANO, Maxine**, 91, St. Charles Borromeo, Bloomington, March 19. Mother of Linda Redding. Grandmother of two. Great-grandmother of four.

**BOSSE, Mary O.**, 79, Holy Family, New Albany, March 26. Mother of Kathleen McVay, Jacqueline Watkins, Daniel, James, Michael, Patrick and Richard Bosse. Sister of Wayne Bohannon.

**BROOKS, Scott D.**, 39, St. Mary, Rushville, March 24. Son of Carl and Marcia (Peters) Brooks. Brother of Tina Brooks.

**CHRISTEN, Ruth**, 85, Christ the King, Indianapolis, March 22. Mother of Gayle Christen, Judy Daymon, Kathy Jacobs and Jeanne Morton. Sister of George McCullough. Grandmother of nine.

**CORBITT, Jill T.**, 54, St. Christopher, Indianapolis, March 16. Mother of Dustin, Neal and Nic Corbitt. Sister of Judith Corn, Janice Snider,

Jeanne, David and William Piersall, and Joe Rose.

**FAUST, Donald**, 82, St. Roch, Indianapolis, March 19. Husband of Esther (Bradshaw) Faust. Father of Lynne Graphman, Carl and Donald Faust. Brother of Dolores Faust. Grandfather of five. Great-grandfather of eight.

**GREEN, Ruth M.**, 90, St. Louis, Batesville, March 30. Mother of Barbara Gray and Charles Green. Grandmother of three.

**HARTMAN, Richard**, 79, St. Michael the Archangel, Indianapolis, March 22. Husband of Beverly Hartman. Father of Stacy Dye, Jeanne Hagan, John and Patrick Hartman. Brother of Dorothy Heinz, Mary Evelyn Merriman and Jeanne Webber. Grandfather of nine. Great-grandfather of six.

**KASHMAN, Robert Dean**, 80, St. Mary of the Immaculate Conception, Aurora, Jan. 16. Brother of Rosalie Ellis, Nancy White and Bill Kashman.

**KELLEY, Richard F.**, 67, St. Bernadette, Indianapolis, March 28. Husband of Charlene Kelley. Father of Stacey Showalter and Timothy Kelley. Brother of Kathy Dishman, Barbara Englert, Rose and W. Joseph Kelley. Grandfather of two.

**LARKIN, Robert I.**, 76, Our Lady of Perpetual Help, New Albany, March 20. Husband of Barbara Larkin. Father of Roberta Ashcraft, Kim Griffith, Karen McDonald and Pat Musgrave. Brother of Jim Larkin.

Grandfather of 10. Great-grandfather of two.

**LAWLESS, Kathleen**, 51, St. Roch, Indianapolis, March 20. Wife of William Lawless. Mother of Eric Lawless. Daughter of Dorothy (Yoder) Pavey. Sister of Mary Sue Jones, Rita Lang and Tim Pavey. Grandmother of one.

**LUICHINGER, Raymond F., Jr.**, 90, St. Pius X, Indianapolis, March 26. Husband of Jean Luichinger. Father of three. Brother of one. Grandfather of seven. Great-grandfather of two.

**MARTIN, James H.**, 89, Sacred Heart of Jesus, Terre Haute, March 21. Father of Mary Kay Humphrey, Roberta Martin and Peggy Osborne. Brother of Madie Abner and Charles Martin. Grandfather of seven. Great-grandfather of 10.

**PANK, Jennie M.**, 59, St. Mary, Greensburg, March 22. Mother of Meredith Patchett and Emilie Pank. Sister of Carol White and Bernard Scott. Grandmother of one.

**PERICAK, Adolph F.**, 84, Christ the King, Indianapolis, March 17. Father of Ellen Schmidt and Christopher Pericak. Brother of Emma Dumbisky. Grandfather of three.

**RAGER, Marguerite Marie**, 90, St. Roch, Indianapolis, March 19. Sister of Kathryn Jones and Milton Bryan. Aunt of two.

**SEDWICK, Agnes Louise**, 82, St. Augustine, Jeffersonville, March 20. Mother of Cynthia Ajatuaewo, Parketta Cartwright, Patricia Frazier, Jacqueline, Pamela, Tonya, Kevin and LeRoy Sedwick. Sister of Ruth Bonner, Veronica Mitchum, Thelma Renfroe and Joseph Kinnaird. Grandmother of 11. Great-grandmother of four. †



## Passion Play

St. Luke School eighth-grader Sam Young of Indianapolis portrays Jesus during a Passion Play presented on March 31 at St. Luke the Evangelist Church in Indianapolis. Each year, the eighth-grade students present the Passion story several times during Holy Week. This year was the school's 21st annual presentation.

## St. Joseph Sister Dorothy Scheidler served at schools, parishes and a hospital

St. Joseph of Carondelet Sister Dorothy Scheidler, the former Sister Anne Alfred, died on March 12 at the sisters' Nazareth Living Center in St. Louis. She was 86.

The Mass of Christian Burial was celebrated on March 22 at the Nazareth Living Center Chapel. Her body was donated to the St. Louis University Medical Center for medical research.

She was born on Sept. 4, 1923, in Champaign, Ill. She entered the Sisters of St. Joseph of Carondelet on Sept. 15, 1941,

and professed her final vows on Aug. 15, 1947.

Sister Dorothy earned a bachelor's degree in education at Fontbonne College in St. Louis and master's degree in education at the University of Notre Dame in Notre Dame, Ind.

During 67 years as a Sister of St. Joseph, she ministered as a teacher, administrator and pastoral associate.

In the archdiocese, Sister Dorothy taught at the former Sacred Heart School in Indianapolis from 1971-73 and

Central Catholic School in Indianapolis from 1974-76.

From 1994-98, she volunteered at Holy Angels School in Indianapolis.

In 2002, she retired and moved to the Nazareth Living Center.

She is survived by a sister, Ruth Blankman of Greensburg.

Memorial gifts may be sent to the Sisters of St. Joseph of Carondelet, St. Louis Province, 6400 Minnesota Ave., St. Louis, MO 63111. †

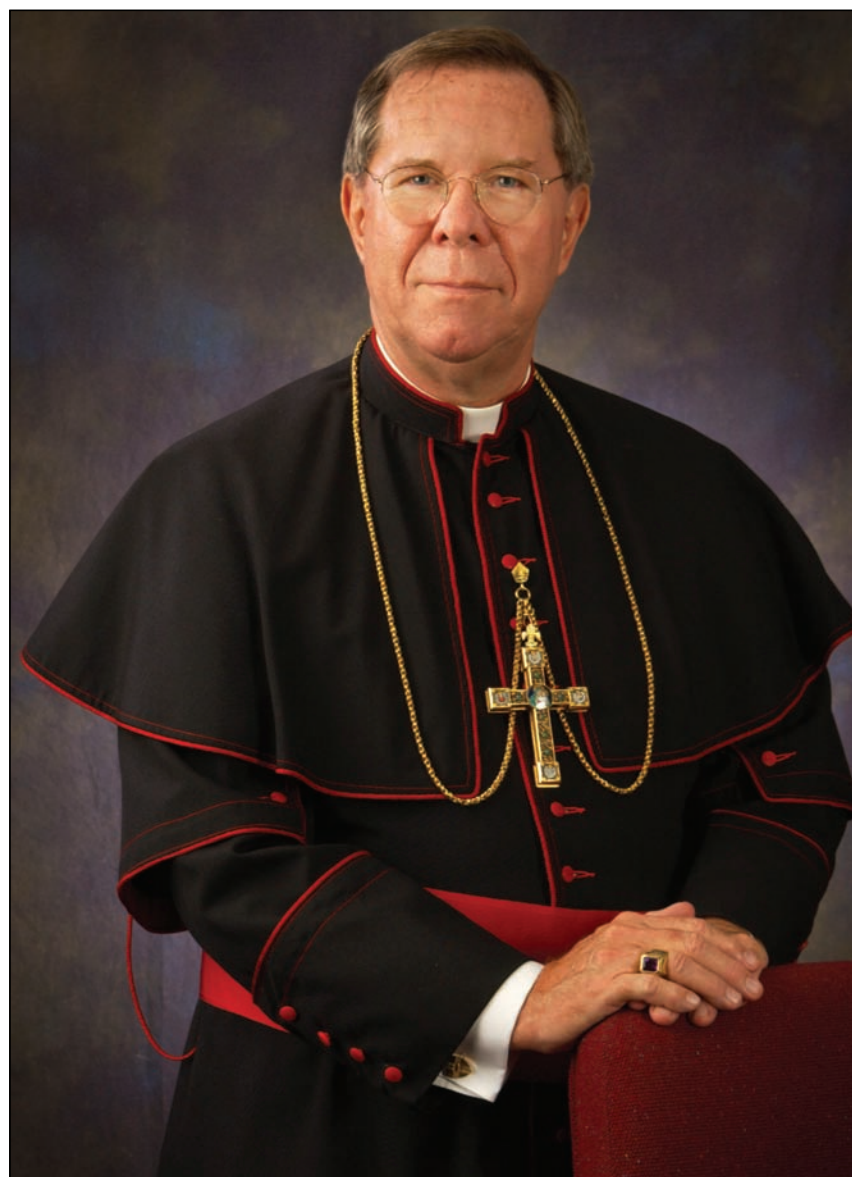
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# Focus on the present moment in caregiving, speaker says

By Mary Ann Wyand

Finding hope, coping with grief, attentive listening and compassionate caregiving are among the challenging pastoral topics that Dr. James Miller of Fort Wayne, Ind., addresses in his bereavement ministry.

The former Methodist minister is nationally known as an inspirational speaker, grief ministry specialist and author of a number of self-help books that feature his nature photography.

God's creation has much to teach people about the seasons of grief, which can help them to accept the inevitable changes in life, Miller explained during the eighth annual Catholic Cemeteries Association's Mission Day for caregivers on March 24 at Our Lady of Fatima Retreat House in Indianapolis.

Caregiving is a natural response that every person is called to practice in daily life situations, both professionally and informally, he said. It simply requires kindness, time and willingness to truly be present to people in need of help or support.

Following a serious car accident a few years ago, Miller said, a woman quietly knelt by him along the roadside then continued to reassure him with her smiles, calm words and gentle touches until emergency medical technicians arrived at the scene. He never learned her name, but will always remember her face and compassionate care.

"Healing presence is not about doing," he said. "It is all about being, and it is the being that makes the difference. Healing presence involves being consciously and compassionately in the present moment with another person. Healing presence doesn't just happen. You're consciously, intentionally involved in it."

Miller said his wife, Bernie, oversees patient opinion surveys at a large, regional hospital where patients frequently praise one employee for her compassionate care.

Her name is Lula, and she is not a nurse. She is a longtime member of the

housekeeping staff who takes the time to smile and talk with the patients when she cleans the hospital rooms.

"Healing presence is an equal opportunity endeavor," he said. "... You can be a healing presence wherever you are, whatever you're doing. ... Be who you are, and only who you are."

Often, Miller said, caregivers are most helpful as a healing presence for other people when they do less instead of more.

"Your role is to carefully and lovingly contribute less so that more can take place in the other person," he said.

"... Healing presence is a holistic practice, and unless you bring your whole self to it, you will not practice it."

Compassionate caregiving requires giving "the present moment all the attention it deserves," Miller said, by bringing your heart and mind together in your relationship with another person.

"Healing is not the same as curing," he explained. "To cure someone is to restore them to health or to soundness. Curing is normally based on a medical model. ... Healing is not a matter of taking someone who is ill, and making [the person] physically or emotionally or spiritually well. Healing is not about fixing what is wrong in someone else's life."

"Healing is true to its origins," Miller said. "My understanding is that when something heals that means it moves toward wholeness or completeness. Sometimes that means we will make a return to a sense of wholeness we once knew. Other times, it means we will move toward a new sense of completeness we haven't known before. Still other times, this process is simply the dawning awareness that the wholeness has been there all along. It just hasn't been acknowledged or claimed."

Amazingly, healing just happens, he said. "Healing has a natural energy all its own. ... This energy is independent of what one person does for another. ... Healing can happen anywhere there is life. ... As long as someone is alive, healing is always possible. As long as there is a spark within, the movement

toward wholeness can proceed."

A person's body, mind, heart and spirit can and do heal, Miller said. "While we cannot cause healing, we can encourage it. While we cannot guarantee healing, we can help establish conditions under which healing is more likely to take place. ... It is because of our belief [in God's healing grace] that we're willing to serve in the caregiving roles that we do."

Caregiving is most effective, he said, when the caregiver offers a quiet presence by simply listening attentively to the person who needs help and support.

"When you listen, you quietly and clearly communicate that you care," Miller said. "... You can hold the person in many ways—mentally in your thoughts, spiritually in your prayers, physically by touching an arm or a shoulder, perhaps offering an embrace."

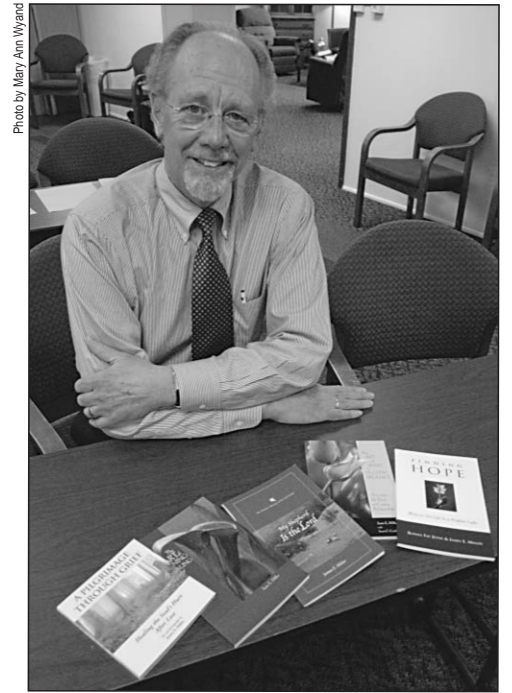
"Sitting in silence with another person can be profoundly healing," he said. "You're not waiting for their next words. You're simply going deeply into the moment together. You're waiting expectantly for the wisdom that silence holds."

Sometimes it is important to talk with the person receiving care, Miller said, but keep your focus on that person.

"Always remember that as a healing presence, the purpose of your talk is to invite their talk," he said. "... Accept them exactly as they exist in that moment. ... Empathy is the conscious attempt to know without judgment what the other person is experiencing as accurately as possible. ... By choosing to be a healing presence, you will inevitably live more of your moments [in daily life] more fully. ... As you stay in the present with others, you will inhabit your days with an increased awareness that enriches your life, too."

As a compassionate caregiver, Miller explained, you will come to understand that "fear and struggle can become agents of growth, death and grief can become seeds for new life, and love can overcome all barriers separating heaven and Earth."

Marilyn Hess, associate director of the



Dr. James Miller, a nationally known inspirational speaker, grief ministry specialist and author from Fort Wayne, Ind., was the keynote presenter for the eighth annual Catholic Cemeteries Association's Mission Day for caregivers on March 24 at Our Lady of Fatima Retreat House in Indianapolis. Miller discussed the importance of focusing on the present moment in relationships and caregiving.

archdiocesan Office of Family Ministries, said after Miller's presentation that his beautiful nature photography—and his understanding of the spiritual journey and grief journey—speak to people's hearts.

"He was talking about the Paschal Mystery—dying and rising," Hess said. "The Blessed Mother stood by Jesus as he died. That's what Jim Miller was calling us to do—to remain present [to another person] in the face of what sometimes can be unbearable pain. And sometimes the only option we have is to remain present."

(For more information about Dr. James Miller's ministry and books, log on to [www.willowgreen.com](http://www.willowgreen.com).) †

## Sudanese archbishop urges eligible voters to go to polls in upcoming election

NAIROBI, Kenya (CNS)—With elections pending on April 11 and April 13 in Sudan, a Catholic archbishop has urged all eligible Sudanese voters to go to the polls and peacefully shape the country's political future.

In an Easter message, Archbishop Paulino Lukudu Loro of Juba reminded his fellow Sudanese people that to "vote is our right and our duty. I urge you again to take part in the elections process and vote."

"This is a very concrete way to say that we care for our country and for our good service," the archbishop said.

But the Sudanese prelate was quick to observe that the

voting process would be complicated because voters will receive a dozen ballots to complete. The two-day election is the first democratic poll in Sudan in 25 years.

About 60 percent of eligible voters will be going to the polls for the first time ever. Electors will select a president for the country, a president for the government of southern Sudan, state governors and representatives to the national, southern Sudan and state assemblies.

The archbishop called upon authorities to ensure the security of all people during the historic elections and to assure the free movement of people as they travel to polling

stations where they are registered.

Citing the violence that erupted in Kenya and Zimbabwe following recent elections, Archbishop Loro also cautioned Sudanese officials and candidates to prevent similar incidents from occurring after the ballots are counted.

"It is of great concern to the Church and the Sudanese masses that all the candidates and voters behave responsibly during and after the elections," he said. "I urge all those who may lose to accept the results of the democratic ballot and not to resort to violence at all." †

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# FAITH

continued from page 1

Decatur County, the 45-year-old Gehrich is also a chaplain for a high school football team and uses Facebook to connect with players.

In his travels as the vice president of a chemical company, he often passes the time talking to God and seeking inspiration from the Holy Spirit for the props he uses in his talks to youths. (For the record, Gehrich gives credit for the shower curtain idea to the Holy Spirit.)

The father of three is also a former fallen-away Catholic. Here's just how far he once had fallen away: He would drive his then-small children to religious education classes on a Sunday morning, walk them to the classroom, and return to his car in the church parking lot, where he would read the newspaper instead of attending Mass.

Then one moment changed his faith and his life—a moment that could be described as pulling back the curtain of his relationship with God. That moment involved his wife of 23 years, Angie.

"She was raised with no religion whatsoever," Gehrich recalls. "Ten years after we got married, I was really away from the Church. I was on a business trip to Las Vegas, and she had to take our two girls to church because they were singing in the choir. She went to Mass to pass the time. When I called home that

night, she said, 'I want to tell you something, but you can't ask any questions. I want to become a Catholic.'

"On Holy Saturday night, I was sitting in the church and watching the most important person in my life get baptized. I said to myself, 'You're a real idiot. You've been raised in the Church, and you didn't do anything with it.' I had no value of it. She saw the value of it. She took the risk to become a Catholic.

"Watching her, I asked God to use me. Two weeks later, I was asked to be a catechist for seventh- and eighth-graders at St. Vincent de Paul Parish in Shelbyville. Those kids and I learned about our faith at the same pace. I fell in love with it."

### Finding the greatness within teenagers

Even at 45, Gehrich has a natural affinity for teenagers. He views the teen years as a time when youths struggle with their doubts and fears while they try to find their place in the world. He remembers vividly his own struggles as a youth, especially dealing with the jokes and comments about him being overweight.

"I can understand and appreciate a lot of the things they go through," he says. "I look at teenagers and see their greatness. But I understand how they feel. I was a teenager who didn't see that greatness in myself. Now I tell kids all the time, 'I'm not that smart, but great things have happened in my life.' If you can help them experience their greatness, feel it, whatever, they'll be able to trust it. But it's so hard for them to trust it."

Gehrich helps build that trust and helps lead teenagers to a deeper understanding of their faith, says Kay Scoville, the archdiocese's director of youth ministry.

"Probably the greatest admiration that I have for him is that he puts himself out there," Scoville says. "He admits to his shortcomings or jokes about his size, and makes himself vulnerable. In this teenage world of donning masks and hiding behind technology, he makes it OK for them to be real. He offers them an opportunity to come out of their shell, and realize that it is OK to be Catholic and it is OK to love Jesus—because no matter who we are or what we have done, Jesus loves us."

One of Gehrich's biggest fans is his daughter, Megan. As a 20-year-old college student, it wouldn't be unusual if she distanced herself from her father. Instead, she has followed him in trying to bring young people closer to Christ. She often gives talks at the same conferences where her dad speaks.

"Many people ask me if it's weird being



As he spoke about the topic of "Christ Crucified," Dave Gehrich placed a whip, a crown and a replica of a crucifixion nail on the table in front of him. Gehrich used the props during his talk at "Consumed 2010," the archdiocesan eucharistic retreat that was held at Cathedral High School in Indianapolis on March 5-7.

the daughter of a youth minister," says Megan, a junior at Marian University in Indianapolis. "It's not. It's one of the ways God has been able to reach me. My dad is my biggest inspiration to live the Catholic faith—and help others live it."

She was there the time he gave his talk behind a shower curtain.

"I thought, 'Only my dad would use a shower curtain to connect with youths,'" she says with a laugh. "He's an amazing speaker. I've heard him talk for 20 years, and I still listen to him. It's awesome to hear what he says and see how it affects the youths he's talking to."

### 'The need to be loved or accepted'

Gehrich's different approach to youth ministry is revealed in his role as the chaplain of the football team at North Decatur High School in Greensburg.

"We pray before every game in the locker room, and we pray on the field after the game, including the cheerleaders, the band members and the fans in the stands," he says.

"I wanted to reach out to the team a little more by using Facebook. I go home and choose a Bible passage that I think connects with how we played football that night. I write a message that I call 'the line of scrimmage.' Any of the players who are on Facebook can see it. So can anyone else on Facebook. Several times, I've had high school football players from other states write me about what I wrote."

For Gehrich, the use of technology is a perfect way to connect the Catholic faith to young people.

"These kids are just addicted to Facebook," he says. "Why? It's all designed to satisfy the need to be loved or accepted. Teenagers want to be part of a community. Well, what is the Catholic Church? It's a great community. We can use technology to share our faith. With my cell phone, I can send a text message saying, 'I'm thinking of you and saying a

prayer for you.' With Facebook, we can have a Bible study among friends or put up a Bible passage.

"Technology in itself is a wonderful gift from God. He created the minds that created it, and he created the minds that use it. We just have to seek out the good and avoid the bad."

### God creates a cross for everyone

The choices people make about their faith is a constant theme for Gehrich, one that surfaced again when he gave a talk to more than 200 youths from across the archdiocese during "Consumed 2010," a eucharistic retreat at Cathedral High School in Indianapolis on March 5-7.

As he spoke about the topic of "Christ Crucified," he had already placed a whip, a crown and a replica of a crucifixion nail on the table in front of him.

"What is that God wants you to understand about the Cross?" Gehrich asked the teenagers. "What is it that God wants you to understand about the Crucifixion?"

For Gehrich, the answers are clear: God has created a cross for everyone, a cross that he wants each person to carry back to him.

"God specifically created a cross for you so precise that it's not one inch too long, not one ounce too heavy," he told the youths. "You can be the toughest guy here today, and there's a cross for you. You can be the quietest little girl here today, and there's a cross for you."

"You're going to have challenges. You're going to have struggles. Whatever struggle you have, Christ has already conquered it. And as you deliver your cross back to him, I think we find out that it's a piece of the puzzle, and it fits in his cross."

Gehrich embraces his cross and the Catholic faith he once lost. He rejoices in leading young people to Christ.

"I have a relationship with God, and I'm guided by that," he says. "It guides everything I do." †



Dave Gehrich shared a talk about Christ's crucifixion—and the importance of carrying our own cross—at "Consumed 2010," the archdiocesan eucharistic retreat held at Cathedral High School in Indianapolis on March 5-7.

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