



The

# Criterion

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## Mark your calendar

Vatican announces Masses, Oct 22 feast day for Blessed John Paul, page 3.

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## 'Lord, I forgive them'

Photo by Sean Gallagher



Catholics from central and southern Indiana fill Priori Hall at Our Lady of the Most Holy Rosary Parish in Indianapolis on March 30 to listen to Guy Gruters, right, tell his story of how his faith in God helped him endure nearly six years of confinement as a prisoner of war in North Vietnam.

# Faith led POW to humility and peace in Vietnamese prison camp

By Sean Gallagher

Hell on Earth.

That is how Guy Gruters described the nearly six years he spent as a prisoner of war (POW) in North Vietnam from 1967 until 1973.

He could have easily described it as purgatory on Earth, for it was in those camps that he said God stripped away the pride which had so filled him before his Air Force fighter jet was shot down in 1967.

After being transformed by

grace-inspired humility, Gruters believes that the communist prison camps that were his home for so long eventually became something like heaven for him because at no other time before or since has he felt so close to God.

Gruters recounted the torture, deprivation and loneliness of his life as a POW and how his faith in God helped him endure his own personal Way of the Cross on March 30 during a session of Spaghetti and Spirituality, the Lenten speaker series at Our Lady of the Most

Holy Rosary Parish in Indianapolis.

**Hell on Earth**

Gruters flew more than 400 missions over North Vietnam before he was captured.

At that moment, his world changed forever. He was taken to the infamous "Hanoi Hilton" and subjected to inhumane abuse that is almost beyond imagining.

Gruters shared a cell with one other POW. They had no recreation time

See POW, page 8

## New sex abuse allegations down slightly in 2010

WASHINGTON (CNS)—U.S. dioceses and religious orders received 505 new credible allegations of child sex abuse by clergy in 2010, a slight decrease from the previous year and a significant drop from the 1,092 new allegations reported in 2004 when the numbers began being tallied, according to a report released on April 11 by the U.S. Conference of Catholic Bishops.

The report was prepared for the USCCB Secretariat of Child and Youth Protection by the Center for Applied Research in the Apostolate (CARA) at Georgetown University from survey responses submitted by all but one of the 195 U.S. dioceses and eparchies (Eastern Catholic dioceses), and 156 of the 218 religious orders that belong to the Conference of Major Superiors of Men.

Only seven of the new allegations involved children under the age of 18 in 2010, with two-thirds of the new allegations having occurred or begun between 1960 and 1984, the report said.

"The number of alleged offenders increased by one-fifth, from 286 alleged offenders reported in 2009 to 345 alleged offenders reported in 2010," CARA said.

Almost 60 percent of those offenders had been identified in earlier allegations and three-quarters of the offenders are now dead or laicized, the report said.

The CARA report was released in conjunction with the annual audit to review compliance by the nation's dioceses with the U.S. bishops' 2002 "Charter for the Protection of Children and Young People."

According to the audit, which was completed by the Gavin Group, all but two dioceses and five eparchies were found to be in compliance with the charter. Those dioceses and eparchies declined to participate in the audit in any way.

Some 55 dioceses or eparchies, while found to be in compliance did receive "management letters" that "offered guidance for performance improvement or highlighted potential problem areas," said William A. Gavin, the president of the Gavin Group, in a letter to Archbishop Timothy M. Dolan of New York, the president of the U.S. Conference of Catholic Bishops, and Diane Knight, who chairs the bishops' National Review Board.

CARA placed the costs associated with child sex abuse at \$123.7 million for

See REPORT, page 8

## Giving hope to others guides Spirit of Service winners

By John Shaughnessy

Charles Guynn has a wonderful approach to life that he shares in a few sentences.



"The Lord has blessed each of us with talent," Guynn says. "I believe that we should give back to the community, and the bonus we receive is the Lord's grace. The reward is seeing what your talents have done for others. You can see it in their faces. I see hope. That's the whole thing—to instill hope."

That emphasis on sharing one's talents and giving hope to others not only guides Guynn, but also the other people who will be honored by the archdiocese with the Spirit of Service Award—Fiorella Gambetta-Gibson, David M. Jackson and Leo Stenz.

The four winners will be recognized during a May 11 dinner which will benefit Catholic Charities Indianapolis. Legendary football coach and motivational speaker Lou Holtz will be the keynote speaker at the event. (For more information, see the story on page 9.)

Here are the stories of this year's winners.

**Fiorella Gambetta-Gibson**

As an immigrant from Peru, Fiorella Gambetta-Gibson came to the United States in 2001 to further her education. Yet the lessons she endured in a new country were often more difficult than the master's degree business administration classes she took at Butler University in Indianapolis.

"In the beginning, it was very hard," says Gambetta-Gibson, a member of St. Mark the Evangelist Parish in Indianapolis. "I struggled with English. When you come here as an

adult, it's a big difference than coming as a child. You're in a new culture in a new country learning a lot of things at a time.

It's overwhelming."

That experience guides her 10 years later as she volunteers to teach financial education classes to refugees as part of the Refugee Resettlement program of Catholic Charities Indianapolis.



Fiorella Gambetta-Gibson

She provides lessons in the importance of establishing credit, the potential dangers of credit cards and the necessity of creating a budget to help them achieve their dreams of owning a house or pursuing an education.

See AWARDS, page 9

# Official Appointments

## Effective immediately

**Rev. Stanley Pondo**, defender of the bond of the archdiocesan Metropolitan Tribunal, resigning from that position and appointed adjunct judicial vicar of the archdiocesan Metropolitan Tribunal after having completed graduate studies in Rome.

## Effective July 6, 2011

**Rev. Eric M. Augenstein**, pastor of Our Lady of Perpetual Help Parish in New Albany, appointed chaplain of Our Lady of Providence Jr./Sr. High School in Clarksville while continuing as pastor of Our Lady of Perpetual Help Parish in New Albany.

**Rev. Carlton J. Beever**, pastor of St. Philip Neri Parish in Indianapolis, reappointed pastor of St. Philip Neri Parish in Indianapolis for an additional term and continuing as administrator of Holy Cross Parish in Indianapolis.

**Rev. Mr. Dustin Boehm**, being ordained to the priesthood for the Archdiocese of Indianapolis on June 4, 2011, appointed associate pastor of St. Monica Parish in Indianapolis.

**Rev. Bernard Cox**, pastor of Mary, Queen of Peace Parish in Danville, reappointed pastor of Mary, Queen of Peace Parish in Danville for an additional term.

**Rev. Christopher A. Craig**, pastor of St. Joseph Parish in Shelbyville and dean of the Batesville Deanery, appointed pastor of Prince of Peace Parish in Madison and Most Sorrowful Mother of God Parish in Vevay, and chaplain of Father Michael Shawe Memorial Jr./Sr. High School in Madison and Hanover College in Hanover.

**Rev. Patrick A. Doyle**, pastor of Nativity of Our Lord Jesus Christ Parish in Indianapolis, reappointed pastor of Nativity of Our Lord Jesus Christ Parish in Indianapolis for an additional term.

**Rev. Msgr. Frederick C. Easton**, vicar judicial of the archdiocesan Metropolitan Tribunal and assigned to weekend assistance at Holy Trinity Parish in Edinburg and St. Rose of Lima Parish in Franklin, granted permission to retire and appointed adjunct judicial vicar of the archdiocesan Metropolitan Tribunal.

**Rev. Richard W. Eldred**, pastor of St. Vincent de Paul Parish in Bedford and St. Mary Parish in Mitchell, reappointed pastor of St. Vincent de Paul Parish in Bedford and St. Mary Parish in Mitchell for an additional term.

**Rev. John F. Geis**, retired, assigned to part-time sacramental minister of St. Maurice Parish in Napoleon, Immaculate Conception Parish in Millhousen and St. Denis Parish in Jennings County.

**Rev. Richard M. Ginther**, pastor of St. Margaret Mary Parish in Terre Haute and St. Patrick Parish in Terre Haute, reappointed pastor of St. Margaret Mary Parish in Terre Haute and St. Patrick Parish in Terre Haute for an additional term.

**Rev. Mark Gottemoeller**, pastor of St. Thomas More Parish in Mooresville, reappointed pastor of St. Thomas More Parish in Mooresville for an additional term.

**Rev. Jeremy M. Gries**, associate pastor of St. Monica Parish in Indianapolis, appointed administrator of St. Mary Parish in Rushville.

**Rev. John M. Hall**, pastor of St. Martin Parish in Martinsville and administrator of Our Lady of the Springs Parish in French Lick and Our Lord Jesus Christ the King Parish in Paoli, reappointed pastor of St. Martin Parish in Martinsville for an additional term and continuing as administrator of Our Lady of the Springs Parish in French Lick and Our Lord Jesus Christ the King Parish in Paoli.

**Rev. Robert T. Hausladen**, chaplain of Bishop Chatard High School in Indianapolis and sacramental minister of Sacred Heart of Jesus Parish in Terre Haute and St. Ann Parish in Terre Haute, appointed chaplain of Father Thomas Scecina Memorial High School in Indianapolis and continuing as chaplain of Bishop Chatard High School in Indianapolis and sacramental minister of Sacred Heart of Jesus Parish in Terre Haute and St. Ann Parish in Terre Haute.

**Rev. John J. Hollowell**, chaplain of Cardinal Ritter High School in Indianapolis, appointed associate pastor of St. Malachy Parish in Brownsburg and continuing as chaplain of Cardinal Ritter High School in Indianapolis.

**Rev. Aaron M. Jenkins**, chaplain of Father Thomas Scecina Memorial High School in Indianapolis, archdiocesan associate director of Vocations, and sacramental minister of St. Maurice Parish in Napoleon, Immaculate Conception Parish in Millhousen and St. Denis Parish in Jennings County, appointed administrator of St. Teresa Benedicta of the Cross Parish in Bright.

**Rev. Thomas G. Kovatch**, pastor of St. Teresa Benedicta of the Cross Parish in Bright, appointed pastor of St. Charles Borromeo Parish in Bloomington.

**Rev. Louis M. Manna**, pastor of Church of the American Martyrs Parish in Scottsburg and St. Patrick Parish in Salem, reappointed pastor of Church of the American Martyrs Parish in Scottsburg and St. Patrick Parish in Salem for an

additional term.

**Rev. John A. Meyer**, pastor of Prince of Peace Parish in Madison and Most Sorrowful Mother of God Parish in Vevay, and chaplain of Father Michael Shawe Memorial Jr./Sr. High School in Madison and Hanover College in Hanover, and dean of the Seymour Deanery, appointed pastor of St. Mary Parish in Greensburg.

**Rev. Kevin Morris**, pastor of St. Susanna Parish in Plainfield, reappointed pastor of St. Susanna Parish in Plainfield for an additional term.

**Rev. Joseph L. Newton**, associate pastor of St. Luke the Evangelist Parish in Indianapolis, granted permission to pursue graduate studies.

**Rev. Michael E. O'Mara**, pastor of St. Mary Parish in Indianapolis, reappointed pastor of St. Mary Parish in Indianapolis for an additional term.

**Rev. Stanley Pondo** appointed vicar judicial of the archdiocesan Metropolitan Tribunal and assigned to weekend sacramental ministry at St. Simon the Apostle Parish in Indianapolis.

**Rev. William F. Stumpf**, moderator of the archdiocesan Curia, assigned to weekend sacramental ministry at Holy Trinity Parish in Edinburg and continuing as moderator of the archdiocesan Curia.

**Rev. William J. Turner**, retired, assigned to part-time sacramental minister of St. Maurice Parish in Napoleon, Immaculate Conception Parish in Millhousen and St. Denis Parish in Jennings County.

**Sister Eileen Flavin, C.S.C.**, parish life coordinator of St. Agnes Parish in Nashville, reappointed parish life coordinator of St. Agnes Parish in Nashville for an additional term.

**Sister Constance Kramer, S.P.**, parish life coordinator of St. Ann Parish in Terre Haute, reappointed to an additional term as parish life coordinator of St. Ann Parish in Terre Haute.

**Sister Joan Slobig, S.P.**, parish life coordinator of St. Mary-of-the-Woods (Village) Parish in St. Mary-of-the-Woods and St. Leonard of Port Maurice Parish in West Terre Haute, reappointed parish life coordinator of St. Mary-of-the-Woods (Village) Parish in St. Mary-of-the-Woods and St. Leonard of Port Maurice Parish in West Terre Haute for an additional term.

*These appointments are from the office of the Most Reverend Daniel M. Buechlein, O.S.B., Archbishop of Indianapolis. †*

# Holy Week liturgies are set at cathedral and Saint Meinrad

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

SS. Peter and Paul Cathedral Parish, 1347 N. Meridian St., in Indianapolis is collaborating with St. John the Evangelist Parish, 126 W. Georgia St., in Indianapolis for the celebration of Holy Week liturgies.

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

## SS. Peter and Paul Cathedral

April 17—10:30 a.m. Mass for Palm Sunday of the Lord's Passion, Bishop Christopher J. Coyne, principal celebrant; 5 p.m. Vespers; both at SS. Peter and Paul Cathedral.

April 19—7 p.m. Chrism Mass, Bishop Christopher J. Coyne, principal celebrant, at SS. Peter and Paul Cathedral.

April 21, Holy Thursday—7 p.m. Mass of the Lord's Supper followed by eucharistic adoration until midnight; both at St. John the Evangelist Church.

April 22, Good Friday—1 p.m. Liturgy of the Passion and Death of the Lord, Bishop Christopher J. Coyne, principal celebrant; 6 p.m. Vespers; both at SS. Peter and Paul Cathedral.

April 23, Holy Saturday—9 p.m. Easter Vigil, Bishop Christopher J. Coyne, principal celebrant, at St. John the Evangelist Church.

April 24—10:30 a.m. Easter Sunday Mass, Bishop Christopher J. Coyne, principal celebrant, at SS. Peter and Paul Cathedral; 5 p.m. Vespers at SS. Peter and Paul Cathedral.

## Saint Meinrad Archabbey

April 17—9:15 a.m. blessing and procession with palms followed by Mass for Palm Sunday of the Lord's Passion; 5 p.m. Vespers.

April 21, Holy Thursday—5 p.m. Mass of the Lord's Supper.

April 22, Good Friday—3 p.m. Liturgy of the Passion and Death of the Lord.

April 23, Holy Saturday—5 p.m. Vespers.

April 24—3 a.m. Easter Vigil Mass and Lauds; 5 p.m. Vespers.

April 25—9:30 a.m. Easter Monday Mass; 5 p.m. Vespers

April 26—7:30 a.m. Easter Tuesday Mass; 5 p.m. Vespers.

*(For these schedules and the Holy Week schedule for the Sisters of Providence of Saint Mary-of-the-Woods, log on to [www.archindy.org/lent](http://www.archindy.org/lent).) †*



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# Abortion reporting law to protect minors passes House

By Brigid Curtis Ayer

A national sting operation aimed at exposing the truths behind the largest abortion provider in the country, Planned Parenthood, has prompted Indiana lawmakers to take action to



protect young women from repeated sexual

molestation. The Indiana Catholic Conference supports legislation to combat sexual abuse of children.

A youth-led, pro-life organization called Live Action has released videos showing Planned Parenthood employees telling a male client, who posed as a pimp, how to cover up the child abuse he had committed with young girls, and how they could assist him in continuing to conduct his sex trafficking business. These videos are posted online at [www.liveaction.org](http://www.liveaction.org).

Freshman lawmaker Rep. Randy Frye, R-Greensburg, authored House Bill 1474 to address the abuse.

"I'm very pro-life," said Frye. "One of the biggest motivators for me to run for office was out of frustration on how the legislature was not handling pro-life issues.

"After I was elected, Indiana Right to Life came to me and asked if I'd be interested in carrying the bill. And, of course, I said yes."

"The bill really hit home for me," said Frye. "I was a professional firefighter for 26 years, [including] 21 years in the city of Indianapolis. There were more than just a few times when we would go on a

911 run. We would find a very young mother in labor, and find out one way or another that the father was mom's ex-boyfriend or someone much older."

Frye said the legislation is a twofold bill.

"Obviously, it's about abortion and the age of the father, but it also requires the aborting physician to notify the state within three days of the abortion if the woman is under age 14."

Under current law, the abortionist has six months to do so.

"If you have a suspected child abuse case and you wait six months, the perpetrator might be in another country," said Frye.

"While the bill is a pro-life bill, the child abuse aspect is even the bigger issue here."

House Bill 1474, Terminated Pregnancy Form bill, would change two reporting requirements. It would require reporting the age of the father, and require the reporting to occur within three days of the abortion if the mother aborting is under 14 years old.

Dick Thompson, a lobbyist for Indiana Right to Life, said, "The news media has reported all across the country cases where very young girls have been involved in a sting operation and child sexual abuse is not being reported to authorities. More than anything else, I am very familiar with the requirement in the pregnancy termination report, and that report leaves out the age of the father.

"Indiana law is very clear. If a lady under the age of 14 has an abortion, she has been sexually abused. If the age of the father is reported on the form, then it's a red flag for the Indiana Department of Health," Thompson said.

"If the abortion is obtained by a girl who is under 14 years of age, the abortion provider must notify, within three days of

## Marriage amendment passes House and Senate

House Joint Resolution 6 (HJR 6), also known as the Marriage Amendment, has passed both houses of the Indiana General Assembly. The resolution seeks to add an amendment to Indiana's Constitution that would only allow couples consisting of one man and one woman to marry.

While this language is currently a part of Indiana law, the author of the amendment, Rep. Eric Turner, R-Cicero, said the amendment is necessary to ensure that the law is upheld in court.

The House approved the measure 70-26, and the Senate passed the

legislation 40-10.

For the resolution to become part of Indiana's Constitution, the exact language of HJR 6 would have to be passed by a separately elected, consecutive General Assembly. For example, those elected in the 2012 election would have to pass the same language in 2013.

If passed in 2013, the language would be placed on a referendum vote for Hoosiers to approve before it could become part of the Indiana Constitution.

The Indiana Catholic Conference supports the Marriage Amendment. †

the abortion, the Indiana Department of Health and the Indiana Department of Child Services," he said. "If the age of the girl is under age 14 and the age of the father is 15, then they might not be as concerned, but if the age of the father is 27, the Department of Child Services is definitely going to want to look into it further.

"The goal of the legislation is to prevent a young woman who has been sexually molested, and actually becomes pregnant [then] has an abortion, to have some follow-up on that. Otherwise, the molestation could continue, and she would have to have another abortion," he said.

Thompson said when he looked at the termination of pregnancy reports, it was a glaring error.

"There was the name of the mother, the age of the mother and name of the father, but not the age of the father," he said.

The Live Action videos exposed a similar

pattern among Planned Parenthood employees in New York, New Jersey and Virginia aiding and abetting the sexual exploitation of minors and young girls.

Last year, the pro-life group released similar videos from three Indiana abortion facilities.

House Bill 1474 passed the House on March 30 by a vote of 83-11, and passed the Senate Health and Provider Services Committee on April 6 unanimously.

Frye said there has been no opposition to the bill, and he is very confident the bill will become law.

If passed and signed by Gov. Mitch Daniels, the bill will go into effect on July 1.

*(Brigid Curtis Ayers is a correspondent for The Criterion. For more information on the Indiana Catholic Conference, log on to [www.indianacc.org](http://www.indianacc.org).)* †

# Vatican announces Masses, Oct. 22 feast day for Blessed John Paul

VATICAN CITY (CNS)—The feast day of Blessed John Paul II will be marked on Oct. 22 each year in Rome and the dioceses in Poland.

When the Vatican made the announcement on April 11, it also said Catholics throughout the world will have a year to celebrate a Mass in thanksgiving for his beatification.

While thanksgiving Masses for a beatification—like the observance of a feast day—usually are limited to places where the person lived or worked, "the exceptional character of the beatification of the Venerable John Paul II, recognized by the entire Catholic Church spread throughout the world," led to a general permission for the thanksgiving Mass, said a decree from the Congregation for Divine Worship and the Sacraments.

The decree was published in the Vatican newspaper, *L'Osservatore Romano*, and included information about the thanksgiving Mass, Pope John Paul's feast day, annual Masses in his honor and naming churches after him. The newspaper also published the text of the opening prayer—

formally called the "collect"—for his feast day Mass in Latin, English, French, German, Spanish, Italian, Portuguese and Polish.

A local bishop or the superior general of a religious order is free to choose the day or dates as well as the place or places for the thanksgiving Mass as long as the Masses are celebrated by May 1, 2012, which is one year after the beatification, the decree said.



Pope John Paul II

Oct. 22 was chosen as the day to remember him because it is the anniversary of the liturgical inauguration of his papacy in 1978.

In the Diocese of Rome, where Pope John Paul served as bishop, and in all the dioceses of his native Poland, his feast day is to be inserted automatically into the annual calendar, the decree said.

Outside Rome and Poland, bishops will have to file a formal request with the Vatican to receive permission to mark the feast day, the decree said. The local-only celebration of a beatified person's feast is one of the most noticeable differences between being beatified and being canonized, which makes universal public liturgical veneration possible.

The only places where parishes and churches can be named after Blessed John Paul without special Vatican permission are in the Diocese of Rome and the dioceses in Poland or other places that have obtained specific Vatican permission to insert Pope John Paul's Oct. 22 feast in their liturgical calendar, the decree said.

The text of the opening prayer for the Mass in honor of Blessed John Paul is: "O God, who is rich in mercy and who willed that the Blessed John Paul II should preside as pope over your universal Church, grant, we pray, that instructed by his teaching, we may open our hearts to the saving grace of Christ, the sole redeemer of mankind, who lives and reigns." †

# Nun and laywoman aiding the homeless to receive Laetare Medal

NOTRE DAME, Ind. (CNS)—A Mercy nun and a laywoman who co-founded a program that is widely credited for reducing Philadelphia's homeless population by half have been named the winners of the 2011 Laetare Medal given by the University of Notre Dame in northern Indiana.

The award, announced on April 3, will be presented

during the university's 166th commencement ceremony on May 22 to Mercy Sister Mary Scullion and Joan McConnon, the co-founders of Project HOME.

"In their work for the homeless of Philadelphia, Sister [Mary] Scullion and Joan McConnon have splendidly answered the Gospel summons to brotherly love," said Holy Cross Father John I. Jenkins, the president of Notre Dame, in announcing the award winners.

"Serving the unsheltered Lord on the streets of their hometown, they have provided an example for others to serve likewise in cities worldwide," he added.

The two Philadelphia natives founded Project HOME, an acronym for Housing, Opportunities for Employment, Medical Care and Education, in 1989, first providing emergency shelter for 50 homeless men and eventually establishing more permanent supportive residences for chronically homeless men and women.

The project now includes 480 units of housing and two businesses that provide employment to formerly homeless people. Ninety-five percent of the homeless people participating in its programs have not returned to the streets.

Sister Mary, the daughter of Irish immigrants, is the executive director of Project HOME. A member of the Sisters of Mercy since 1976, she earned a master's degree in social work at Temple University.

McConnon, the associate executive director and chief financial officer of Project HOME, earned a master's degree in taxation at Drexel University in 1989.

She worked for six years as an accountant at GTE and Corning Glass before returning to Philadelphia to work with the homeless.

In 2009, *Time* magazine named Sister Mary to its annual list of "the 100 most influential people." *Time* called her "Philadelphia's Mother Teresa."

A profile on her that year in *The Catholic Standard & Times*, Philadelphia's archdiocesan newspaper, described her as "a woman of seemingly boundless energy." It said she usually found time for a run through Philadelphia's Fairmount Park a couple of times each week.

But most of her energy was spent in mission, the paper said. "The question for Sister Mary is what is God's vision for the world and what can be done to make it happen, through his grace, prayer, Eucharist and community."

The Laetare Medal is awarded annually at Notre Dame to a Catholic "whose genius has ennobled the arts and sciences, illustrated the ideals of the Church and enriched the heritage of humanity." It is announced each year on Laetare Sunday, the fourth Sunday in Lent on the liturgical calendar.

The 133 previous recipients of the Laetare Medal include President John F. Kennedy, Catholic Worker co-founder Dorothy Day, novelist Walker Percy, Cardinal Joseph L. Bernardin of Chicago, labor priest Msgr. George G. Higgins and jazz composer Dave Brubeck. †



CNS photo courtesy of University of Notre Dame archives

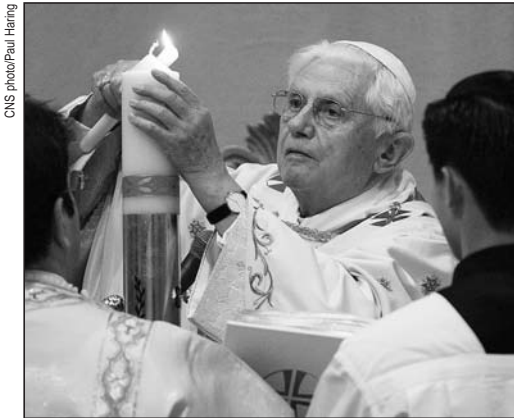
This archive image shows the front and back of the University of Notre Dame Laetare Medal presented to President John F. Kennedy in 1961. Mercy Sister Mary Scullion and Joan McConnon will receive similar medals at Notre Dame's commencement ceremony on May 22 for their work in aiding the homeless in Philadelphia.



Rev. Msgr. Raymond T. Bosler, Founding Editor, 1915 - 1994

Most Rev. Daniel M. Buechlein, O.S.B., Publisher Greg A. Otolski, Associate Publisher  
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## Editorial



Pope Benedict XVI lights the paschal candle before the start of the Easter Vigil in St. Peter's Basilica at the Vatican on April 3, 2010.

## Easter symbols reveal the blessings of Good Friday

An essay written by Pope Benedict XVI in the early 1980s titled "The Lamb Redeemed the Sheep: Reflections of the Symbolism of Easter" should be required reading for all Christians on Good Friday. As his title suggests, the pope offers insights into the major symbols of Easter—light, water, the Alleluia and, above all, the Lamb who was slain for us on the Cross.

Easter requires symbols because unlike Christmas, which is full of familiar allusions—birth, the child, the family—Easter speaks of the unfamiliar experience of life beyond the grave.

When speaking about eternal life, the Holy Father says, "We have no ideas to come to the aid of the words; we are feeling our way blindly in unknown territory and are painfully aware of our short-sightedness and cramped footsteps."

None of us knows what life after death is like. But we believe that the power of death has been overcome by the infinitely greater power of our Lord's self-sacrificing love. "He of whom Easter speaks—Jesus Christ—really 'descended into hell.' Jesus actually complied with the suggestion of the rich man: Let someone come back from the dead, and we will believe (Lk 16:27f). He, the true Lazarus, did come back so that we may believe.

"And do we? He did not come back with disclosures nor with exciting prospects of 'the world beyond.' But he did tell us that he is 'going to prepare a place' for us (Jn 14:2-3). Is this surely not the most exciting news in the whole of history, though it is presented without any tickling of the senses?"

The symbols of light, water and the Alleluia help to connect us with the experience of Easter joy. The light of Christ overcomes the world's darkness and despair. The living water that is Christ refreshes and renews our parched and weary souls.

And "the sung Alleluia shows that the human voice, as well as crying, groaning, lamenting, speaking, can also sing."

At Easter time, we are invited to summon the discordant voices of creation and transform them into harmony. What a powerful symbol of the transformation that we are called to experience as we relive in our own hearts the Passion, death and resurrection of our Lord.

The most powerful symbol of Easter is the Paschal Lamb. "The lamb which lets itself be killed without complaint is a symbol of meekness: Blessed are the meek for they shall inherit the earth" (Mt 5:5).

He explains that "the Lamb with his mortal wound tells us that, in the end, it is not those who kill who will be the victors; on the contrary, the world is sustained by those who sacrifice themselves."

True victory lies in self-denial and sacrifice. But not in gloomy, self-pitying or somber sacrifice. The self-giving love of the Lamb who was slain for us is joyful and life-giving. "It gives rise to that life which imparts a meaning to history, through all its atrocities, and which can finally turn them into a song of joy."

Laughter, the pope tells us, is intimately connected to faith in God's Providence. Without faith, the world's cruelty, sadness and despair overwhelm us. "Where talk of 'God' is no longer believable, humor dies; all that is left is a cruel sarcasm or that rage against God and the world with which we are all acquainted."

According to Pope Benedict, "the Book of Revelation's vision of heaven expresses what we see by faith at Easter: the Lamb who was slain lives. Since he lives, our weeping comes to an end and is transformed into laughter" (cf. Rev 5:4f). The Cross of Christ is a certain sign that "the history of the world is not a tragedy, the inescapable tragedy of opposing forces, but divine comedy."

We can laugh and be joyful because Christ's death and resurrection have wiped away every tear. We can smile on Good Friday because the Lamb who was slain still lives. "No one who has grasped that can ever be utterly despondent and despairing again," the Holy Father says.

"Your sorrow will turn into joy," Jesus said (Jn 16:20). Let us celebrate this Good Friday full of laughter and rejoicing. And although we can't sing it yet, let's prepare ourselves for the Easter Alleluia. May it burst forth from our lips and our hearts to transform the world's endless chatter—and life's groans, laments and sad, sad songs—into shouts of laughter and joy.

The Lamb who was slain lives. May His light dispel our darkness. May His living water refresh our souls, and may His self-giving love fill our hearts with joy.

—Daniel Conway

## Making Sense Out of Bioethics/Fr. Tad Pacholczyk

### The courage to refuse to cooperate in evil actions

An electrician by trade, Tim Roach is married with two children and lives about an hour outside Minneapolis. He was laid off his job in July 2009.

After looking for work for more than a year and a half, he got a call from his local union in February with the news that anyone who is unemployed longs for, not just a job offer, but one with responsibility and a good salary of almost \$70,000 a year.

He ultimately turned the offer down, however, because he discovered that he was being asked to oversee the electrical work at a new Planned Parenthood facility under construction on University Avenue in St. Paul.

Aware that abortions would be performed there, he knew his work would involve him in "cooperation with evil" so he courageously declined the job offer.

Significant moral issues can arise if we knowingly cooperate in another's evil actions even though we don't perform those evil actions ourselves.

Some helpful "principles of cooperation" have been developed over the centuries in the Catholic moral tradition as a way of discerning how properly to avoid, limit or distance ourselves from evil, especially intrinsically evil actions.

In particular, these principles enable us to recognize that there are certain real-life situations when we must refuse to cooperate.

A simple example can be helpful to illustrate some of these principles.

Suppose a nurse were to hand the instruments to a physician performing a direct abortion or turn on the suction machine used to dismember the unborn baby. If the nurse intended the abortion, she would be guilty of "formal cooperation" in evil.

Yet, even if she personally opposed the abortion and did not share the intention of the physician performing the procedure, there would still be grave moral objections to her cooperation.

Because she would be participating in circumstances essential to the performance of that particular act of abortion, like handing instruments or turning on the suction machine, her cooperation would be morally unacceptable and would be known as "immediate material cooperation."

The key point, then, is that both types of cooperation—formal and immediate material—are morally unacceptable.

Whenever we are faced with the temptation to cooperate in "intrinsically evil actions" like abortion, destruction of embryos for stem-cell research, euthanasia, assisted suicide or direct sterilization, morally we must refuse.

This is different, for example, from what theologians call "remote cooperation" in another person's evil as, for example, is done by the postal carrier who delivers letters to an abortion facility. Although what occurs there might sicken the carrier's stomach, delivering the mail would not constitute an essential ingredient to the wrongful destruction of human life that occurs there.

On the other hand, driving someone to an abortion clinic so she can undergo an abortion, assisting as a nurse in the operating room during a tubal ligation or thawing out human embryos from the deep freeze so that a researcher might vivisect them for their stem cells—even if we opposed the practices—"all" would constitute "unacceptable forms of immediate material" cooperation with evil.

Real-world decisions about cooperation can be daunting and complex.

Pharmacists, for example, cannot in good conscience provide the morning-after pill for use by a woman who has had consensual sex and wishes to avoid a pregnancy. The morning-after pill has a contraceptive effect, and may sometimes also work by altering the uterine environment and preventing implantation of an embryo, causing a pregnancy loss/abortion.

Even if the pharmacist is personally opposed to both contraception and abortion, by providing the pill and knowing the purposes to which it would be put, he would cooperate in wrongdoing in an immediate and material way.

In fact, a pharmacist in these circumstances would not even be able to refer the woman to a co-worker because, if he were to do so, he would still be cooperating in an essential way in the causal chain leading to the prevention or ending of a pregnancy.

He would rather have to decline to assist her, forcing the woman to initiate a new sequence of choices and actions that would not involve him—approaching a different pharmacist, for example, who might then provide the drug.

For a pharmacist to choose the morally correct course of action in this situation not only requires fortitude, but also could cause significant tension with his supervisor, the pharmacy owner and others who work there, particularly if such a scenario had not been discussed ahead of time.

Modern health care is replete with situations that tempt us to cooperate immorally in evil. Clearly, certain activities like abortion are not authentic medicine at all, but rather acts of immorality veiled behind the professionalism of white coats and institutional protocols.

Great care, discretion and courage are required as we seek to avoid cooperation in medical situations where immoral practices may not only be tolerated, but even at times almost imposed on us.

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

## Letters Policy

Letters from readers are published in *The Criterion* as part of the newspaper's commitment to "the responsible exchange of freely-held and expressed opinion among the People of God" (*Communio et Progressio*, 116).

Letters from readers are welcome and every effort will be made to include letters from as many people and representing as many viewpoints as possible. Letters should be informed, relevant, well-expressed and temperate in tone. They must reflect a basic sense of courtesy and respect.

The editors reserve the right to select the letters that will be published and to edit letters from readers as necessary based on space limitations, pastoral sensitivity and content (including spelling and grammar). In order to encourage opinions from a variety of readers, frequent writers will ordinarily be limited to one letter every three months. Concise letters (usually less than 300 words) are more likely to be printed.

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

### Pieta represents a tender call to faith in the life to come

(Editor's note: While Archbishop Buechlein continues to recover from a stroke, we offer some reprints of his various columns for your enrichment. The following column is from the March 30, 2007, issue of *The Criterion*.)

On the wall outside the chapel of my residence hangs a moving rendition of the Pieta. It was painted by Father Donald Walpole, a Benedictine artist at Saint Meinrad.

He gave it to me as I was leaving to become the bishop of Memphis. On it is painted: "Whose sorrow is as great as my sorrow?" This text is based on the Scripture verse from Lamentations 1:12.

The lament of the suffering servant is applied to his mother. This image of the Pieta, mother and son, is usually represented at the 13th station on the Way of the Cross.

In a meditation on this station when Jesus is taken down from the cross and placed in his mother's arms, a priest wrote: "Behold the handmaid of the Lord." At these words of Mary, the Word was made flesh in her womb. In the temple, Simeon foretold that her motherhood would involve suffering: "Your own soul a sword shall pierce." At the foot of the Cross, Mary receives her dead son into her arms, and knowing why he has died, she takes the whole world into her heart" (from a Columban Fathers *Way of the Cross*, 1967).

These words capture the sentiment of many of us who are touched by images of the Pieta.

We can imagine the grief of Mary, her companions and the disciples at the moment of Jesus' death.

Many a mother and father, helpless, have held a son or daughter who died an untimely death. Some say it is the greatest sorrow there is, unspeakable really.

I think it is helpful for us to call upon our own experiences of grief as we conclude the week of Christ's most bitter human Passion. This is a good time for us to pray for the faith to see beyond death to new life.

It is a bitter prayer of parents, who ask for the power to face their grief, but it is a prayer and it is rooted in the hope of eternity. Jesus won that hope for all who care to believe as he died on the cross, and was lowered into the arms and bosom of his own mother.

It was true of the death of the Savior as it is true of a death of our own loved ones. The experience for Mary and her companions and for the beloved Apostle John was as it is for us: It is as if time stands still and nothing matters but grieving for the lost loved one. At that time of intense grief, it is hard to believe that life goes on as usual for everyone else in the world.

In her thoughts at the 13th station, Catherine Doherty wrote: "The sky was red with weeping. The clouds were dark with mourning. Men, women and children came and went. They passed the gibbet where love

hung dead, intent on this and that, scarcely glancing up."

Of those who were grieving, she wrote: "His own came slowly, half bent, as are men and women who are spent in work or grief. Their movements were slow. They seemed to throw strange shadows on the breathless earth, each mirrored in the reflection of the sky—blood red. Each was partly covered by the black shadows of mourning clouds. They slowly took him off the cross and laid him on a white and spotless sheet. The cross stood there naked, holy" (*The Stations of the Cross*, Madonna House Publications, 2004, p. 37).

Catherine Doherty concluded her reflections at the 14th station: "When it received the Lord of Life lifeless, dead, the tomb became a manger again, the birthplace of life. Its silence sang a requiem of alleluias. . . . Jesus slept within the cradle of its depths the sleep of the One who conquered death. Alone, the tomb became witness to the mystery of victory. For all eternity, it will keep secret the mystery giving humanity but its emptiness, guarded by angels" (*Ibid*, p. 39).

With the eyes of faith, the grief of any human family can—in time—eventually

become a sweet rather than a bitter sorrow.

As we conclude this Holy Week and process toward the Easter mysteries of our Church, the empty tomb guarded by angels gives us the assurance that Jesus was raised from the dead and thus conquered death.

And so it is, no matter one's human plight, we can sing alleluias because we too, like our loved ones before us, will someday rise from the dead and be welcomed into the arms of the Mother that Jesus gave us from the Cross—and we pray, of our mothers, too.

The beloved Pieta, mother and her son, is a tender call to faith in the life that is to come. †

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.

### La Piedad representa un llamado compasivo a la fe en la próxima vida

En la pared de afuera de la capilla de mi residencia se encuentra colgada una representación impactante de La Piedad. La pintó el Padre Donald Walpole, un artista benedictino de Saint Meinrad.

Me la dio cuando partía para convertirme en obispo de Memphis. En ella se lee: "¿Qué dolor es tan grande como el mío?" Este texto se basa en un verso de las Escrituras del Libro de las Lamentaciones 1:12.

El lamento del siervo que sufre se transfirió a su madre. Esta imagen de La Piedad, madre e hijo, generalmente se representa en la 13ª estación del Vía Crucis.

En una meditación sobre esta estación, cuando bajan a Jesús de la cruz y lo colocan en los brazos de su madre, un sacerdote escribió: "He aquí la sierva del Señor". Con estas palabras de María el Verbo se encarnó en su vientre. En el templo, Simeón profetizó que su maternidad estaría rodeada de sufrimiento. 'Y una espada traspasará aun tu propia alma.' Al pie de la Cruz, María recibe en sus brazos a su hijo muerto y sabiendo por qué ha muerto, acoge a todo el mundo en su corazón" (de *El Vía Crucis* de Padres Colombinos, 1967).

Estas palabras encierran el sentimiento de muchos de nosotros que nos sentimos conmovidos por la imagen de La Piedad.

Nos podemos imaginar el sufrimiento de María, de sus acompañantes y de los discípulos, al momento de la muerte de Jesús.

Muchas madres y padres han tomado en sus brazos a un hijo o una hija que ha

muerto una muerte inoportuna, sin poder hacer nada. Algunos dicen que es el mayor sufrimiento que existe, verdaderamente inexplicable.

Creo que nos puede ayudar recordar nuestras propias experiencias de dolor al tiempo que concluimos la semana de mayor sufrimiento humano de Cristo. Este es un buen momento para que recemos para tener fe y poder ver más allá de la muerte hacia una nueva vida.

Es una oración amarga para los padres que piden para tener fuerzas para enfrentar su dolor, pero es una oración y está arraigada en la esperanza de la eternidad. Jesús conquistó esa esperanza para todos aquellos que desearan creer, mientras moría en la cruz y se le bajaba para entregárselo a los brazos y el regazo de su propia madre.

Así sucedió en la muerte del Salvador y así sucede en la muerte de nuestros seres queridos. La experiencia de María y sus acompañantes, y de su querido Apóstol Juan, es igual a la nuestra: Es como si el tiempo se detuviera y nada importara sino sufrir por la pérdida del ser querido. En ese momento de dolor intenso es difícil creer que la vida continúa como siempre para el resto del mundo.

En sus reflexiones de la 13ª estación, Catherine Doherty escribió: "El cielo se tornó rojo de dolor. Las nubes se oscurecieron en duelo. Hombres, mujeres y niños fueron y vinieron. Pasaron junto a la horca donde el amor colgaba muerto, atentos a esto y aquello, apenas echando un vistazo hacia arriba."

En cuanto a aquellos que sufrían, escribió: "Los suyos se acercaron

lentamente, medio encorvados, como lucen los hombres y mujeres que se desgastan con trabajo o con sufrimiento. Parecían lanzar extrañas sombras sobre la tierra sin aliento, cada uno reflejado en el espejo del cielo—rojo sangre. Cada uno estaba parcialmente cubierto por las sombras negras de las nubes de luto. Lentamente lo bajaron de la cruz y lo acostaron sobre una sábana blanca inmaculada. La cruz se erigió allí desnuda, santa" (*Las estaciones de la cruz*, Madonna House Publications, 2004, p. 37).

Catherine Doherty concluyó sus reflexiones en la 14ª estación: "Al recibir al Señor de la Vida sin vida, muerto, la tumba se convirtió nuevamente en un pesebre, el lugar de origen de la vida. Su silencio cantaba un réquiem de aleluias. . . . Dentro de la cuna de sus profundidades Jesús durmió el sueño de Aquel que conquistó la muerte. Tan sólo la tumba fue testigo del misterio de la victoria. Por toda la eternidad mantendrá en secreto el misterio, otorgándole a la humanidad nada más que su vacío, resguardada por los ángeles" (*Ibid*, p. 39).

A través de los ojos de la fe el dolor de cualquier familia humana puede, con el tiempo, convertirse finalmente en dulce, en lugar de un sufrimiento amargo.

Mientras concluimos esta Semana Santa y caminamos hacia los

misterios pascuales de nuestra Iglesia, la tumba vacía resguardada por los ángeles nos reafirma que Jesús se levantó de entre los muertos y por lo tanto, conquistó la muerte.

Y de este modo, sin importar nuestras propias dificultades humanas, podemos cantar aleluias porque nosotros también, al igual que los seres queridos antes que nosotros, nos levantaremos de entre los muertos y seremos recibidos en los brazos de la Madre que Jesús nos entregó desde la Cruz y, rezamos, que en los de nuestras madres también.

La querida Piedad, madre e hijo, es un llamado compasivo a la fe en la próxima vida. †

¿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 15

Northside Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange**, Mass, breakfast and program, **"Catholic Charities-Needed Now More than Ever,"** David Siler, executive director of archdiocesan Catholic Charities and Family Ministries, presenter, 6:30-8:30 a.m., **"Fraud Prevention Strategies for Small Business Owners,"** Scott Long, assistant vice president, Huntington Bank, presenter, 8:30-9 a.m., online reservations only. Reservations and information: [www.catholicbusinessexchange.org](http://www.catholicbusinessexchange.org).

St. John the Evangelist Parish, 126 W. Georgia St., Indianapolis. **"Hungry?" young adult Lenten series**, 6 p.m., food provided. Information: 317-635-2021.

St. Therese of the Infant Jesus (Little Flower) Parish, 1401 N. Bosart Ave., Indianapolis. **Stations of the Cross**,

5:30 p.m. at church, **Lenten fish fry**, 4:30-7:30 p.m., carry-out available, \$7 adults, \$6.25 seniors, \$4 children under 10. Information: 317-357-8352.

Our Lady of Lourdes Parish, 30 S. Downey Ave., Indianapolis. **Lenten fish fry**, 5-8 p.m., fish or shrimp dinner, \$6 adults, \$3 children. Information: 317-356-7291.

St. Lawrence Parish, Conen Hall, 6944 E. 46th St., Indianapolis. **Lenten fish fry**, 5:30-7:30 p.m., \$6 and \$4 meals. Information: 317-546-4065.

St. Michael Parish, 11400 Farmers Lane, Bradford. **Fish fry buffet**, 4:30-7 p.m., \$8 and \$4 meals. Information: 812-364-6173, ext. 22, or [johnjacobi@insightbb.com](mailto:johnjacobi@insightbb.com).

St. Susanna Parish, 1212 W. Main St., Plainfield. **Parish Men's Club and CYO fundraiser, fish fry**, 5-8 p.m., fish dinner, \$7 per person, feed a family of four for \$20.

Information: 317-837-8315 or [vpfister@indy.rr.com](mailto:vpfister@indy.rr.com).

St. Joseph's Holy Family at God's Country, 25992 Cottonwood Road, Bristow. **"Lenten Soup with Substance," speakers' series**, *Angelus* followed by simple pitch-in meal of soup and bread, Mass, 6 p.m. CDT, pitch-in dinner, 7 p.m. CDT, candlelight rosary trail, 8 p.m. CDT. Information: 812-631-2377 or [www.stjosephsholyfamily.org](http://www.stjosephsholyfamily.org).

**April 16**  
Our Lady of the Greenwood School, 399 S. Meridian St., Greenwood. **"Hearts for Haiti," fourth annual sale of children's clothing, toys and equipment**, 8 a.m.-2 p.m., cash only. Information: 317-881-1300.

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.

Holy Trinity Parish, 901 N. Holmes Ave., Indianapolis. **Haughville Health Fair**, health screenings and activities related to health, safety and nutrition, 10 a.m.-2 p.m. Information: 317-253-6212.

Oldenburg Academy, 1 Twister Circle, Oldenburg. **Holly Bruns Memorial 5K walk/run**, registration, 9 a.m., run and walk, 10 a.m. Information: 513-382-1922 or [HBWalk2011@yahoo.com](mailto:HBWalk2011@yahoo.com).

Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **White Violet Center for Eco-Justice, 13th annual Earth Day celebration**, 11 a.m.-3 p.m., free-will donations. Information: 812-535-2930 or [mfreeman@spsmw.org](mailto:mfreeman@spsmw.org).

**April 17**  
St. Michael the Archangel Church, 3354 W. 30th St., Indianapolis. **Lenten music concert, "The Way of the**

**Cross,"** 6:30 p.m., no charge. Information: 317-926-7359.

St. John the Evangelist Church, 126 W. Georgia St., Indianapolis. **Young adult penance service**, 5:30 p.m., Mass, 7 p.m., social following Mass. Information: 317-635-2021.

St. Charles Borromeo Parish, 2222 E. Third St., Bloomington. **Peace and Justice Committee, "Immigration and Catholic Social Teaching,"** Holy Cross Father Daniel G. Groody, University of Notre Dame professor, presenter, 6 p.m., no charge. Information: 812-353-9549 or [kimolloy@comcast.net](mailto:kimolloy@comcast.net).

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

Queen and Divine Mercy Center, Rexville, located on 925 South, .8 mile east of 421 South and 12 miles south

of Versailles. **Mass, 9:30 a.m., on third Sunday holy hour and pitch-in**, Father Elmer Burwinkel, celebrant, daily Mass, 9 a.m. Information: 812-689-3551.

**April 20**  
Calvary Cemetery, Mausoleum Chapel, 435 W. Troy Ave., Indianapolis. **Mass**, 2 p.m. Information: 317-784-4439.

**April 22**  
Calvary Cemetery, Mausoleum Chapel, 435 W. Troy Ave., Indianapolis. **Way of the Cross**, noon. Information: 317-784-4439.

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

**April 23**  
Oldenburg Academy, 1 Twister Circle, Oldenburg. **Alumni Association, Easter egg hunt**, 10 a.m. Information: 812-934-4440, ext. 240, or [slamping@oldenburgacademy.org](mailto:slamping@oldenburgacademy.org). †

## Retreats and Programs

### April 16

Sisters of St. Benedict, Monastery Immaculate Conception, 802 E. 10th St., Ferdinand, Ind. (Evansville Diocese). **"Saturday Morning at the Dome-Reflections on the Mysteries of the Rosary,"** 9:15 a.m.-12:15 p.m., \$45 per person includes light lunch. Information: 812-367-1411.

Oldenburg Franciscan Center, Oldenburg. **"Resting in God's Love-A Contemplative Way of Praying,"** Franciscan Sister Patty Campbell, presenter, 9-11:30 a.m., \$25 per person. Information: 812-933-6437 or [center@oldenburgosf.com](mailto:center@oldenburgosf.com).

### April 17

Oldenburg Franciscan Center, Oldenburg. **"Rite of Christian Initiation of Adults Retreat-Come Watch and Live With Me,"** Franciscan Sister Barbara Leonhard, presenter, 1-5:30 p.m., \$45 per person includes dinner. Information: 812-933-6437 or [center@oldenburgosf.com](mailto:center@oldenburgosf.com).

Oldenburg Franciscan Center, Oldenburg. **"Youth Night at the 'Burg,"** high school students gather for food, talk and prayer, 6-8 p.m. Information: 812-933-6437 or [center@oldenburgosf.com](mailto:center@oldenburgosf.com).

### April 18-21

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Holy Week Silent Non-Guided Days and Evenings of Reflection,"** Information: 317-545-7681 or [spasotti@archindy.org](mailto:spasotti@archindy.org).

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Triduum Retreat-Experiencing a Silent Monastic Holy Week,"** \$200 per person includes room, meals and spiritual direction. Information: 317-788-7581 or [benedictinn@benedictinn.org](mailto:benedictinn@benedictinn.org).

### April 20-24

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"Holy Week Retreat-Reflections on the Triduum,"** Information: 800-581-6905 or [MZoeller@saintmeinrad.edu](mailto:MZoeller@saintmeinrad.edu).

### April 21-24

Oldenburg Franciscan Center, Oldenburg. **"Holy Week Triduum Retreat,"** \$361.50 for four days, \$100 a day, register by April 15 to select a spiritual director. Information: 812-933-6437 or [center@oldenburgosf.com](mailto:center@oldenburgosf.com).

### April 30-May 1

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Catholic Adult Fellowship Retreat-The Return of the Prodigal Son,"** Information: 317-295-1697 or [NSHoefer@TheMoreIKnow.Info](mailto:NSHoefer@TheMoreIKnow.Info). †

## Cardinal Ritter High School to host Tenebrae Service on Good Friday

Cardinal Ritter Jr./Sr. High School, 3360 W. 30th St., in Indianapolis will host a Tenebrae prayer service at 9 p.m. on April 22, Good Friday.

During the service, various psalms and selections from Lamentations that are prayed in the Liturgy of the Hours during Holy Week will be chanted and sung.

Vocalists for the prayer service include Cardinal Ritter students and Vox Reflexa, a choir of the Indiana University Jacobs School of Music in Bloomington.

"Tenebrae" is the Latin word for "darkness." It is also the name for a prayer service that traditionally occurs on the evening of Good Friday in which worshipers mourn the death of Christ.

The prayer service will last approximately one hour.

(For more information on the Tenebrae service, contact Father John Hollowell, Cardinal Ritter's chaplain, at [jhollowell@cardinalritter.org](mailto:jhollowell@cardinalritter.org).) †

## Catholic Radio dinner is set for April 28



Brian Patrick

Catholic Radio 89.1 FM will host its annual fundraising dinner at 5:30 p.m. on April 28 at the Riverwalk Banquet Center, 6729 Westfield Blvd., in Indianapolis.

Brian Patrick, the host of "The Son-Rise Morning Show," will be the keynote speaker for the event.

Patrick's show is based in Cincinnati, and is broadcast on 140 Catholic radio stations

across the country, including Catholic Radio Indy.

Tickets purchased by April 18 cost \$60 per person or \$450 for a table of eight people. After April 18, tickets cost \$65 per person or \$500 for a table of eight people.

For more information or to purchase tickets, call 317-842-6583 or log on to [www.catholicradioindy.org](http://www.catholicradioindy.org). †

## More runners are sought for Race for Vocations team

Runners who are already entered in the OneAmerica 500 Festival Mini-Marathon on May 7 in Indianapolis are invited to join the Race for Vocations team co-sponsored by the Archdiocese of Indianapolis, Diocese of Evansville and Diocese of Lafayette.

Registration for the Mini-Marathon is closed, but spots are still available for the Finish Line 500 Festival 5K, which is held at the same time as the Mini-Marathon.

For more information or to register for the 5K race, log on to [www.500festival.com/marathon/500Festival5K.asp](http://www.500festival.com/marathon/500Festival5K.asp).

For more information about the

Race for Vocations team, log on to [www.archindy.org/vocations/race.html](http://www.archindy.org/vocations/race.html), send an e-mail to [cmitchell@archindy.org](mailto:cmitchell@archindy.org) or call 800-382-9836, ext. 1490, or 317-236-1490.

Team members will receive a T-shirt to wear in the Mini-Marathon or 5K that promotes vocations awareness, and will be invited to participate in a Mass for vocations on May 6 at St. John the Evangelist Church, 126 W. Georgia St., in Indianapolis with a pasta dinner to follow at the downtown parish. †



## Hospital dedication

Bishop Christopher J. Coyne, the auxiliary bishop and vicar general of the archdiocese, helps ring a historic Angelus bell with members of the Sisters of St. Francis of Perpetual Adoration on April 5 at Franciscan St. Francis Health's Indianapolis hospital. The blessing and dedication ceremony marked the expansion of the hospital at 8111 S. Emerson Ave. in Indianapolis. Phase I of the hospital expansion project includes a larger emergency department with 63 exam rooms, an imaging area, laboratory, 10 surgical suites, other support services and administrative offices. The historic bell formerly tolled at Franciscan St. Francis Health's Beech Grove hospital.

## Knights to sponsor 75th annual Way of the Cross

The Knights of Columbus will sponsor its annual Good Friday Way of the Cross at noon on April 22 at the American Legion Mall between Meridian and Pennsylvania streets in downtown Indianapolis. It is free and open to the public.

This year marks the 75th consecutive Good Friday that members of the Catholic fraternal organization from central and southern Indiana have sponsored this public procession in commemorate Christ's death on the cross. †

# Church culture must change after sex abuse scandal, archbishop says

MILWAUKEE (CNS)—The Archdiocese of Dublin “got it spectacularly wrong” in not assuming responsibility for the harm done through the clergy sex abuse crisis, the head of the archdiocese told an international conference on the clergy sex abuse scandal on April 4.

Archbishop Diarmuid Martin, the opening speaker during a two-day conference at Marquette University Law School in Milwaukee, said he “cannot accept a situation where no one need assume responsibility in the face of terrible damage done to children in the Church.”

Other conference speakers at the conference, “Harm, Hope and Healing: International Dialogue on the Clergy Sex Abuse Scandal,” included Bishop Blase J. Cupich of Spokane, Wash., the chairman of the U.S. bishops’ Committee on the Protection of Children and Young People, as well as a group of abuse victims, priests and various experts.

Archbishop Martin also was harsh in his assessment of most of the priest abusers that he had met since becoming the archbishop of Dublin in 2004.

“I can honestly say that with perhaps two exceptions, I have not encountered a real and unconditional admission of guilt and responsibility on the part of priest offenders in my diocese,” the Irish archbishop said. “Survivors have repeatedly told me that one of the greatest insults and hurts they have experienced is to see the lack of real remorse on the part of offenders even when they plead guilty in court.”

The Irish archbishop, who served as a Vatican diplomat to the United Nations before being reassigned to his homeland during Dublin’s clergy sex abuse scandal, said a Feb. 20 “liturgy of lament and repentance” at the

Dublin cathedral “was a truly restorative moment” for many abuse survivors, who “felt that they had encountered in it a Church which was beginning to identify with their hurt and their journey.”

“But there are so many survivors who have not yet had that experience of being surrounded by a Church in lament, rather than a Church still wanting to be in charge,” he added.

The Dublin leader said the Church must analyze whether “the culture of clericalism” might have “somehow facilitated disastrous abusive behavior to continue for so long,” and must repent for the “false understanding of mercy and human nature” that allow offenders to continue to abuse children.

“Serial sexual abusers manipulatively weaved their way in and out of the net of mercy for years when what they really needed was that they be firmly blocked in their path,” he said.

The Irish archbishop told conference participants that when he was reassigned to Ireland his first decision was to make sure that all abuse files were re-examined by an independent outside expert. He also re-established the use of canonical trials for abusers, which he called a long process but far better than nothing.

“There was a culture where the Church dealt with their own things in their own way,” he said. “We had this mixture—avoid scandal at all costs, but also, be merciful [saying]: ‘Poor Father, he really was very good.’”

As part of his own investigation, he discovered that files on abusive priests were located in unlikely places in diocesan offices or with auxiliary bishops or retired officials. His requests for files went unanswered at times and occasionally he saw documents for the first time when they were shown to a government commission.

“This dispersal of information and lack of communication between officials, authorities and branches of the Church contributed significantly” to the scandal, he said.

Archbishop Martin said that as he



Archbishop Diarmuid Martin of Dublin, Ireland, speaks on April 4 at Marquette University Law School in Milwaukee during an international conference on the clergy sex abuse scandal. Archbishop Martin was harsh in his assessment of most of the priest abusers that he has met since becoming the archbishop of Dublin in 2004.

learned more, and met with victims, parents, spouses and children, he became further convinced that the investigation he was doing was right.

“With all my personal failings, when I arrive to St. Peter, he’ll weigh my case against the 70,000 documents on the other side of the scale,” he said, referring to the number of documents that he provided to the government commission investigating clergy sex abuse.

In looking at the future, the archbishop urged greater attention to seminary formation, and warned against accepting candidates for priesthood who “may be looking not to serve, but for some form of personal security or status which priesthood may seem to offer them.”

He said he planned to require all future priests to “carry out some part of their formation together with laypeople so that they can establish mature relationships with men and women, and do not develop any sense of their priesthood giving them a special social position.

“There are signs of renewed clericalism, which may even at times be ably veiled behind appeals for deeper spirituality or for more orthodox theological positions, he said.

Bishop Cupich called the Marquette conference a “much-needed effort to bring healing in what is a historically challenging but also decisive moment for our Church.”

He did not directly mention the Philadelphia Archdiocese, which recently placed 26 priests on administrative leave pending an investigation into abuse allegations made against them.

But he referred to “recent developments”

that “unfortunately demonstrate only too painfully” what happens when Church leaders do not fully understand “the horror” of what has been done to innocent children and “forget that healing is the first imperative.”

He also spoke of the Church at large needing more than ever to “keep fresh and internalize” the insights learned in 2002 when the U.S. bishops adopted the “Charter for the Protection of Children and Young People” at their Dallas meeting.

“We are seeing what some are referring to as charter fatigue emerging in our communities,” he said, referring specifically to the work involved in implementing safe environment programs. He said some pastors and directors of religious education programs are “becoming frustrated” while others are “convinced that the crisis has passed.”

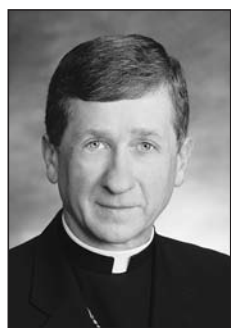
In the midst of these emerging attitudes, he said the bishops’ leadership is “needed now more than ever to address these concerns, and give new vitality to our promise to protect and our pledge to heal.”

Bishop Cupich gave particular thanks to the group of abuse victims who addressed the conference.

“They remind us that the starting point for everything we are supposed to be doing in addressing the harm done in the clergy sex abuse scandal is healing,” he said.

“We should not underestimate the institutional inertia that has to be overcome if we are to lead in a way that heals,” he said.

Children must always come first, the bishop said, and they “should be the real motivation for keeping our promise to protect and pledge to heal.” †



Bishop Blase J. Cupich

## Easter TV MASS for Shut-Ins

The Mass is produced from the Crypt Church at the Basilica of the National Shrine of the Immaculate Conception in Washington, D.C.



WTTV/WB4  
Sunday, April 24  
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## Nun gives voice to abuse victims in Lenten meditations for pope

VATICAN CITY (CNS)—The cloistered Augustinian nun who has written the meditations for Pope Benedict XVI’s Way of the Cross service on Good Friday said she strived for simplicity to give a voice to children who have been abused in the Church and beyond.

Mother Maria Rita Piccione, the president of the Italian Federation of Augustinian Nuns, told Vatican Radio that she wanted “to give space in this prayer of the Church to the voice of children and teens, who sometimes are offended, injured and exploited. Here I am referring not just to the cases of abuse that have been talked about so much because the problem is much vaster and regards all humanity.”

Pope Benedict chose the Augustinian nun to write the meditations that will be read on Good Friday, April 22, as he leads the Stations of the Cross at Rome’s Colosseum.

Mother Maria told Vatican Radio on April 5 that she tried to reflect on each station of Jesus’ Passion from the point of view “not only of believers, but of every person. My gaze, my listening, stopped at

this level—the level of the human heart ... because it is like a laboratory where the fate of what happens on a global scale is decided.”

She said she hoped that through her meditations the hearts of all who listen will be touched, and they will recognize not only their responsibility for their sins, but also how much God offers each person through Jesus.

In another interview with *L’Osservatore Romano*, the Vatican newspaper, Mother Maria said that while she was writing the meditations she looked at a wooden owl on her desk.

“Looking at that owl, thinking about its ability to see in the dark, I found what I hope is the right key for the meditations I am proposing. If it represents the night, then it is necessary to seek the face of God who enlightens even the thickest darkness,” she said.

(An English translation of the meditations by Mother Maria will be posted on the Vatican’s website. Log on in the coming days to [www.vatican.va/phome\\_en.htm](http://www.vatican.va/phome_en.htm) and click on the “Lent 2011” banner.) †

# POW

continued from page 1

outside their windowless cell, and were given two meals of bread and water a day.

“The bread was hard as a rock,” Gruters said. “It had weevils in it. It was full of rat excrement.

“You’re thirsty all the time with only two quarts of water a day, especially in the summer. You had devastating thirst. You’re hungry all of the time. You’ve got hunger pains until you lose 60, 70, 80 pounds.”

Many of his fellow POWs died of dysentery or were afflicted, as Gruters was, with various parasitic diseases.

Then there was the mistreatment that he received from the guards.

“The guards are constantly ... trying to catch you doing something wrong, like communicating with the cell next door by tapping on the walls—which we did all the time,” Gruters said. “In which case, they were delighted because they could get you into the torture room for three days and three nights.

“Guards come into a communist prison camp as normal people like everybody here,” Gruters said as an aside. “Three months later, with that kind of power, they are cruel maniacs. Watch it if you ever get [to wield] power. It can really mess you up.”

The torture rooms were just 10 feet from his cell. He always could hear his fellow POWs screaming in agony. He knew that it would eventually be his turn, too.

And always, there was the hell of the forced inactivity and the loneliness of the camp.

To have his listeners imagine what it was like for him, he recommended that they sit in a bathroom with the window shuttered for six hours with nothing at all to pass the time—no telephone, TV, radio, reading material, etc.—except the thoughts that went through your head.

“We get hit with that year after year,” Gruters said. “And it looks like it’s going to be the rest of our lives. It took a year to come out of that despair of no activity.

“The fact finally gets into your consciousness that you’re not necessary to this world. And everybody is doing fine out there without you.”

## Purgatory on Earth

The painful dawning of that awareness was a doorway through which God came into Gruters’ life to strip him of a deep-seated pride and implant in him an equally profound humility.

Still, it came slowly.

As his friends were tortured and killed just feet away and he was unable to do anything to stop it, a maddening rage began to well up inside him that he said was the fruit of his pride.

“Great anger started to grow in me,” he said. “And I didn’t know enough to stop it. I had never been angry at anybody in my life, really. But now I’m really angry.



Photo by Sean Gallagher



Submitted photo

Above, Guy Gruters sits in the cockpit of an Air Force jet fighter. During a mission in 1967, his plane was shot down in and he was captured as a prisoner of war by North Vietnamese troops.

Left, Guy Gruters gives a presentation on March 30 at Our Lady of the Most Holy Rosary Parish in Indianapolis about his life as a prisoner of war from 1967 until 1973 in North Vietnam.

And it developed into a terrible hatred.”

This anger and hatred didn’t result in Gruters lashing out at his guards—an action that would have led to a slow and cruel death. Instead, he considered turning on himself.

He was tempted to starve himself to death. That would be the way to beat his guards. They couldn’t get at him anymore if he was dead.

The Catholic faith that had been instilled in him from childhood, however, kept him from giving into this temptation.

Indeed, looking into the abyss of despair led Gruters to turn toward God.

When he first arrived at the prison camp, he thought that God could not be anywhere near a place filled with such evil.

Later, instead of looking at the evil that surrounded him, he repented of the evil that was within him.

“I just said the Act of Contrition over and over again,” Gruters said. “And I started saying the rosary even though I didn’t remember the mysteries.”

This finally led him, grudgingly, to forgive his captors.

“It took me at least three months before I could even form in my mind the words, ‘Lord, I forgive them,’” Gruters said. “But I didn’t mean it. But I kept saying it.

“After six months, I would say, ‘Lord, I forgive them and I hope you get them to heaven. I understand that they’re your children. And I understand that you love them just like you love me. I’m with you on this. I want to love them. And I want to forgive them. I’m counting on you—obviously, I don’t have the strength.’”

Such was the prayer of a humbled man.

“God converted my heart from total pride to being able to see through the pride and overcome the hatred and to start

praying,” Gruters said. “Once that happened then there was the chance of living through the experience.”

## Heaven on Earth

This transformation from pride to humility didn’t just allow Gruters to simply live through his experience as a POW.

It helped him to thrive—spiritually, if not physically.

After being stripped of his pride, Gruters said that life as a POW “became a relative piece of cake.

“It became a really good experience for me,” he said. “I accepted the punishment. I understood [God] was in charge of it. Anything that he wanted to send to me was fine.”

When Gruters forgave from his heart the brutal guards that seemed to be sent to him, he felt closer to God than at any other time in his life.

“When I would pray for those people, I had this tremendous warmth in my heart. It was wonderful. It was great joy and peace,” he said. “The greatest joy and peace I’ve ever had in my life was in prison camp. Since I got back, ... I’ve never had that time that I had with God up there.”

## Back to plain old Earth

Gruters and several hundred other POWs were finally released in 1973.

Adjusting to life back in the U.S. was difficult.

Because his guards lied to him on a daily basis for years, Gruters found it hard to trust even his own family members.

“I wanted to go out and never see another human being again,” he said.

But Gruters was cognizant enough of this problem that when IBM offered him the choice of three jobs—two engineering

jobs in which he would have worked alone or a sales job—he opted to work as a salesman.

“I had to take the sales job because [it] would force me to talk to people every day and get over it,” he said.

But after experiencing the cruel deprivation of his prison camps, Gruters couldn’t stand it when people complained about discomforts that were nothing in comparison.

“I wanted to pick the people up and throw them through the window,” he said. “I never hurt anybody. But I wanted to pick them up and shut them up.”

It was his faith, however, that led Gruters to find peace back at home, something that he said, with emotion, would have been impossible “without God, without daily Mass.”

Many veterans were in the audience.

Sal Viscuso, a 77-year-old member of St. Monica Parish in Indianapolis, served in the U.S. Army in Germany during the Korean War.

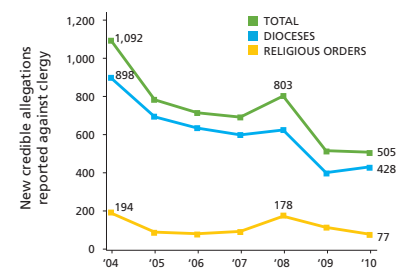
“It disturbed me all night long, really,” Viscuso said of the presentation during a phone interview the next day. “I couldn’t get to sleep thinking about some of the poor conditions and the torture that those poor guys went through.”

Yet Viscuso found some comfort when he heard about the importance of faith for Gruters during his time of trial in the Air Force and how that resonated with his own experience.

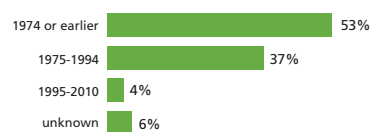
“There were a number of times where I turned very much toward the Lord in my prayer in different circumstances that you encountered in the service, whether you were pulling a guard duty late at night or you got into an accident that required some type of surgery,” Viscuso said. “You just heavily leaned on your prayers toward Christ to help you get through it.” †

## Abuse Report 2010

The U.S. bishops’ “Charter for the Protection of Children and Young People” mandates an annual audit of clergy sexual abuse and the efforts to safeguard children.



### When the offenses reported in 2010 occurred



Allegations reported in dioceses in 2010 that involved current minors: 7

Source: U.S. Conference of Catholic Bishops ©2011 CNS

# REPORT

continued from page 1

U.S. dioceses and eparchies and \$25.9 million for religious orders in 2010, bringing to nearly \$2.7 billion the amount spent by the U.S. Catholic Church to address clergy sex abuse since 2004.

More than half of the spending in 2010—\$70 million from dioceses and eparchies and \$18 million from religious orders—was for settlement of abuse claims. The second-largest category of expenditures was for attorneys’ fees. Dioceses and eparchies spent \$33.9 million on lawyers in 2010, while religious orders spent \$4.8 million.

Nearly \$10 million was paid out for the support of offenders in dioceses and eparchies, while religious orders spent about \$1.8 million to support offenders in 2010, according to CARA. The cost of therapy for victims was \$6.4 million for dioceses and eparchies and about \$540,000 for religious orders.

In addition, dioceses and eparchies spent at

least \$20.9 million and religious orders about \$1.6 million “for child protection efforts, such as safe environment coordinators, training programs and background checks” in 2010, CARA reported.

The dioceses and eparchies reported that approximately 28 percent of their 2010 expenditures as the result of allegations of sexual abuse of a minor were covered by insurance. For religious orders, only 4 percent of the costs were covered by insurance.

The CARA survey also found that a growing number of allegations of child sex abuse have been unsubstantiated or determined to be false. Among dioceses and eparchies, 17 percent of the new allegations in 2010 were unsubstantiated or false, compared to 11 percent in 2006 and 7 percent in 2007.

The percentage of allegations against religious order priests that have been unsubstantiated or determined to be false has remained relatively steady at around 10 percent since 2006.

Asked who had first reported the alleged abuse to the diocese or eparchy, more than half (52 percent) said the victim himself or herself had made the report. More than a quarter of the reports were made by an attorney, while the rest were made by a family member or friend, law enforcement officials or the bishop of another diocese.

But only 39 percent of reports to religious orders were made by the victim, while 32 percent of the reports came from a bishop or eparch and 21 percent were made by an attorney.

The charter approved by the bishops in Dallas in 2002 called for an annual report detailing the number and type of sex abuse allegations involving minors against U.S. clergy. The first report, issued in 2004, covered the year 2003.

The Diocese of Lincoln, Neb., was the only diocese or eparchy that did not participate in the 2010 survey. The participation rate among religious orders was about 72 percent. †



# Clashes, airport closure block papal envoy's mission to Ivory Coast

VATICAN CITY (CNS)—Fighting in Ivory Coast and an airport shutdown prevented the pope's personal envoy from entering the country for talks aimed at peace and reconciliation.

Cardinal Peter Turkson, the president of the Pontifical Council for Justice and Peace, had been stuck in Accra, Ghana, since April 1 and returned to Rome on April 8 after he was unable to get a flight into Ivory Coast.

"It was not possible to enter Ivory Coast because the airport was closed" and the only flights into the country were for United Nations' staff, he told Vatican Radio on April 9.

The cardinal said he asked the United Nations if he could travel on one of its planes leaving from Accra, but "the U.N. did not want to take this risk of bringing a person who was not a member of its staff into a very delicate and dangerous situation" that awaited in Ivory Coast.

He said he spoke by phone with the nuncio in Abidjan and with the president of the Ivorian bishops' conference to talk about the unfolding situation there.

"I wanted to bring the pope's message to the Ivorian bishops' conference" in person, he said.

Pope Benedict XVI had sent the Ghanaian cardinal as his personal envoy to show his solidarity with the people

affected by the conflict, and to offer support for efforts for peace and reconciliation.

Army forces and militia supporting President-elect Alassane Ouattara had been clashing with security personnel and mercenaries loyal to outgoing President Laurent Gbagbo, who refused to leave office after Ouattara was declared the winner of elections in November.

French and U.N. forces on the ground in Abidjan arrested Gbagbo on April 11 after an assault on his residence in Abidjan.

In an informal interview with journalists on April 11 before reports emerged of Gbagbo's arrest, Cardinal Turkson said he had wanted to go to Ivory Coast as a follow-up to a February gathering in the country that had gathered political, religious and community leaders in an effort to resolve the post-election impasse.

"While I couldn't get my foot into Ivory Coast," he said, the people, including top political leaders, "knew I was trying to get in," and that the pope and the Vatican were concerned about the escalating violence.

He said it was urgent for all sides in the fighting to come to the realization that the people had spoken with their votes last November and that leaders should respect the outcome.



Refugees from Ivory Coast walk with their belongings through Grand Gedeh County in eastern Liberia on March 23. Cardinal Peter Turkson, a papal envoy sent to Ivory Coast to try to bring about peace and reconciliation, was unable to enter the west African country.

Political differences, even among the country's bishops, must be set aside, he said, and the safety, security and well-being of the citizens and the nation must come first.

According to the U.N. High Commissioner for Refugees, more than 150,000 people have fled Ivory Coast. †

## AWARDS

continued from page 1

"I also try to pass along the message that everything takes time," she says. "I tell them they need to be consistent, they cannot give up, and they always have to try."

The refugees from Burma, Congo, Iraq, Nigeria and other countries draw strength from her, knowing that she once made the transition to a new world and a new life. And she draws strength from them, seeing the often amazing transformations they make in just a few months.

"They're happy. They've improved their English skills. They have a job. They have hope," she says. "It really is a great experience. You always have to wear the shoes of other people. That's what compassion is about. And we have to care. We all like to feel that somebody cares about us."

### Charles Guynn

When Charles Guynn was a teacher and a volunteer Catholic Youth Organization coach at St. Rita School in Indianapolis, he always made his players wear suits to their basketball games. It was one of the ways he tried to make a statement to the boys and to anyone else watching that their training involved more than sports—it was about an approach to life.

When Guynn was later the national secretary of the Knights of Peter Claver, he was once among a group of about 100 people, mostly African-Americans, who had a special audience with Pope John Paul II. When the pope

told the group that their struggles of the past had shaped them as strong survivors for the present and the future, Guynn was moved to tears.

"When he was talking about strife and hardships and the gifts we bring, that caused me to recommit to the Church, that it's inclusive, that it's part of our life," Guynn says. "The pope solidified to me that I'm Roman Catholic. I'm an African-American who is Roman Catholic."



Charles Guynn

That source of cultural and religious strength has led Guynn to build a life that often focuses on helping people who are in need.

Now 63, he has served St. Rita Parish often through the years, including as president of the parish council. He has taught classes in diversity education to law enforcement officers and college students at Indiana University and Indiana University-Purdue University Indianapolis. He has served as the treasurer of the Indiana Black Expo for 17 years.

He has also spent his years looking for ways to make a difference to one person at a time.

"It's more than giving money in the collection," he says. "When you know that three pews up, there's a family that needs partnering or a child who needs tutoring, you just can't give lip service. You have to get down and help."

### David Jackson

As a general contractor, David Jackson has often volunteered to use his construction skills to benefit Holy Family Shelter, St. Mark the Evangelist Parish and elderly people who seek help from the Central Indiana Council on Aging.

"I go into the poorest neighborhoods of Indianapolis, and these people have so little," says Jackson, a member of St. Mark Parish. "For one woman, I put in a shower base and repaired steps in a basement. Then I cleaned out

the trash from her basement. She was so grateful. Maybe it's a way of evangelizing my faith—above and beyond what I'm expected to do for them. I see Christ in these people."

It's an approach to the world that Jackson says he learned from his parents and his grandparents—an approach that believes there is nothing more important than faith and family, and that the concept of family doesn't stop with the people who share a house or a name.



David Jackson

As proof, Jackson mentions that one of his favorite volunteer efforts is the Wishing Well Fund. He serves as the vice president of the small, not-for-profit organization that provides food and gifts for 144 families at Christmas each year.

"Throughout the year, we also help people get their utilities paid or turned back on," Jackson says. "If a car breaks down and it's the only one in their family, we'll help to get it fixed."

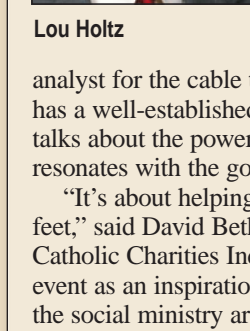
He has also served as an adult leader for the Boy Scouts, and has volunteered his construction talents as a member of the Knights of Columbus Council #3660 on the south side of Indianapolis.

"Everybody has something to offer," he says. "I believe that it was St. Francis who said, 'Always preach the Gospel, and if necessary use words.' I am not a man of many words. I would say the most rewarding aspect of giving is that I am answering what God has called me to do by using the vocations that he has blessed me with."

### Leo Stenz

For 15 years, Leo Stenz led high school students from St. Luke the Evangelist Parish on 10-day retreats into the mountains. He viewed the trips as a way to share the beauty of God's creation with the teenagers, and to help them grow in their relationship with Christ.

For nearly the past 30 years, Stenz has been on his own faith journey—a journey in which he has come closer to God through his service for others.



Leo Stenz

Then there is his hands-on work with a group called Beggars for the Poor, a ministry that is part of the St. Vincent de Paul Society in Indianapolis.

"We take a truck downtown every Saturday and serve 200 homeless men, giving them clothing, toiletries and food," Stenz says. "About 12 of us run that part of it. When we go down there, we go with the attitude that it's an enjoyable way to spend a Saturday."

On that part of his faith journey, he has invited high school students to care for the homeless. Students from Brebeuf Jesuit Preparatory School, Bishop Chatard High School and Father Thomas Scecina Memorial High School, all in Indianapolis, have taken that walk with Stenz.

"I encourage them to ask the men their names and ask about their stories," Stenz says. "For the first time for many of these kids, they're absorbing that these guys are real. It's fun and energizing to see these kids involved."

That's the feeling Stenz gets from helping others, a feeling he wants to share.

"It's 100 percent of my faith journey," he says. "When you get outside yourself and help others in an unconditional way, you understand life a little better." †

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He is the chairman of the board of the foundation for Visiting Nurse Service, a foundation that has created a home in Indianapolis where homeless people come to live the last days of their lives.

He is also the chairman of the advisory board of Our Lady of Fatima Retreat House in Indianapolis, reflecting his commitment to a place that helps people re-energize their spirit and deepen their faith.

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## Lou Holtz to be keynote speaker at Spirit of Service dinner

By John Shaughnessy

Known for his humor, inspiring messages and flashes of magic, legendary football coach and motivational speaker Lou Holtz will deliver the keynote speech at the Spirit of Service Awards Dinner on May 11 at the Indiana Roof Ballroom in Indianapolis.



Lou Holtz

The event, which benefits the efforts of Catholic Charities Indianapolis to help people in need, will mark another return to Indiana for Holtz, who was the head football coach at the University of Notre Dame from 1985 to 1996.

Now a college football studio analyst for the cable television sports network ESPN, Holtz has a well-established reputation for giving inspirational talks about the power of the human spirit—a theme that resonates with the goals of Catholic Charities Indianapolis.

"It's about helping people in need get on their own feet," said David Bethuram, the agency director of Catholic Charities Indianapolis. "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 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 continually touches the lives of hundreds of thousands in need regardless of race, ethnicity or religious affiliation," Bethuram said. "In the neighborhoods of Indianapolis and the surrounding counties, the neglected child, the struggling family, the challenged adolescent, and the hungry senior are among those served with compassion and dignity through our 12 programs."

In 2009-10, Catholic Charities Indianapolis experienced an overall 30 percent increase in the demand for services, including help with housing and food, according to agency officials. The agency served 42,761 people—an increase of 9,000 people from 2008-09.

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

# Virginia bans abortion coverage in state health insurance exchanges

RICHMOND, Va. (CNS)—Virginia became the seventh state to bar abortion coverage from being offered by private insurance companies through the new state-run health insurance exchanges that were mandated by the Patient Protection and Affordable Care Act, the sweeping health-reform law passed last year by Congress.

While the state's House of Delegates voted 61-36 for the ban, a deadlocked 20-20 Senate vote required a tiebreaking vote to be cast by Virginia's lieutenant governor, Bill Bolling, on April 6.

The vote on abortion coverage was an amendment to the original bill that creates the exchanges. It had been passed by state lawmakers earlier in the year during its regular session, but Virginia Gov. Bob McDonnell, a Republican and a Catholic, exercised his right under Virginia law to offer amendments to bills once passed during the regular session.

The language in McDonnell's amendment prohibits abortion on demand but permits abortion in the cases of rape, incest and when the mother's life is endangered.

The other states to have banned abortion

coverage on state health insurance exchanges are Arizona, Idaho, Louisiana, Mississippi, Missouri and Tennessee. The states were taking advantage of a clause in the Patient Protection and Affordable Care Act which holds that "a state may elect to prohibit abortion coverage in qualified health plans offered through an exchange in such state if such state enacts a law to provide for such a prohibition."

Another three states restrict abortion coverage in health insurance policies regardless of whether those insurers participate in statewide exchanges, according to Jeff Caruso, executive director of the Virginia Catholic Conference, the public policy arm of the state's two Catholic dioceses.

"People should not be forced to pay for other people's abortions. This amendment goes a long way toward upholding that principle," Caruso told Catholic News Service in an April 8 telephone interview from Richmond.

The April 6 vote came during a one-day reconvening session of the state's General Assembly to consider amendments proposed by the governor.

Also passed during the reconvening session was a McDonnell amendment to the budget bill that provides funding for abstinence education. It, too, met a 20-20 deadlock in the state Senate, requiring a tiebreaking vote by Bolling, who voted in favor of the amendment.

"This shows how critically important grass-roots networks are," Caruso said. An April 7 "victory alert" e-mail from the Virginia Catholic Conference to its supporters gave credit to the Family Foundation, the Virginia Society for Human Life, the Virginia Assembly of Independent Baptists and Americans United for Life for their role in galvanizing opinion in favor of the two amendments.

Caruso ranked the two votes as among the biggest wins the state Catholic conference had during the Virginia legislative session, which ended for the year on April 6. He said an important win during the regular session was passage of a bill to create new regulations on abortion facilities. It requires the state Board of Health to regulate abortion clinics as hospitals rather than as physicians' offices. †



Submitted photo  
People gather to pray outside an abortion clinic in Germantown, Md., on Dec. 11, 2010. Neighboring Virginia became the seventh state to bar abortion coverage from being offered by private insurance companies through the new state-run health insurance exchanges that were mandated by the Patient Protection and Affordable Care Act.

## What was in the news on April 14, 1961? A request for the whole Mass in English

By Brandon A. Evans

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

Here are some of the items found in the April 14, 1961, issue of *The Criterion*:

- Denial of private school aid called a threat to democracy
- Catholic press is seen as Latin American key
- Terre Haute will host annual Archdiocesan Council of Catholic Women parley

### • Hoosier Archbishop asks 'entire Mass in English'

"Permission of the Holy See for the celebration of the entire Mass, including the Canon, in English was advocated by the Right Rev. Ignatius Esser, O.S.B., in an article appearing in the March issue of *Amen*, official publication of the Vernacular Society of America. He is a native of Rockport, Ind. The writer, who for many years served as Abbot and Archbishop of St. Meinrad Archabbey ... contends that 'the Mass in English would win so many converts it would keep teachers busy for years giving convert instructions.' ... 'Time was when I would not have favored the

change of the Mass from Latin to English. Then, later, I agreed with those who would have changed all but the Canon. No I am one hundred percent for the whole Mass in English.'"

- Kennedy praises 'important' role of Church schools
- Cardinal suggests four possibilities for aid to schools
- Pope will use Byzantine Rite
- Bishop Wright: Warns of interfaith tiff over school aid
- In Protestant Journal: Part-time use of public school facilities by parochial school pupils is suggested

• Editorial: The real issue  
"One luxury we had better deny ourselves these days is an old fashioned knock-down-and-drag-out fight between Protestants and Catholics. Bishop John Wright of Pittsburgh warns that there is danger of this in the present controversy over federal aid to Church-schools. ... All the heat over the school question may yet generate some light.

There is nothing like a little controversy for stimulating the jaded brain cells and sharpening the language of editorial writers. ... When the smoke of controversy has cleared away from the question of federal aid to nonpublic schools, one thing at least will be clear. The issue is not really the 'establishment of religion.' Rather it is the establishment of the public school. The

central question in the whole confused debate is the proper role of the state in education."

- Catholic lawyers hit discrimination to aid proposals
- Family Clinic: Should tots go to Mass?
- Priest's life a challenge, Pope tells seminarians
- Sports can help form character, Vatican states
- Boston Catholic weekly hits John Birch Society
- Bishops defend right to criticize

(Read all of these stories from our April 14, 1961, issue by logging on to our archives at [www.CriterionOnline.com](http://www.CriterionOnline.com).) †



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# Faith Alive!

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## Stations of the Cross are prayed by Catholics around the world

By William A. Thorn

“There are Calvaries all over the place,” said Father Jack Kern, my pastor at St. Catherine Parish in Milwaukee, Wis. “They can be found anywhere there’s a journey, and anywhere there’s suffering.”

Father Kern is a big fan of the Stations of the Cross, fascinated by the ritual which requires participants to get out and walk.

“So few of our devotions have movement,” he said. “It takes us out of a passive, inactive stance into a journey of redemptive suffering that is part of our walk to holiness. ... We can then view the station plaques etched on faces in our community and world.”

I saw many fine examples of this as an editor and reporter for the Union of Catholic Asian News in Bangkok, Thailand. Asian Catholics have masterfully blended the stations into millennia-old pilgrimage traditions—thick masses of the devout marching barefoot for days or legions climbing steep inclines in the world’s tallest mountains.

Hong Kong, for example, featured the Stations of the Cross on the anniversary of the city’s handover from Great Britain to China. It likened Christ’s suffering to the people’s path for democracy and freedom. On another occasion, the stations visited legislative chambers, the court of final appeals and central government headquarters before ending

at the Cathedral of the Immaculate Conception. Each stop included dramatizations on education, globalization, human rights, interracial harmony and poverty.

In northern Vietnam, the Stations of the Cross are used to honor the dead. Lay Catholic groups in Yen Bai Province northwest of Hanoi undertake the stations in the parish cemetery to remember their beloved. They hope the souls will return the grace upon entering heaven.

In North Korea, a well-known artist specializing in Minjung or populist art was commissioned for a set of stations. Antonio Hong Sung-dam painted Jesus as a demonstrator during the Gwangju (Kwangju) uprising in 1980, who was beaten, tortured and crucified by government soldiers. The paintings were eventually censored and removed.

In India, the world’s most diverse religious environment, Catholics herald the power of the Stations of the Cross for evangelization. Many parishes, particularly those in the Archdiocese of Calcutta, favor public stations on Good Friday because local Hindus are remarkably open to celebrating the sacred. Many even join the processions.

Another popular practice in India is to schedule blood drives simultaneously with the Stations of the Cross, thereby

CNS photo/Bearhinta, Reuters



Altar servers climb to the top of a hill while praying the Stations of the Cross on Good Friday in Dili, East Timor, in this 2007 file photo.

giving the devout the opportunity to shed blood with Christ while sacrificing for a neighbor’s life.

In Sumbar, on the Island of Java in Indonesia, youths venture up the side of Mount Merapi, an active volcano, to enact the stations with bamboo- and branch-woven crosses as well as traditional drums and instruments, and costumes of mud, feathers, leaves and bright colors.

Father Kern added one more story.

A missionary arrived at a Hiroshima parish as its new pastor. One day, he noticed a woman praying the stations. She started at the last station, and finished in the “wrong” direction.

When he later asked the woman why she had begun at the end, she replied, “I am a widow who lost her husband and only son in the

war so I know what it means to walk alone. However, I do not want Mary to walk without her Son. She and I need to be companions together on the way home!”

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

## Parables and disputes reveal the acceptance and rejection of Jesus

By Fr. Robert L. Kinast

The cleansing of the Temple begins the culmination of Jesus’ ministry in Jerusalem. In St. Matthew’s Gospel, it occurs on the same day that Jesus triumphantly enters the holy city. In contrast to the buying and selling in the Temple area, Jesus heals the blind and the lame, which elicits praise from the children but indignation from the chief priests and scribes (Mt 21:12-16).

The tension between acceptance and rejection of Jesus is the focal point in the events leading up to his Passion, death and resurrection. As presented by Matthew, this tension is expressed in the exchanges between Jesus and the religious authorities and in the parables that he taught the people.

The overriding issue is foreshadowed when Jesus returns to the city the next day. He is hungry. When he sees a fig tree, he goes over to it but finds no fruit. In reaction, he curses the tree (Mt 21:18-19).

Jesus’ action is not an arbitrary venting of frustration,



This stained glass-window depicts a man in ancient Israel paying a tax. The Pharisees asked Jesus about paying taxes to Rome in an attempt to have him identify himself with the occupying power or those who were opposed to Roman rule.

but a symbol of the judgment incurred by those who bear no spiritual fruit because they have no faith in Jesus. This attitude is further confirmed in the questions that the religious leaders put to him.

The chief priests and elders question the source of Jesus’ authority, but are unwilling to take a position when he asks them whether John’s baptism was of human or divine origin (Mt 21:23-27).

The Pharisees ask whether it is lawful to pay the census tax to Rome, hoping to alienate Jesus from those who resented the foreign power that occupied their land. In response, Jesus clarifies that the kingdom of God that he proclaims is spiritual and has no direct political agenda (Mt 22:15-22).

Shifting to theology, the Sadducees pose a misleading dilemma about marriage at the resurrection, enabling Jesus to reassert that the resurrection leads to an entirely new life, not a continuation of the present life, which they would know if they understood Scripture and the power of God (Mt 22:23-33).

One of the Pharisees tries to entangle Jesus in the longstanding debate about the greatest of all the commandments in the Mosaic Law, but Jesus reduces the controversy to the indisputable priority of loving God and one’s neighbor (Mt 22:34-40).

These attempts to discredit Jesus rather than accept him lead to his scathing indictment of the scribes and Pharisees (Mt 23), who, like the fig tree at the beginning of this section, appear to be healthy and productive on the outside, but are actually barren and fruitless.

The condemnation which Jesus pronounces is given dramatic urgency in the next chapter (Mt 24), where Jesus says, in effect, that time is running out. There can be no wavering, no excuses, no postponement of a decision. One either accepts or rejects who Jesus is and what he represents.

The parables which Matthew includes in these chapters illustrate the same theme, often by juxtaposing the two defining attitudes of acceptance or rejection.

For example, in the parable of the two sons, one of them says he will work in his father’s vineyard but does not, while the other initially refuses then changes his mind

(i.e., converts) and is praised for doing his father’s will (Mt 21:28-31).

Similarly, when a king prepares a wedding feast for his son those invited either refuse to come or offer excuses for not attending. In their place, the king’s servants bring in outsiders who are welcome as long as they “put on” the proper attitude, symbolized by the wedding garment that everyone is expected to wear (Mt 22:1-14).

A few of the parables emphasize the importance of being ready whenever God’s kingdom appears. Thus, the faithful servant is the one who carries out his duty no matter how long his master is away, whereas the unfaithful servant takes advantage of the master’s delay for temporary personal gain (Mt 24:45-51).

Likewise, the five wise virgins are ready whenever the groom arrives and share the wedding feast with him, while the other five do not anticipate a delay and are left outside (Mt 25:1-13).

Two of three servants entrusted with a portion of their master’s wealth increase it while he is gone, but the third simply buries it and has nothing to show for his stewardship (Mt 25:14-30).

In one shocking parable, the landowner puts in charge of his vineyard beat and even kill the servants who are sent to collect the produce—similar to the reaction of some invitees in the parable of the wedding feast. When the landowner finally sends his own son, the tenants see a chance to inherit the vineyard for themselves and kill him. The application of this parable to Jesus and the religious authorities was not lost on the chief priests and Pharisees (Mt 21:33-46).

The combination of disputes and parables is epitomized in the scene of the Last Judgment (Mt 25:31-40). It imaginatively portrays the Son of Man separating all people into those who practice love and service, and those who live only for themselves.

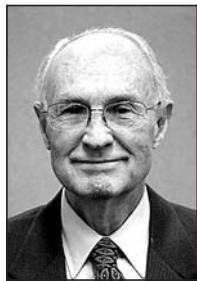
This judgment is not imposed arbitrarily. It reflects the life that each person lives and the decision to accept or reject the invitation from Jesus to share in his own life.

(Father Robert L. Kinast is a pastoral theologian in Prairie Village, Kan.) †

From the Editor Emeritus/John F. Fink

## The wisdom of the saints: St. Anselm

God is “a being than whom nothing greater can be conceived.” That’s



St. Anselm’s definition of God from his book *Proslogion*. He wrote, “There is truly a being than which nothing greater can be conceived to exist that it cannot even be conceived as non-

existent.”

In other words, using a double negative, such a being cannot be conceived of as not existing. If he didn’t exist, he wouldn’t be a being than whom nothing greater can be conceived. This, then, was his proof of God’s existence.

St. Anselm’s feast is usually celebrated on April 21, but that date is Holy Thursday this year.

Anselm is considered the most important philosopher and theologian between St. Augustine and St. Thomas Aquinas. He is known as the “Father of

Scholasticism” for his efforts to analyze and illumine the truths of faith through the aid of reason.

Anselm wrote, “I do not seek to understand in order that I may believe, but I believe in order to understand. For this also I believe—that unless I believe I shall not understand.”

He was born to French noble parents in northern Italy in 1033. He served as abbot of the Benedictine Abbey of Bec in Normandy until he was named the Archbishop of Canterbury in England in 1093 when he was 60. He had a contentious time with Kings Rufus and Henry I, going into exile twice as he fought for the freedom of the Church. He died in 1109.

His principal writings, which he wrote while he was abbot, were *Cur Deus Homo* (*Why God Became Man*), the *Monologion* that restated arguments others had made about God’s existence, and the *Proslogion* with his original proofs of God’s existence and contemplation of God’s attributes.

In the *Proslogion*, he wrote that he had

discovered that God as the supreme being “is life itself, light, wisdom, goodness, eternal blessedness and blessed eternity. He is everywhere, and he is timeless.”

He prayed, “O God, let me know you and love you so that I may find my joy in you; and if I cannot do so fully in this life, let me at least make some progress every day, until at last that knowledge, love and joy come to me in all their plenitude.”

He continued his prayer by asking God to let him learn to know him better while he was on Earth so that in heaven he would know him fully, love God deeper here so that he may love him fully in heaven, and have great joy and hope on Earth so that in heaven he would have complete joy in the fulfillment of his hope.

He concluded his prayer: “Let this hope of mine be in my thoughts and on my tongue; let my heart be filled with it, my voice speak of it; let my soul hunger for it, my body thirst for it, my whole being yearn for it, until I enter into the joy of the Lord, who is Three in One, blessed for ever. Amen.” †

For the Journey/Effie Caldarola

## Toasting true love on the road to Golgotha

Hans Christian Andersen, the great storyteller, said, “Life itself is a most



wonderful fairy tale.”

Life as a fairy tale—it is a whimsical thought, one laden with the implication that a miracle lies around every corner. It reminds me of the optimism of an old Jesuit friend, who

told me, “Every day, I wake up and ask God to surprise me.”

Life hasn’t seemed like much of a fairy tale lately. As I write this, Japan is still reeling from the unprecedented earthquake and tsunami with the nuclear situation still unresolved. Civil war rages in Libya, where the United States is now involved in an air war, even while the war in Afghanistan drags on as the longest war in our bloody history.

I think Andersen’s quote and my Jesuit friend share a wonderful outlook on life, a “glass is half full” kind of outlook. If the world is divided into optimists and pessimists, it is clear which side they are on. They have their eyes set on the prize.

For me, it is a little more problematic. I am a Resurrection person, a person

with faith in the ultimate triumph of Jesus.

But consenting to believe is not always the same thing as living it out in the ordinariness of each day. It is easy to get bogged down on the road to Golgotha and lose sight of that empty tomb.

Take my friend’s invitation to God to surprise him. Try as I might, making that request my morning prayer is difficult. I am constantly tempted to direct God’s efforts a little. After all, will I like the surprise that God has in store? Maybe I can put some parameters around that surprise in case I have a better idea. My pride sneaks in to suggest that I know best what I really need today.

I want to place my problems and the world’s problems in God’s hands, but often I have to tell God what I would like to have done with these problems before I let God have them.

The other night, a friend handed me a prayer card, which I eagerly accepted until I read the last lines. The bottom of the prayer urged me to think carefully about what I request “as this prayer has never been known to fail.”

How is that for putting parameters around God?

Now, if the writer means that well-intentioned prayer doesn’t fail because prayer helps me to grow in ways

that perhaps only God understands, I agree. But if the writer of that prayer card wants me to believe that I will get exactly that for which I pray because I have said the right words, well, there is a fairy tale for you, indeed an evil and misleading one.

Perhaps the toughest lesson of the Christian life is letting go and letting God—simply opening our hearts in gratitude and trust.

I have a friend whose husband is going through a mighty battle with cancer. On a recent blog, she reported that his health was deteriorating rapidly.

She added these words: “Today was a beautiful, sunny day [26 degrees in her part of Alaska]. He and I basked in the sunlight on our front deck and drank a bottle of champagne. We toasted true love, sunshine and the gift of each moment. We remember each day how lucky we are to wake up in each other’s arms.”

People who can toast true love on the road to Golgotha are people who understand the real fairy tale of life, the real, bounteous wonder of our life in the Lord. They are the people who trust in God’s surprises.

(Effie Caldarola writes for *Catholic News Service*.) †

Faithful Lines/Shirley Vogler Meister

## Clearing debris is a worthwhile Lenten goal

Earlier this Lent on a mild spring day, my husband, Paul, and I began clearing our yard of fallen tree limbs and other winter debris.



While I continued filling large yellow trash bags purchased through our parish school’s fundraiser, I prayed for our family, neighbors and friends.

Our church bulletin lists the names of people who need prayers, and I also pray for our Catholic clergy, our nation and countless other reasons.

“Offering up” any type of work, inconvenience or struggle—or even the happy moments in life—has been a habit with me since I was a child.

One day while doing yard work, I suddenly realized that Lent is a good time for me to clear the debris and aggravations of life from my soul.

How? By thinking about all the changes I can make to allow my heart to

be closer to God.

During Lent, my husband, Paul, and I also read aloud *The Little Black Book* provided by our parish. We’ve done this for many years. If we forget, we usually go back to earlier pages to catch up on what we’ve missed. I’m sure that many Catholics treasure this Lenten tradition.

However, this Lent we are suffering a little more than usual. Our basement flooded twice in a relatively short time, and the water damage was considerable. We knew that we needed to waterproof our basement, but that is a costly and formidable project.

Fortunately, a week before the first spring flood, I had cleaned out a storage room filled with countless books, and stacked them on tables and furniture in the family room. Otherwise, the water damage would have been much worse.

I “offered up” each and every inconvenience. Yet, trusting in God’s grace, by the time this column is in print Paul and I should have conquered all of these challenges.

Meanwhile, also through God’s grace,

many others will have benefited from my basement prayers—even the poor souls in purgatory.

As Lent progressed, I quietly read through *The Little Black Book*, and I join my husband each morning at breakfast to read aloud the daily offering. For readers who do not have access to *The Little Black Book*, here is a passage that is pivotal:

“When I come to receive Communion, the minister of the Eucharist says to me, ‘The Body of Christ ... the Blood of Christ,’ and I say ‘Amen.’ I’m not simply saying ‘Amen’ to the Real Presence. I’m saying ‘Amen’ to receiving the Lord into my life—not some day when I’ve got everything worked out, but here and now. In effect, I say, ‘Lord, I’m not perfect and I don’t have all the answers. But I do believe in you, and I accept you into my life here and now.’”

(Shirley Vogler Meister, a member of *Christ the King Parish in Indianapolis*, is a regular columnist for *The Criterion*.) †

Catholic Education Outreach/

G. Joseph Peters

## Catholic education and faith formation by the numbers

The educational mission of the Church in central and southern Indiana is simply stated as learning, teaching and sharing our faith.

The Church’s mission is accomplished with the guidance of our chief teacher, Archbishop Daniel M. Buechlein, facilitated by the staff of the Office of Catholic Education, and led locally by the pastors and administrators in our parishes and schools.

Most of us experience Catholic education and faith formation at the parish level, but what does the total ministry look like? What is the size and scope of our catechetical and educational programs aside from the instruction in faith that occurs in our celebrations of the Mass? You may be surprised at this “by-the-numbers” analysis of our efforts.

The archdiocese encompasses 39 counties in southern and central Indiana or 13,738 square miles. Across that area, there are 151 parishes serving 224,962 Catholics within a total population of more than 2.4 million people or 9.26 percent of the total population. Last year, 3,919 infants were baptized as well as 847 minors/adults baptized and 536 people received into the full communion of the Church through RCIA programs—a total of 5,302 new parishioners.

There are 189 people who serve as faith formation leaders. Last year, 1,814 trained volunteer parish catechists taught religious education to 12,305 students in preschool through grade 8. Some 83 parishes included persons with special needs in regular catechetical programs. The Special Religious Development program for the developmentally disabled is offered in 32 parishes, and 93 parishes sponsored adult education programs in which 13,827 people participated.

Youth ministry programs for high-school-aged youths are found in 117 parishes and are led by 591 adult volunteers. Also, 2,645 teenagers prepared for the sacrament of confirmation last year.

There are 69 Catholic schools in the archdiocese, including 58 elementary schools and 11 high schools. Seven high schools and 27 elementary schools are located in Marion County. There are seven interparochial high schools, four private high schools and one private elementary school.

A total of 22,019 students attend Catholic schools in the archdiocese in 2010-11, and 1,721 professional staff members serve in the schools. About 10 to 15 percent of the students are non-Catholic. In our five Indianapolis center city schools, including the four Mother Theodore Catholic Academies, 67 percent of the students are minorities, 40 percent are non-Catholic, and 72 percent are eligible for free/reduced price lunch.

Catholic schools in the archdiocese, all accredited by the state, rank as one of the largest “school districts” in Indiana.

Some 443 trained high school peer mentors teach abstinence until marriage lessons to more than 3,500 middle school students in our chastity program, A Promise to Keep.

The high school graduation rate is 98.2 percent, and 97.4 percent of graduates enter higher education.

The total cost of operating archdiocesan Catholic schools—not including private schools—is estimated at \$100 million a year, resulting in an estimated savings to Indiana taxpayers of around \$214 million.

As you can see, learning, teaching and sharing our faith are significant commitments of the Archdiocese of Indianapolis that can be easily quantified.

(G. Joseph Peters is the associate executive director of Catholic Education for the archdiocese’s Office of Catholic Education.) †

Palm Sunday/The Lord's Passion/Msgr. Owen F. Campion

# The Sunday Readings

Sunday, April 17, 2011

- Matthew 21:1-11
- Isaiah 50:4-7
- Philippians 2:6-11
- Matthew 26:14-27:66

This weekend observes Palm Sunday, recalling with great reverence the Lord's traditional entry into Jerusalem, beginning the drama and depth of Holy Week.



The liturgy includes two readings from the Gospels.

The first Gospel reading occurs at the blessing of the palms and as the procession

of the faithful bearing the palms assembles in the church.

It reveals both the Lord's divine power, seen through the knowledge that a donkey and colt are in the village ahead, and the Lord's mission as Messiah.

He is approaching Jerusalem, more than just a city in pious Jewish minds, but also the holy place in which God's temple stands, where David once reigned as king and where the prophets spoke in the name of God.

It was, as it still is, the center of Jewish faith and worship. It was to be the site of the culmination of the Lord's mission.

The crowd proclaims the Lord as "Son of David." They greet the Messiah as their own legitimate king, David's heir, not the detested Roman emperor.

For its next reading, the Church gives us a passage from the third part of Isaiah, one of those eloquent and expressive sections of Isaiah called by biblical scholars the "Songs of the Suffering Servant."

Poetic and descriptive, these four songs laud an unflinchingly faithful servant of God, who, despite abuse and persecution, remains steadfastly loyal.

Christians always have seen Jesus prefigured in these beautiful poems.

In the next reading, from St. Paul's Epistle to the Philippians, the emphasis is again on Jesus and in the literary genre of poetry.

Biblical scholars now believe, in fact, that this passage was an early Christian liturgical hymn. Its deep understanding of the person and place of Christ is both clear and compelling.

Finally, the liturgy presents the Passion Narrative of St. Matthew's Gospel.

Matthew's presentation of Jesus, even in the horrifying circumstances of the Passion, conveys powerful lessons.

First, even at this time, Jesus is the Christ. Far from being overwhelmed and helpless, the Lord is majestic and in control. He is the victim, but a victim completely complying in free will and committed to the Savior's mission.

While the Apostles do not come across as heroic in their loyalty, to say the least, Jesus never repudiates them. He calls them. Despite their fear and cowardice, especially in St. Peter's case, their call endures.

Thus, it is for all called to discipleship. Believers, on occasion, sin and fall.

However, they can return. Their vocation is not cancelled, at least not by the Lord.

Finally, all the intrigue, conspiracy and prejudice that surrounded Jesus fall away before the fact that the Lord triumphs. God is always in control.

## Reflection

St. Matthew's Passion Narrative is the centerpiece of this weekend's Liturgy of the Word.

It is easy to lose its deep meaning by concentrating on the awfulness of all that was brought to bear upon Jesus.

Certainly, the treachery and cruelty cannot be dismissed or understated. These elements underscore the evil that genuinely exists in the world, and that overtakes many people.

In a week, the Church will celebrate Easter. Jesus rose. However, even in the dark hours of Good Friday, the Lord was almighty and victorious. Nothing then occurred without ultimately lending itself to the fulfillment of the divine plan of salvation.

The praise of the people who acclaimed Jesus' entry into Jerusalem does not indicate fickleness just on their part. We all are fickle.

Yet, the reading from Philippians illustrates not only that Jesus is Lord, but also that we can be good disciples even if we fall.

Christ awaits us with forgiveness. No sin breaks our relationship with God, unless we remain unrepentant and choose to reject God ultimately and finally.

The Lord, living and victorious, always offers us mercy if we simply ask him. †

## Daily Readings

Monday, April 18

Isaiah 42:1-7  
Psalm 27:1-3, 13-14  
John 12:1-11

Tuesday, April 19

Isaiah 49:1-6  
Psalm 71:1-4a, 5-6ab, 15, 17  
John 13:21-33, 36-38

Wednesday, April 20

Isaiah 50:4-9a  
Psalm 69:8-10, 21-22, 31, 33-34  
Matthew 26:14-25

Thursday, April 21

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

Friday, April 22

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

Saturday, April 23

Holy Saturday Night:  
The Easter Vigil

Genesis 1:1-2:2  
or Genesis 1:1, 26-31a  
Psalm 104:1-2, 5-6, 10, 12-14, 24, 35  
or Psalm 33:4-7, 12-13, 20, 22  
Genesis 22:1-18  
or Genesis 22:1-2, 9a, 10-13, 15-18  
Psalm 16:5, 8-11  
Exodus 14:15-15:1  
(Response) Exodus 15:1-6, 17-18  
Isaiah 54:5-14  
Psalm 30:2, 4-6, 11-12, 13b  
Isaiah 55:1-11  
(Response) Isaiah 12:2-3, 4-6  
Baruch 3:9-15, 32-4:4  
Psalm 19:8-11  
Ezekiel 36:16-17a, 18-28  
Psalms 42:3, 5; 43:3-4  
or, when baptism is celebrated,  
Isaiah 12:2-3, 4bcd, 5-6  
or Psalm 51:12-15, 18-19  
Romans 6:3-11  
Psalm 118:1-2, 16-17, 22-23  
Matthew 28:1-10

Sunday, April 24

Easter Sunday: The  
Resurrection of the Lord  
Acts 10:34a, 37-43  
Psalm 118:1-2, 16-17, 22-23  
Colossians 3:1-4  
or 1 Corinthians 5:6b-8  
John 20:1-9  
Matthew 28:1-10  
or, at an afternoon or  
evening Mass,  
Luke 24:13-35

Question Corner/Fr. John Dietzen

## Tearing of temple veil on Good Friday symbolizes a new time of salvation

(Editor's note: Father John Dietzen died on March 27 in Peoria, Ill. His earlier columns will be syndicated by Catholic News Service until a new "Question and Answer" column begins syndication.)

Q Three of the Evangelists, in their narrative of Christ's Passion and death, report that when he died, among other natural phenomena—darkened sky, earthquakes and the dead rising—the veil of the temple was torn. There are also other sources for this happening. What is the Church's teaching on the significance of this tearing of the temple veil? (Florida)



report that when he died, among other natural phenomena—darkened sky, earthquakes and the dead rising—the veil of the temple was torn. There are also other sources for this happening.

What is the Church's teaching on the

significance of this tearing of the temple veil? (Florida)

A The Catholic Church has no official teachings about these verses. It is worth noting that the Church has official interpretations for relatively few Bible passages.

Interpretations of Scripture emerge mainly through biblical scholarship, which in turn is based on studies of the history, languages, comparison of texts, customs and so on of the people involved, all viewed in the context of Christian faith and revelation.

The 60-foot-high curtain, between what was called the holy place and the holy of holies, was one of the sacred treasures of the Jewish temple. Josephus, the historian, tells us that it was woven with "lavish richness."

All three synoptic Gospels (Mt 27:51, Mk 15:38 and Lk 23:45) report the tearing of this veil as one of the wondrous events immediately following the death of our Lord.

Perhaps the most common and most

obvious explanation of this event is that it symbolized the break with the past accomplished by the death of Jesus.

The rending of this sacred feature of the Jerusalem temple marked the dividing line between the former covenants that God established with the human family through Adam, Noah, Abraham, Moses and David, and the new and eternal covenant now accomplished through the sacrifice of the Son of God.

This interpretation also fits with the other cataclysmic events that you mention—earthquakes, broken rocks, tombs opening and bodies rising—all of which are traditional biblical signs of the final cosmic event in human history, the coming of the Lord in his majesty. (See the similar language in, for example, Is 13:9, Is 34:4, Dn 12 and Jl 2:10.)

Another common interpretation is that tearing the curtain signifies that the death of the Lord marks an uninterrupted access to God, in fact, an even greater and more immediate access to the heavenly throne than was possible before.

This would underlie the declaration in the Letter to the Hebrews that the blood of Jesus has opened for us "a new and living path" into the divine presence (Heb 10:19-20).

Another suggestion is based on the fact that, among other purposes, the temple curtain marked the limits beyond which only Jews, not gentiles, might pass. It has been proposed, therefore, that the rending of the temple curtain symbolized in some way God's judgment on those Jews who rejected Christ or that there is no longer in God's eyes a distinction between Jew and gentile.

Whatever the specific interpretation, the underlying theme in all of them is that, in the death and resurrection of Jesus Christ, a new age, a new time of salvation, has dawned for the human race. †

## My Journey to God

### Morning Prayer

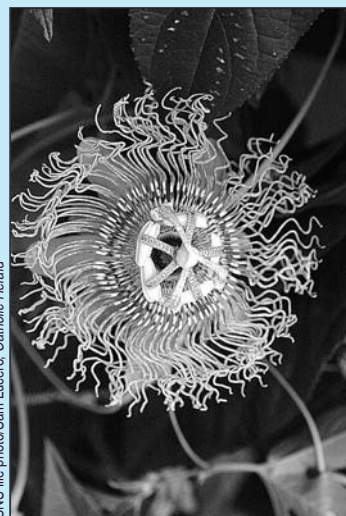
In silence,  
the heart calms,  
then trembles,  
responds to claims of love  
yet unrealized, and

pauses,  
captivated by its  
secret intonation;  
a sonorous chant  
unfolding in quiet waves,

and in the empty land of  
longing and desire,  
a single bloom, just out of reach,  
promises a world reborn.

By Paul Fisherkeller

(Our Lady of the Greenwood parishioner Paul Fisherkeller of Greenwood serves his faith community as a music minister and Rite of Christian Initiation of Adults catechist. A passionflower blooms outside a home in Milwaukee, Wis.)



CNS file photo/Sam Lucero, Catholic Herald

# 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.

**BAKER, Donna M.**, 69, St. Louis, Batesville, March 25. Mother of Tracy Baker, Lori Jewell and Scott Lyle. Grandmother of six.

**BELTER, Diana L.**, 61, St. Anthony, Morris, March 27. Wife of Paul Belter. Mother of Pam Goins, Rachel Hill, RoxAnn Riggs, Billy and Brian Belter. Daughter of Robert Flodder. Sister of Roberta Siebert, Bernie, George, Terry and Tim Flodder. Grandmother of 10. Great-grandmother of one.

**BESSLER, Mary Elizabeth**, 96, St. Lawrence, Lawrenceburg, March 31. Mother of Rosemarie Wood and William Bessler. Sister of Margaret Birck, Ann Korb, Helen Bessler and Walter Sommer. Grandmother of eight. Great-grandmother of 15. Great-great-grandmother of one.

**BOOTH, Charles Vincent**, 82, St. Joseph, Corydon, March 9. Stepfather of Brenda Stauth. Brother of Margaret Becht, Roberta Black, Wilma Ehringer,

Loretta Schenck and Eugene Booth. Step-grandfather of three. Step-great-grandfather of four.

**BORDENKECHER, Charles Walter, Sr.**, 79, Mary, Queen of Peace, Danville, March 19. Father of Barbara Lehman, Ruth Snider, Nancy Wheelock and Charles Bordenkecher Jr. Brother of Pauline Graf, Carolyn Hines, Margaret Kennedy, Phyllis Metzler, Anita, Joseph, Norman and William Bordenkecher. Grandfather of 11. (correction)

**BRITE, Aloysius Ambrose**, 78, St. Therese of the Infant Jesus (Little Flower), Indianapolis, March 20. Father of Sandra McCarty and Nancy Thompson. Brother of Mary Ann Selking and Justine Walter.

**COONCE, Frances**, 84, Sacred Heart, Clinton, March 31. Sister of Barbara Cheek, Philip and Richard Gutish.

**DAUENHAUER, Donald A.**, 75, St. Michael the Archangel, Indianapolis, April 1. Father of Linda Hancock, Lisa Leach, Mary, Teresa and Michael Dauenhauer. Grandfather of six. Great-grandfather of two.

**DIETZ, Richard M.**, 66, Holy Family, Oldenburg, March 24. Husband of Mary Jo Dietz. Father of Victoria Geiger, Diana Robbins and Michael Kelley. Grandfather of five. Great-grandfather of two.

**DUFF, Mary Catherine**, 72, St. Augustine, Jeffersonville, Feb. 26. Mother of Kristen Jacob and Kevin Duff. Stepmother of



CNS photo/Enrique Castro-Mendoza/Reuters

## Prayers for Japan

A Peruvian woman holds a candle and rosary during a public prayer service for the Japanese people along Japan Avenue in Lima, Peru, on March 17. People throughout the world are offering prayers for the thousands of Japanese people who were killed, injured or left homeless during the March 11 earthquake and tsunami.

Lisa Bell, Kim Carlo, Charlie Duff and Darrell Ray. Sister of Sue Coombs and Margie Haines.

**ELLINGER, Charles Regis**, 82, Holy Name of Jesus, Beech Grove, April 5. Husband of Ruth Ellinger. Father of Beth Luster, Janette Lynch, Christina O'Donnell, Kathleen Sparks, Joyce and Timothy Ellinger. Brother of Mary Franz, Regina Murrin and Joseph Ellinger. Grandfather of 15. Great-grandfather of five.

**FENCL, Ann K.**, 81, St. Pius X, Indianapolis, March 31. Wife of Jack Fencl. Mother of Patricia O'Grady, Mary, John and Tom Fencl. Grandmother of 10.

**HARDEBECK, Janeen**, 63, St. Joseph, Shelbyville, April 4. Wife of Jack Hardebeck. Mother of Debora Guffy, Tamara and Jeffrey Hardebeck. Sister of

Francine Woeber. Grandmother of six. Great-grandmother of two.

**HOLZER, Leona C.**, 81, Sacred Heart of Jesus, Indianapolis, April 3. Sister of Francis and Melvin Holzer. Aunt of 12. Great-aunt of several.

**MCDONALD, Jesse, Jr.**, 77, Holy Angels, Indianapolis, March 22. Husband of Mary McDonald. Father of Talja Griffin, Janine Lane, Karen Pope, Adriane, Jesse and Randall McDonald. Grandfather of 11. Great-grandfather of 13.

**MEGEL, Anna Mae**, 92, St. Joseph, Jennings County, April 1. Mother of Dottie Davis, Jane Graf, Teresa Pierce, Mary Weber, Benedictine Sister Anna Marie Megel, Dan and Mike Megel. Sister of Betty Yount and Robert Hester. Grandmother of 28. Great-grandmother of 37.

**MILLER, Robert T.**, 82, St. Malachy, Brownsburg, March 22. Husband of Dorothy Miller. Father of Pamela Haines, Debra Robertson and Michael Miller. Brother of Cletus and Jacob Miller. Grandfather of five. Great-grandfather of two.

**RILEY, Mary R. (Gruner)**, 78, Christ the King, Indianapolis, April 2. Sister of David, John and Mike Gruner.

**SHEETS, James R.**, 94, St. Elizabeth of Hungary, Cambridge City, March 6. Father of Glenda Centers, Darryl and Douglas Sheets. Grandfather of seven. Great-grandfather of nine.

**SIMMERMEYER, Dennis B.**, 70, St. Mary-of-the-Rock, Franklin County, March 20. Husband of Sharon Simmermeyer. Father of Susan Magee, Cindy Puente, Tracy Roell and Mike Simmermeyer.

Brother of Agatha Glaub, Kathlyn Fichtner, Ruthann Rudolf, Carl and Raymond Simmermeyer. Grandfather of six. Great-grandfather of one.

**THOPY, Mary Evelyn**, 95, St. Pius X, Indianapolis, March 31. Mother of Barbara Kaforke, Connie Miller, Joseph and Robert Thopy. Grandmother of 11. Great-grandmother of four. Great-great-grandmother of one.

**WALKER, Diane**, 61, St. Therese of the Infant Jesus (Little Flower), Indianapolis, March 18. Sister of Lynn Swanson.

**WELSH, Cecelia Mae**, infant, St. Mary, New Albany, March 31. Daughter of Joseph and Andrea (Lopp) Welsh. Granddaughter of Gary and Vicky Lopp, and Joseph and Mary Helen Welsh. Niece of Erika Lopp. †

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# Priests ministered to Catholic soldiers on both sides during Civil War

ALBANY, N.Y. (CNS)—April 12 marked the 150th anniversary of the start of the Civil War.

Catholic soldiers played significant roles in both the Union and Confederate armies.

So did their chaplains. Union General Benjamin F. Butler was asked about their ministry while testifying in 1863 before Congress about the progress of the war.

"The chaplains, as a rule, in the forces I commanded, were not worth their pay by any manner of means," Butler said. "... [But] I am bound to say that I have never seen a Roman Catholic chaplain that did not do his duty, because he was responsible to another power than that of the military. ... They have always been faithful, so far as my experience goes. They are able men, appointed by the bishop, and are responsible to the bishop for the proper discharge of their duties."

The Catholic chaplains he lauded served the armies of both the North and South during the conflict. Many of the priests were born in Ireland or were of Irish descent as were the soldiers to whom they ministered.

A newspaper article in 1862 reckoned that there were only 22 priests out of 472 military chaplains. Nevertheless, their duties were fulfilled down to the most minute detail. An example was recorded in an 1864 issue of *The New York Times*, which shared letters exchanged between a chaplain and a general.

The former mailed \$16 to the officer and informed him that it was "restitution for injury done to the U.S. government. ... By no possible supposition can you ever know the name of the party making the restitution, nor can you ever know the circumstances of the case. The knowledge of the fact was obtained through the Catholic confessional, the secret of which is inviolable. The sum, though small, compensates the government, to the last fraction, for the injury done."

The major general replied that the money was "just restitution, ... the acknowledgment of the fault having been made in the confessional."

Contrast that small detail by one chaplain with the large effort exerted by Father Peter McGrane, chaplain at the U.S. Army Hospital in Philadelphia. He joined 25 Sisters of Charity who were assigned by the military to care for injured and dying soldiers between 1862 and the end of the war three years later.

One of the nuns kept a diary of the experience, noting that "on the 16th of August [1862] over fifteen hundred sick and wounded soldiers were brought to the hospital, most of them from the [second] battle of Bull Run. Many had died on the way [to the hospital] from exhaustion, others were in a dying state, so that the chaplain, Father McGrane, was sent to administer the sacraments."

The priest continued to minister in the hospital, baptizing converts,

celebrating Mass, hearing confessions and anointing the dying. While he remained at the hospital, most chaplains performed their ministry in mobile camps and on shifting battlefields for Union and Confederate forces. Among the latter, one of the most famous was Father John Bannon.

A tribute to him, written at the end of the 19th century, said that Father Bannon "left a comfortable living and prosperous parish in this city [St. Louis] for the privations and discomforts of an army life. ... His influence ... was felt by all who associated with him, and his presence wherever he went repressed the rude manners of the camp.

"Not that he objected to gaiety and mirthful pleasure, for he had the most affable manners and genial nature, but he always frowned upon the soldiers' unrestrained expressions and rude jests. ... He became noted for his bravery in the field in attending the wounded and dying in very exposed places. He was both a pious and a practical man, and became a ministering angel wherever broken and bruised humanity needed help and consolation."

Father Bannon became so renowned that Confederate President Jefferson Davis dispatched him to Ireland to appeal for support for the South. The priest remained there until his death in 1913.

On the other side of the front lines, Holy Cross



Holy Cross Father William Corby, seated at right, poses with men from the Irish brigade in a photo from Harrison's Landing, Va., dated 1862. In the picture are two other Holy Cross priests, Father Patrick Dillon, standing at left, and Father James Dillon, seated at center. The other men are unidentified. Father Patrick Dillon and Father Corby served as the second and third presidents of the University of Notre Dame in the years following the Civil War.

Father William Corby, who would later become the president of the University of Notre Dame in northern Indiana, served Northern troops during the Battle of Gettysburg, Pa. He did so with such distinction that a statue of him now stands on that battleground.

The sculpture portrays him with his hand raised in blessing. A plaque informs visitors that the monument shows "Father Corby, a chaplain of the Irish brigade, giving general absolution and blessing before battle at Gettysburg, July 2, 1863."

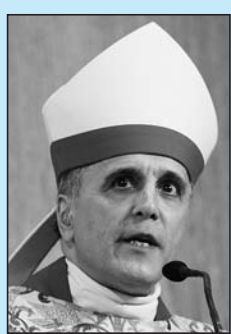
The priest really did don a stole, climb atop a rock and address hundreds of soldiers, offering them absolution if they were genuinely

penitent and reminding them of the justice of their cause. The scene was witnessed by an officer, who later wrote that "every man fell on his knees, his head bowed down. ... The scene was more than impressive; it was awe-inspiring. ... I do not think there was a man in the brigade who did not offer up a heartfelt prayer. For some, it was their last."

In his memoirs, Father Corby, who vowed to stay "within gunshot" of his men, likened his fidelity to the Irish brigade to a marriage. Being a chaplain, he said, was "much like getting married ... for better, for worse, for richer, for poorer, till death do us part." †

## Cardinal backs bill to ensure conscience rights in health plan choices

WASHINGTON (CNS)—Cardinal Daniel N. DiNardo of Galveston-Houston urged members of the House on



Cardinal Daniel N. DiNardo

April 6 to support legislation that would guarantee the rights of Americans to buy health insurance "that meets their medical needs and respects their deepest convictions."

The cardinal, the chairman of the U.S. bishops' Committee on Pro-Life Activities, said the Respect for Rights of Conscience Act of 2011, H.R. 1179, "will help ensure that the new health reform act is not misused to violate the religious freedom and rights of conscience of those who offer and purchase health insurance coverage in our nation."

The legislation, introduced on March 17 by Reps. Jeff Fortenberry, R-Neb., and Dan Boren, D-Okla.,

would "restore the legal status quo" by allowing health insurance plans to exclude "specific procedures that violate the moral or religious convictions of those providing or purchasing the plan," Cardinal DiNardo wrote.

He cited abortions and abortion-causing drugs, *in vitro* fertilization treatments and "treatments using material from deliberately killed unborn children" as among the "procedures specifically rejected by the teachings of some religions."

Passage of the Respect for Rights of Conscience Act would ensure that health insurance plans "shall not be considered as failing to provide 'essential health benefits' " under the Patient Protection and Affordable Care Act if they exclude those procedures, he added.

Cardinal DiNardo noted that the health reform legislation "does respect religious freedom in some contexts," explicitly exempting the Amish and other religious groups "that decline participation in social health programs generally," and allowing some Christian Scientists to choose

prayer as their sole form of healing.

"However, it arbitrarily and inexplicably does not protect the many religious denominations—including those providing the backbone of the nonprofit health care system in this country—whose moral teaching rejects specific procedures," he said.

"If religious and other stakeholders are driven out of the health insurance marketplace by this aspect of PPACA, legislation whose purpose was to expand health coverage could have the opposite effect," he added.

Calling the proposal "modest and well-crafted legislation," Cardinal DiNardo said it "does not reverse or alter any requirement under current state or federal law," but rather prevents the health reform law "from being misused to deny Americans' existing freedom to seek health care coverage" that does not violate their consciences.

"I am sure that most members of Congress voting for PPACA did not intend that it should deny or take away this freedom," he added. †

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# Brother of slain Pakistani minister says he forgives murderers

ROME (CNS)—Paul Bhatti, brother of the former Pakistani minister for minorities who was murdered by Islamic extremists, said he and his family forgive his brother's assassins.

Shahbaz Bhatti, who spoke out against Pakistan's anti-blasphemy laws and encouraged religious freedom, was killed on March 2.

Speaking to reporters in Rome on April 5, Paul Bhatti said his family has forgiven Shahbaz's assassins, "because our faith teaches us to do this. Our brother Shahbaz was a Christian and the Christian faith tells us to forgive."

The brother participated in a conference sponsored by the Community of Sant'Egidio, a Rome-based Catholic lay organization active in international affairs. The conference was designed as a memorial to Shahbaz Bhatti and as a way to encourage the continuation of his mission of promoting interreligious dialogue in Pakistan.

The day after the conference, Paul Bhatti attended Pope Benedict XVI's weekly general audience and spoke to him briefly.

The assassinated minister's brother told the conference, "To obtain peace in the world we must all walk together ... [Peace] is a universal responsibility."

He said his brother never compromised his faith-motivated work for social justice and, he said, Shahbaz Bhatti once said explicitly that he "left his life in the hands of Jesus."

Paul Bhatti asked for prayers and support to keep Shahbaz's life work going.

While he said he and his family have forgiven the assassins, he said there was a need to clarify what happened and find the perpetrators to prevent a similar crime from happening in the future.

"The person who killed him did not extinguish his light because we will continue his battle with strength and determination," he said.

Paul Bhatti recently assumed the

position of the Pakistani president's "special adviser" for religious minorities and he told reporters his first priority is to promote the real integration of minorities into Pakistani society, "talking with Muslims and reducing sentiments of hatred."

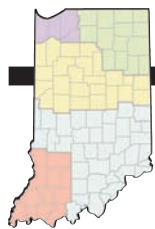
Bhatti said he has the support of the Pakistani government; "the fact that they have asked me to continue my brother's work shows their desire for change."

Bishop Joseph Coutts of Faisalabad, who was Shahbaz Bhatti's bishop in Pakistan, also attended the conference, and compared Bhatti to the slain leaders such as Mahatma Gandhi, Martin Luther King Jr. and Archbishop Oscar Romero of San Salvador because "all worked peacefully, they used peaceful methods."

He said the Pakistani government is doing what it can to provide protection outside churches and for religious functions, but the government also is under attack by extremists. †



Syed Muhammad Abudl Khabir Azad, imam of the mosque of Badshahi of Lahore, Pakistan, shakes hands with Pope Benedict XVI during the pope's weekly audience in St. Peter's Square at the Vatican on April 6. Looking on is Paul Bhatti, brother of Shahbaz Bhatti, former Pakistani minister for minorities who was murdered by Islamic extremists. Shahbaz Bhatti, who spoke out against Pakistan's anti-blasphemy laws and encouraged religious freedom, was killed on March 2.



## Catholic News Around Indiana

- Diocese of Gary
- Diocese of Evansville
- Diocese of Lafayette-in-Indiana
- Diocese of Fort Wayne-South Bend

Compiled by Brandon A. Evans

### DIocese OF FORT WAYNE-SOUTH BEND

## Sacred Heart Parish program brings Catholics back to Church

WARSAW—Over the years, Catholics have left the Church for various reasons, including those who need an annulment or have misunderstandings with priests.

Sacred Heart Parish in Warsaw started the Catholics Returning Home Ministry (CRHM) last year, and the program is bringing people back to the Church.

This is the second year for the program and the third session of the ministry.

Parishioners Linda Nycz, William Landrigan and Shirley Waldschmidt are members of the ministry



St. Joseph Sister Joan Hastreiter and members of Sacred Heart Parish in Warsaw place the names of inactive Catholics that they are praying for in a prayer bowl during a recent Lenten mission.

committee and organize six meetings to discuss different topics. These include changes in the Church since the Second Vatican Council, a walkthrough of the Mass, the sacrament of penance and "The Creed: What Catholics Believe."

During sessions, people have relayed many reasons why they left the Church.

Waldschmidt said a number of people are under the false impression that they cannot apply for an annulment.

"As soon as they got divorced," she said, "they thought they were out of the Church."

Some people have been intimidated by the Church's process of annulment and worry about being "interrogated," Waldschmidt said.

Participants fill out an anonymous questionnaire describing why they are attending the sessions as well as their hopes and expectations, fears and apprehensions, feelings about Church and God, and questions they would like answered. They also discuss their faith and share faith stories.

Before CRHM sessions begin, Sacred Heart's priest and parishioners celebrate a Mass where people are invited to put the names of inactive Catholics in a bowl and pray for them. CRHM committee members never know how many people will attend the sessions ahead of time, but there have been plenty of names placed in the bowl.

"If one comes, it's successful," Landrigan said. "If one person needed to be redeemed, Jesus would have come. ... We put out the welcome mat."

(For news from the Diocese of Fort Wayne-South Bend, log on to the website of Today's Catholic at [www.todayscatholicnews.org](http://www.todayscatholicnews.org).) †

### DIocese OF EVANSVILLE

## At Source and Summit youth retreat, they fall in love with Jesus'

EVANSVILLE—Lisa Rauscher has three children, ages 8, 6 and 10 months, who aren't old enough to attend

the Source and Summit youth retreat, but their ages didn't deter her from sitting in on the retreat for parents held last Saturday at the Little Sisters of the Poor auditorium in Evansville.

Speakers included Deacon Vince Bernardin from Christ the King Parish in Evansville and Father Tony Ernst, the pastor of SS. Peter and Paul Parish in Haubstadt, Holy Cross Parish in Fort Branch and St. Bernard Parish in Snake Run.

Their presentations paralleled the talks for the youth a few blocks away at Reitz Memorial High School in Evansville, and the day included eucharistic adoration and opportunities for confessions.

Rauscher said the topics apply to parents with children of all ages.

"It's very important for parents to seek spiritual growth themselves and renewal," she said, "because that will spill over into the faith life of the family."

About 55 parents attended the retreat.

More than 550 youth and chaperones participated in the 2011 Source and Summit retreat, which focused on "The Fruit of the Holy Spirit—Seeing and Serving Christ in the Poor—and the Capital Sins."

Patty Schneier, a featured speaker at both the youth retreat and parent retreat, is a lifelong Catholic and the mother of three children. Schneier, who is from the Archdiocese of St. Louis, often gives presentations about Pope John Paul II's "Theology of the Body."

On Saturday, Schneier spoke separately with the male and female teenagers at the high school. As she talked with the teenage girls, she reminded them of Jesus' words, "This is my body, given for you. Take it."

Schneier encouraged them to follow Jesus as they prepare for marriage, which will become a time when they can echo those words to their spouses.

She noted that for generations children had been considered a "blessing." But now, because of legalized abortion, she believes that "children are considered mistakes" by many people.

"God's love is always fruitful," she said. "If you never heard this before—you are the fruit of love—that's what new life is."

(For news from the Diocese of Evansville, log on to the website of The Message at [www.themessageonline.org](http://www.themessageonline.org).) †

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## Archdiocesan parishes schedule Lenten penance services

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

Due to space constraints, penance services scheduled later during Lent may be omitted from the list in this week's newspaper. However, the entire schedule is posted on *The Criterion Online* at [www.CriterionOnline.com](http://www.CriterionOnline.com).

### Indianapolis South Deanery

April 18, 7 p.m. at Our Lady of the Greenwood, Greenwood

### New Albany Deanery

April 17, 1 p.m. at St. John the Baptist, Starlight

### Seymour Deanery

April 18, 6:30 p.m. for St. Ann, Jennings County; St. Mary, North Vernon; and St. Joseph, Jennings County; at St. Joseph, Jennings County †

