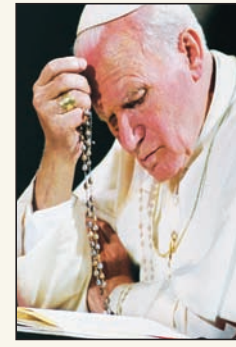




The

# Criterion

Serving the Church in Central and Southern Indiana Since 1960



## Blessed John Paul II

Rome, world prepare for beatification of Pope John Paul II, page 9.

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## Pope names new bishop for Diocese of Evansville

WASHINGTON (CNS)—Pope Benedict XVI has accepted the resignation of Bishop Gerald A. Gettelfinger of Evansville, Ind., and named Father Charles C. Thompson, the vicar general of the Archdiocese of Louisville, Ky., to succeed him.

Bishop Gettelfinger, who turned 75 last October, had submitted his resignation at that time as required by canon law. He had headed the Evansville Diocese since 1989. Previously, Bishop Gettelfinger had ministered as a priest of the Archdiocese of Indianapolis since his ordination in 1961.



Bishop-designate Charles C. Thompson

Bishop-designate Thompson, 50, has held a variety of parish, educational and administrative posts since his ordination as a priest of the Louisville Archdiocese in 1987.

The appointment and resignation were announced on April 26 in Washington by Archbishop Pietro Sambi, the apostolic nuncio to the United States.

Bishop-designate Thompson will be ordained and installed as the head of the Evansville Diocese on June 29 at St. Benedict Cathedral in Evansville.



Bishop Gerald A. Gettelfinger

In an interview with *The Record*, the Louisville archdiocesan newspaper, the bishop-designate said Archbishop Sambi told him when he called about the appointment that Jesus was “asking you to leave everything and follow him. You’ve led large parishes, and now he’s asking you to take over a larger parish, the Diocese of Evansville.

“And so I said, ‘I’m most unworthy, but if that’s what I’m being asked to do, I trust in God’s grace and will do my best.’”

See EVANSVILLE, page 2

## Building up the kingdom of God



Photos by Sean Gallagher

Bishop Christopher J. Coyne, the auxiliary bishop and vicar general, ritually breathes on chrism oil that he then blesses on April 19 during the archdiocese’s annual chrism Mass at SS. Peter and Paul Cathedral in Indianapolis. Assisting Bishop Coyne are, from left, Father Patrick Beidelman, seminarian David Marcotte, transitional Deacon Dustin Boehm (partially obscured) and seminarian Michael Keucher.

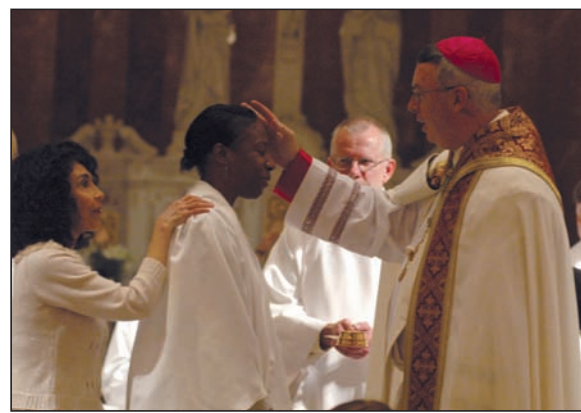
## Oils blessed and priesthood renewed at annual archdiocesan chrism Mass

By Sean Gallagher

On Holy Saturday night, hundreds of people were baptized and confirmed in parishes across central and southern Indiana during celebrations of the Easter Vigil—the most solemn and joyful liturgy in the Church year.

Those holy rites through which the Church welcomed its newest members were made possible through the blessing of holy oils that took place four days earlier on April 19 during the annual archdiocesan chrism Mass at SS. Peter and Paul Cathedral in Indianapolis.

See CHRISM, page 8



Bishop Christopher J. Coyne anoints Tomiko Whitaker with sacred chrism oil in a celebration of the sacrament of confirmation during an Easter Vigil on April 23 at SS. Peter and Paul Cathedral in Indianapolis. Jerry Galooley, left, served as the sponsor for Whitaker, who participated in the Rite of Christian Initiation of Adults at St. John the Evangelist Parish in Indianapolis.

## Holtz says Catholic faith has shaped his life

By John Shaughnessy

As a motivational speaker, legendary football coach Lou Holtz has often relied on humor to win over an audience.



Lou Holtz

Consider his comment about how to be happy: “Happiness is nothing more than having a poor memory. If you can’t remember what happened yesterday, you feel pretty good today.”

He sometimes even directs his humor at himself, including this memory from his days as the football coach at the University of Arkansas:

“After one big victory when I was at Arkansas, I was put in the Arkansas Hall of Fame and a stamp was issued with my name

on it. But the next year, we lost to Texas and they had to take me off the stamp. People were spitting on the wrong side.”

A former head football coach at the University of Notre Dame who led the team to a national championship in 1988, Holtz also has a flair for magic tricks. He has been known to apparently rip a section of a newspaper into several parts then restore it to its original, intact form while encouraging a team or a group of people to have “faith and belief, and stay together.”

Now a college football studio analyst for the cable television sports network ESPN, Holtz will share his blend of humor, magic and inspiration as the keynote speaker for the Spirit of Service Awards Dinner on May 11 at the Indiana Roof Ballroom in Indianapolis.

During the dinner, which benefits the efforts of Catholic Charities Indianapolis to help people in need, the archdiocese will honor four Catholic individuals for their

outstanding volunteer service—Fiorella Gambetta-Gibson, Charles Guynn, David M. Jackson and Leo Stenz.

In anticipation of the awards dinner, *The Criterion* interviewed the 74-year-old Holtz about a variety of subjects, including his upcoming 50th wedding anniversary, the importance of his Catholic faith in his life and his bond with other Notre Dame football coaches. Here is an edited version of that interview.

**Q. You are sought after as a speaker. What led you to agree to be the keynote speaker at this year’s Spirit of Service Awards Dinner?**

**A.** “I have a daughter who lives in Indianapolis with three grandchildren and a son-in-law. Plus, Brian Baker, who played for me at the University of Notre Dame, asked me to do it. It’s also good to recognize people who give of their time in

See HOLTZ, page 16

# Appeals court panel throws out challenge to National Day of Prayer

WASHINGTON (CNS)—When May 5 rolls around, activities associated with the National Day of Prayer will go on largely unfettered, thanks to an April 14 decision by a three-judge panel of the 7th U.S. Circuit Court of Appeals.



The court ruled that the Freedom From Religion Foundation did not have the standing to challenge President Barack Obama's right to proclaim the National Day of Prayer because its plaintiffs could not show any harm done to them.

The foundation filed suit in 2008, claiming the day violated Church-state separation. A U.S. District Court judge ruled in 2010 that the day was unconstitutional. The Obama administration appealed the ruling, arguing that the day recognizes the role of religion in the United States.

The National Day of Prayer has been around since Congress passed a bill in 1952 requiring the president to select a day each year. A 1988 bill fixed the first Thursday of May as the date. Catholic participation in the day is a sidelight—the National Day of Prayer Committee is a nonprofit Christian evangelical organization—but the degree of liberty enjoyed by one religious group will affect the degree of liberty that all other groups will have.

The suit—which foundation co-president Annie Laurie Gaylor said

will be appealed to the full circuit court, but only on the “standing” issue, not the case’s merits—is evidence that the quest for religious liberty, while fought more publicly on the international stage, has a home front as well.

While religious liberty is not absolute—worshippers, for example, cannot justify violating parking regulations just because those parking “spaces” are close to their church—tests continue to pop up from time to time to determine just how much religious freedom Americans have.

Two decades ago, religious liberty advocates were greatly disappointed when the Supreme Court ruled that the use of peyote by some American Indians in a religious ritual was illegal and therefore unconstitutional. Congress in 1993 responded with the Religious Freedom Restoration Act, which codified those freedoms.

“Americans take religious liberty for granted. It is the first freedom,” said Doug Bandow, a senior fellow at both the Cato Institute and the Institute on Religion and Public Policy, in an April 1 essay for the *American Spectator*. “One’s sense of the transcendent underlies all other beliefs and behaviors.

“A government which refuses to protect the most basic liberty of conscience, the right to worship God, is unlikely [to] respect political and civil freedoms. Indeed, the belief that individuals are made in the image of God is the firmest foundation for any

commitment to human rights,” he said.

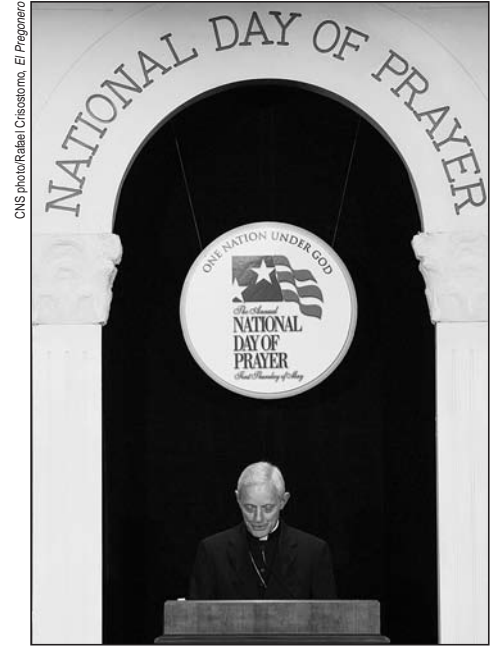
Auxiliary Bishop Thomas J. Curry of Los Angeles, speaking on April 11 at The Catholic University of America in Washington, said Supreme Court decisions on the issue dating back to 1947—when the high court first used the “wall of separation” phrase to describe the distance between Church and state—“have skewed academic discussion and public understanding of the meaning of American religious liberty.”

Denver Archbishop Charles J. Chaput, in an April 8 address to the Right to Life Club at the University of Notre Dame, talked about the necessary role of religion in the public square, especially as it relates to abortion.

“A healthy democracy depends upon people of conviction working hard to advance their ideas in the public square respectfully and peacefully,” he said.

If one is to believe the American adage of “life, liberty and the pursuit of happiness,” he suggested life is the precursor to liberty.

“Abortion is the foundational human rights issue of our lifetime. We can’t simultaneously serve the poor and accept the legal killing of unborn children,” Archbishop Chaput said. Yet, “working to end abortion doesn’t absolve us from our obligations to the poor. It doesn’t excuse us from our duties to the disabled, the elderly and immigrants. In fact, it demands from us a much stronger commitment to materially support women who find themselves in a difficult



Washington Archbishop Donald W. Wuerl offers the opening prayer at the May 6 National Day of Prayer service at the Cannon House Office Building in Washington last year.

pregnancy,” he noted. “The idea that the ‘separation of Church and state’ should force us to exclude our religious beliefs from guiding our political behavior makes no sense at all, even superficially. If we don’t remain true in our public actions to what we claim to believe in our personal lives, then we only deceive ourselves. Because God certainly isn’t fooled. He sees who and what we are,” Archbishop Chaput added. †

## EVANSVILLE

continued from page 1

Bishop-designate Thompson said.

“He is an very holy man,” said retired Louisville Archbishop Thomas C. Kelly, who has lived at Holy Trinity Parish, where Bishop-designate Thompson is the pastor, for the past few years. “And he’s a fine communicator. He preaches extremely well.”

At an April 26 press conference in Evansville, Bishop Gettelfinger said that it was a “day of joy for me,” and that he was “delighted” to introduce the fifth bishop of the Diocese of Evansville.

Later, Bishop Gettelfinger, referring to the mixed emotions that he felt, said it was “like a roller coaster” ride.

Archbishop Joseph E. Kurtz of Louisville said that Bishop-designate Thompson would be missed, but that his appointment was “wonderful news.”

“Over the past four years, I have worked closely with Bishop-elect Charles Thompson, and have seen firsthand the gifts of holiness and leadership that God has bestowed upon him,” Archbishop Kurtz said in a statement.

Archbishop Kelly said he was delighted that Pope Benedict had decided to make another Louisville archdiocesan priest a bishop, following the December 2009 appointment of Bishop William F. Medley of Owensboro, Ky.

He said the two recent selections “say we have a very high-class presbyterate, something I’ve been saying for a long time.”

The retired archbishop said he was also certain that both Bishop-designate Thompson and Bishop Medley are glad that they are in such close proximity to one another—Evansville lies just 40 miles northwest of Owensboro.

“They’re great friends,” he said, adding that the bishop-designate “has worked in both rural and city parishes, and he has a large number of people who really trust him and regard him as a teacher and father.”

Born on April 11, 1961, in Louisville, Bishop-designate Thompson earned a bachelor’s degree in accounting at Bellarmine College in Louisville, a master of divinity degree at Saint Meinrad Seminary and School of Theology in St. Meinrad, and a licentiate in canon law at St. Paul University in Ottawa, Ontario.

Pastoral assignments after ordination included chaplain at Bethlehem High School in Bardstown and Presentation Academy in Louisville, several jobs in the archdiocesan tribunal and various parish posts. He has been the pastor of Holy Trinity Parish since 2002 and the vicar general since 2008.

Though news of the appointment as bishop was held in confidence until the April 26 announcement, Bishop-designate Thompson said he did share it with his parents, Coleman and Joyce Thompson of Marion County in Kentucky.

“I’m from a big family, and that’s served me very well,” he said. “My mom is one of 16 children. My dad is one of 13 [children], and I have 90 first cousins and well over

200 second cousins. So every holiday—every Christmas, Easter and Thanksgiving—those were not real intimate gatherings. There were always 40, 50 or 60 people around.”

When asked what he would want the people of the Evansville Diocese to know about their new shepherd, Bishop-designate Thompson reflected for a moment and then said, “I hope they will come to know that I intend to serve them with every ounce of energy and talent and ability that I have in me. I look forward to getting to know them, to learning from them, to serving them and becoming a part of them.”

Born on Oct. 20, 1935, in Ramsey, Ind., Gerald Andrew Gettelfinger grew up a member of St. Bernard Parish in Frenchtown. He earned a bachelor of arts degree at the former Saint Meinrad College, and a master’s in education at Butler University in Indianapolis.

In addition to holding a number of parish posts, he was the archdiocesan superintendent of Catholic education from 1974-80, and the chancellor of the Archdiocese of Indianapolis from 1980-88.

Named the bishop of Evansville on March 11, 1989, he was ordained and installed exactly a month later. At the time of his appointment, he was serving as the vicar general of the Archdiocese of Indianapolis and the pastor of SS. Peter and Paul Cathedral in Indianapolis.

Nearly half a million people live within the 5,010 square miles that make up the Evansville Diocese. Approximately 17 percent of that population, or 85,000 people, are Catholic. †

## Bishop Coyne posts podcast about new Mass translation

Bishop Christopher J. Coyne, the auxiliary bishop and vicar general, has

posted on his blog the first in a series of four podcasts in which he interviews Father Patrick Beidelman, the archdiocesan director of


liturgy, about the new translation of the Mass.

In the initial interview, Bishop Coyne and Father Beidelman talk about the history of the process that has resulted in the new translation and the principles guiding it.

Future installments in the series of podcasts about the new translation of the Mass are expected to be posted in the coming weeks.

Links to this and Bishop Coyne’s previous podcasts can be found at [www.archindy.org/auxiliary](http://www.archindy.org/auxiliary). They can also be downloaded through iTunes.

The new translation of the Mass will begin to be used during the weekend of Nov. 27-28. †



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# At Easter, pope prays for peace, freedom in world trouble spots

VATICAN CITY (CNS)—In an Easter blessing to the world, Pope Benedict XVI prayed that Christ's resurrection may open paths of "freedom, justice and peace" for troubled populations of the Middle East and Africa.

The pope urged an end to violence in Libya and Ivory Coast, assistance to refugees flooding out of North Africa and consolation for the victims of the Japanese earthquake. He prayed for those persecuted for their Christian faith, and praised their courage.

He spoke from the central balcony of St. Peter's Basilica on April 24 in his blessing "urbi et orbi" (to the city of Rome and to the world) after celebrating Mass for nearly 100,000 people in St. Peter's Square.

Broadcast to many countries and live-streamed on the Internet, it was the last major event on the 84-year-old pontiff's busy Holy Week schedule.

Pope Benedict said the resurrection of Christ must not be viewed as "the fruit of speculation or mystical experience." It happened in a precise moment and marked history forever, giving human events new strength, new hope and new meaning, he said.

"The entire cosmos is rejoicing today," and every person open to God has reason to be glad, he said.

But the joy of Easter contrasts with "the cries and laments that arise from so many painful situations: deprivation, hunger, disease, war, violence," the pope said.

He prayed that "the splendor of Christ reach the peoples of the Middle East so that the light of peace and of human dignity may overcome the darkness of division, hate and violence."

In Libya, he said, diplomacy and violence need to take the place of armed fighting, and the suffering must have access to humanitarian aid.

The pope alluded to the civil unrest that has spread throughout northern Africa and the Middle East, encouraging all citizens there, especially young people, to work for a society where poverty is defeated and where "every political choice is inspired by respect for the human person."

The refugees who have fled the conflicts deserve a generous response by other populations, he added.

The pope said the many forms of suffering in "this wounded world" make the Easter message all the more meaningful.

"In our hearts, there is joy and sorrow, on our faces there are smiles and tears. Such is our earthly reality. But Christ is risen, he is alive and he walks with us," he said. He then offered Easter greetings in 65 languages, including Chinese, Hindi and Swahili.

The pope arrived at the Easter liturgy in an open Jeep, riding through a crowd that overflowed the square into adjacent streets. Many of the pilgrims were Poles who had already arrived in Rome for the May 1 beatification of Pope John Paul II.

As clouds gave way to sunshine, the pope celebrated Mass on an altar surrounded by flower gardens of yellow narcissus,



Pope Benedict XVI lights his candle from the paschal candle at the start of the Easter Vigil Mass in St. Peter's Basilica at the Vatican on April 23.

cream-colored roses and blue delphiniums—all donated and shipped to Rome by Dutch florists.

After the Gospel reading, an Orthodox choir sang a hymn of psalms of the Byzantine liturgical tradition, marking the fact that the Catholic and Orthodox celebration of Easter fell on the same day this year.

In a lengthy Easter vigil Mass in St. Peter's Basilica the night before, the pope baptized and confirmed six adults from Albania, China, Peru, Russia, Singapore and Switzerland. He poured holy water from a golden shell over each catechumen's head, and later accepted offertory gifts from the newly baptized.

In a sermon, he analyzed why the Christian's sense of environmental responsibility is directly connected to the core beliefs of the faith.

"We relate to God the Creator, and so we have a responsibility for creation," he said. "Only because God created everything can he give us life and direct our lives."

The trajectory of salvation history, which reaches a summit with Christ's resurrection, reaches all the way back to creation, he said.

For the Christian, he said, the account of creation is not about the scientific process involved, but something deeper—it says that the source of everything is not pure chance, but "creative reason, love and freedom."

The pope rejected an evolutionary account that excludes a divine purpose.

"It is not the case that the expanding universe, at a late stage, in some tiny corner of the cosmos, there evolved randomly some species of living being capable of reasoning and of trying to find rationality within creation, or to bring rationality into it," he said.

"If man were merely a random product of



Pope Benedict XVI baptizes Iris Teo Pech Leng from Singapore as he leads the Easter Vigil Mass in St. Peter's Basilica at the Vatican on April 23.

evolution in some place on the margins of the universe, then life would make no sense," he said. "Reason is there at the beginning—creative, divine reason."

The pope said that Easter is a good time for Christians to remind themselves that the faith embraces everything about the human being, from his origins to his eternal destiny.

"Life in the Church's faith involves more than a set of feelings and sentiments and perhaps moral obligations," he said.

On Good Friday, the pope presided over a nighttime Way of the Cross liturgy at Rome's Colosseum, where tradition holds that early Christians were put to death.

Knelling on a platform on a hillside facing the ancient amphitheater, the pope opened the ceremony with a prayer that drew attention to the constant struggle between good and evil in human history.

He appeared to refer to the priestly sex abuse scandal when he spoke of the "hour of darkness" when "an emptiness of meaning and values nullifies the work of education, and the disorder of the heart disfigures the innocence of the small and the weak."

The meditations for the 14 Stations of the Cross were written this year by an Augustinian nun, Mother Maria Rita Piccione. The texts encouraged Christians to develop the ability to listen to the subtle voice of God that speaks through the human conscience, and not to ignore the needs of the poor and suffering in their midst.

In a closing talk, the pope said that reliving the drama of Christ's crucifixion demonstrates that the cross is not a triumphal symbol, but rather the sign of "God's immense love" for humanity. †

## Meeting set in May for renewal of local St. Thomas More Society

By Sean Gallagher

When Marion County Superior Court Judge David Certo was a law student in the late 1990s, the St. Thomas More Society was a support for him as he sought to live out his profession in a way that was in harmony with his Catholic faith.



St. Thomas More

"As a law student and then as a young lawyer trying to meet other Catholic lawyers, it was important to me," said Certo, a member of St. John the Evangelist Parish in Indianapolis. "It showed people good examples of public servants, and attorneys practicing their faith. I think that's always important for

people to be able to experience." In recent years, the activity and membership of this organization of Catholic legal professionals in the archdiocese has decreased.

Certo and a group of other Catholics in the legal community are now committed to renewing the life of the

St. Thomas More Society.

Any Catholic lawyer, law student or judge interested in joining the society or learning more about it is invited to an organizational meeting at noon on May 13 at 401 E. Michigan St. in Indianapolis.



Judge David Certo

"I'm very excited to see old friends and to say thank you to all of the people who have done the hard work that has made the St. Thomas More Society such a vibrant influence in the past," Certo said.

Annette "Mickey" Lentz, the archdiocesan chancellor, has been meeting since late last year with Certo and others interested in renewing the society.

"It's exciting for me to see the promise of all of them gathering," Lentz said. "I am really moved by their commitment to their ministry [as legal professionals] as well as to the Catholic Church."

In the future, the St. Thomas More Society will sponsor an annual Red Mass in the fall, which will be

followed by a banquet with a keynote speaker.

The society also have social meetings on a regular basis that include Mass then sharing lunch.

The society will also offer continuing education classes for legal professionals. Many of the classes will focus on legal ethics as seen from a Catholic perspective.

The society is named after the 16th century English martyr, Thomas More, a renowned lawyer and public servant who was executed when he refused to publicly acknowledge King Henry VIII—whom he had previously served as chancellor—as the supreme head of the Church in England.

"He was regarded as an exceptional lawyer at the time," Certo said. "Even though he had very public positions, he lived a life of heroic virtue as a family man and as a public servant. He demonstrated, at the cost of his life, that the practice of his faith and his beliefs was the most important thing in his life."

(For more information about the St. Thomas More Society and its May 13 organizational meeting, send an e-mail to Judge David Certo at [dcerto@indy.gov](mailto:dcerto@indy.gov) or call him at 317-331-3669.) †



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## Editorial



Children hold candles during the Easter Vigil Mass at a church in Xiaohan village of Tianjin municipality in China on April 11, 2009. China has enforced a one-child policy for married couples for the last 30 years.

## Gendercide in China and India

Technology can be used for good or evil purposes. A prime example is the technology that enables us to see a child in a mother's womb at an early stage in her pregnancy. Those images of a baby have convinced many mothers not to have an abortion.

Unfortunately, they have also encouraged many mothers to have an abortion, especially in developing countries where parents want a boy and are ready to abort the baby if she is a girl.

Horrendous things are happening in both China and India. We all know about China's one-child policy, which has been in effect for 30 years.

In an effort to reduce its population, married couples in China may have only one child. Hundreds of millions of women have undergone abortions and sterilizations—either forcibly because they conceived a second child or voluntarily, in the case of abortions—because they learned that the child they had conceived was a girl.

India doesn't have such a policy, but sex selection there is also prevalent. It is estimated that 600,000 Indian babies are aborted every year just because ultrasound technology showed that they are girls.

Doing ultrasounds has become a big business in India. It is illegal to do them in order to determine a baby's sex because the government is fighting against gendercide, but, as an article in the April 9 issue of *The Economist* says, "The law is almost impossible to enforce. Slapping the father on the back and saying 'You're a lucky man' is hint enough."

As that article points out, 600,000 missing girls this year will become, in 18 years' time, more than 10 million missing future brides. It is estimated that 400 million people are missing from the Chinese population. Its fertility rate dropped from 6.1 children per woman in 1960 to 1.3 today.

China's one-child policy has been altered only slightly during its 30 years of existence. In some rural areas and under certain conditions, couples whose first child was a girl are sometimes permitted to have another child.

In a society where boys are still preferred, girl babies in China are often abandoned so a couple can try for a boy. If they are lucky, the girl babies end up in an orphanage. Many of them have been

adopted by American couples, but the Chinese government has made that difficult to do.

If a couple manages to have a second child without permission, that child is known as a "black child." He or she doesn't exist as far as the government is concerned. Therefore, he or she cannot go to school, receive medical treatment at a clinic, or get a government job when he or she grows up. He or she may not marry and have a child. It is unknown how many "black children" are in China since they don't exist in the eyes of the government.

China's population is aging now. In a few years, it will start shrinking.

As John Allen Jr. wrote in his book *The Future Church: How Ten Trends are Revolutionizing the Catholic Church*, "China will age as much in one generation as Europe has in the last 100 years, prompting the observation that it will be the first Asian nation to get old before it gets rich."

Steve Mosher, the president of the Population Research Institute, has written, "The Chinese population is aging faster than any human population in human history. The worker/dependency ratio is unsustainable. How can an only child support two parents and four grandparents in retirement?"

What probably will happen is that China will encourage millions of elderly Chinese people to accept euthanasia, perhaps, Mosher suggests, "in return for their only grandchild being allowed to go to college. Forced abortion and forced euthanasia are two sides of the same debased coin."

In India, it is not forced abortion, but abortion nevertheless.

The ratio of male to female births in both countries is causing serious social problems, especially among the poor.

In India, women are inclined, and encouraged, to marry into higher income brackets or caste, leaving poor men in permanent bachelorhood. This has given rise to an increase in prostitution, homosexuality and bride-trafficking from nearby countries, mainly Bangladesh and Myanmar.

Unfortunately, we know of no moral solution until women in those societies are valued as much as men.

—John F. Fink

## Making a Difference/Tony Magliano

### The death penalty is not God's penalty

The crucifixion of Jesus should have been enough to convince humanity—and at least all Christians—that capital punishment is not of God.

One would think that the suffering endured by our Lord's execution would intuitively touch human hearts, and persuade society to reject the inhumanity of this ungodly practice.

The death penalty is raw, brutal punishment, especially when it is directed at the innocent.

According to the Death Penalty Information Center, [www.deathpenaltyinfo.org](http://www.deathpenaltyinfo.org), since 1973, 138 people in 26 U.S. states have been released from death row due to evidence of their innocence.

The very real possibility of executing an innocent person is reason enough to ban capital punishment altogether. But there are also other strong reasons for ending the death penalty.

For one, it is inhumane.

The Death Penalty Information Center notes that, of the 1,245 people who have been executed in the United States since 1976, 1,071 were killed through lethal injection, 157 through electrocution, 11 in gas chambers, three were shot to death by firing squads and three were hanged.

Next, consider the cost.

It is far more expensive to taxpayers to complete the process of executing a person as compared to keeping a person in prison for life, contends the Death Penalty Information Center.

It states, for example, "The California death penalty system costs taxpayers \$114 million per year beyond the costs of keeping convicts locked up for life."

And the most comprehensive study in the United States found that capital punishment cost North Carolina \$2.16 million per execution over the costs of sentencing murderers to life imprisonment.

Now, what about deterrence?

According to the Death Penalty

Information Center, when polled, 88 percent of former and present presidents of the country's top academic criminological societies reject the argument that the death penalty is a deterrent to murder.

And consistent with past years, the 2009 FBI Uniform Crime Report showed that the highest homicide rate in the country was in the South, even though that region accounts for 80 percent of executions. The Northeast, with less than 1 percent of all executions, once again had the nation's lowest murder rate.

Since states that allow the death penalty clearly run the risk of killing an innocent person, and since capital punishment is far more expensive to taxpayers than life imprisonment, and since the death penalty does not deter murder, why do millions of Americans—including millions of Catholics—favor it?

The obvious answer is vengeance. It all comes down to raw, unholy vengeance.

But killing does not bring peace. Forgiveness does. This is the lesson we can learn from Bud Welch, whose 23-year-old daughter, Julie, was one of the 168 people killed on April 19, 1995, by convicted Oklahoma City bomber Timothy McVeigh.

Before McVeigh was executed, Welch asked himself, "What does Bud Welch need to do to move on?"

In reflection, Welch realized that only forgiveness leads to reconciliation and healing. He also realized that executing McVeigh would be an act of vengeance and rage.

"And vengeance and rage are the very reasons that Julie and the 167 others were killed," Welch concluded.

We all know that, from the cross, Jesus exclaimed, "Father, forgive them, they know not what they do" (Lk 23:34).

But what many still do not want to know is the Lord's profound lesson here that Bud Welch discovered: Only forgiveness leads to reconciliation and healing—a Good Friday lesson that the whole world needs to learn!

(Tony Magliano writes for *Catholic News Service*.) †

## Be Our Guest/Ann Heilman

### Vigilance is needed when considering support of various organizations

A few weeks ago, it was posted in our parish bulletin that our Catholic school was going to participate in a walk to raise money for the Juvenile Diabetes Research Foundation (JDRF).

JDRF is one of the nation's leading advocates of human embryonic stem-cell research, and in 2008 donated \$4.9 million specifically to this kind of research.

In fact, JDRF is quite open about their position as they have a clear statement of support on their website. They also have a rather sinister brainwashing page on their "For Kids" link that equates embryonic stem-cell research to simple organ donation.

The Catholic Church has a different view. The U.S. Conference of Catholic Bishops' website's "stem cell campaign" page states that, "The Church opposes the direct destruction of innocent human life for any purpose, including research."

Furthermore, the bishops say, "Embryonic stem-cell research treats innocent human beings as mere sources of body parts, as commodities for our use."

It is pretty clear that JDRF and the Catholic Church are at odds on this issue.

Thankfully, when informed about JDRF's position, the school principal responded that he had not known about their support for human embryonic stem-cell research, and immediately canceled the fundraising portion of the event for JDRF.

The fact that he "didn't know" is the motivation behind this letter to the editor—to inform other Catholics in the archdiocese the truth about JDRF.

Another charity that many Catholics are familiar with is the Susan G. Komen Breast Cancer Foundation. This foundation has strong ties to Planned Parenthood, the nation's leading abortion provider. It was estimated that Komen gave Planned Parenthood almost \$7.5 million in 2009 (Texas Right to Life).

Komen defends the link to Planned Parenthood on its own website by saying, "We are assured that Planned Parenthood uses these funds only for breast health education, screening and treatment programs."

This may be so, but it seems then that the less financial burden for Planned Parenthood thereby frees up resources and energy for more abortions.

The pro-life group Live Action recently exposed the fact that Planned Parenthood, in fact, provides no mammograms at its clinics. So what exactly is Komen's money to Planned Parenthood going for?

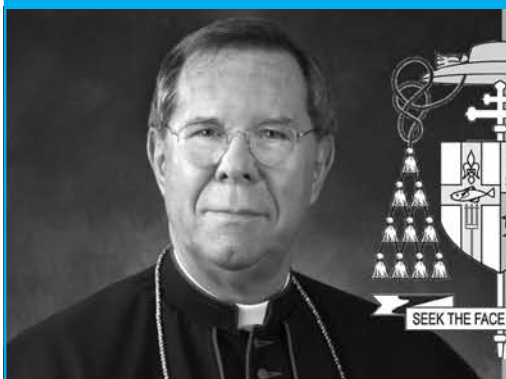
I would urge people to consider supporting breast cancer research foundations that are not tainted by ties to our country's leading abortion advocate and provider.

One such group is the Vera Bradley Breast Cancer Research Foundation.

On a more local level, and for those who particularly wish to participate in a breast cancer walk event, there is the "Women of Hope" walk on Oct. 1 for the St. Vincent Hospital Foundation. Their website is [www.stvincentwomenofhope.org](http://www.stvincentwomenofhope.org).

(Ann Heilman is a member of St. Luke the Evangelist Parish in Indianapolis.) †

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



# SEEKING THE FACE OF THE LORD

## BUSCANDO LA CARA DEL SEÑOR

### We all share in the mission of spreading the Good News

(Editor's note: While Archbishop Daniel M. Buechlein continues to recover from a stroke, we offer some reprints of his various columns for your enrichment. The following column is from the April 1, 2005, issue of *The Criterion*.)

Easter is the ultimate celebration of life and a timely gift. The message of the Easter season has always been timely, but it can be treasured even more in our day.

Recently, Pope John Paul II wrote a letter to the bishops of France in which he spoke of an identity crisis that is affecting our modern society. It is a crisis of values and the lack of hope that can be observed particularly in Europe and in our own country as well.

Society is more and more dominated by secularism, a culture that intentionally seeks to isolate faith and religious values from "the real world."

As this happens, societies tend to propose only one sort of life, a life founded on material well-being, which is unable to foster an understanding of the true meaning of life. Absent are the fundamental values that are needed to make the free and responsible choices that are a source of true joy and happiness.

If we have our eyes set on the meaning of life then we know that the goal is literally out of sight. Life as we know it is a pathway to the unseen Kingdom where every tear will be wiped away. We Christians walk this path by faith. We walk confidently with hope to our final goal

because Jesus Christ has become the bridge from this earthly life to the Kingdom.

If we did not believe in the fullness of life after death, and if we did not believe that this gift has been won decisively for us by Jesus Christ, life would not be worth living.

As a pastor once remarked bluntly in a funeral homily, "If we did not believe in life after death, we would be no different than running dogs in the street." Yet, a secular culture leaves society degraded because there is nothing to hope for beyond death.

Pope John Paul II quotes the Second Vatican Council: "One is entitled to think that the future of humanity is in the hands of those men who are capable of providing the generations to come with reasons for life and optimism" (*Gaudium et Spes*, #31). Generations of people have fostered religious, spiritual and moral values since the early centuries of Christianity.

On Easter Sunday, we Catholics renewed our Profession of Faith and recalled once more the decisive gift of our life—our baptism. At that decisive moment of baptism, we set out on the pathway which will lead us to the eventual passage to the Kingdom and immortality.

With baptism comes the responsibility to hand on the Good News of Jesus Christ and the teachings of the Church that offer hope to our world. This is our Christian mission. This responsibility is shared according to our particular roles in life.

Not only are our priests responsible for carrying on the Church's mission to our society, parents are responsible for the

Catholic upbringing of their children. Grandparents and godparents assist them.

Catechists and teachers also share the responsibility with parents who entrust their children to them for religious instruction and formation.

Priests, with the help of pastoral leaders, share the responsibility for spiritual direction, especially making the sacraments of the Church available. The sacraments of the Church empower and strengthen us for our shared mission.

Workers and professional people have a particular opportunity to infuse Christian spiritual and moral values in the workplace. Most often, this happens simply through the example of honestly living the Christian life according to the teaching of Christ and the Catholic Church. This requires a personal commitment to one's faith because it implies witnessing with words and deeds, while intentionally living the Christian moral and spiritual virtues.

Not long ago, a faithful Catholic woman completed her baptismal mission and passed over to the Kingdom, where surely Jesus, Mary and Joseph received her.

Alma Worthington, an African-American, lived a long and not very easy life. She was a stalwart and faithful parishioner at St. Andrew the Apostle Parish on the near north side of

Indianapolis. She was what I would call a natural evangelist of the faith.

She was who she was, and that meant, among other things, that she was a Roman Catholic woman. She was intent on doing her part to make sure her Church and her parish lived up to the tenets of our faith. In a respectful and straightforward way, she made sure that her archbishop did the same.

Alma was a good cook, and that was a gifted part of her identity. The table she set became a place of evangelization, whether in her home or elsewhere.

There, as elsewhere, her faith and her natural gifts coalesced in an unpretentious, winning way. I believe that is a good paradigm for our shared mission. †

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.

## Todos compartimos la misión de difundir la Buena Nueva

La Pascua es la máxima celebración de la vida y constituye un obsequio oportuno. El mensaje de la época de Pascua siempre ha sido oportuno, pero en nuestros días podemos valorarlo aun más.

El Papa Juan Pablo II escribió recientemente una carta a los obispos de Francia en la que les hablaba de una crisis de identidad que está afectando a nuestra sociedad moderna. Es una crisis de valores y de falta de esperanza que puede observarse particularmente en Europa y también en nuestro país.

La sociedad está cada vez más dominada por el laicismo, una cultura que intencionalmente procura aislar la fe y los valores religiosos del "mundo real." A medida que esto sucede, las sociedades tienden a proponer únicamente un tipo de vida, una vida basada en el bienestar material, incapaz de fomentar el entendimiento del verdadero significado de la vida. Los valores fundamentales necesarios para tomar decisiones libres y responsables que son la fuente de la verdadera alegría y felicidad, se encuentran ausentes.

Si tenemos la vista puesta en el significado de la vida, sabemos entonces que el objetivo se encuentra literalmente apartado de nuestra mira. La vida tal y como la conocemos es un camino hacia el Reino donde toda lágrima será enjugada. Los cristianos caminamos este sendero por la fe. Caminamos confiados con la esperanza de llegar a nuestro objetivo final ya que Jesucristo se ha convertido en el puente entre esta vida mundana y el Reino.

Si no creyéramos en la totalidad de la vida después de la muerte y si no creyéramos que Jesucristo claramente ganó

este obsequio para nosotros, no valdría la pena vivir la vida. Tal y como señaló contundentemente un pastor una vez en una homilía funeraria: "Si no creyéramos en la vida después de la muerte, no seríamos diferentes de los perros que corren por las calles." Sin embargo, una cultura laica es degradante para la sociedad porque en ella, después de la muerte no hay esperanza.

El Papa Juan Pablo II cita al Concilio Vaticano II: "Se puede pensar con toda razón que el porvenir de la humanidad está en manos de quienes sepan dar a las generaciones venideras razones para vivir y razones para esperar." (*Gaudium et Spes*, # 31). Desde los inicios de los siglos del cristianismo numerosas generaciones han difundido los valores religiosos, espirituales y morales.

El domingo de la Pascua de Resurrección los católicos renovamos nuestra profesión de fe y se nos recuerda una vez más el obsequio definitivo de nuestra vida: nuestro bautismo. En ese momento crucial del bautismo se nos coloca en la senda que nos conducirá finalmente al Reino y a la inmortalidad.

Junto con el bautismo viene la responsabilidad de transmitir la Buena Nueva de Jesucristo y las enseñanzas de la Iglesia que brindan esperanza a nuestro mundo. Esta es nuestra misión cristiana. Compartimos esta responsabilidad dependiendo del papel particular que desempeñemos en la vida.

No sólo los sacerdotes son responsables por transmitir la misión de la Iglesia a nuestra sociedad. Los padres son responsables por la crianza católica de sus hijos. Los abuelos y padrinos les ayudan. Los catequistas y maestros también comparten la

responsabilidad con los padres quienes les confían a sus hijos para recibir instrucción y formación religiosa. Los sacerdotes, con la ayuda de los líderes pastorales, comparten la responsabilidad de ser guías espirituales, especialmente poniendo a su disposición los sacramentos de la Iglesia. Los sacramentos de la Iglesia nos habilitan y fortalecen para cumplir con nuestra misión compartida.

Los trabajadores y los profesionales cuentan con una oportunidad particular para infundir los valores cristianos espirituales y morales en sus lugares de trabajo. Por lo general esto sucede simplemente a través del ejemplo de vivir honestamente una vida cristiana de acuerdo a las enseñanzas de Cristo y de la Iglesia Católica. Esto exige un compromiso personal con la propia fe ya que implica dar testimonio con palabras y acciones, viviendo intencionalmente las virtudes cristianas espirituales y morales.

No hace mucho una mujer católica devota completó su misión bautismal y se retiró al Reino donde seguramente Jesús, María y José la recibieron. Alma Worthington, una afro-americana, vivió una vida larga y no muy sencilla. Era una parroquiana incondicional y creyente de la parroquia St. Andrew the Apostle [San Andrés Apóstol], cerca del norte de Indianapolis. Ella era lo que yo llamaría una evangelista natural de la fe. Ella era quien era, y eso quería decir, entre otras

cosas, que era una mujer católica romana. Se empeñaba en colaborar para cerciorarse de que su iglesia y su parroquia vivieran de acuerdo a la doctrina de nuestra fe. De una forma respetuosa y muy directa, se aseguraba de que su arzobispo hiciera lo mismo.

Alma era una buena cocinera y ese era un aspecto privilegiado de su identidad. La mesa que ella sirviera se convertía en un lugar de evangelización, ya fuera en su casa o en cualquier otro lugar.

Allí, como en todos los demás lugares, su fe y sus dones naturales se combinaban de manera humilde. Creo que este es un buen paradigma para nuestra misión compartida. †

¿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 29**  
Terre Haute Catholic Charities Foodbank, 6201 Gross Drive, Riley. **Hog roast**, 5-9 p.m., \$20 per adult, \$10 per child under 17. Information: 812-232-1447 or [jbuell@catholiccharitiesterrehaute.org](mailto:jbuell@catholiccharitiesterrehaute.org).

**April 30**  
St. Joseph Parish, 312 E. High St., Corydon. **Archdiocesan Office of Worship, "Revised Roman Missal" workshop**, parish liturgical leaders and

pastoral musicians, 9 a.m.-4 p.m., no charge for workshop, optional lunch \$10 per person. Information: 317-236-1483, 800-382-9836, ext. 1483, or [ctuley@archindy.org](mailto:ctuley@archindy.org).

Knights of Columbus Hall, 1040 N. Post Road, Indianapolis. Ladies Auxiliary, **garage sale**, 8 a.m.-2 p.m. Information: 317-356-9941.

Slovenian National Home, 2717 W. 10th St., Indianapolis.

**"Spring Fever," dance**, 7-11 p.m., \$10 per person with meal, \$7 dance only. Information: 317-885-0198 or [emcollins462@yahoo.com](mailto:emcollins462@yahoo.com).

St. Maurice Parish, 8874 N. Harrison St., Napoleon. **Smorgasbord dinner**, 4:30-7 p.m., \$8 adults, \$3 children. Information: 812-852-4394 or [agehl@etczone.com](mailto:agehl@etczone.com).

**May 1**  
Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad.

**Monte Cassino Shrine pilgrimage, "Mary, the Greatest Human Success,"** Benedictine Father Godfrey Mullen, presenter, 2 p.m. Information: 812-357-6501.

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.

**May 4**  
Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. **Solo Seniors**, Catholic, educational, charitable and social singles, 50 and over, single, separated, widowed or divorced, new members welcome, 6:30 p.m. Information: 317-370-1189.

Ritz Charles, 12156 N. Meridian St., Carmel, Ind.

(Diocese of Lafayette). **St. Augustine Home for the Aged, 37th annual style show, "Hats Off to Spring,"** 11 a.m. Information: 317-843-0524.

**May 9**  
Crooked Stick Golf Club, 1964 Burning Tree Lane, Carmel, Ind. (Diocese of Lafayette). **Office of Catholic Education, "Golf Fore Faith,"** Information: 317-441-8956 or [mhendricks@archindy.org](mailto:mhendricks@archindy.org). †

## Retreats and Programs

**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).

**May 2-6**  
Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"Ordained Deacons and Wives Retreat—The Primary Response to the Real Presence."** Information: 800-581-6905 or [MZoeller@saintmeinrad.edu](mailto:MZoeller@saintmeinrad.edu).

**May 4**  
Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Thomas Merton Seminar: Bridges to Contemplative Living—Entering the School of Experience,"** four-session workshop, Benedictine Sister Julie Sewell, presenter, 5:15 p.m. Mass (optional), simple supper, 6 p.m., presentation, 6:30-9 p.m., \$85.95 includes book and meal. Information: 317-787-3287, ext. 3032, or [www.benedictine.com](http://www.benedictine.com).

**May 6-8**  
Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"Living Monastic Values in Everyday Life,"** Benedictine Brother Martin Erspamer, presenter. Information: 800-581-6905 or [MZoeller@saintmeinrad.edu](mailto:MZoeller@saintmeinrad.edu).

Mount St. Francis Center for Spirituality, 101 St. Anthony Drive, Mount St. Francis. **"Serenity Weekend—Sought through Prayer and Meditation,"** Franciscan Father Emmet, presenter. Information: 812-923-8817 or [www.mountsaintfrancis.org](http://www.mountsaintfrancis.org).

**May 9-13**  
Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"Priests' Retreat—Modeling Jesus, the Priest as Servant-Leader."** Information: 800-581-6905 or [MZoeller@saintmeinrad.edu](mailto:MZoeller@saintmeinrad.edu).

**May 10**  
Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Women's Spirituality,"** session four, Benedictine Sister Jennifer Mechtild Horner, presenter, 6:30-9 p.m., \$25 per person includes dinner. Information: 317-788-7581 or [www.benedictine.com](http://www.benedictine.com).

**May 11**  
Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Thomas Merton Seminar: Bridges to Contemplative Living—Entering the School of Experience,"** session two, Benedictine Sister Julie Sewell, presenter, 5:15 p.m. Mass (optional), simple supper, 6 p.m., presentation, 6:30-9 p.m., \$85.95 includes book and meal. Information: 317-787-3287, ext. 3032, or [www.benedictine.com](http://www.benedictine.com).

**May 12**  
Benedict Inn Retreat and Conference Center,

1402 Southern Ave., Beech Grove. **"Women of the Old Testament,"** Benedictine Sister Angela Jarboe, presenter, session one, 7-9 p.m., \$30 per person includes both sessions. Information: 317-788-7581 or [www.benedictine.com](http://www.benedictine.com).

**May 13-15**  
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Tobit Weekend," marriage preparation retreat.** Information: 317-545-7681 or [spasotti@archindy.org](mailto:spasotti@archindy.org).

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"Reflections on the Book of Signs in the Gospel of John 1-12,"** Benedictine Father Eugene Hensell, presenter. Information: 800-581-6905 or [MZoeller@saintmeinrad.edu](mailto:MZoeller@saintmeinrad.edu).

**May 17-19**  
Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. Midweek retreat, **"Spiritual Heroes—Finding God's Word Alive in Our Neighbors,"** Benedictine Brother John Glasenapp, presenter. Information: 800-581-6905 or [MZoeller@saintmeinrad.edu](mailto:MZoeller@saintmeinrad.edu).

**May 19**  
Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Women of the Old Testament,"** Benedictine Sister Angela Jarboe, presenter, session two, 7-9 p.m., \$30 per person includes both sessions. Information: 317-788-7581 or [www.benedictine.com](http://www.benedictine.com).

**May 20-22**  
Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"Practical Christianity,"** Benedictine Father Adrian Burke, presenter. Information: 800-581-6905 or [MZoeller@saintmeinrad.edu](mailto:MZoeller@saintmeinrad.edu).

**May 21**  
**"Entering Canaan Retreat," confidential abortion reconciliation retreat for women and men.** Information: 317-236-1521 or 800-382-9836, ext. 1521, or 317-831-2892.

**May 25**  
Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Thomas Merton Seminar: Bridges to Contemplative Living—Entering the School of Experience,"** session three, Benedictine Sister Julie Sewell, presenter, 5:15 p.m. Mass (optional), simple supper, 6 p.m., presentation, 6:30-9 p.m., \$85.95 includes book and meal. Information: 317-787-3287, ext. 3032, or [www.benedictine.com](http://www.benedictine.com).

**June 1**  
Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Thomas Merton Seminar: Bridges to Contemplative Living—Entering the School of Experience,"** session four, Benedictine Sister Julie Sewell, presenter, 5:15 p.m. Mass (optional), simple supper, 6 p.m., presentation, 6:30-9 p.m., \$85.95 includes book and meal. Information: 317-787-3287, ext. 3032, or [www.benedictine.com](http://www.benedictine.com). †

## Greenwood parish to sponsor adult faith formation series

Our Lady of the Greenwood Parish, 335 S. Meridian St., in Greenwood is sponsoring an adult faith formation series titled "What is Catholicism Anyway?" at 7 p.m. on May 3 in the upper level of Madonna Hall.

The six-part series is offered for non-Catholics, Catholics who are returning to the faith, and Catholics who practice

their faith and want to learn more about it. Reservations are not required, but are preferred to help the parish provide enough resources and refreshments.

Future sessions will begin at 7 p.m. on May 17, June 1, June 15, June 30 and July 14.

For more information, call 317-888-2861. †



## Tri-parish mission

Benedictine Archabbot Justin DuVall, center, talks with Frank and Rita Marsili, members of St. Pius V Parish in Troy, on March 29 at a reception during a mission at St. Paul Parish in Tell City. The spiritual leader of Saint Meinrad Archabbey in St. Meinrad preached during the mission for St. Paul Parish, St. Pius V Parish and St. Michael Parish in Cannelton.



## Display of crosses

In this file photo from September 2009, Briana Stewart, at the time an eighth-grade student at St. Michael School in Indianapolis, helped hammer crosses into the ground for a pro-life display in front of St. Michael the Archangel Church in Indianapolis. A similar display of 4,000 crosses—which represents the average number of abortions each day in the U.S.—will be put up at 10 a.m. on May 7 on the grounds of St. Malachy Church, 9833 E. County Road 750 North, in Brownsburg. The crosses will be on display there until May 18.

## SPRED Mass set for May 1 at St. Pius X Church

The archdiocese's Special Religious Development program (SPRED) will celebrate its 13th annual Mass at 3 p.m. on May 1 at St. Pius X Church, 7200 Sarto Drive, in Indianapolis.

Bishop Christopher J. Coyne, the auxiliary bishop and vicar general, is scheduled to be the principal celebrant of the Mass.

SPRED aids Catholics in central and southern Indiana with developmental disabilities in their lives of faith.

For more information about SPRED or the SPRED Mass, call 800-382-9836, ext. 1430, or 317-236-1430, send an e-mail to [kogorek@archindy.org](mailto:kogorek@archindy.org) or log on to [www.archindy.org/oce/ourprograms/spred.html](http://www.archindy.org/oce/ourprograms/spred.html). †

# School choice and pro-life legislation both likely to become law

By Brigid Curtis Ayer

As the April 29 adjournment deadline approaches for the Indiana General Assembly to pass a budget and complete all other legislative business, the Indiana Catholic Conference's (ICC) priority legislation heads for the homestretch.

School choice and pro-life legislation topped this year's list as priorities for the ICC, and both are likely to become law in 2011.

School choice is one step closer to reality as House Bill 1003, the school scholarship bill, passed the Senate by a 28-22 vote.

The bill would award families that qualify for free and reduced lunches at schools to receive up to 90 percent of the tuition cost for their children to attend a private school of the parent's choice.

Each child in a qualifying family would be eligible for up to \$4,500 in school scholarship money. Families between 100 percent and 150 percent of the free and reduced lunch income would also be eligible for a 50 percent scholarship. Only students who were previously enrolled in a public school would be eligible for a scholarship.

The bill was amended on second reading in the Senate to provide a benefit for current private school parents. Parents of students in private or home schools with unreimbursed expenses can deduct \$1,000 per student from their adjusted gross income in computing their state income tax.

"While the income tax reduction is modest—only \$34 per student—we wanted to put in this provision to recognize and support the efforts that parents have made a choice to send their children to a school that best fits their

needs," said Rep. Bob Behning, R-Indianapolis, the author of the bill.



Rep. Bob Behning

"The unreimbursed expenses could certainly include tuition which, in most cases, would be at least \$1,000," Behning said.

Another important provision of the bill increases the tax cap for the scholarship tax credit program.

The provision allows a greater number of scholarships for students entering kindergarten, who are excluded under the current bill. Once awarded a tax credit scholarship, the student is eligible for a voucher the following school year.

Since the Senate amended the bill, the author has the option of agreeing with the amendments or disagreeing with them.

Behning said that he plans to file a motion for a concurrence. He said that the House Republicans have a policy that all members of the caucus must agree with the Senate amendments before the author can concur.

"I think our caucus will agree to the Senate changes," Behning said. "We are going to have to make a few tweaks to the bill to make sure it does what it is intended to do, but the overall changes were in line with the goals we are trying to achieve here."

Behning said that he is fairly confident he has the votes for the bill to pass.

House Bill 1210, a pro-life measure aimed at reducing abortion and defunding Planned Parenthood, passed the Senate by a 35-13 vote.

"It is a major victory for the pro-life community because it accomplishes several

goals," said Glenn Tebbe, the ICC executive director. "First, it strengthens the informed consent law in Indiana."

Prior to an abortion, information on the procedure must be given in writing as well as verbally to the woman. This includes the fact that life begins at conception, and that



Glenn Tebbe

there are alternatives to abortion and support available for women who carry a baby to birth. The bill requires a woman to view an ultrasound of her unborn child before the abortion unless she refuses to view it.

"Secondly, the bill will prohibit abortion after 20 weeks and ban an Indiana health insurance exchange established under the federal health care act from including elective abortion coverage," Tebbe said.

"Thirdly, the bill includes a prohibition for Indiana to contract with an organization that conducts abortions."

House Bill 1210 now returns to the House for review of the changes made in the original bill.

"The House is expected to vote to concur," Tebbe said. "We are hopeful that this significant pro-life bill will clear this final hurdle and pass this year."

(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).) †

## Special education grants bill to become law

House Bill 1341, the special education grants bill, passed the Senate by a 43-6 vote.

Authored by Rep. Bob Behning, R-Indianapolis, the bill requires that state funds allocated to benefit students with special needs enrolled in non-public schools be used to provide services for them.

State law will mirror federal law that requires a proportional amount of the funds generated by students in non-public schools be used to provide services for them.

"The reason behind the special education grants bill is to give parents the opportunity to choose the best education for their children," Behning said. "It allows special-needs children to get the special

services they need in the schools that their parents choose. Those children will get their proportional share of dollars that they generate because they have been identified as needing special education and the dollars follow the student."

Since the Senate passed the House version of the bill without making changes, House Bill 1341 goes to Gov. Mitch Daniels for his signature.

"This is a major victory for many Catholic school students and parents," said Glenn Tebbe, the ICC executive director. "Students in non-public schools will have more opportunity to receive the special education assistance they need." †

# Marian University receives \$1 million gift from Eli Lilly for new medical center

Special to The Criterion

Marian University in Indianapolis recently received a \$1 million gift from the Eli Lilly and Company Foundation—a gift that will help the Franciscan university construct its Center for Health Sciences and the Healing Arts.

Scheduled to open in 2013, the center will be a 140,000 square foot building that will house the university's School of Nursing and the new college of osteopathic medicine.

"We are grateful for the Eli Lilly and Company Foundation's support of this important initiative to educate more osteopathic physicians, which in turn helps make this community a better place to live," said Daniel Elsener, the president of Marian University.

The university's college of osteopathic medicine will enroll 150 students each year, many of whom will become primary

care physicians. Indiana is projected to have a shortage of 5,000 physicians by 2020, and will need 2,000 more primary care physicians, according to university officials. In Indiana, 57 of its 92 counties are medically underserved.

"Eli Lilly and Company Foundation is deeply interested in improving health care, especially for the underserved," said Robert L. Smith, the president of the foundation.

Planned to begin this summer, construction of the new center is expected to create 318 construction jobs and an additional 185 jobs in central Indiana. University officials also state that when the building opens in 2013, the economic impact on the Indianapolis area will be nearly \$29 million. And when the center is fully operational in 2016, the annual economic impact will be more than \$45 million.

"Clearly, the college of osteopathic medicine and our

new Center for Health Sciences and the Healing Arts will be a game-changer in Indiana for the health care industry and for the Hoosier economy," Elsener said.

The gift from the Eli Lilly and Company Foundation is the latest contribution to the university's health and life science initiative. More than \$120 million is needed for this initiative, which includes the new building, the new college of osteopathic medicine, technology and scholarships. As of March 1, the university had raised \$81 million.

Other companies and organizations that have made significant gifts to the medical school project include St. Vincent Health with a \$5 million gift, Community Health Network with a \$5 million gift, and Hill-Rom with a \$1 million cash gift and state-of-the-art equipment.

Fundraising efforts for the project began in 2010 with two anonymous pledges of \$30 million and \$18 million. †

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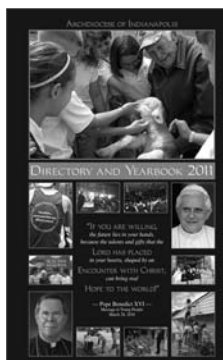


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# CHRISM

continued from page 1

Bishop Christopher J. Coyne was the principal celebrant at the Mass. The first auxiliary bishop for the Archdiocese of Indianapolis since 1933, Bishop Coyne wore the pectoral cross and episcopal ring, and used the crozier and chalice of the archdiocese's last auxiliary bishop, Cardinal Joseph E. Ritter.

Archbishop Daniel M. Buechlein, who continues to recuperate from a minor stroke that he suffered in March, was not present at the annual chrism Mass.

Bishop Coyne blessed the oil of the sick that is used in the sacrament of the anointing of the sick, the oil of the catechumens that is used in the sacrament of baptism and the sacred chrism oil that is used in the sacraments of baptism, confirmation and holy orders.

Representatives from parishes across central and southern Indiana came forward to receive the oils for their faith communities. After the Mass, they took the oils back to their parishes to be used in the celebration of the sacraments throughout the year—starting with the Easter Vigil.

"It's humbling," said Terry Wright, who received the oils for St. Joseph Parish in Clark County, where he is a member. "To be able to do this for so many good Catholics there in our parish is humbling."

Wright was also pleased to receive the oils alongside Catholics from so many other parishes.

"You get to see the bigger Church," he said. "You know that it's more than our parish."

Anita Back, a member of St. Martin Parish in Yorkville in the Batesville Deanery, attended the chrism Mass for the fourth time.

While she appreciated participating in the procession in which she received her parish's oils, she was impressed by watching nearly 150 priests process into the cathedral at the start of the Mass.

"It's the most beautiful thing you could ever see," Back said.

Also participating in the liturgy were archdiocesan permanent deacons and deacon candidates, members of religious communities ministering in central and southern Indiana, and archdiocesan seminarians.

While many at the chrism Mass were born and raised in central and southern Indiana, others came to the archdiocese from places around the world.

Juan Carlos Olivera, who received the holy oils for his faith community, St. Gabriel the Archangel Parish in Indianapolis, came to Indiana from Mexico.

"I've come to get the oils for my parish, for those being baptized," he said in Spanish. "It is for me the first time [at a chrism Mass]. It is very emotional for me."

Franciscan Sister of the Immaculate Heart of Mary Merrita Mary is from India, and has ministered in the archdiocese for the past 13 years. She said attending the chrism Mass renews her in her ministry.

"I like to spread God's word wherever I go," Sister Merrita Mary said. "I am so happy to be here ... to study at Marian University and work at St. Monica School [both in Indianapolis]."

With so many members of the archdiocesan family present for the solemn liturgy, the absence of Archbishop Buechlein was apparent. Bishop Coyne acknowledged it at the start of the Mass, and prayed for his recovery.

Back and Wright said that they

have been praying for Archbishop Buechlein as well.

"We pray for him every weekend [at our parish], and I pray for him all week. Absolutely," Back said.

At the same time, they were excited to worship with Bishop Coyne for the first time since he was ordained to the episcopate on March 2.

"It's exciting to see the new auxiliary bishop," Wright said. "Every time that I've been to a Mass where there's been a bishop, their homilies have just been inspiring. The men who become bishops are really blessed."

In his homily at the chrism Mass, Bishop Coyne encouraged his listeners to have an "attitude adjustment," and become more consciously grateful for "God's offer of salvation in and through Jesus Christ in the power of the Holy Spirit."

"Our positive Christian attitude, our attitude of gratitude, is so important if we are to be the leaven for the world, if we are to build up the kingdom of God," Bishop Coyne said. "No one wants to join a Church if everyone is dour and gloomy."

"Think about it. 'Look at these people. They seem so dull and boring and sad. Let's worship here! This ought to really help us get through the week!'"

Bishop Coyne also addressed the priests at the chrism Mass before they renewed the promises they made when they were ordained.

"While [renewing those promises], try and recall the joy, the energy, the hope, the conviction that you felt the first time that you made these vows at your priestly ordination," Bishop Coyne said.

"Mine was almost 25 years ago, but I can still remember how eager I was and how encouraged I was to be a good priest."

"That eagerness may have faded a bit over the years, but the commitment is still there. I suspect many of you can say the same."

One man attending the chrism Mass who will make those promises soon is transitional Deacon Dustin Boehm, a member of Our Lady of the Greenwood Parish in Greenwood. He will be ordained to the priesthood on June 4 at the cathedral.

As he listened to the priests renewing those promises, he felt grateful for their ministry to him over the years.

"These were the men that, for my entire life, have been responsible in either a direct or indirect way for raising me in the faith and giving me the Eucharist that sustains me, and baptizing me and confirming me—instilling in me a good example of priestly life," Deacon Boehm said. "I was very grateful and was praying for these men who, very soon, I'll be able to call brothers."

Seminarian Douglas Hunter, a member of St. Joan of Arc Parish in Indianapolis, is still four years away from his ordination.

A few years ago, he attended the archdiocesan chrism Mass while still discerning if God was asking him to become a seminarian.

Hunter said that participating in the liturgy helped in his discernment, and continues to help him as he moves forward in his priestly formation.

"The chrism Mass is a family affair," Hunter said. "We all come to the altar of God. And we're all able to celebrate this holy Eucharist. Everyone. From the priests to the bishop to all the laity together. We're all able to be here as one group of people celebrating the love of Christ." †

Photo by Sean Gallagher



Approximately 150 priests who minister in central and southern Indiana concelebrated the archdiocese's annual chrism Mass on April 19 at SS. Peter and Paul Cathedral in Indianapolis. From front left, Fathers Michael Magiera, John Hollowell and Peter Gallagher pray during the eucharistic prayer.



Deacon William Jones, left, who ministers at St. Bartholomew Parish in Columbus, holds holy oils that representatives of parishes across central and southern Indiana received during the annual chrism Mass on April 19. Kelechi Mbidoaka receives the holy oils for St. Rita Parish in Indianapolis, where her brother, Father Eusebius Mbidoaka, serves as the administrator.



Deacon Michael East, left, and Bishop Christopher J. Coyne elevate the Body and Blood of Christ at the end of the eucharistic prayer during the April 19 chrism Mass. Transitional Deacon Dustin Boehm stands at right. At left is Father Stephen Giannini, the vice chancellor and vicar for Clergy and Parish Life Coordinators: Formation and Personnel.



Above, Jill Switzer-Wolf, a member of St. Paul Catholic Center in Bloomington, leads the congregation at the April 19 chrism Mass in the singing of the responsorial psalm.



Right, Terry Wright, a member of St. Joseph Parish in Clark County, kneels in prayer after receiving Communion at the chrism Mass. Wright received holy oils for his New Albany Deanery faith community.



# Rome, world prepare for beatification of Pope John Paul II

VATICAN CITY (CNS)—As the countdown continued for the beatification of Pope John Paul II, Church and civil authorities put the finishing touches on logistical plans to handle potentially massive crowds at the main events in Rome.

Meanwhile, Vatican officials were heartened at the massive response to online projects designed to make the beatification a universal experience.

Pope Benedict XVI will celebrate the beatification Mass in St. Peter's Square on May 1. Because no tickets are being handed out for the liturgy, no one really knows how many people to expect. Estimates range from 300,000 to 1.5 million, and crowd control barriers will be set up for blocks around the Vatican.

Immediately after Mass, the faithful can pray before Pope John Paul's unopened casket, which will be set in front of the main altar in St. Peter's Basilica. The veneration is expected to continue most of the day.

A large crowd is also expected for the prayer vigil on April 30 at the site of Rome's ancient Circus Maximus racetrack, where Pope Benedict will make a video appearance. Rome Church officials have organized that event to underline the strong connection between the Polish pope and the Diocese of Rome.

The French nun whose healing was accepted as the miracle needed for Pope John Paul's beatification will share her story with pilgrims at the prayer vigil.

Sister Marie-Simon-Pierre, a member of the Little Sisters of the Catholic Motherhood, had been diagnosed with Parkinson's disease, and believes she was cured in 2005 through the intercession of the late pope.

The morning after the beatification, Cardinal Tarcisio Bertone, the Vatican secretary of state, will celebrate a Mass of thanksgiving in St. Peter's Square. That liturgy, too, is expected to attract tens of thousands of people.

While the size of the crowds remained a mystery, Vatican officials said their online initiatives had already taken the beatification to groups and individuals around the world. The Vatican's special beatification Facebook page at [www.facebook.com/vatican.johnpaul2](http://www.facebook.com/vatican.johnpaul2) has

had more than 6 million visits, and has gained nearly 50,000 followers.

Similar pages have been opened at the [www.pope2you.net](http://www.pope2you.net) site aimed at younger audiences and on the Vatican's YouTube channel. They offer photos, tributes, key quotes and video highlights of Pope John Paul's pontificate. The beatification events will be live-streamed at many of the sites, ensuring worldwide participation.

"Six years have passed since John Paul's funeral, and the world of communications has changed greatly, with many more online opportunities available to the Church," said Jesuit Father Federico Lombardi, the Vatican spokesman, who was coordinating several of the Internet efforts.

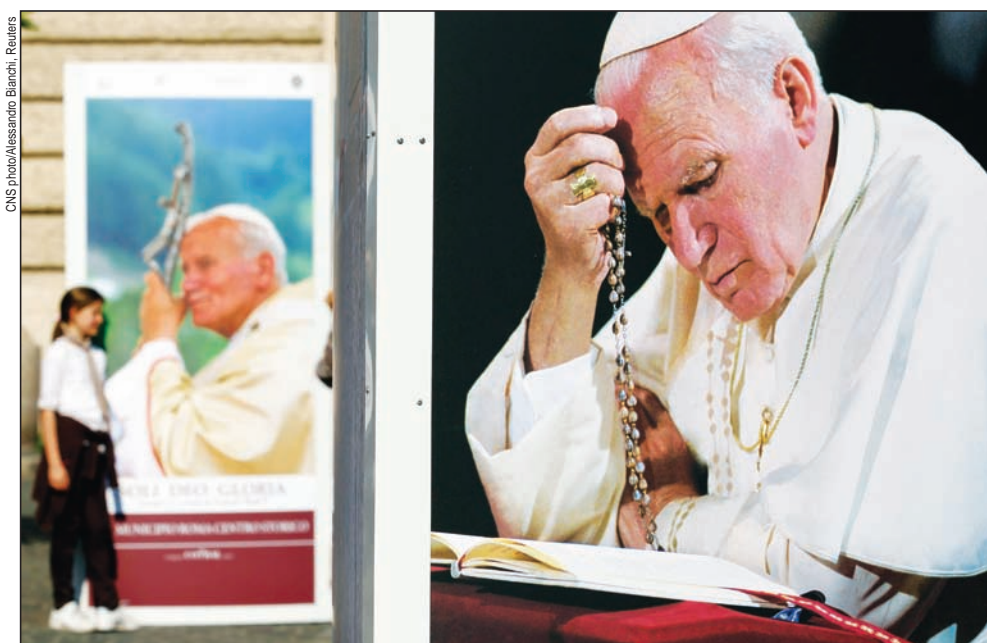
"Moreover, John Paul II was much loved by the younger generations who use the new media. He is a figure who adapts well to the Web because he left us with a wealth of images and spoken words that one is happy to see and listen to again in their original context," he said.

The Diocese of Rome has also launched a multilingual beatification website that offers the diocesan-approved prayer asking for graces of Pope John Paul in 31 languages, including Chinese, Arabic, Russian and Swahili.

The beatification date was chosen carefully. May 1 is Divine Mercy Sunday, a day with special significance for Pope John Paul, who made it a Church-wide feast day to be celebrated a week after Easter. The pope died on April 2, 2005, the vigil of Divine Mercy Sunday.

May 1 is also Europe's "labor day" holiday, which meant the beatification events would not disrupt the normal business of Rome. Many Romans were planning to leave the city for the weekend, although Church leaders said Italians would still be the biggest national group attending the beatification. Poles were expected to be the second-largest group, followed by pilgrims from Spain and the United States.

The Vatican has used the run-up to the beatification as a teaching moment about the sainthood process, emphasizing that Pope John Paul will be declared "blessed," not for his achievements as pope, but for the way he lived the Christian virtues of faith, hope and love.



A girl poses next to a picture of Pope John Paul II during an exhibit devoted to the late Polish pontiff in downtown Rome on April 20. More than a million pilgrims are expected to flock to Rome and Vatican City for the May 1 beatification of Pope John Paul II.

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

Other places can petition the Vatican to insert the Oct. 22 feast day into their liturgical calendar. Likewise, parishes and churches can be named after "Blessed Pope John Paul" in Rome and Poland, with other requests considered on a case-by-case basis.

Throughout the universal Church, Catholics will have a year to celebrate a Mass in thanksgiving for the pope's beatification.

The Vatican has published the text of the opening prayer—formally the "collect"—for his feast day Mass. The English text reads: "O God, who are 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."

Following the beatification ceremonies, Pope John Paul's casket will be relocated to the Chapel of St. Sebastian in the upper level of St. Peter's Basilica. He had been buried in the grotto beneath St. Peter's, but the new resting place is more easily accessible to the steady stream of pilgrims who come to see the pope's tomb.

Not long after Pope John Paul's death, Pope Benedict set him on the fast track to beatification by waiving the normal five-year waiting period for the introduction of his sainthood cause. Even so, Church experts needed years to review the massive amount of evidence regarding the late pope, including thousands of pages of writings and speeches.

More than 120 witnesses were interviewed, and studies were conducted on Pope John Paul's ministry, the way he handled suffering and how he faced his death. The Vatican took special care evaluating the reported miracle in France, and Vatican officials emphasized that no procedural shortcuts were taken. The process was completed relatively quickly—six years and one month from death to beatification is a modern record in the Church. †

## Beauty workshop: Artisan nuns use sacred art to bring people to God

VATICAN CITY (CNS)—From the outside, they looked like large blocks of red clay, but hidden within were the contours of Pope John Paul II, waiting for 660 pounds of molten bronze to be poured inside and to become a statue.

The clay and lime molds of the soon-to-be blessed pope were waiting to be baked for four days in a 1,500-degree, methane-powered oven at a foundry run by Domus Dei—a company owned by the Sister Disciples of the Divine Master.

The bronze would be melted at 2,200 degrees, and poured into the casts from large metal crucibles in a technique called lost-wax casting.

The May 1 beatification of the late pope inspired a number of Italian towns and cities to dedicate a public square to the much-loved pontiff and, like any proper Italian square, it needs a statue.

"We have five statues and two busts" of Pope John Paul on order because "many piazzas are being dedicated to

him," said Sister Mariella Mascitelli, a member of the Sister Disciples of the Divine Master and an architect with the artisan company.

The religious order, which is an institute of the Pauline family, has been running Domus Dei since 2006.

Located near the Alban hills south of Rome, it is the world's only all-in-one workshop, laboratory and consultancy agency for the building, furnishing and decoration of churches and places of prayer, said the company's art director, Sister Maria Elisa Rossetti.

With more than 30 artisans and specialists in architecture, mosaics, stained-glass, sculpture, and liturgical objects and furnishings under one roof, "We can do a complete church from the building itself to the chalice on the altar," Sister Maria Elisa told Catholic News Service.

As art director, the Italian nun keeps her eye on the myriad projects under way.

She chatted with an artisan as he soldered polished brass pieces together to make a music stand for a parish in the United States. She asked two other workers, who were grinding down the weld of an enormous bronze Risen Christ, how the work was progressing. And later, she politely excused herself from inspecting a resin *bas relief* of the Virgin Mary when her Blackberry buzzed.

Most of the artisans are laymen and laywomen, but a handful are religious sisters.

Sister Agar Loche is an artist from Poland who designs glass windows, mosaics and furnishings.

She was piecing together sections of hand-cut, stained-glass for a large window that will depict Jesus and Sts. Peter and Paul. A typical stained-glass window could have anywhere from 200 to 400 individual pieces of colored and painted glass, she said.

Sister Maria Elisa pointed to a waist-high, flower-like metal candelabra, saying, "Another nun designed and modeled by hand the clay" used to make the molds.

The workshops were busy in early April, especially in the restoration department.

A delicate 18-century wooden sculpture of a crucified

Jesus rested on a bed of soft polystyrene.

The restorer, Federica Tartarini, had repaired the cracked torso, arms and ankles, and was gently daubing the body with cleaning solvents to remove the last of the dirt and grime.

The statue came for repair and restoration from a church in Anzio, she said.

The sisters see their work of promoting sacred art as being one of the new roads of evangelization and dialogue that are based on "a pastoral of beauty."

By creating art that is inspired by faith, the congregation contributes to modern culture and revives a sense of real beauty, which has often been "disfigured by egoism, materialism, consumerism and religious indifference," the congregation's superior general, Sister Regina Cesarato, wrote on the congregation's website.

The sisters' vocation includes perpetual adoration, which inspires all of their artistic projects from creating a tiny candleholder to a soaring church tower, Sister Mariella said.

"You can tell the difference between an artistic work made by a big artist who doesn't know who Jesus Christ is and tries to interpret Jesus in his masterpiece, and a person who really lives the word of God. There is a big difference," she said.

Creating beauty in sacred art requires staying connected to Jesus through prayer, the Scriptures and the sacraments, especially the Eucharist, she said.

By staying close to Christ, an artist receives "a little light every day, and if we follow that light" and not get distracted from the truth by flashy fashions and fads the artist will find a way to create a work that connects people with God and others, she said.

"That's why when people pray in an environment that is really designed from prayer, they can find their spiritual connection with the Lord and with the world," she said.

"Everything that is beautiful helps the spirit find the Lord, which is beauty." †



Sister Mariella Mascitelli looks at new bronze statues of Pope John Paul II at Domus Dei artisan workshop in Albano Laziale, south of Rome, on April 7. The workshop is making several large statues of the Polish pope for Italian squares as his May 1 beatification nears. Domus Dei, owned by the Sister Disciples of the Divine Master, makes liturgical items and sacred art.

# Veteran of pro-life movement sees 'mood change' in U.S. on abortion

WASHINGTON (CNS)— Joseph Scheidler, regarded by many people as the “godfather of the pro-life movement,” sees the mood shifting in the United States on the abortion issue, and predicts that pro-life supporters eventually “will prevail.”

“There is a mood change in the country,” he said. “A lot of our legislators are actually getting backbone, and they are beginning to stand up for the rights of the unborn.”

The president and founder of the Chicago-based Pro-Life Action League, Scheidler made the comments in a recent telephone interview with Catholic News Service.

In Chicago in early April, more than 400 people paid tribute to him at an evening banquet organized by Citizens for a Pro-Life Society.

Scheidler, with his wife, Ann, and their son, Eric, listened to several speakers tell stories, share humorous anecdotes and offer words of praise for his decades of pro-life activism.

“The polls now show that the majority of people call themselves pro-life. There has been a lot of media exposure with Planned Parenthood, and it has exposed a lot on abortion. It’s becoming more and more of a negative thing than it was in 1973,” Scheidler told CNS, referring to the year of the Supreme Court’s *Roe v. Wade* decision, which legalized abortion.

The recent focus on the Planned Parenthood Federation of America has occurred as a result of the budget debates on Capitol Hill, and

demands from pro-life groups that the abortion provider no longer receive federal funding.

A resolution to amend federal appropriations bills for the current fiscal year to exclude any funding for Planned Parenthood or its affiliates passed in the House on April 14, but failed in the Senate later that day.

Cardinal Daniel N. DiNardo of Galveston-Houston, the chairman of the bishops’ pro-life committee, called the federation “by far the largest provider and promoter of abortions nationwide.” He told members of Congress that, at a time when tough choices need to be made to cut the federal budget, a decision to defund Planned Parenthood “is not one of those hard choices.”

Monica Miller, the director of Citizens for a Pro-Life Society, echoed Scheidler’s remarks about polls showing that Americans’ attitude about abortion has changed.

“It’s clear at this point that the majority of Americans are against abortion in the later term stages of gestational age,” she told CNS in a separate interview.

“I think the notion that abortion is, in fact, the killing of a human being is becoming more acknowledged,” said Miller.

To those who say they want abortion to be “safe, legal and rare,” like President Barack Obama and President Bill Clinton before him, Scheidler would say their position is “illogical.”

“They’ve been saying that since the beginning. That’s still something we must fight,” he told CNS. “The bottom line is still



Pro-life activist Joseph Scheidler talks with the media outside the U.S. Supreme Court building on Dec. 4, 2002, after the court heard arguments in the cases *Joseph Scheidler and the Pro-Life Action League v. the National Organization for Women*, and *Operation Rescue v. NOW*. The court ruled 8-1 that a federal racketeering law did not apply to abortion clinic protesters. Regarded by many as the “godfather of the pro-life movement,” Scheidler sees the mood shifting in the United States on the abortion issue.

the same. You cannot destroy an innocent human life. You don’t target children. What kind of a society does that? We cannot and will not buy any of that illogical ‘safe and rare’ argument.

“When you say ‘legal but rare,’ that’s like saying, ‘We’ll still kill children and old people, but only rarely.’ The fact is that you are still killing a person. It shouldn’t be legal. Those are just words,” he continued. “It’s got to be illegal because it’s wrong to kill people.”

For Scheidler, overturning *Roe* would be a victory, but not the end of the battle.

“I’m not spending time with legislation,” said Scheidler. “That’s not the real battle. We must get the American people to respect life or to convert their hearts to respect it. There’s no easy fix. Overturning one thing won’t solve the problem.”

“There is no real victory for the pro-life movement and for the unborn child if we still fail to recognize them as persons and if their lives remain unprotected,” added Miller.

“The real battle is to convince the public and the whole world that human life begins at conception and that is it sacred,” she said. “Right now, I would say that we’re winning the battle. We are seeing more and more states passing restrictive legislation where the beginning of life is being more

clearly defined.”

Scheidler, once referred to as the Green Beret of the pro-life movement by columnist Pat Buchanan, said it is not clear where pro-life supporters are in that battle.

“We may be in the beginning and we may be in the middle. But it’s impossible to put a time process on it,” he explained. “However, there are changes that we are seeing. Many of the pro-abortionists that we have dealt with in the past are now militantly pro-life. And you see that happening a whole lot more than the other way around.”

The increasing numbers of young people who are pro-life fills Scheidler with optimism about the movement, he said.

“They will keep up the fight long after we’re gone because they are true believers, and they learned morality from their parents and from one another,” said Scheidler, adding that there are “100 pro-life teens” to every “25 pro-aborts.”

Some people in his own generation, he said, were “caught off guard” when they were young, “and a good deal of us fell into the error,” but today “people can find out all they need to know about abortion with things like the Internet, and there is very little room for ignorance.

“We will win, and we will prevail. It’s just a matter of when,” he said. †

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## Want happiness? Learn and do what is good

By David Gibson

Happiness is so appealing and yet so confusing. We all want happiness, but do we know what it is?

The custom is to wish each other happiness on birthdays, anniversaries and other significant days.

It also is common to petition God's blessing in the form of a happy marriage, a happy child, the happy outcome of a major work project or simply a happy turn of events in a complicated situation. People may even pray for a happy death.

But what does the happiness we wish for each other look like? And if the happiness that we have prayed for takes root in our lives, will we recognize it?

We have a 4-month-old grandson. He smiles a lot for such a little one, and doesn't cry quite as much as some infants. We think of him as a happy baby, and I hope that he is.

Instinctively, people hold babies securely and comfort them when they fuss. We want our babies to feel loved, welcomed and recognized for the endearing presence that they are. We do what we can to create a joyful environment for them. We try to make babies happy.

Parents want happiness for all of their children, and would give it to them if they could. This is easier said than done, however. We comfort fussy babies, but as children grow and develop, so will the number of things they complain about and the number of times we are unable to fully comfort them. Sometimes they will not feel as secure as we would like them to be.

Is a complaining person unhappy? Can we be happy if we feel insecure, uncomfortable, dissatisfied or disappointed? We mere mortals tend to doubt this—to suspect there are criteria that happiness must meet. In the absence of any of these criteria, we may feel that happiness has escaped us, moved away

from us, at least for awhile.

There may well be some criteria for happiness. I would not want to bet on the possibility of creating happiness while causing someone to feel unloved. But can happiness coincide with a household's normal chaos and disruption? Can hardworking people be happy or is happiness incompatible with genuinely demanding work?

Since it usually is unpleasant to experience a crisis, endure stress or undergo a conflict, it might seem that all these are antithetical to happiness. Isn't happiness supposed to feel good?

Yet countless stories could be told about the happiness that was born of resolving a conflict, successfully handling a crisis and coming to terms with the sources of stress in one's life. Pleasure and happiness may not be as closely related as they generally are thought to be.

The sense of fulfillment or satisfaction that stems from the challenging work of real life factors into happiness as many people have come to know it.

But yes, happiness is hard to understand. Furthermore, happiness often maddens us with its seeming fleetness of foot. If we feel happy today, will we feel happy tomorrow?

Feelings of happiness have a way of eluding us, escaping around the corner, so to speak. We are left to set out in quest of happiness once again.

Whatever happiness is, however, most serious commentators on the subject agree that it neither is just a feeling nor a synonym for pleasure.

I am sure that many people would like to chart a course toward happiness—to lay plans for becoming happy. Is that possible? Or will life's inevitable disappointments, frustrations and painful losses always cloud happiness for us and obscure it from view?

Abbot Christopher Jamison, a British Benedictine monk, proposes a

*'For Abbot Christopher [Jamison], happiness is a sort of byproduct of "doing good and knowing good," and finding happiness is a "lifelong process."'*



Caroline Kirchen of Washington lets out a laugh while talking with other campers outside a cabin at Camp St. Charles in Newburg, Md., in this 2007 file photo.

sort of road map to happiness. But the word "happiness" does not mark the key turning points along the road that he lays out.

In his 2008 book *Finding Happiness* (Liturgical Press), Abbot Christopher tells readers that "too often, happiness is narrowed down to mean feeling good." He quickly adds that "there is ... nothing wrong with feeling good," but that this definition is too narrow.

Teaching about happiness "does not simply mean offering healthy lifestyle advice. It means teaching that goodness and virtue are integral parts of happiness," the abbot explains. He says what is needed is to "broaden our definition so that feeling good is put into the wider context of doing good and knowing good."

Benedictine monks are noted for their hospitality. The accent they place on

welcoming guests turns monks away from a self-focus toward love for others, the abbot said. Such a shift of focus could help others make headway on the road to happiness, too.

At one point in his examination of virtues, Abbot Christopher speaks of "magnanimity" and "bigheartedness" as virtuous qualities through which people do not necessarily share "material wealth" but express love.

"Bigheartedness is the opposite of vanity," he says, and results in our "genuine delight at giving something of ourselves to another person."

For Abbot Christopher, happiness is a sort of byproduct of "doing good and knowing good," and finding happiness is a "lifelong process."

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

## Finding the true source of happiness right in front of us

By Joseph F. Kelly

Scripture always focuses on our relationship with God as the true source of happiness. It also makes clear where we can find God—in those around us.

Matthew 25:40 quotes Jesus, "Whatever you did for one of these least brothers of mine, you did for me."

This verse is part of a discourse that Jesus gave to his disciples just before his arrest. He knew that he had little



Student volunteers Shanice Gayle and Donella Williams of Bishop Ford Central Catholic High School in Brooklyn, N.Y., prepare food trays on April 16, 2010, at a nearby center where the Franciscan Sisters of the Poor serve the poor and homeless.

time left in his earthly life, so here he told his disciples—and us—how he would continue to be with us in the community of believers whom we are called to serve.

The Old Testament also has a strong notion of God being with us via the community. God's chief concern is the welfare of his chosen people. His servants, Moses and later prophets, for example, work in God's name to help the people.

Even our personal experiences validate the biblical view. We feel good when we help those in difficulty.

For instance, my home parish in the Diocese of Cleveland sponsors a warm clothing drive every Christmas for impoverished people in urban ghettos. Parishioners do not know who actually receives the clothing, but it is a good feeling to know that somewhere a poor child will face an Ohio winter with a warm coat, scarf, hat and gloves.

John Carroll University, where I teach, sponsors programs to buy sheets and pillowcases for homeless shelters. Our students volunteer in inner cities, in Appalachia and in Central America, and they always tell me how happy they were participating in those programs, making a difference and helping the least of their brethren.

Many people find happiness in seemingly unimportant things, such as a new car or television. Is the Bible critical of such happiness? Should we feel awkward about such happiness?

Not at all. The Bible tells us how God that rewarded his servant Abraham with very tangible things—land and flocks of animals.

We can certainly find happiness in physical things, but we must realize the transitory nature of this happiness. The new car will wear out and eventually be junked; the new television will quickly be surpassed by an even newer one with more features.

Is there false happiness? Absolutely. People who act in a way that they know is against the will of God may mistake the pleasure that they have found for happiness. In reality, however, they are deceived and separated from God.

A boy steals a bike and experiences pleasure in riding it. But the bike will never make him truly happy because his pleasure was gained at the expense of someone else's loss.

The Bible repeatedly teaches that sin can produce temporary pleasure, but never true happiness.

My father once told me, "Always do the right thing, even when it hurts. Not doing it will always hurt more."

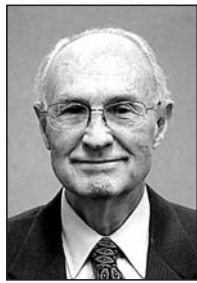
The Bible teaches this lesson, too.

(Joseph E. Kelly is professor of religious studies at John Carroll University in Cleveland and the author of *An Introduction to the New Testament for Catholics*, which is published by Liturgical Press.) †

From the Editor Emeritus/John F. Fink

## Wisdom of the saints: St. Catherine of Siena

Yes, it is true that St. Catherine of Siena, as a 29-year-old woman, convinced



Pope Gregory XI in 1376 to act on his vow to return the papacy to Rome despite pressure to keep it in Avignon. The popes had been in Avignon since 1309, through the pontificates of seven popes. But that was only one thing that this remarkable woman accomplished in her short life. She was 33 when she died.

Catherine has been seen as a spiritual heroine by numerous women who have tried to emulate her devotions and penances. Those women include St. Rose of Lima and Blessed Kateri Tekakwitha.

Her feast is usually celebrated on April 29, but isn't this year because it is during Easter Week.

St. Catherine is recognized as one of only three female Doctors of the Church, and it is not because of her influence over a

pope or even because she was called on as a mediator between the papacy and the city of Florence. She is a Doctor of the Church because of her mystical writings, mainly a book called *The Dialogue*.

That book consists of four treatises and the dialogue, of course, is with God. Her basic theme is God's incredible love for humanity expressed by his first creating the world then redeeming it through the Passion and death of Christ.

In the book, God the Father spoke to Catherine, saying, "Beloved daughter, everything I give to man comes from the love and care I have for him. I desire to show my mercy to the whole world, and my protective love to all those who want it."

God recounted that he formed humans in his image and likeness, and gave them a memory to recall God's goodness, an intellect to know and understand God's will, and a will to love what they would come to know with their intellect. He said that he did all that so that humans could know him and perceive his goodness.

However, God continued, heaven was closed off because of Adam's disobedience. After Adam's sin, all manner of evil made its advance throughout the world.

Therefore, still out of love for us, he handed over his only-begotten Son to make satisfaction for our needs. "With eager love, he submitted to a shameful death on the cross and by that death he gave you life, not merely human but divine."

Then Catherine spoke: "Eternal Father, you have given me a share in your power and the wisdom that Christ claims as his own, and your Holy Spirit has given me the desire to love you. You are my Creator, eternal Trinity, and I am your creature. You have made of me a new creation in the blood of your Son, and I know that you are moved with love at the beauty of your creation, for you have enlightened me."

She told God that he could give her no greater gift than the gift of himself because he is "a fire ever burning and never consumed, which itself consumes all the selfish love that fills my being." †

Faith and Family/Sean Gallagher

## How John Paul II taught me to be a good father

I remember like it was yesterday. My father, a family friend and I were playing golf on a course in Brown County.



We had finished our round, and walked into a condominium that my parents and their friends had rented next to the course. My mom and her friend were watching the news.

When we walked into the room where they sat, I heard a news announcer say, "Pope John Paul II has just died."

A few minutes later, a bishop came out to St. Peter's Square to announce the pontiff's death to the thousands of faithful who were gathered there.

When they started chanting the *Salve Regina* ("Hail Holy Queen"), I tried to join in with them, but couldn't. My emotions and tears kept the notes from coming out.

He was the only pope that I had known in a very formative time in my life. I was 8 when he was elected, and 34 with a wife and two sons of my own when he died.

That is a time of life when a boy who is growing into a man can benefit from the example of a loving father.

I certainly did in spades from the example that my own father gave me—and is still giving me.

But I was doubly blessed to have the additional model of the fatherhood of Pope John Paul. When he died, it was like I had lost my own father.

How was this celibate man a good model for me in my vocation as a father?

Well, first, it was clear throughout his pontificate, but especially during the World Youth Day events that he created, that he loved spending time with young people.

Wanting to be around children and teenagers seems like an obvious thing for a father to have in his personality.

But, speaking from my own experience, it doesn't always come naturally, especially when I put more priority on my own plans and desires than on what my boys want to do.

Pope John Paul showed me that if you put your focus on young people, then the vitality of who they are and hope to be—their dreams and aspirations—can fill you with life, too.

While accepting young people for who they were, Pope John Paul challenged them to avoid the cynicism that leads us adults too often to abandon the ideals of our youth and instead to embrace them with gusto.

But he always wanted to make sure that those ideals were truly good, and truly centered on and flowing from Christ.

His challenging words had power for so many people of my generation because we knew that there was no hint of hypocrisy in them. He strove to live the ideals that he called young people around the world to embrace.

Over the past nine years of my life as a father, I have sought, with the help of God's grace, to plant the seeds of faith and the virtues in my four sons.

And in recent years, I have been blessed to see those seeds ever so slightly starting to bear fruit.

But because I know well that the example I have given my boys has been mixed at best, I have come to realize that their human and spiritual growth is due much more to grace than my own efforts.

And that is what leads me to the final example that Pope John Paul gave to me as a father—prayer.

A deep and persevering life of prayer undergirded and suffused all that he said and did.

And knowing my own inadequacy before the great mission given to me as a father leads me to pray every day for my boys, my wife, Cindy, other families and myself.

I will be praying on May 1—which is my son Michael's birthday—when Pope Benedict XVI declares Pope John Paul one of the blessed in heaven. †

Our Turn/Therese Borchard

## 'Growing up' your religion during the college years

Imagine that you are 18 and have just been dropped off at college. Your folks waved goodbye, tears in their eyes, and now it is all you.



What do you do? You get online or go to a bookstore and buy the book *The Freshman Survival Guide* because I swear it covers everything. I so wished that I had a

resource like it when I was sweating it out during my freshman year.

I keenly remember the awkwardness of that first night at Saint Mary's College in Notre Dame, Ind. We had an ice cream social and, although I have a killer sweet tooth, my stomach was so twisted up that I didn't eat anything for at least 48 hours. I freaked out and called home: "Come get me!"

But somehow things fell into place. Busted Halo ([www.bustedhalo.com](http://www.bustedhalo.com))

editors Nora Bradbury-Haehl and Bill McGarvey offer a comprehensive, hip, perfect resource for freshmen. They cover every topic that fits into college living, such as time management and studying tips, living with a strange roommate, sex and dating, alcohol and drugs, going Greek and other clubs, online navigation advice and even diet considerations.

However, Chapter 17, "Growing Up Your Religion," is my favorite because it nails the issues that most college students confront:

- Not dropping their faith just because

everyone else is.

The authors cite a recent UCLA study that found that 52 percent of the students interviewed said they attended religious services frequently the year before entering college, but by their junior year attendance had dropped to 29 percent.

In the chapter's subsection "Decide, Don't Just Slide," the authors write: "Whatever you choose, don't just slide out of your beliefs—make a conscious choice about religion. Inform yourself, then decide. Even if your decision is 'Not now,' consider that in the future the question of religious identity may [and probably will] come up again."

• Academia isn't necessarily the antonym for faith.

I have heard one too many graduates tell me, "College ruined my faith."

There are some atheist professors who will argue logic and reason, and why both of those things are incompatible with religion. But there are also professors who have strong religious convictions.

According to the survival guide: "Despite the stereotype that college professors are an atheistic bunch hell-bent on making sure nobody leaves college with an ounce of faith, a recent study has revealed that professors are a surprisingly spiritual group. Four out of five describe themselves as being a 'spiritual

**However, in college, I didn't know how to respond. Most freshmen and sophomores who want to fit in haven't been educated all that well on what it means to be Catholic.**

person.' Three out of five consider themselves to be religious, and a similar number [61 percent] report that they pray/meditate."

• Some people practicing religion are hypocrites, but many are not.

I am asked all of the time how I can love

the Church despite the sexual abuse scandals, and how I can believe in Catholic tradition, given all of the sins in the Church's history. I have done enough research now to answer that question without coming off as overly defensive and emotional.

However, in college, I didn't know how to respond. Most freshmen and sophomores who want to fit in haven't been educated all that well on what it means to be Catholic.

*The Freshman Survival Guide* offers this advice: Seek out a master in your religious tradition just as you seek out masters in your field of study.

Most students can appreciate having a mentor in their studies, either an upperclassman with the same major or a professor who is generous enough to extend office hours.

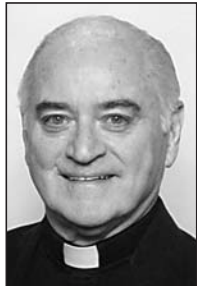
So I challenge them: Why not do the same for your faith?

(Therese Borchard writes for *Catholic News Service*.) †

Spirituality for Today/Fr. John Catoir

## Loneliness can serve as a springboard to prayer in life

Dorothy Day wrote an autobiography called *The Long Loneliness*. Even the saintly suffer from loneliness.



Billions of people down through the ages have tried to solve the problem of loneliness, each in his or her own way. Unfortunately, the results are often disappointing.

St. Augustine described this human condition in simple terms: "Our hearts are restless until they rest in Thee, O Lord."

To deal with the ache of loneliness, we have to begin by accepting the truth that loneliness is both a spiritual problem and a universal fact of life.

Metaphysical loneliness is the price that we pay for being unique, essentially separate from every other being and totally different. The natural feeling of isolation is part of every life. Once we accept this, the easier it becomes to deal with in daily life.

Even those who are gifted with close relatives and friends suffer in one way or another from this form of emotional pain.

This is why human beings crave some kind of interaction with other human beings. This is why charitable giving and volunteering can ease the burden of isolation. Loving others is indeed the best way to calm your restless spirit.

This nagging discomfort that we call loneliness, however, is God's way of drawing us into his love. Once we are calmer and tuned into God's love, the opportunity for joy becomes real. Rejoicing in God's will goes hand in hand with enjoying his company.

The secular world does not see this as a viable solution. Those who misdiagnose the problem begin looking for love in all the wrong places. Searching for sexual intimacy in order to overcome the feeling of loneliness is certainly understandable, but it doesn't work in the long run.

It is common knowledge for everyone engaged in a 12-step program that appetites satisfied over and over again can take over a

person's life. But pleasure can never appease the deeper hunger within, and a merely physical solution to loneliness can easily turn into sexual addiction, which itself is a misdiagnosis.

Unless we deal with loneliness as a spiritual problem, we won't be able to quiet the yearning of the soul. Prayer, then, is a real remedy for the problem of loneliness. (Trust me, even if you don't understand it.)

Thankfully, we are not left alone to our own devices. We are not poor, helpless creatures. Even though we remain restless in our isolation, we know that the Lord abides in us!

For some people, loneliness can be tormenting. For most, it is merely an annoyance, a passing thing. But for those who love God, it is the springboard of prayer.

Peace and joy come from the knowledge of God's love.

(Father John Catoir writes for *Catholic News Service*.) †

Second Sunday of Easter/Msgr. Owen F. Campion

# The Sunday Readings

Sunday, May 1, 2011

- Acts 2:42-47
- 1 Peter 1:3-9
- John 20:19-31

With deep faith and faith-filled excitement, the Church continues the celebration it began a week and a day ago of Easter, the Lord's resurrection and final victory over death and sin.



As is the case in almost every Mass of this season, the first reading this weekend comes from the Acts of the Apostles.

Acts originally was seen to be a continuation of St. Luke's Gospel, and these books still should be considered as being in sequence.

Together, they tell an uninterrupted story of salvation in Jesus, from Mary's conception to a time years after the Ascension.

This weekend's reading reveals to us what life actually was like in the time shortly following the Ascension.

The first Christians, most of whom likely knew Jesus, were reverently following the Apostles by being together in a most realistic sense of community, eagerly caring for the needy, praying and "breaking the bread," a term referring to the Eucharist.

Clearly, Peter was the chief of the Apostles. He was special.

Most importantly, through the Apostles and in the Church, Jesus lived and acted. The sick were cured. The deaf could hear. The blind saw. No one was beyond the Apostles' interest.

For its second reading this weekend, the Church offers us a passage from the First Epistle of St. Peter.

Inspiring in this reading is the early Church's obvious and intense love for and faith in the Lord. It was a faith that hardly went unchallenged. The culture in which Christianity was born and grew in almost every respect either rejected the ideals of the Gospel or held them in outright contempt.

The mere presentation of these beliefs in this epistle shows how steadfastly the

first Christians held to what Jesus had taught.

St. John's Gospel provides the last reading.

It is one of the most beloved and familiar of the Resurrection Narratives.

This reading presents the story about the reluctance of the Apostle Thomas to accept that Jesus indeed had risen from the tomb. Then, dramatically, Jesus appears on the scene. He invites Thomas to believe. In awe and with the utmost faith, Thomas declares that Jesus not only is the teacher and Redeemer, he also is God.

The Lord then confers upon the Apostles that most divine of powers—the power to judge what is sinful and to forgive sin.

## Reflection

This weekend is Divine Mercy Sunday.

Coincidentally, it also is for people in Israel and for Jews everywhere the day of memorial for the millions of Jewish people who died in the Holocaust.

And for many years before the collapse of the Soviet system, it was the great celebration of Communism, a political philosophy that brought death and heartache to so many millions of people.

May 1 brings these three events together.

The last two, the hideous policy of Adolf Hitler's dictatorship in Germany that slaughtered millions and the generations-long domination of Communism, stand on one side as an example of how terribly sin and disregard for God and God's people can bring terror into the world. We humans can do awful things.

Opposite all of this is God's loving mercy for each of us. In mercy, God sent the Lord Jesus. His humanity, life, death and triumph over death provided our access to divine mercy.

The Apostles and their successors bring us this mercy, this contact with Jesus, with God, and the hope of being forgiven, just as they brought it to the first Christians as recorded in Acts.

The Church gathers around the Apostles. We truly become part of the Church when we create within ourselves the faith of the first Christians, and indeed the faith of Thomas.

Through this faith, in the Church, with the Apostles, we receive the gift of eternal life. We experience the mercy of God. †

## Daily Readings

**Monday, May 2**  
Athanasius, bishop and doctor of the Church  
Acts 4:23-31  
Psalm 2:1-9  
John 3:1-8

**Tuesday, May 3**  
Philip and James, Apostles  
1 Corinthians 15:1-8  
Psalm 19:2-5  
John 14:6-14

**Wednesday, May 4**  
Acts 5:17-26  
Psalm 34:2-9  
John 3:16-21

**Thursday, May 5**  
Acts 5:27-33  
Psalm 34:2, 9, 17-20  
John 3:31-36

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

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

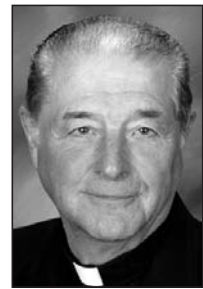
**Sunday, May 8**  
Third Sunday of Easter  
Acts 2:14, 22-33  
Psalm 16:1-2, 5, 7-11  
1 Peter 1:17-21  
Luke 24:13-35

## Question Corner/Fr. John Dietzen

### Admitting wrongs to God, self and others is the fifth step in sacrament of penance

(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**I disagree with a column published some time ago about not writing out our sins for confession. Among other comments, you discouraged the practice and suggested that it could be a symptom of or lead to scrupulosity.



A few years ago, I realized that I had an addiction and joined a 12-step program to help me live my life without the addiction.

One of the tools they suggest is writing out my feelings and the things that I have done wrong. This process brought me a tremendous sense of freedom and helped me get rid of a lot of unhealthy guilt.

The fifth step involves sharing the information with someone else.

In my opinion, it would serve as a basis for a really significant reception of the sacrament of reconciliation. (Florida)

**A**You make a good point. While Alcoholics Anonymous was the first to identify the "12 steps," the process has proven effective in other types of addictions as well.

The cautions that I proposed concerning written confessions are generally valid. The circumstances that you describe, however, could be a legitimate and important exception.

I have often talked with individuals as they worked their way through the fourth step ("to make a searching and fearless moral inventory of oneself"), and then assisted them through the fifth step ("admit to God, to ourselves and to another human being the exact nature of our wrongs").

Sometimes this happened in the context of the sacrament of reconciliation. The occasion became a powerful spiritual and sacramental experience for both of us.

I know that some people will say that this sacrament should not become a personal psychological assessment or a therapy session. That is true. But neither is it properly a purely clinical recitation of sinful actions and a prayer of absolution.

The introduction to the Rite of Penance, in fact, provides a nuanced perspective on the sacrament: "In order to fulfill his ministry properly and faithfully, the confessor should understand the disorder of souls and apply the appropriate remedies to them. ... Discernment of spirits is a deep knowledge of

God's action in the hearts of men; it is a gift of the Spirit as well as the fruit of charity."

In receiving the repentant sinner and leading him to the light of the truth, a confessor "reveals the heart of the Father and shows the image of Christ the Good Shepherd" (#10).

The celebration of reconciliation is "always an act in which the Church proclaims its faith, gives thanks to God for the freedom with which Christ has made us free, and offers its life as a spiritual sacrifice in praise of God's glory" (#7).

All of this is another way of saying that, properly understood, the process of the fifth step may provide a fitting occasion for the sacrament of penance.

**Q**Our family is Catholic, but attended a relative's celebration some years ago at a Greek Orthodox Church in another state.

It was a lovely three-hour service, but we were not allowed to receive Communion. We were told that we do not truly believe that the bread and wine become the body and blood of Christ.

When we told them we do believe that, we apparently were still not deemed worthy, and had to take bread after the "true believers" took the blessed bread and wine. (Ohio)

**A**The word "Orthodox," for Catholics who may be less familiar with the terminology, generally refers to those Eastern Christian Churches not in full communion with the Latin, or Roman, Catholic Church and the Eastern Catholic Churches.

Despite this separation, however, we believe that these Churches, by apostolic succession down through history, still possess the true sacraments, above all, the priesthood and the Eucharist.

As was indicated in that column, we Catholics have our own, usually more permissive, regulations about sharing Communion with the Greek Orthodox and other Orthodox Churches.

We also recognize our obligations to respect rules that they have, usually more restrictive, limiting the Eucharist to their own members. This is, of course, what you encountered.

I don't believe there has been any major change in policy, but Orthodox clergy that challenge Catholics' belief in the eucharistic presence of our Lord is new to me. Their restraints usually have other explanations.

My only suggestion, if this arises again, is to do what you did—participate as you can and appreciate this unfamiliar, but ancient expression of Christian faith. †

## My Journey to God

### Kingdom of Love

What would this world be like  
If we follow Jesus,  
Listen to Him,  
And make this world  
A Kingdom of Love?

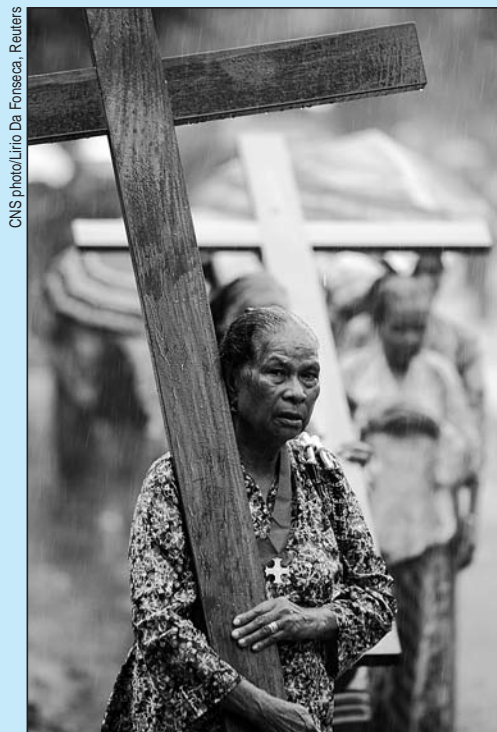
What would this world be like  
If peace enters our hearts,  
We live for him,  
And bring this peace  
To all we meet?

What would this world be like  
If we let go our fears,  
Are filled with joy,  
And let that joy  
Flow out to others?

What would this world be like  
If our hearts are transformed,  
We become like Christ,  
And make this world  
A Kingdom of Love?

By Sandy Bierly

(Sandy Bierly is a member of Our Lady of Perpetual Help Parish in New Albany. Catholic women carry wooden crosses during a Palm Sunday procession on April 17 in Dili, East Timor.)



CNS photo/Lino De Fonseca, Reuters

# 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.

**BECK, John J.**, 85, St. Michael the Archangel, Indianapolis, April 11. Father of Linda Anthony. Grandfather of one.

**BLANCHARD, Thomas A.**, 76, St. Vincent de Paul, Shelby County, April 10. Husband of Jan Blanchard. Father of Laura Bennett, Paul Rutan II, Brett, Peter, Tim and William Blanchard. Brother of Mary Marshall and William Blanchard. Grandfather of nine.

**BRADY, Dr. Thomas A.**, 95, St. Luke the Evangelist, Indianapolis, April 7. Father of Patricia Brooks, Jane Wallner and Thomas Brady. Brother of Florence Burns. Grandfather of four. Great-grandfather of seven.

**CLAPP, Wilbur**, 96, St. Vincent de Paul, Shelby County, April 9. Husband of Eileen Clapp. Brother of Lucile Seibert.

**CORNELL, Helen**, 93, St. Michael the Archangel, Indianapolis, Dec. 19, 2010. Mother of Jean Waterman.

**CURTISS, Margaret L.**, 78, St. Therese of the Infant Jesus (Little Flower), Indianapolis, April 3. Mother of Diane Decker. Sister of Charles Bauerle.

**DAY, Bernard A.**, 96, St. Mary, New Albany, April 16. Father of Rosemary Killen, Bernie, Charley and Jim Day. Brother of Frances Gibson. Grandfather of nine. Great-grandfather of eight.

**EGLER, William**, 82, St. Mary-of-the-Knobs, Floyds Knobs, April 16. Husband of Patricia Egler. Father of Doris Jolly, Diane Shull and Denise Winslow. Brother of Mary Jane Ritman. Grandfather of seven. Great-grandfather of three.

**FEY, Francis X., Sr.**, 83, St. Joseph, Corydon, March 25. Husband of Alice (Fofie) Pflanz Fey. Father of Marcia Schroeder, Maureen Fey-Lawson, Malia, Mary, Frank Jr., Joseph and Thomas Fey. Brother of Gilbert and Leonard Fey Jr. Grandfather of 20. Great-grandfather of 11.

**KOCHERT, Herman E.**, 87, St. Mary, Navilleton, April 16. Father of Elizabeth Geary, Rita Nunemaker, Jean Watson, Dr. Sue, David, James, Paul, Robert and Thomas Kochert. Grandfather of 10. Great-grandfather of one.

**MEEKS, June (Hart)**, 74, St. Mary, New Albany, April 12. Wife of Jim Meeks. Mother of Cara Hall, Michele and Monica Meeks. Sister of E. E. Atkins. Grandmother of three. Great-grandmother of one.

**MULLINS, Michael**, 59, St. Jude, Indianapolis, April 9. Son of Dorcas Mullins.

**PIERLE, Hazel**, 77, St. Malachy, Brownsburg, April 16. Wife of Edward Pierle. Mother of Pam Docktor, Emily Hines, Chris, Eddie, Mike and Tom Pierle. Sister of Mae Dravis and Lexie Patrick. Grandmother of 14. Great-grandmother of seven.

**RAY, Mary C.**, 97, St. Rita, Indianapolis, April 7. Mother of Mary Agnes Brown,

Rose Marie Covington, Sarah, Charles, Francis, James, John and Peter Ray. Sister of Helena Paige and Joseph Hodgens. Grandmother of 31. Great-grandmother of 46. Great-great-grandmother of 17.

**SUDING, Stephanie K.**, 45, St. Peter, Brookville, April 12. Daughter of Wayne Suding and Juliene Thomas. Sister of Shawna Kirkendall, Trevin Suding, Brittany and Tristan Thomas. Granddaughter of Georgianna Suding.

**SUHRE, Lawrence**, 57, St. Malachy, Brownsburg, April 13. Husband of Betty (Maupin) Suhre. Father of Lauren Coughlin and Justin Suhre. Son of Edgar and Mary Jane Suhre. Brother of David and Roger Suhre. Grandfather of two.

**SUNGAILA, Helen**, 97, Sacred Heart, Clinton, April 8. Mother of Paul Bottiaux. Sister of Josephine Burton and Steve Marcinko. Grandmother of six. Great-grandmother of seven.

**SVARCZKOPF, Joan M.**, 75, Christ the King, Indianapolis, April 15. Wife of Anthony Svarczkopf. Mother of Cheryl Bertovich and Stephen Svarczkopf. Sister of Thomas Bischoff. Grandmother of seven. Great-grandmother of five.

**TEUFEL, Lucille M.**, 85, St. Michael, Brookville, March 26. Mother of Connie Bruns and Becky McClung. Sister of Delores Ginder, Ruth Stenger, Carrol, Melvin and Whitey Gramman. Grandmother of eight. Great-grandmother of 13.

**TOWNSEND, Richard E.**, 81, SS. Francis and Clare, Greenwood, April 4. Father of Jan Bailey, Judy Raker and Jeff Townsend. Brother of Melvin Townsend. Grandfather of nine.

**WEILER, Michael S.**, 63, St. Louis, Batesville, April 16. Husband of Louise Weiler. Father of Mike Weiler. Son of Anna Weiler. Brother of Rebecca Brewer, Richard and Robert Weiler. Grandfather of four.

**WELCH, Charles F.**, 60, St. John the Evangelist, Indianapolis, April 10. Husband of Sally Ann Welch. Father of Maren Welch. Brother of five.

**WELDISHOFER, Evelyn**, 76, St. Joseph, St. Leon, April 9. Sister of Dorothy Barth, Wilma Burckey, Annie Darling, Bertha Jacob, Bonnie Mills, Billy, Jim, Joe, Lawrence and Paul Weldishofer.

**WENDEL, Terese M.**, 59, St. Joseph, Shelbyville, April 18. Wife of James Wendel. Mother of Katrina, Mollie and Andrew Wendel. Daughter of Elmer Gunderson. Sister of Lisa Nars and Knute Gunderson.

**WILHELM, Adam**, 23, St. Joseph, St. Leon, March 28. Son of Leo and Julie Wilhelm Jr. Brother of Tracy Cleary, Trisha Perry, Beth, Alex and Troy Wilhelm. Grandson of Angela Wilhelm.

**ZIEGLER, Adam**, 88, St. Rose of Lima, Franklin, April 7. Husband of Rosalie Ziegler. Father of Carmen Kaouk, Gladys Macy, Dianne and James Ziegler. Brother of Frances Carroll, Helen Frost, Katherine Ganje, Edward and Henry Ziegler. Grandfather of 12. Great-grandfather of five. †

## Catholics fought on both sides during Civil War

By John F. Fink

The movie *The Conspirator* was released in theaters to coincide with the 150th anniversary of the beginning of the Civil War on April 12, 1861.

It accurately tells the story of the trial of Mary Surratt, who ran a boarding house in Washington where John Wilkes Booth and others conspired to assassinate President Abraham Lincoln, Vice President Andrew Johnson and Secretary of State William Seward.

Surratt is depicted in the movie as a devout Catholic, as indeed she was. She was a southerner who believed in the cause of the Confederacy, although most historians today believe that she probably was innocent of being among those who plotted the assassinations.

The movie clearly shows that Catholics fought on both sides of the Civil War. Besides Surratt, two other Catholics were implicated in the assassination: her son, John, who was tried by a civilian court—instead of a military commission in his mother's case—and freed in 1868; and Dr. Samuel Mudd, a Maryland physician who treated Wilkes' broken leg after Lincoln's assassination.

Mudd was sentenced to life in prison. However, when a yellow fever epidemic broke out, he risked his life to treat the guards and fellow prisoners. Because of his heroism, President Andrew Johnson ordered him to be released in 1869.

When the Civil War began, there were 3.1 million Catholics in the United States—10 percent of the population. Most of them, though, lived in the north rather than the south.

Ever since the Irish Potato Famine that began in 1845, the Catholic population had soared. Most of them lived in the northeast. They were crowded in squalid slums, uneducated and took the jobs that native-born Americans didn't want.

It seemed uncertain that Catholics would fight for the Union. While most Catholics were opposed to slavery, they were not abolitionists. They feared that liberated slaves might take their menial jobs.

There was also the anti-Catholic bigotry during that era, which was fueled by the immigration of all those Irish. The Native American Party was still strong. In 1844, in Philadelphia, members of the party burned two churches, two rectories and two convents, killed 40 Catholics and severely injured another 60-plus, and destroyed 81 homes.

In New York, a mob of 1,200 Nativists headed for St. Patrick's Cathedral, but they stopped because Archbishop John Hughes had 2,000 members of the Ancient Order of Hibernians waiting for them. The Nativists were at least smart enough to disperse. But this, too, later cast doubts about whether Catholics would fight in the war.

Once it started, though, Catholics did fight—in much larger numbers than their percentage of the population. One reason for that was the unfairness of the draft.

The law stipulated that a man could buy himself a substitute for \$300 and free himself of the obligation to serve in the army. The poor, including Catholics, couldn't raise \$300 and they were usually the substitutes who were bought.

The most famous unit in the war was New York's Fighting 69th all-Irish infantry brigade. Commanded by Gen. Thomas Meagher and Col. Michael Corcoran, it fought in every major battle of the Eastern theater. By the end of the war, the Irish Brigade suffered 4,000 casualties, believed to be the highest of any Union brigade.

The Fighting 69th's chaplain was Holy Cross Father William Corby, who later became the president of the University of Notre Dame. Before the Battle of Gettysburg, he climbed on a large rock, gave a patriotic speech reminding the soldiers of their duty to God and country, and gave general absolution. A bronze statue of Father Corby was erected at Gettysburg in 1910. A duplicate of the statue is in front of Corby Hall at Notre Dame.

During World War I, the Fighting 69th was known for its commander, Col. William "Wild Bill" Donovan, and its chaplain, Father Francis P. Duffy.

There were numerous other Catholic chaplains during the Civil War. Father John Ireland, later the Archbishop of



Robin Wright stars as Mary Surratt in a scene from the movie, *The Conspirator*. The movie was released in theaters to coincide with the 150th anniversary of the beginning of the Civil War on April 12, 1861.

St. Paul, received the Medal of Honor for his heroism during the Battle of Corinth. During the battle, when ammunition was running low, he ignored the bullets flying around him and carried ammunition to the men.

Then there were the nuns. A monument in Washington, D.C., called "Nuns of the Battlefield" is dedicated to the more than 600 nuns who volunteered to serve as nurses for the North during the war. There were few doctors, no nurses corps had been established, and there was no Red Cross yet. It was the Catholic religious orders that provided women to care for the wounded.

The Catholic hierarchy was also on both sides during the Civil War. President Lincoln sent Archbishop Hughes on a diplomatic mission to France on behalf of the North. It was known that England was inclined to look favorably on the South because it needed cotton for its factory looms, so it was important to the North that France and the rest of

Europe be kept neutral. The mission to Emperor Napoleon III was successful.

While Archbishop Hughes was doing that for the North, Bishop Patrick Lynch of Charleston was visiting European countries to try to obtain support for the South. After the war was over, President Johnson pardoned Bishop Lynch for doing so.

During the war, 50 of the Union generals and 20 Confederate generals were Catholics. Perhaps the most famous was Philip Sheridan, but others were Meagher, Ambrose Burnside and James Shields. Among the Confederate Catholic generals were Pierre Beauregard and James Longstreet.

Then there was Major Gen. William Starke Rosecrans, whose brother became the first bishop of Columbus, Ohio. He was the commander of the regiment for which Father Ireland served as chaplain.

During the Civil War, New York publisher Horace Greeley became disenchanted with President Lincoln and decided to try to replace him as the Republican candidate during the 1864 convention in Baltimore. He contacted

Gen. Rosecrans, and tried to get him to run against Lincoln. Rosecrans refused and reported Greeley's plot to Lincoln.

After Lincoln won the Republican nomination for a second term despite Greeley's plans, he thought it would strengthen the ticket if he chose Rosecrans as his running mate. Lincoln sent Rosecrans a telegram offering him the second place on the ticket. Rosecrans immediately wired back his acceptance, but Lincoln didn't receive the telegram.

Secretary of War Edwin Stanton—who also figures prominently in the movie *The Conspirator*—intercepted it. He had left orders that all telegrams from generals were to be brought to his attention. He didn't like Rosecrans, and he certainly didn't want him to be vice president.

When Lincoln didn't receive a reply, he chose Andrew Johnson as his running mate. Had Lincoln received that telegram, Rosecrans would have been the first Catholic president after Lincoln was assassinated—96 years before it happened to John F. Kennedy. Wouldn't that have been a catastrophe for the Nativists?

(John F. Fink is editor emeritus of *The Criterion*.) †

### Margaret Moriarty was the mother of Father Joseph Moriarty

Margaret L. (Potvin) Moriarty, a longtime member of St. Therese of the Infant Jesus (Little Flower) Parish in Indianapolis and the mother of Father Joseph Moriarty, died on April 16 in Indianapolis. She was 83.

The Mass of Christian Burial was celebrated on April 27 at St. Therese of the Infant Jesus (Little Flower) Church in Indianapolis. Burial followed at Calvary Cemetery in Indianapolis.

She was born on Nov. 24, 1927, in Conneaut, Ohio. She married Patrick Moriarty of Sneem, County Kerry, Ireland, on April 14, 1952.

Before her retirement, she worked as a registered nurse at Community Hospital in Indianapolis.

Surviving are her husband, Patrick Moriarty of Beech Grove; eight children, Mary Adams, Therese Brandon, Brian, Denis, John, Father Joseph, Michael and Thomas Moriarty; and 10 grandchildren.

Memorial gifts may be sent to the Little Flower School Tuition Assistance Fund or the Little Flower Ladies' Club, of which she was a longtime member, at 4720 E. 13th St., Indianapolis, IN 46201. †

# Seminarians in Rome learn to serve God by serving others

VATICAN CITY (CNS)—Even while studying at a pontifical university in Rome, training to become a priest includes engaging in service projects.

“Becoming a man of service is essential to just becoming a good Christian, Catholic man,” said Jacob Strand, a seminarian from the Archdiocese of Milwaukee who is studying at the North American College (NAC) in Rome.

The NAC seminarians work in 32 different apostolates, which range from visiting the sick and the poor, to giving tours of St. Peter’s Basilica or teaching religious education classes.

NAC staff help the seminarians choose an apostolate based both on their special interests and on areas where they need growth or experience.

John Connaughton, a seminarian from the Diocese of Bridgeport, Conn., said engaging in service is part of a seminarian’s calling. “Our Lord has asked us and instructs us to [serve others], and we do it because we are to see him in the face of everyone, and to serve them because he loves them and we love him.”

Connaughton works at a soup kitchen run by the Missionaries of Charity as part of its ministry to serve Christ by serving the poorest of the poor.

The seminarian and other volunteers serve the soup kitchen’s clients at their tables, but they also say grace, pray, sing and read the day’s Gospel passage with the men.

“We see a lot of the same guys each week, which enriches the experience because you get to see them less as someone you would ignore and just walk by, and you grow in fraternity with them,” said Connaughton.

Serving with the Missionaries of Charity has taught Connaughton to be more comfortable with the poor and to love them, he said. “I find it really refreshing. ... I never leave the soup kitchen without feeling great.”

He said the experience of leaving the seminary and the classroom to serve others is important for grounding the formation process.

“A lot of times, we are spending time with other seminarians or we are in the classroom studying,” he said, “so I think when you go out into the city and you are engaging people, it reminds you of what you’re working toward. ... It takes our studies and our prayer life, and allows us to put that into practice.”

Colin Wen, a seminarian from the Diocese of Sacramento, Calif., said his

*‘Our Lord has asked us and instructs us to [serve others], and we do it because we are to see him in the face of everyone, and to serve them because he loves them and we love him.’*

*—John Connaughton, a seminarian from the Diocese of Bridgeport, Conn., who is studying at the North American College in Rome*



Colin Wen, a seminarian from the Diocese of Sacramento, Calif., measures a student’s height as part of a game during religion class at Santa Susana American Parish in Rome on April 16. His service to youth is one of 32 apostolates in and around Rome that are part of the formation program of the Pontifical North American College.

apostolate has helped him realize how he can be a spiritual father, and also recognize the privilege he has been given to enter into the lives of others.

Wen works at Santa Susanna, the American parish in Rome, teaching third- and fourth-grade religion classes.

He said the apostolate has taught him how to make the faith more accessible to a younger audience, which he believes will be helpful when he has his own parish. Trying to bring deep theological ideas down to a level that children can understand, believe and practice is a challenge, he said.

Strand, the Milwaukee seminarian, also works with students, although

they are older. Strand’s apostolate is serving as a chaplain to students from the Catholic Studies program of the University of St. Thomas in St. Paul, Minn.

“Most of these students are already quite active in living out their faith,” he said, “whereas at a lot of the other college campuses I think it could be described more as grass-roots evangelization.”

“There’s a motto in the seminary: A priest is not his own,” Strand said. “I think that’s very true with apostolate work, too. I think that what we all find, typically, is that we usually receive a lot more than we give. And that’s just the nature of the game.” †

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### Employment

#### School Principal St. Joseph, Corydon

**Description**  
St. Joseph School, serving 109 students in grades pre-K through 6th, is actively seeking a principal to guide the students and staff into the 2011-2012 school year. St. Joseph school has an exceptional teaching staff with strong support from the pastor, generous parents, and the parish.

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# HOLTZ

continued from page 1

order to help other people. It's what we call 'being significant' rather than 'being successful.' That comes when you help other people to be successful.

"The idea of getting on an airplane, traveling, being away from your family, and dealing with the work that has piled up when you get back, you look at it many times and you say, 'Why in the world do I do this when it creates such a problem?' Then you think about the sacrifice that people have made, not only to put on the dinner, but the people being honored. 'Well,' you say, 'this is a worthwhile cause,' and you go do it."

**Q. Talk about the importance of your faith in your life.**

A. "I don't know how you get by without faith. I've had a lot of people say, 'Oh, faith? Show me proof, and I'll believe.' Well, faith is believing without fact.

"We pray as a family. It's kept our family together. And we pray on major decisions. We prayed when I was offered the coaching job at [the University of] Minnesota. After praying as a family, we decided we would take the job if we could put a Notre Dame clause in it [a clause that he could leave the Minnesota job if Notre Dame offered him the position of head football coach]. This goes on and on. We pray on major decisions."

**Q. How has being a Catholic shaped your life?**

A. "I was raised Catholic on both sides of the family. I went to a Catholic grade school. I've just come to believe in Catholicism, and I believe in it stronger today than ever—even with all the problems and difficulties that the Catholic Church has had in recent years. Jesus told St. Peter, 'Upon this rock, I will build this Church' " (Mt 16:18).

**Q. You and your wife, Beth, will be celebrating your 50th wedding anniversary on July 22. What is the approach that the two of you have brought to your marriage and your family?**

A. "I think everything has to be based on trust. We're [as] opposite as night and day, but we have the same core values, the things we believe in. She's very religious. She's the strongest part of our family. We just try to do the right thing for our children and each other. And we make sure we can trust each other unequivocally."

**Q. One of your sayings is, "There are four things that we must do and have to succeed in life. Something to live for. Someone to love and love us. Something to hope for. Something to believe in." What do you live for and hope for these days?**

A. "I think that's the biggest problem that most people have when they get older.

You stop having something to hope for. Dreams, goals and ambitions are what motivate people and keep people alive. When [legendary University of Alabama football coach] Bear Bryant got out of coaching, he died two months later.

"I think it's important for people of all ages to have something that they want to accomplish and hope for.

"My wife, being a survivor of stage four cancer, wants to see a grandchild get married and wants to see great-grandchildren. It's just now more personal—about family and things like that. No longer is it about accomplishing anything materialistic or professionally."

**Q. In September, your son, Skip, will be returning to Notre Dame—where he played for you and coached with you—as he leads his University of South Florida football team in the opening game of the season. What will that day be like for you?**

A. "Obviously, I have a great deal of respect for Notre Dame, but he is my son. I will not be at the game. My family will be. I'll be at ESPN. And it's probably better because I get too nervous when I'm at one of his games. It's only his second year coaching there, but he'll bring a well-coached football team to Notre Dame."

**Q. Is there a bond among the people who have been the head football coach at Notre Dame?**

A. "I definitely think so. I know that Ara Parseghian and I have a very, very close bond. I have the utmost respect for him. And Gerry Faust, there's not a better person that I've ever met than Gerry. It's just special at Notre Dame, even with the trials and tribulations, the pressure. And yet, at the same time, you can't really understand it unless you've been there and done it."

**Q. What are some of the main ways you have tried to make the connection between sports and faith in your coaching career?**

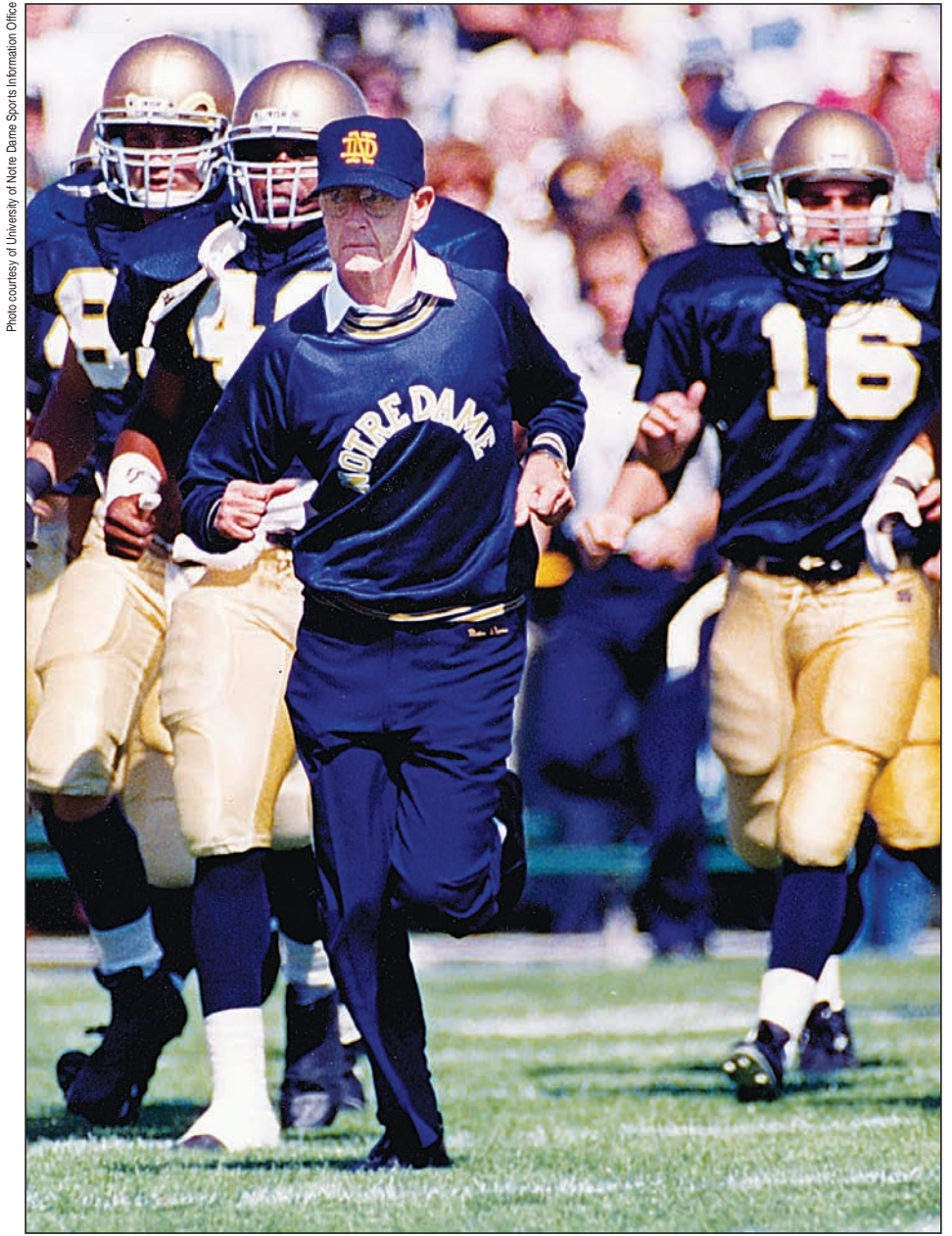
A. "I never really preached it, but I hope the way you live your life reflects the faith you have in God."

**Q. Is the advice you give your grandchildren the same as you gave your children?**

A. "Absolutely the same. No different. It's about doing the right thing, doing the best you can and showing people you care. Those are the only three rules you need. We have county laws, state laws, federal laws, corporate laws, in-laws, bylaws and outlaws, but just do what's right."

**Q. You're considered a great motivational speaker. What's the most important message that you hope people remember from your talks?**

A. "You understand that everybody's got problems. Everybody's got difficulties. This is all part of life. You're never going to be free of problems. What's important is being able to handle any problems and being able to cope with them." †



Lou Holtz leads the University of Notre Dame football team onto the field during his tenure as head coach from 1985 to 1996. Holtz led the Irish to a national championship in 1988.

## Tickets are still available for Spirit of Service Awards dinner on May 11

Tickets are still available for the Spirit of Service Awards Dinner on May 11 at the Indiana Roof Ballroom in Indianapolis.

Legendary football coach and motivational speaker Lou Holtz will deliver the keynote speech at the event, which benefits the efforts of Catholic Charities Indianapolis to help people in need.

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.

Catholic Charities Indianapolis provides counseling, family support,

eldercare, crisis assistance and shelter, while serving as an advocate for peace and social justice.

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 visit the website at [www.CatholicCharitiesIndpls.org](http://www.CatholicCharitiesIndpls.org).) †

## What was in the news on April 28, 1961? Castro and Cardinal Ritter

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 28, 1961, issue of *The Criterion*:

- Catholics bear brunt of Castro's reprisals
- NCWC official: Asks Catholic impetus in global unity drive
- Plan to honor Cardinal Ritter
- Rome official: Sees Council opening by autumn of 1962

"VATICAN CITY—The Second Vatican Council may start in the autumn of 1962 if preparations continue to be as successful as they have been to date, the secretary of the council's central preparatory commission [Archbishop Pericle Felici] has stated. ... The archbishop noted that His Holiness Pope John XXIII has said that all members of the various preparatory

commissions must have freedom of expression so that the voice of the bishops will reach the pope clearly. This, he added, refutes the charge that the coming ecumenical council will reflect only the opinions of members of the Church's administrative staff here at the Vatican."

• Pope again asks prayers for success of Council

• Catholic, Orthodox prelates see unity as anti-Red weapon

• JFK asks prayers on Memorial Day

• St. Louis nun defends modern art  
"ST. LOUIS—Twentieth-century modern art is as justifiable and understandable as the development of nuclear energy, a nun art authority said here. 'Modern art, including painting, sculpture, poetry, music, architecture and literature, is a product of a very challenging era,' Sister Mary Leo, C.P.P.S.,

maintained. "There are bomb-sized upheavals in the social, political and physical world; there are such terrific developments in the areas of mass communications [camera, TV, motion

pictures] that the artist has to strike a new pitch with his form of communication even to be heard.' Today's art must be challenging if it's going to be authentic, insisted Sister Leo."

• Swing from traditional in Church

design lauded

• Why Philomena's feast was dropped by Church

• Urges U.S. agency to teach people Commie techniques

• Bishop in Scotland backs movement for English liturgy

• Theologians plan session on unity

• Dutch prelate asks suggestions from the laity

• Test school loans in highest court, Congress urged

• 'Vast St. Peters' presents a maintenance problem

• Pontiff tells farmers to exercise 'initiative'

• Threat of secularism in Latin America cited

• Ironic coincidence noted in date of Queen's papal visit

"LONDON—Queen Elizabeth II's scheduled audience with Pope John XXIII on May 5 will take place on the feast of the pontiff's canonized predecessor who excommunicated Queen Elizabeth I, observers here noted. They recalled that in 1570, St. Pius V published the Bull, *Regnans in excelsis*, which declared Elizabeth I, 'pretended Queen of England,' to be excommunicated and deprived of the kingdom which she claimed."

(Read all of these stories from our April 28, 1961, issue by logging on to our archives at [www.CriterionOnline.com](http://www.CriterionOnline.com).) †

