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It's All Good

Columnist Patti Lamb says to make time to 'fill the well' in your relationship with God, page 12.

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People must choose to see one another as brothers, pope says

ROME (CNS)—The “most horrendous evil” of crimes perpetrated by the Nazis are reminders that recognizing one another as brothers and sisters created by the same God is a choice and not necessarily something instinctual, Pope Benedict XVI said.

“Everywhere, on every continent, to whatever people one belongs, a human being is a child of that Father who is in heaven and is a brother or sister of everyone else,” the pope said on March 27 during a morning visit to the Ardeatine Caves, now a memorial to 335 Italians, mostly civilians, who were executed there in retaliation for an attack on Nazi soldiers.



Pope Benedict XVI

The victims—all males—included some Italian military, but also political prisoners and men rounded up in a Jewish neighborhood. They were all shot in the back of the head on March 24, 1944. The Nazis threw the bodies into the caves, and used explosives to seal off access. After the war, a memorial was built on the site.

One of the Italian military killed at the caves was Col. Giuseppe Cordero Lanza di Montezemolo, the father of retired Cardinal Andrea Cordero Lanza di Montezemolo, who was 18 years old at the time.

The cardinal, who went to the caves with the pope, told Vatican Radio, “I am grateful to the pope for this gesture, recognizing that he, being German, can’t but help but have special feelings.”

The families of the victims often meet for commemorations of the anniversary of their loved ones’ deaths, the cardinal said.

The lesson of the Ardeatine Caves, he said, is that even a violent atrocity can “bring together people of different faiths who have sacrificed their lives,” perhaps for different reasons, “but always with faith.”

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A way to grieve, a way to heal



Teresa Bryan, left, and Carolyn Smith hold a photo of their sister, Ruth Anne Araju, who died of cancer in 2005. Araju is the inspiration for Smith's decision to provide free weekly services to cancer patients at her Indianapolis salon that offers pedicures, manicures, facials and massages.

Salon provides touches of hope, courage and love to cancer patients

By John Shaughnessy

It's a story about the power of a dream.

Even more, it's a story about the power of sisters—the ones we are given, the ones we have lost and the ones we choose to embrace.

It's also a story of deep faith that takes place in an unlikely setting—a salon on the north side of Indianapolis that offers manicures, pedicures, facials and massages, a salon that also provides

touches of hope, courage and love to the guests who come there.

Step inside the Ribbon Salon and meet Carolyn Smith, the woman at the heart of the story. For a long time, this member of Immaculate Heart of Mary Parish in Indianapolis wanted to have her own salon. Finally, in June of 2010, she took the plunge, inspired by two women who have touched her life.

The first woman is honored by the statue that Smith displays in a corner of her shop—a statue of the Blessed Mother that was the first thing that Smith brought into her new business.

The second woman is remembered by the loving gesture that Smith and her staff provide every Monday—giving their services free of charge to people who have been diagnosed with cancer.

“My sister, Ruth, died of cancer five years ago,” Smith recalls. “She was three years older than me. It was a treasured sister relationship.”

A way to grieve, a way to heal

Like the story of most sisters, the story of Carolyn Smith, Ruth Anne Araju and Teresa Bryan is marked by shared memories and a powerful bond.

They shared a bedroom growing up, they were part of a family of eight children, and they stayed close even when the years and the miles separated them.

Ruth's death on Aug. 13, 2005, was another devastating blow for their family, which has been hit hard by cancer. Two of their brothers, Thomas and Stephan Bryan, have died of colon cancer. Another brother, Robert Bryan, and Teresa Bryan are cancer survivors.

Thinking of her family's history, Smith knew that she wanted to provide free services to cancer patients when she opened the Ribbon Salon last year. She began the weekly offer on July 26—Ruth's birthday.

“This has been such a huge emotional experience—opening the salon and making it available for people who have cancer,” says Smith, who is 48. “My husband was injured in a work-related incident 10 years ago. We've struggled financially. This is a work in progress, especially in these economic times. I can't tell you how much the grace of God is working here. It can be emotional. It's a way of grieving for me, but it's also a way of experiencing the joy of healing.”

Her sister, Teresa Bryan, often helps at the shop on Mondays.

“I've been in remission for five years now,” Bryan says. “I've been blessed. Carolyn wanted to do something in honor of our sister, and she's made it happen. It's a rich feeling to be with the other patients and survivors.”

The spirit of sisters

The bond of sisters isn't just limited to blood relations. Sometimes it develops among female friends over a long period of time. At other times, it's forged among women who endure a common pain or hardship.

Spend any part of a Monday at the Ribbon Salon and it's soon clear that the bond of sisterhood runs deep there during that time. The “guests”—that's

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A statue of the Blessed Mother stands in the corner of the Ribbon Salon. When Carolyn Smith opened the salon in 2010, the statue was the first thing she brought there—to show her dedication to the Blessed Mother.

Photos by John Shaughnessy

POPE

continued from page 1

Although the executions took place 67 years ago, “to lose a father isn’t just a wound, it’s an amputation. A wound can heal, but an amputation remains,” he said.

In his remarks to those gathered outside the memorial, Pope Benedict said that people don’t always instinctively recognize each other as children of God or as brothers and sisters. “Unfortunately, the Ardeatine Caves demonstrate that.”

Each individual must make the choice to “say ‘yes’ to good and ‘no’ to evil,” he said. “One must believe in the God of love and life, and reject every false divine image that betrays his holy name and, consequently, betrays man made in his image.”

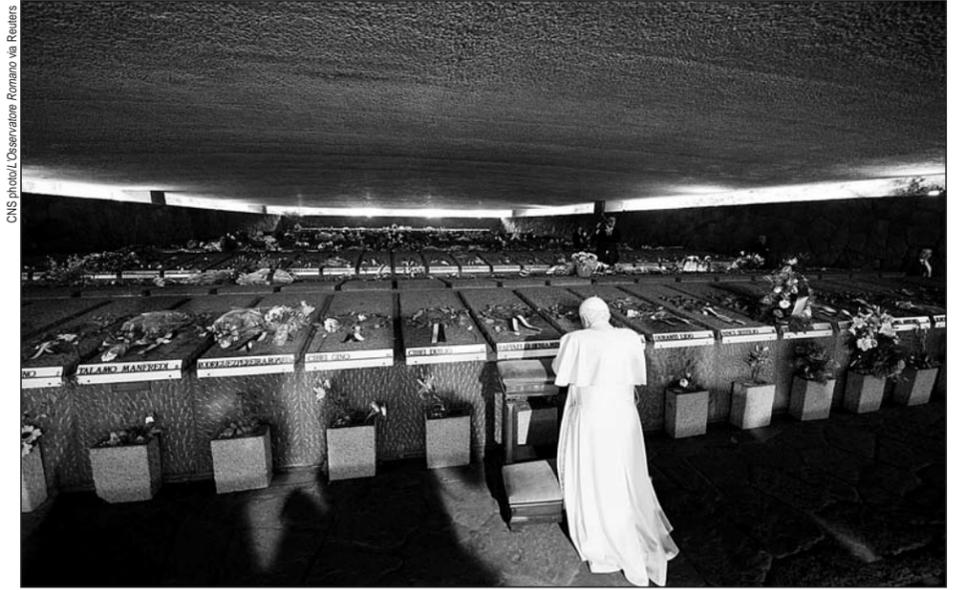
Recognizing God as father and, therefore, recognizing one another as brothers and sisters is “the sure guarantee of hope, the

possibility of a different future, freed from hatred and vengeance, a future of freedom and brotherhood,” the pope said.

Pope Benedict, who spoke with family members of the Nazis’ victims buried in the caves, said, “In this place, a painful reminder of the most horrendous evil, the best response is to take each other by the hand as brothers and sisters and say, ‘Our Father, we believe in you, and with the strength of your love we want to walk together in peace.’”

Like Popes Paul VI and John Paul II, who also had visited the cave, Pope Benedict said he wanted to pray at the site and keep alive the memory of what happened there.

“I came to invoke divine mercy, which is the only thing that can fill the void, the abyss opened by human beings when, pushed by blind violence, they deny their own dignity as children of God and brothers of one another,” he said. †



Pope Benedict XVI prays at the Ardeatine Caves Memorial in Rome on March 27. The site honors 335 Italian citizens who were killed there by the Nazis in 1944.

‘Baby Joseph’ responds well to operation; transfer expected soon

ST. LOUIS (CNS)—Baby Joseph Maraachli, the 14-month-old Canadian boy who received a tracheotomy on March 21 at SSM Cardinal Glennon Children’s Medical Center in St. Louis, is expected to soon be moved to Ranken Jordan, a St. Louis pediatric specialty hospital, before returning home.

Doctors at Cardinal Glennon also have diagnosed Joseph with Leigh’s disease, a progressive neurological disease. As of March 29, he remained in the pediatric intensive care unit at Cardinal Glennon. Hospital spokeswoman Mary Aita said a recovery time of seven to 10 days after a tracheotomy is normal.

After he is discharged from Cardinal Glennon, he will stay at Ranken Jordan before being transported to his family home in Windsor, Ontario.

Joseph was placed at the center of an end-of-life debate while he was receiving treatment at a hospital in London, Ontario. Born in January 2010, Joseph has had a

history of health problems and finally was admitted last October to the London Health Sciences Centre. Hospital officials, who called the boy’s condition fatal, wanted to take the child off his feeding tube and ventilator, allowing him to die. The parents refused.

A statement from Cardinal Glennon said the tracheotomy was deemed “medically appropriate” after a thorough examination of the child and consultations with Joseph’s parents and the medical center’s ethics committee.

“It is our hope that this procedure will allow Joseph and his family the gift of a few more months together and that Joseph may be more comfortable with a permanent tracheotomy,” according to the statement. “We ask that you keep Baby Joseph and his family in your prayers.”

The Maraachli family was assisted in their journey to St. Louis by Father Frank Pavone and Priests for Life.

“Ordinary medical treatments are those that provide a reasonable hope of benefit without an excessive burden,” Father Pavone said in a March 21 statement. “Baby Joseph received today a wonderful benefit, through the love of his parents and the professional care of the Cardinal Glennon Children’s Medical Center.

“We have been so happy to be working with Cardinal Glennon because the faith and the vision of our Church for the dignity of all human life just permeates everything that has happened here,” Father Pavone told the *St. Louis Review*, the archdiocesan newspaper.

“What our faith says is the value of a life does not depend on how well it functions,” he added. “Medical science may certainly tell us that certain treatments are worthless, but there is no such thing as a life that is worthless. In a situation like this, we can have a beautiful teaching moment for our whole Church and our whole culture.” †

South Dakota passes nation’s toughest regulations on abortion

PIERRE, S.D. (CNS)—South Dakota Gov. Dennis Daugaard signed a law on March 22 establishing a three-day waiting period for all abortions, a time frame that exceeds other state laws that require 24-hour waiting periods.

The law, effective on July 1, also requires women to undergo pre-abortion counseling as a way to make certain that their decision to have an abortion was “voluntary, uncoerced and informed.”

Opponents of the new law immediately announced plans to challenge it.

“I think everyone agrees with the goal of reducing abortion by encouraging consideration of other alternatives,” the Republican governor said in a statement. “I hope that women who are considering an abortion will use this three-day period to make good choices.”

In a statement supporting the measure before the final vote and the governor’s signature, the Diocese of Sioux Falls said it would help ensure that “mothers are as fully aware as possible of the implications and ramifications of the grave decision to terminate the most sacred gift of life.”

In neighboring North Dakota, members of that state’s Catholic conference testified on March 14 in favor of legislation that would strengthen and clarify the state’s laws

on abortion.

The conference, based in the state capital of Bismarck, praised the Legislature for leading the nation in “enacting legislation to protect unborn life to the greatest extent possible and in protecting the well-being of women considering abortions.”

It noted that the most significant update in the legislation concerned the use of abortion-inducing drugs, requiring that a physician prescribe or provide the drug and be present when it is administered.

Across the nation in New Hampshire, House members passed a bill on March 16 requiring abortion providers to notify a parent or guardian 48 hours before performing an abortion on anyone younger than 18. Young women could avoid going to a parent by asking a judge to determine her maturity and capability to make such a decision.

Bishop John B. McCormack and Auxiliary Bishop Francis J. Christian of Manchester, N.H., said in a March 17 statement they were pleased that the lawmakers passed parental notification. They praised the House for recognizing “the invaluable role of parents in caring for their children and in supporting them when facing life-changing decisions.”

The bishops also noted their disappointment in a House vote to expand the use of the death penalty in the state. They said the measure “simply perpetuates the cycle of violence and undermines the intrinsic sacredness of each person.”

The bills were to be taken up next by the Senate, which the bishops hoped would recognize “the importance of establishing ... a consistent ethic of life, where life is valued and respected from the time of conception until natural death.” †

Archbishop Buechlein is transferred to rehabilitation hospital following stroke

Criterion staff report

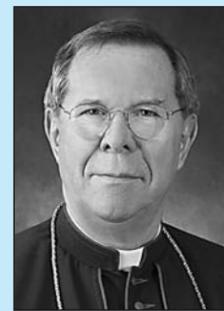
Archbishop Daniel M. Buechlein was released from St. Vincent Hospital in Indianapolis and transferred to a rehabilitation hospital on March 23 to begin therapy to recover from a stroke that he suffered on March 18.

The archbishop, 72, is expected to undergo three to four weeks of

therapy at the hospital. He will continue to oversee the operations of the Archdiocese of Indianapolis during his recovery.

Archdiocesan officials ask that everyone continue to keep Archbishop Buechlein in their prayers. Those who wish to send notes or cards to the archbishop can mail them to the Archbishop O’Meara Catholic Center, 1400 N. Meridian St., P.O. Box 1410, Indianapolis, IN 46202-1410.

There is also an electronic form to send a greeting to Archbishop Buechlein on the archdiocesan website at www.archindy.org. A link to the form can be found in the story on the homepage updating the archbishop’s condition. †



Archbishop Daniel M. Buechlein

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Rome expecting at least 300,000 pilgrims for John Paul's beatification

ROME (CNS)—Church and local government organizers are planning to accommodate at least 300,000 people in St. Peter's Square and the surrounding area for Pope John Paul II's beatification Mass on May 1.

Msgr. Liberio Andreatta, the head of Opera Romana Pellegrinaggi, the Vatican-related pilgrimage agency, told reporters on March 29, "Rome is ready to welcome every pilgrim who wants to come. Earlier, newspapers published megalithic numbers, and said every hotel is booked. That's not true."

Father Cesare Atoire of Opera Romana Pellegrinaggi said that as soon as Pope Benedict XVI announced the beatification date, travel agents and others booked large blocks of hotel rooms. Now that the beatification is just a month away, they have a more precise idea of how many rooms they will need and so they are freeing up the extras.

In addition, he said, two campgrounds outside of Rome will be reserved for pilgrims

who want to keep their costs to a minimum. The commuter trains, which usually do not run on weekends, will be on a special schedule to get them to the prayer vigil on April 30 at Rome's Circus Maximus and to the Mass the next morning.

Because the pope is the bishop of Rome and the pilgrims will spend most of their time in Rome, not at the Vatican, the Diocese of Rome is responsible for much of the cost of the event, Msgr. Andreatta said.

The diocese is passing the collection basket to large Italian companies to come up with at least \$1.7 million to cover the costs of handling 300,000 pilgrims for the beatification, Msgr. Andreatta said.

Although the city of Rome and its hotels, restaurants and shops will benefit financially from the pilgrims, Msgr. Andreatta said the financial crisis still weighing on Italy made the diocese look to donors instead of the local government for funding.

The money will cover building a stage and installing a sound system and lighting at the Circus Maximus, running extra buses,

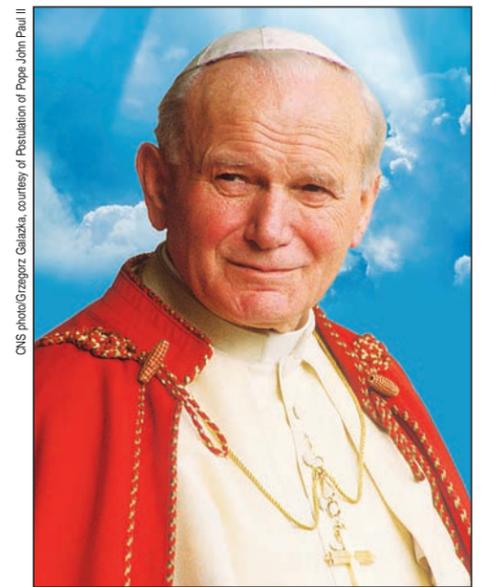
covering the cost of the bus and subway tickets included in the pilgrim's package, renting and erecting crowd-control barriers, and renting dozens of large video screens.

The screens will be placed in the squares around the Vatican and in most of the churches in the historic center of Rome so that people who cannot get close to St. Peter's Square or would prefer to stay away from the crowds can still follow the Mass, he said.

An Italian beverage company has donated 1 million bottles of mineral water, he said, and a restaurant chain has donated the ingredients for thousands of box lunches.

Father Atoire said that as of March 29, the largest numbers of pilgrims were coming from Italy, then Pope John Paul's native Poland, followed by Spain and the United States.

Opera Romano Pellegrinaggi has launched a special website—www.jpibiibeatus.org—to assist pilgrims with reservations and information. The information is available in five languages, including English. †



Pope John Paul II is pictured in an image released on March 25 by the postulation of his sainthood cause. The Polish pope, who died on April 2, 2005, will be beatified on May 1.

Dolan: Bishops' commitment to address clergy sex abuse remains firm

WASHINGTON (CNS)—The U.S. bishops' procedures for addressing child sex abuse remain "strongly in place," and the bishops remain "especially firm" in their

commitment "to remove permanently from public ministry any priest who committed such an intolerable offense," said the president of the U.S. bishops' conference.

"This painful issue continues to receive our careful attention," said Archbishop Timothy M. Dolan of New York.

"The protection of our children and young people is of highest priority," the archbishop said in a statement released on March 24. He added that the "Charter for the

Protection of Children and Young People" approved by the bishops in 2002 "remains strongly in place."

He said the bishops who met in Washington for the U.S. Conference of Catholic Bishops' Administrative Committee meeting on March 22-23 asked him to offer reassurances about the Church's resolve to address sexual abuse and deal firmly with clergy who abuse children.

The Administrative Committee—comprised of the executive officers, committee chairmen and regional representatives of the USCCB—is the highest decision-making body of the bishops apart from the entire body when it meets twice a year in general assembly.

"We bishops recommit ourselves to the rigorous mandates

of the charter, and renew our confidence in its effectiveness," Archbishop Dolan said in his statement. "We repeat what we have said in the charter: 'We make our own the words of His Holiness, Pope John Paul II: that the sexual abuse of young people is by every standard wrong and rightly considered a crime by society; it is also an appalling sin in the eyes of God.'"

Both the "Charter for the Protection of Children and Young People" and the norms that the U.S. bishops approved for dioceses to adhere to the charter's mandates have Vatican approval. The charter, which also established the bishops' Office for Child and Youth Protection, was updated in 2005, and the norms in 2006.

The charter mandates that safe environment programs be set up in dioceses and parishes. It also requires an annual audit on how dioceses and religious orders are complying with provisions in the charter.

In the nine years since the charter was first approved, "we have constantly reviewed the high promises and rigorous mandates of the charter as we continually try to make it even more effective," Archbishop Dolan said.

He said the bishops "keep refining" it based on input from the lay-led National Review Board and from Catholic parents, professionals, the victim-survivor community, law enforcement officials and diocesan victim-assistance coordinators.

"We want to learn from our mistakes, and we welcome constructive criticism," the archbishop added.

He said the bishops are to take up a "long-planned review" of the charter during their June meeting.

Archbishop Dolan said the audits will continue in order to check on how well the Church is able "to protect our young people, promote healing of victims/survivors and restore trust."

His statement referred to "recent disclosures about the Church's response to the sexual abuse of minors by priests," but did not mention the recent clergy sex abuse crisis in the Philadelphia Archdiocese.

A Philadelphia grand jury released a report on Feb. 10 that called for the archdiocese to "review all of the old allegations against currently active priests, and to remove from ministry all of the priests with credible allegations against them."

In response, the archdiocese, among other things, has hired a former sex crimes prosecutor to review personnel files of the 37 priests named in the grand jury's report.

Cardinal Justin Rigali has placed 21 priests on administrative leave while any allegations made against them are reviewed.

In his statement, Archbishop Dolan said the progress the Church has made in addressing abuse "must continue and cannot be derailed. We want to strengthen it even more. We can never stop working at it because each child and young person must always be safe, loved and cherished in the Church."

He said the designation of April as National Child Abuse Prevention Month provides the bishops with "the providential opportunity to unite with all Americans in a renewed resolve to halt the scourge of sexual abuse of youth in our society." †



Archbishop Timothy M. Dolan

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"FOR I KNOW THE PLANS I HAVE FOR YOU..." JEREMIAH 29:11 (NIV)

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Editorial

Go to confession this Lent

We encourage you to go to confession between now and Easter.

There was a time within the memory of a high percentage of our readers when such encouragement wasn't necessary. Most Catholics went to confession at least once a month, many every two weeks.

Today, according to the Center for Applied Research in the Apostolate at Georgetown University, only 2 percent of Catholics in the United States avail themselves of the sacrament of reconciliation once a month or more. Seventy-five percent say they go to confession less than once a year or never.

It is not that priests are discouraging confessions. On the contrary, many priests preach about the importance of the sacrament, and try to make it as convenient for parishioners as possible.

The list of Lenten penance services still scheduled for this Lent can be found on page 10 in this week's issue of *The Criterion*.

There is, of course, that precept of the Church that says that we must confess our serious sins at least once a year. The trouble is that many people seem to no longer believe that they have committed a serious sin. We have lost our sense of sin.

Perhaps all is not lost, though.

In this era of the Internet and smartphones, there is a software application—commonly known as an “app”—for everything, including one designed to help Catholics prepare for the sacrament of reconciliation. “Confession: A Roman Catholic App” for iPhones, iPads and iPods has the imprimatur of Bishop Kevin C. Rhoades of the Diocese of Fort Wayne-South Bend. Reports indicate that it is a top download from Apple's app store.

This should definitely not be confused with another app called “Penance.” Released for the iPhone last December, it supposedly allows users to absolve one another's sins. We fail to understand why anyone would confess their sins over the Internet.

The sacrament of penance and reconciliation has been around ever since Jesus said to the Apostles, “Receive the Holy Spirit. Whose sins you forgive are forgiven them, and whose sins you retain are retained” (Jn 20:22-23). God has forgiven sins through priests ever since.

The *Didache*, a first-century document sometimes called *Teaching of the Twelve Apostles*, taught those early Christians who assembled for the Eucharist, “First confess your sins, so that your sacrifice may be pure.”

There was a time when Christians confessed their sins publicly and received severe penances. However, Pope Leo the Great, who was pope from 440 to 461, said, “It is sufficient that the guilt which people have on their consciences be made known to the priests alone in secret confession.”

The present century isn't the only



Parishioners wait in line for confession at St. Hyacinth Basilica in Chicago. Statistics show that decreasing numbers of Catholics go to confession.

time when people were lax about receiving the sacrament. The ninth and 10th centuries were a particularly dark period for the Church. Then, though, came an era of reform, including the matter of confession.

In 1215, the Fourth Lateran Council stated: “Let everyone of the faithful of both sexes, after he has reached the age of discretion, devotedly confess in private all his sins at least once a year to his own priest, and let him strive to fulfill to the best of his ability [the] penance enjoined upon him.”

Confession, of course, is only part of the sacrament of penance and reconciliation. It has also been called the sacrament of peace.

Christopher Buckner has written, “In short, the action performed by the penitent is called confession; the sacrament is called penance; and rite [or ritual] is called reconciliation; the effect of the sacrament is peace. In one sentence: We confess our sins in the sacrament of penance by using the rite of reconciliation, and are brought to peace as a result of this.”

The penitent has three responsibilities when receiving the sacrament: to repent of his sins, known as contrition, which also includes a firm purpose to amend one's life and sin no more with the help of God's grace; to confess those sins to a priest, the actual confession; and to have a will to make satisfaction, that is, to accept whatever penance the priest may impose.

Most priests and bishops set a good example when it comes to confession. New York's Archbishop Timothy M. Dolan recently wrote that on Saturdays he puts on street clothes and walks to one of New York's churches to receive the sacrament, his identity unknown to the priest behind the grille.

“In I go, contrite I am, forgiven I leave, gratefully I pray, renewed I walk back home,” he wrote.

We should do the same this Lent.

—John F. Fink

Be Our Guest/Tom Grenchik

Abortion is a grisly business that masquerades as compassion

A priest friend of mine has been known to say, “Abortion is nothing more than violence masquerading as compassion.”



Planned Parenthood, the nation's largest abortion provider, tries hard to keep public focus on their “compassionate” services to women, and not on the grisly

reality that they kill more than 300,000 defenseless children year in and year out.

As much as abortion advocates struggle to hide that violence from the public view, nothing can hide the ongoing revelations of botched abortions and wanton injuries and deaths of mothers undergoing abortions coming from many abortion clinics around the country.

The news of Dr. Kermit Gosnell's chamber of horrors abortion factory in Philadelphia was the most dramatic example of the depravity to which a person might sink when he makes his living by killing children. Abortion makes fast money with little to no government regulation.

Gosnell has been charged with eight counts of murder, and several staff members at his abortion center have been charged with assisting in botched abortions, practicing medicine without a license or covering up the actions of those people who did. The counts include grisly infanticides of babies, whose premature births were induced so they could be killed in the minutes following their births.

This kind of horrific news seems to be helping Americans wake up to the extent of the carnage: More than 50 million children dead, and more than 5 million of them at the hands of Planned Parenthood staff.

Every abortion—whether in a filthy

slaughterhouse or in a clean and bright abortuary—still destroys a precious little boy or girl. And some of their mothers have died from abortions done at Planned Parenthood centers as well—from California to Massachusetts and in states in between.

The abortion industry takes in more than \$1 billion a year so why does its flagship, Planned Parenthood, require \$360 million a year in taxpayer funding?

Planned Parenthood will argue that those federal dollars go to other expenses like salaries, rent or other programs, but this certainly frees other monies to be spent on promoting and performing abortions.

As Congress has been debating ways to cut back on the budget, pro-life members have proposed cutting all funding for Planned Parenthood and its 102 affiliates all around the country.

But Senate Majority Leader Harry Reid has now threatened that the Senate will not tolerate any defunding of Planned Parenthood. If Congress is really concerned about compassionate care for women, it should redirect funds now provided to organizations that perform and promote abortion, and instead respond to the basic needs of the poor.

Whether at a shoddy abortion business in Philadelphia or the corporate empire of Planned Parenthood, abortion is truly “nothing more than violence masquerading as compassion.”

And cutting programs for the poor, while giving hundreds of millions of federal dollars to an organization dedicated to eliminating the children of the poor, is simply one of the most appalling aspects of this tragic masquerade.

(Tom Grenchik is the executive director of the Secretariat of Pro-Life Activities for the U.S. Conference of Catholic Bishops. Log on to www.usccb.org/prolife to learn more about the bishops' pro-life activities.) †

The Human Side/Fr. Eugene Hemrick

The ability to speak effectively ensures a brighter, hopeful future

The two most important qualities of a great actor are to be able to project one's voice and to be understood.

This advice is one of the many valuable tips on acting that I learned from the drama



department at St. Vincent College in Latrobe, Pa. As a member of its board for humanities, I was often apprised of activities in the college's drama courses.

Being able to project, however, is as important in other walks of life as it is in acting.

The word “project” means to throw forward, creating the image of speaking with gusto. Its opposite is to mumble, dropping one's voice at the end of a sentence or speaking so softly that it becomes difficult to be heard.

When we project poorly, the impression of being shy, uncertain or timid is given.

On the other hand, strong, audible projection connotes strength. It is also a courtesy when it is practiced well, sparing listeners the trouble of straining to hear and implying that the speaker is making a concerted effort to connect with his or her audience.

To project well doesn't require shouting. Like musicians who emphasize certain notes so that they stand out or complement each other, a person who projects his or her voice artfully possesses a sense of timing and rhythm that converts speech into

music.

Interestingly, when the ancient Roman philosopher and statesman Cicero was teaching his son how to conduct himself nobly, he exhorted him to speak melodiously.

I still have beautiful memories of the time when I was at a meeting with Jesuit Father Walter Burghardt, the famous preacher.

When speaking, he never wasted a word, and his words were clear and carefully weighed. I realize now that he was following one of his favorite principles of preaching: Speak with fire in the belly!

Father Burghardt, who died in 2008, believed in every word that he spoke so reverencing each word that you could not misinterpret its meaning and intent.

Today, sad to say, we don't have many skilled orators. Words are thrown around carelessly, shouted or mumbled. They are anything but melodious. More often than not, they are vitriolic, examples of speech gone barbarous.

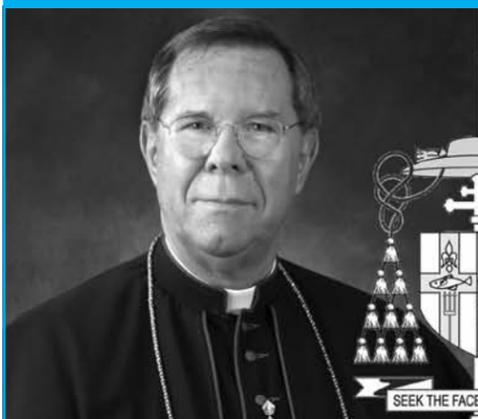
Our institutions of higher learning place a strong emphasis on the sciences as a way of overcoming many of our post-modern problems. Without a doubt, scientific accomplishments can boost our hope for a brighter future.

Speech, however, is the primary vehicle for ensuring that hope. Being heard and understood is imperative to progress.

How better to ensure this than by utilizing the art of dramatics and its principles for speaking clearly and with heart?

(Father Eugene Hemrick writes for *Catholic News Service*.) †

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



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

Focus your Lenten prayer on the suffering Christ

This holy season provides several reminders that, if we are to follow Jesus closely, we need to look out for the sick and the suffering among us.

Our Holy Father, Pope Benedict XVI refers to the role of Simon of Cyrene, who was given the task of helping Jesus to carry the Cross on the way to Golgotha.

Two years ago, while on a visit to Cameroon, the pope said: "This man, albeit through no choice of his own, came to the aid of the Man of Sorrows when he had been abandoned by all his followers and handed over to blind violence. ... He was 'drafted in' to assist him (cf. Mk 15:21). He was constrained, forced to do so.

"It is hard to accept to carry someone else's cross. Only after the Resurrection could he have understood what he had done. Brothers and sisters, it is the same for each of us in the depths of our anguish, of our own rebellion. Christ offers his loving presence even if we find it hard to understand that he is at our side. Only the Lord's final victory will reveal for us the definitive meaning of our trials" (Cameroon, March 19, 2009).

The late Pope John Paul II reminds us, "In his messianic activity, Christ drew increasingly closer to the world of human suffering. 'He went about doing good' " (Acts 10:38), and his actions concerned primarily those who were suffering and seeking help.

"He healed the sick, consoled the afflicted, fed the hungry, freed people from deafness, from blindness, from leprosy, from the devil and from various disabilities; three times he restored the dead to life. He was sensitive to human suffering, whether of the body or of the soul. And at the same time he taught, and at the heart of his teaching, there are the eight beatitudes which are addressed to people tried by various sufferings in the temporal life" (Apostolic Letter, *Salvifici Doloris*, 16, Feb. 11, 1984).

The sickness and suffering that we sometimes bear united to the Lord "completes" with his suffering what is lacking in the sufferings of Christ (cf. Col 1:24).

John Paul wrote in his apostolic letter: "The sufferings of Christ created the good of the world's redemption. This good in itself is inexhaustible and infinite. No man can add something to it. But at the same time, in the mystery of the Church as his Body, Christ has in a sense opened his own redemptive suffering to all human suffering" (loc. cit. 24).

In his same address two years ago in Cameroon, Pope Benedict said: "Let us fix our gaze upon the Crucified one, with faith and courage, for from him come life, comfort and healing. Let us learn to gaze on him who desires our good and knows how to wipe the tears from our eyes. Let us learn to abandon ourselves into his embrace, like

a small child in his mother's arms. ... Every person who suffers helps Christ to carry his Cross and climbs with him the path to Golgotha in order one day to rise again with him.

"When we see the infamy to which Jesus was subjected, when we contemplate his face on the Cross, when we recognize his appalling suffering, we can glimpse through faith, the radiant face of the Risen Lord, who tells us that suffering and sickness will not have the last word in our human lives" (loc. cit.).

Before Ash Wednesday, I encouraged us to take time during this holy season to be still, to find some solitary time for reflection and prayer. This week, I urge us to do so with the specific intention of focusing our prayer on the suffering Christ.

Jesus underwent "appalling suffering" in obedience to the will of the Father, and he did so because he shares the Father's love for us. His love was and is truly sacrificial. And he invites us to join what sickness and affliction we may experience to his.

He calls us to see in our human experiences of pain and loss that he is present with us and, as Pope Benedict reminds us, knows how to wipe away the

tears from our eyes.

Often enough, in bearing our burdens and sufferings, we can't simply make them go away, and we can't understand why bad things happen to us. Yet, it means a lot to know that Christ is at our side, and offers a steady and consoling hand.

I often think of my mom at my bedside when I was hospitalized for knee surgery. She patiently fed me ice chips to quell my thirst. Her presence was consoling.

Turning to Christ at our side is something like that. May the remaining weeks of Lent offer us the opportunity to deepen our faith in the consolation of Jesus. †

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.

Concentre su oración cuaresmal en el sufrimiento de Cristo

Esta temporada santa nos proporciona diversos recordatorios de que si deseamos seguir a Jesús de cerca, necesitamos velar por los enfermos y aquellos que sufren entre nosotros

Nuestro Santo Padre, el papa Benedicto XVI se remite al papel que desempeñó Simón de Cirene, a quien se le encomendó la tarea de ayudar a Jesús a cargar la Cruz de camino al Gólgota.

Hace dos años, mientras visitaba Camerún, el Papa dijo: "Este hombre, aunque involuntariamente, ha ayudado al Hombre de dolores, abandonado por todos y entregado a una violencia ciega. ... Fue 'reclutado' para ayudar (cf. Mc 15:21); se vio obligado, forzado a hacerlo.

"Es difícil aceptar llevar la cruz de otro. Sólo después de la resurrección pudo entender lo que había hecho. Así sucede con cada uno de nosotros, hermanos y hermanas: en la cúspide de la desesperación, de la rebelión, Cristo nos propone su presencia amorosa, aunque cueste entender que Él está a nuestro lado. Sólo la victoria final del Señor nos revelará el sentido definitivo de nuestras pruebas" (Camerún, 19 de marzo de 2009).

El difunto Papa Juan Pablo II nos recuerda que "En su actividad mesiánica en medio de Israel, Cristo se acercó incesantemente al mundo del sufrimiento humano. 'Pasó haciendo bien' (Hechos 10:38) y este obrar suyo se dirigía, ante todo, a los enfermos y a quienes esperaban ayuda.

"Curaba los enfermos, consolaba a los

aflicidos, alimentaba a los hambrientos, liberaba a los hombres de la sordera, de la ceguera, de la lepra, del demonio y de diversas disminuciones físicas; tres veces devolvió la vida a los muertos. Era sensible a todo sufrimiento humano, tanto al del cuerpo como al del alma. Al mismo tiempo instruía, poniendo en el centro de su enseñanza las ocho bienaventuranzas, que son dirigidas a los hombres probados por diversos sufrimientos en su vida temporal" (Carta Apostólica, *Salvifici Doloris*, 16, 11 de feb., 1984).

La enfermedad y el sufrimiento que en ocasiones llevamos unidos al Señor "completa" junto con su sufrimiento lo que falta a las aflicciones de Cristo (cf. Col 1:24).

En su Carta Apostólica el Papa Juan Pablo II escribió: "El sufrimiento de Cristo ha creado el bien de la redención del mundo. Este bien es en sí mismo inagotable e infinito. Ningún hombre puede añadirle nada. Pero, a la vez, en el misterio de la Iglesia como cuerpo suyo, Cristo en cierto sentido ha abierto el propio sufrimiento redentor a todo sufrimiento del hombre" (loc. cit. 24).

En el mismo discurso en Camerún, hace dos años, el Papa Benedicto dijo: "Miremos a Aquel que desea nuestro bien y sabe enjugar las lágrimas de nuestros ojos; aprendamos a abandonarnos en sus brazos como un niño pequeño en los brazos de su madre. [...] Cada uno que sufre, ayuda a Cristo a llevar su Cruz y asciende con Él al Gólgota para resucitar un día con Él.

"Al ver la infamia que se le hace a Jesús, contemplando su rostro en la Cruz y reconociendo la atrocidad de su dolor, podemos vislumbrar, por la fe, el rostro radiante del Resucitado que nos dice que el sufrimiento y la enfermedad no tendrán la última palabra en nuestra vida humana" (loc. cit.).

Antes del Miércoles de Ceniza los exhorté para que, durante esta temporada santa, dedicaran tiempo a la quietud, a encontrar un momento a solas para la reflexión y la oración. Esta semana los conmino a que lo hagan con la intención especial de concentrar nuestras oraciones en el sufrimiento de Cristo.

Padeció un "dolor atroz" obedeciendo la voluntad del Padre, y lo hizo porque comparte el amor del Padre por nosotros. Su amor fue y es verdaderamente penitencial. Y nos invita a unir las enfermedades y las aflicciones que tengamos a las suyas.

Nos llama a darnos cuenta, a través de nuestras experiencias humanas de dolor y pérdida, que él se encuentra con nosotros y, tal como nos lo recuerda el Papa Benedicto, que sabe enjugar las lágrimas de nuestros ojos.

A menudo, al llevar nuestras cargas y sufrimientos a costas, no podemos sencillamente hacerlos desaparecer y no

podemos comprender aún por qué nos suceden cosas malas; significa mucho saber que Cristo está de nuestro lado y nos ofrece una mano que brinda consuelo y nos sosiega.

Con frecuencia recuerdo a mamá junto a mi cama cuando estaba hospitalizado por una operación de la rodilla. Me daba trocitos de hielo refrescantes para calmar mi sed. Su presencia era consoladora.

Algo así es acudir a Cristo, que se encuentra a nuestro lado. Que las semanas que quedan de la Cuaresma nos brinden la oportunidad de profundizar nuestra fe en el consuelo de Jesús. †

¿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 1

Our Lady of the Most Holy Rosary Parish, 520 Stevens St., Indianapolis. **Lumen Dei meeting**, 6:30 a.m. Mass then breakfast and program at Priori Hall, Father Michael Magiera, presenter, \$15 members, \$20 non-members. Information: 317-435-3447 or e-mail macmac961@comcast.net.

St. Therese of the Infant Jesus (Little Flower) Parish, 1401 N. Bosart Ave., Indianapolis. **Stations of the Cross, Lenten fish fry**, 4:30-7:30 p.m., carry-out available, \$7 adults, \$6.25 seniors, \$4 children under 10. Information: 317-357-8352.

Sacred Heart of Jesus Parish Hall, 1125 S. Meridian St., Indianapolis. **Lenten fish fry**, 5-7 p.m., \$6 adults, \$3 children. Information: 317-638-5551.

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

St. Mary of the Immaculate Conception Parish, 211 Fourth St., Aurora. **Lenten fish fry**, 4-8 p.m., \$10 adults, \$5 children 6-10, children 5 and under no charge, carry-out available. Information: 812-926-1558.

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

St. John the Evangelist Parish, 126 W. Georgia St., Indianapolis. **"Hungry?" young adult Lenten series**,

6 p.m., food provided. Information: 317-635-2021.

Sacred Heart Parish, 1840 E. Eighth St., Jeffersonville. **New Albany Deanery Catholic Youth Ministries, family Lenten night, Steve Angrisano, Catholic musician and youth minister**, presenter, 7 p.m., no charge. Information: 812-945-2000 or debbie@nadyouth.org.

Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad. **"Relay for Life" team, "Trivial Pursuit" contest**, 6:30 p.m. Information: 812-483-8999 or lmundy@abbeypress.com.

April 2

Most Holy Name of Jesus Parish, gym, 89 N. 17th St., Beech Grove. **Rummage sale**, 8 a.m.-3 p.m. Information: 317-784-5454, ext. 2.

Benedictine Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **Shop INN-spiced Spring-stravaganza**, 9 a.m.-3 p.m. Information: 317-788-7581 or www.benedictinn.org.

Our Lady of Perpetual Help Parish, 1752 Scheller Lane, New Albany. **New Albany Deanery Catholic Youth Ministries, family Lenten night, Steve Angrisano, Catholic musician and youth minister**, presenter, 7 p.m., no charge. Information: 812-945-2000 or debbie@nadyouth.org.

St. Joseph Parish, St. Leon, 7536 Church Lane, West Harrison. **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 or ctuley@archindy.org.

April 3

Our Lady of the Most Holy Rosary Parish, 520 Stevens St., Indianapolis. **Knights of Columbus, blood drive**, 11 a.m.-2:30 p.m. Information: 317-294-2519 or enbiii@gmail.com.

St. Nicholas Parish, 6461 E. St. Nicholas Drive, Sunman. **Whole hog sausage and pancake breakfast**, 7:30 a.m.-noon, freewill offering.

St. Louis Parish, parish office, second floor, 13 St. Louis Place, Batesville. **Natural Family Planning (NFP) class**, 9 a.m.-12:15 p.m., \$30 fee includes books and materials. Reservations: 812-934-3338 or 812-934-4054.

St. Michael Parish, 11400 Farmers Lane, Bradford. **New Albany Deanery Catholic Youth Ministries, family Lenten night, Steve Angrisano, Catholic musician and youth minister**, presenter, 7 p.m., no charge. Information: 812-945-2000 or debbie@nadyouth.org.

Queen and Divine Mercy Center, Rexville, located on 925 South, .8 mile east of 421 South and 12 miles south of Versailles. **Mass, 9:30 a.m., on third Sunday holy hour and pitch-in**, Father Elmer Burwinkel, celebrant, daily Mass, 9 a.m. Information: 812-689-3551.

April 3-4

St. Michael Parish, 11400 Farmers Lane, Bradford. **"Parish Mission," Steve Angrisano, Catholic musician and youth minister**, presenter, Sun. and Mon. 7 p.m. Information:

812-364-6173 or johnjacobi@insightbb.com.

April 3-6

Our Lady of the Most Holy Rosary Parish, 520 Stevens St., Indianapolis. **40 Hours Devotion, "Quaranta Ore di Adorazione Eucaristica,"** Mercy Father Christopher Crotty, presenter, Sun. 6:30 p.m., Mon. 6:30 p.m., Tues. 6:30 p.m., Wed. Latin Mass, 5:15 p.m., sermon and solemn closing of 40 Hours, pasta dinner, 7:30 p.m., suggested donation \$7, reservations no later than 5 p.m. on April 4. Information: 317-636-4478 or www.holyrosaryindy.org.

April 5-10

Marian University, Mother Theresa Hackelmeier Memorial Library, 3200 Cold Spring Road, Indianapolis. **"Tournées Festival,"** five French films, no charge, registration required. Information: 317-955-6213 or afagan@marian.edu.

April 6

Our Lady of the Most Holy Rosary Parish, 520 Stevens St., Indianapolis. **"Spaghetti and Spirituality,"** Mass, 5:45 p.m., pasta dinner. **"Why the Sacrifice of Christ?"** Sister Rosalind Moss, presenter, suggested donation \$7, reservations no later than 5 p.m. on March 28. Information: 317-636-4478 or www.holyrosaryindy.org.

April 7

Archbishop O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. **Catholics United for the Faith, Abba, Father Chapter, meeting**, 6:30-8 p.m. Information: 317-236-1569, 800-382-9836, ext. 1569, or parthur@archindy.org.

April 8

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

St. Mark the Evangelist Parish, 535 E. Edgewood Ave., Indianapolis. **Lenten fish fry**, 5-7:30 p.m., \$7 adults, \$4 children and seniors. Information: a_coltman@sbcglobal.net.

St. Lawrence Church, 6950 E. 46th St., Indianapolis. **Lenten concert, musicians Tony Avellana, Katie Stark, Linda Yu-Picard and John Bolt**, 7:30-9:30 p.m., no charge. Information: 317-546-4065.

St. Mary-of-the-Knobs Parish, 3033 Martin Road, Floyds Knobs. **St. Mary-of-the-Knobs and the Knights of Columbus, annual social**, 7:30 p.m., \$25 per person. Information: 812-923-3011.

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

April 9

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

Holy Angels Parish, 740 W. 28th St., Indianapolis. **African Catholic Ministry, "What Is the Purpose of Our**

Ministry?" day of recollection, Father Kenneth Taylor, facilitator, 8:30 a.m.-noon, luncheon. Information: 317-926-3324.

St. Luke the Evangelist Parish, 7575 Holliday Drive, Indianapolis. PTO and Knights of Columbus, **blood drive**, 9 a.m.-4 p.m. Information: 317-407-2124 to lberry@indianablood.org.

Holy Name of Jesus Parish, 89 N. 17th Ave., Beech Grove. **Alumni association, "I Want My '80's Dinner and Dance,"** 6:30 p.m.-midnight, \$35 per person, \$60 per couple. Information: 317-865-3051 or tradermark@juno.com.

St. Mary Catholic Academy, 415 E. 8th St., New Albany. **Spring craft and vendor show and luncheon**, 10 a.m.-3 p.m. Information: 812-944-0417.

St. Malachy Parish, 9833 E. County Road 750 N, Brownsburg. **"Walk with Haiti,"** 8:30 a.m., \$25 per person, \$80 per family. Information: 317-407-2384 or yaggykj@hotmail.com.

Our Lady of Perpetual Help Parish, 1752 Scheller Lane, New Albany. **Spring prayer breakfast for those who have lost a loved one**, Kathy Wilt, presenter, 9-11 a.m. Information: 317-945-2374.

Southeastern Church of Christ, 6049 E. 91st St., Indianapolis. **Indiana Foundation for Home Schooling, "Getting Started" and "Support Group Leadership," workshops**, 9:15 a.m.-noon, \$10 per event per person. Information: 800-465-2505 or info@IndianaHomeSchooling.org. †

Bloomington parish to sponsor immigration presentation

Holy Cross Father Daniel Goody, the director of the Center for Latino Spirituality and Culture at the University of Notre Dame in northern Indiana, will discuss "Immigration and Catholic Social Teaching" at 6 p.m. on April 17 at St. Charles Borromeo Church, 2222 E. Third St., in Bloomington.

Father Goody's talk will draw on his theological training and years of ministry in Latin America, particularly along the U.S.-Mexico border.

His ministry in these areas has resulted in his serving as the executive producer of films and documentaries, including *One Border, One Body: Immigration and the Eucharist* as well as *Dying to Live: A Migrant's Journey*, which have received international

acclaim. He is also the author of books about immigration issues.



Fr. Daniel Goody, C.S.C.

Father Goody has also ministered as an adviser to the Vatican on migration issues, and worked with the U.S. Congress, the U.S. Conference of Catholic Bishops and the World Council of Churches.

For more information, call 812-340-3041 or send an e-mail to klmolloy@comcast.net. †

Young adult penance service is April 17 in Indianapolis

Young adults from parishes in central and southern Indiana are invited to prepare for the liturgies commemorating Christ's suffering, death and resurrection during Holy Week by participating in a reconciliation service on April 17 at St. John the Evangelist Church, 126 W. Georgia St., in Indianapolis.

The service begins at 5:30 p.m. The weekly young adult Mass starts at

7 p.m. at St. John Church.

Auxiliary Bishop Christopher J. Coyne, the vicar general, and Father Rick Nagel, the director of the archdiocesan Office of Young Adult and College Campus Ministry and the administrator of St. John the Evangelist Parish, are among the priests who will hear confessions during the reconciliation service.

A social will follow the Mass. For more information, call 317-635-2021. †

VIPs

William L. and Rosemary O'Bryan, members of Holy Family Parish in New Albany, will celebrate their 60th wedding anniversary on April 7. They were married at Holy Name Church in Louisville, Ky., on

April 7, 1951. They are the parents of Mary Bradford, Patricia Phillips, Dennis, Glenn, Larry, Steve and Tim O'Bryan. They have 23 grandchildren and three great-grandchildren. †

Sisters of Providence to sponsor vocations retreat on April 8-10

The Sisters of Providence of St. Mary-of-the-Woods are sponsoring a "Come and See" vocations retreat for Catholic women ages 18-42 who are considering apostolic religious life. The retreat begins on April 8 and

concludes on April 10. To register or for more information, call 812-535-2897 or send an e-mail to Providence Sister Jenny Howard, the vocations director for the Sisters of Providence, at jhoward@spsmw.org. †



Tiny Titans

Maria Paynter, from left, Garrett Phillips, Sam Hofmeister and Noah Kurz work on an art project during a session of "Tiny Titans," a weekly preschool learning program sponsored by Nativity of Our Lord Jesus Christ School in Indianapolis.

You are not alone, doctor tells pro-life medical students

WASHINGTON (CNS)—Dr. John Bruchalski has a message for medical students who don't want to use the skills they are learning to end lives: You are not alone, and you are needed.

The founder of Tepeyac Family Center in Fairfax, Va., recently completed a two-week, 15-state speaking tour at 23 medical schools and universities, where he shared his own journey from abortion provider to pro-life obstetrician and gynecologist, and encouraged students to challenge those who think pro-life doctors have no place in medicine.

The "national bioethics symposium and tour" by Bruchalski and Dominique J. Monlezun Jr., the national coordinator of Medical Students for Life of America, also was aimed at highlighting threats to the conscience rights of health care providers posed by recently announced changes in federal regulations on conscience protection.

After receiving more than 300,000 comments about a proposed rescission of 2008 regulations protecting conscience rights, the U.S. Department of Health and Human Services eliminated much of the regulations, but announced an education and outreach effort to ensure that health care providers know their rights under existing laws.

"By reducing conscience rights, we reduce health care access by slashing the number of life-respecting medical professionals who no longer in many cases have the legal right to opt out of procedures deemed unethical by their well-formed

consciences," said Monlezun, who is set to graduate from Tulane University in New Orleans this spring and will enter Tulane School of Medicine in the fall.

Bruchalski said his primary hope for the tour was to "create good conversation" about reproductive rights and conscience rights in medicine between those who support keeping abortion legal and those who would like to see it end.

At the George Washington University School of Medicine and Health Sciences in Washington, the last stop on the speaking tour on March 23, only one of the 15 or so students in attendance identified herself as "pro-choice" on the abortion issue.

The situation was quite different the day before at Harvard Medical School, where pro-life students were outnumbered by 4-to-1 or 5-to-1, Bruchalski said, adding that any medical student accepted to Harvard must agree to perform abortions as part of his or her training.

At George Washington, Bruchalski was careful to thank the student who identified herself as pro-choice for following her own conscience on the issue, but said those on both sides of the abortion issue need to "reframe the debate.

"As long as the pro-life folks continue to say the fetus is the only thing that matters, and the pro-choicers say it is all about the woman, we're going to have a problem," he said.

Bruchalski said he found backing for some of his arguments from an unusual source—Frances Kissling, the

former president of the organization now called Catholics for Choice, a group that the U.S. bishops said years ago had no affiliation with the Catholic Church. She is a visiting scholar at the Center for Bioethics at the University of Pennsylvania, and Bruchalski calls her "the spiritual grandmother of the pro-choice movement."

In an opinion piece on Feb. 18 in *The Washington Post*, Kissling said those who want to keep abortion legal "can no longer pretend the fetus is invisible. ... We must end the fiction that an abortion at 26 weeks is no different than one at six weeks."

Kissling said the changes she was calling for were "not compromises or strategic concessions," but "a necessary evolution.

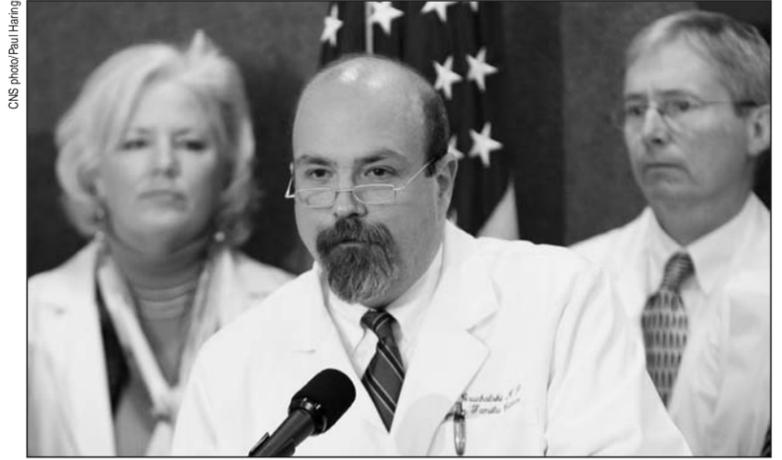
"The fetus is more visible than ever before, and the abortion rights movement needs to accept its existence and its value," she added. "Abortion is not merely a medical matter, and there is an unintended coarseness to claiming that it is."

Kissling told her fellow supporters of legal abortion that "the positions we have taken up to now are inadequate for the questions of the 21st century."

As recently as 1995, 56 percent of Americans described themselves as pro-choice, while only 45 percent did so in 2010, according to Gallup polls, she noted.

"We know more than we knew in 1973, and our positions should reflect that," she added.

Bruchalski agreed, saying that "the political constructs that got



Dr. John Bruchalski, the founder of the Tepeyac Family Center in Fairfax, Va., is seen in a 2009 file photo in Washington. Bruchalski recently completed a two-week, 15-state speaking tour at 23 medical schools and universities, where he shared his own journey from being an abortion provider to becoming a pro-life obstetrician and gynecologist, and encouraged students to challenge those who think pro-life doctors have no place in medicine.

us legal abortion are not working today."

He told the George Washington students that 55 percent of Americans now say they want to go to a physician who is pro-life, and "the vast majority" want abortion to be "legal but restricted.

"You are providing an alternative to those women who want to choose" a pro-life physician, he said. "I'm not sure you're in the minority as much as you think you are."

Kristan Hawkins, the executive director of Students for Life of America, the parent organization of Medical Students for Life, said pro-life medical students "need the support and training necessary to promote and protect all human life as future medical professionals."

Because of the HHS revisions

of the conscience protection regulations, pro-life medical students "are targeted not only by pro-abortion administrators, but also from the federal government now," she added.

Bruchalski called for a model of medical care "based on relationships," and said doctors must see their female patients as "more than their ovaries."

He said doctors who value their patients should support regulation of abortion clinics, and should look closely at research that shows women who have an abortion are more likely to experience depression or anxiety disorders and to be diagnosed with breast cancer.

"Both sides need to take a better look at the data we're massaging," he said. "We need to stop buying the party line that there is no problem at all." †

Pro-life, school choice legislation affected by House Democrats' walkout

By Brigid Curtis Ayer

After a five-week hiatus, House Democrats returned to the Indiana Statehouse on March 28.

Their absence took a toll not only on the patience of Republicans in the House and Senate, but also on the passage of

pro-life and school choice legislation that the Indiana Catholic Conference has marked as top priorities for the year, which still may be in jeopardy.

The two potential casualties of the political war over collective bargaining and education reform that caused the walkout are an informed consent bill, House Bill 1210 authored by Rep. Eric Turner, R-Cicero, and the school scholarship bill, House Bill 1003, authored by Rep. Bob Behning, R-Indianapolis.

Both bills passed out of committee, and were headed for second reading on the House floor when the walkout occurred.

"The walkout has definitely made life more difficult, Behning said. "But the positive side of this is we have a solid commitment from the House Republicans, the Senate Republicans and the governor [Mitch Daniels] that education reform is

going to move forward despite the fact that the House Democrats" left the state for more than a month.

"The governor has made it very clear that education reform is a priority for him. He spoke to us during one of our caucus meetings, which doesn't happen very often," Behning said. "He told us that if the Democrats don't come back to pass a budget, he will keep calling them back for a special session until the end of the year if he has to so they can 'do the people's business, pass a budget and pass education reform."

"Our first preference would be to move the bills off our calendar," Behning said.

As a Plan B, House members are talking to their Senate colleagues and looking for homes for their agenda items in Senate bills.

"Our last option would be to put these bills into the budget because everything is germane in the budget," Behning said. He noted that legislators "hate to load the budget up like this," but added that would still be a way to pass education reform.

Under House Bill 1003, the school scholarship legislation, moderate- to low-income families would be eligible to receive up to \$4,500 or 90 percent of tuition cost, whichever is lowest, to attend a state-accredited private school of the parents' choice.

Families with 150 percent of the maximum level for the free and reduced lunch program 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. There is no scholarship cap for high school students.

"I'm still optimistic that the bill will pass because of the synergies that are together," Behning said. "I know that I have the votes in the House. I know that

president pro tem, Sen. David Long, has a commitment to move the bill in the Senate."

Turner shared a similar scenario for his informed consent bill, House Bill 1210, to pass.

"I have every anticipation that House Bill 1210 will pass the House since there are 53 co-authors on the bill. That's a pretty good indication [that] you are going to get at least 51 votes," he said. When the bill gets to the floor, Turner said that he expects it to get 70 or 80 votes.

"The pro-life bills are largely bipartisan," he added.

Turner, who calls himself "the eternal optimist," said that, with the return of the Democrats, "we will pass the bill out of the House, and everything will be back to normal.

"We may have to work a little harder, work longer days and work on Fridays, which we normally don't do."

There are 109 bills pending in the Senate. "The work also is being done to find homes

for priority House bills," Turner said. "I can tell you the pro-life bills will be among the priority bills."

House Bill 1210 would improve Indiana's informed consent law by including additional information that a pregnant woman would receive prior to having an abortion.

The Senate passed Senate Bill 328, an informed consent bill similar to Turner's bill. However, Turner's bill also prohibits abortions after 20 weeks, and prohibits insurance plans in Indiana under federally mandated health care to provide abortion coverage.

"I'm still very confident we are going to pass a significant pro-life bill out of the General Assembly this session," Turner said.

(Brigid Curtis Ayer is a correspondent for The Criterion. For more information on the Indiana Catholic Conference, log on to its website at www.indianacc.org.) †



Rep. Eric Turner



Rep. Bob Behning

Schools recognized by Indiana Department of Education as Four Star Schools

Special to The Criterion

Four Catholic schools in the archdiocese were recently recognized by the Indiana Department of Education for a statewide honor.

The four schools that received the state's Four Star School Award are St. Luke School in Indianapolis, St. Mary-of-the-Knobs School in Floyd County, Brebeuf Jesuit Preparatory School in Indianapolis and Oldenburg Academy of the Immaculate Conception in Oldenburg.

The Four Star recognition for the 2009-10 school year was based on

students' end-of-course assessment scores for English and math, and yearly progress standards in terms of attendance and graduation rates.

The criteria to be considered for this distinction were higher for non-public schools than public schools in Indiana.

"I commend these four Catholic schools that were recognized," said Ron Costello, the superintendent of Catholic schools for the archdiocese. "There are a number of our schools that were very close to receiving this recognition, and will be working to do so next year." †

HOPE

continued from page 1

what Smith calls the people who come on Mondays—can be heard talking, laughing and sharing stories about their lives.

“A lot of our guests have made friends here,” Bryan says. “They know what they’ve been through. They don’t have to hold back because the other person knows, too.”

That perspective is shared by a woman who has come to the salon for several Monday visits—a woman who has endured three months of chemotherapy and a mastectomy.

“It’s the commonality of spirit here that’s very important,” says the woman, who asked that her name not be used in this story. “We’re all trying to survive this. Sometimes you can’t talk to your family or your significant other about this. You have to have a lot of courage and hope. I have a lot of hope, but sometimes I have to work on the courage to face what’s next. There’s a spiritual element to this. I always feel uplifted.”

So do the women who volunteer on Mondays to add a touch of healing and pampering for the guests.

Carolyn Sieger provides skin care. Amy Redmond trims the wigs of the guests to make them look more natural and stylish. Smith does manicures while Kellie Redmond offers manicures and pedicures. Margaret Nale is a cancer survivor who uses massage therapy. Amy Fuller gives massages, too.

“Massage can help with the nausea of chemo, and the stress,” Fuller says. “They all just seem happy when they’re here. They forget for a moment what they’re going through. A lot of our guests who come in appreciate life more. They live in the moment, and value the small things more than most people.”

While one service a week is performed for free, there is a common currency that is exchanged often between the volunteers and the guests—a hug.

Guests who come on a regular basis get a hug from Smith when they walk into the salon. First-time visitors will receive one from her before they leave.

“Words don’t describe how generous and loving Carolyn is,” says a guest, who also asked to remain anonymous. “Her hug is worth a million bucks.”

That embrace of sisterhood also has a spiritual connection, guests say.

“It’s so wonderful that somebody is thinking of us who are going through treatments,” says Minnieta Millard, who has been diagnosed with pancreatic cancer. “Just the fact that they are thinking of us is so special. You don’t expect it from a private operator. When you go through a week of aches and pains, to have a massage is such a lift. When I get a massage, I know Amy is sending up prayers for me. I know there’s a faith connection there.”

A faith that stays strong

While each of the women who enter the Ribbon Salon leaves her own special touch on the shop, the most lasting impact on Smith comes from a woman she has always admired.

As she mentions the statue of the Blessed Mother in the corner, Smith says, “I have a strong devotion to our Lady. It was important to me to bring a symbol here of how I’m guided by the Blessed Mother. I was going through a hard time in my life when a friend gave me the statue.”

The deaths of her sister, two brothers and mother rocked Smith’s foundation, but that has never



Every Monday, staff members at the Ribbon Salon in Indianapolis volunteer their time and talents to give free services to guests who have cancer. Here, Kellie Redmond gives a pedicure to a guest.



Above, displays of faith are a subtle yet important part of the Ribbon Salon in Indianapolis, a business owned and operated by Carolyn Smith, a member of Immaculate Heart of Mary Parish in Indianapolis.

Left, offering free services each Monday to people who have cancer, Carolyn Smith massages the hand of one of the guests at her salon in Indianapolis.

shattered her faith.

“It was my faith that brought me through everything,” Smith says.

“Ten years ago, I attended the Christ Renews His Parish program. As a group, we attended the rosary at Immaculate Heart [of Mary] at 6:30 in the morning. After that, I dedicated myself to that rosary group for three years. During that time, my mother died and my sister got cancer. I really feel fortunate that I have a strong connection with my faith and my Church and my friends. The Blessed Mother has worked through my life to keep

my sights on the Lord.”

Now that she knows that peace in her life, Smith tries to share it with people who are faced with their own challenges. In a way, she believes that she is being the sister to others that Ruth was to her.

“Even though the loss of my brothers and sister has been difficult, it’s important for me to help others through their journeys,” Smith says. “I want to make life less difficult for them. It’s an amazing experience to bring together my faith and my love for people—to see the connections that we can make on a daily basis.” †

USCCB urges no change in federal housing discrimination rules

WASHINGTON (CNS)—Proposed changes in federal housing regulations to forbid discrimination based on “sexual orientation” or “gender identity” could violate existing federal law and force faith-based organizations to end their “long and successful track record in meeting housing needs,” according to comments filed by the U.S. Conference of Catholic Bishops.

Anthony R. Picarello Jr. and Michael F. Moses, the USCCB general counsel and associate general counsel, respectively, said the proposal by the U.S. Department of Housing and Urban Development to add to the list of protected

categories for which discrimination in HUD programs is prohibited “appears at odds” with the federal Defense of Marriage Act, which says marriage is the union of one man and one woman.

“HUD should not create a new protected classification where there is no statutory policy undergirding it, and where the new classification flies in the face of a policy expressly adopted by Congress,” they said.

The two attorneys filed the comments on behalf of the USCCB late on March 25, the final day of a 60-day comment period on the proposed changes.

When HUD first proposed the addition of the two new protected categories on Jan. 20, HUD Secretary

Shaun Donovan called it “a fundamental issue of fairness,” and said the agency’s aim was to clarify that “a person’s eligibility for federal housing programs is, and should be, based on their need and not on their sexual orientation or gender identity.”

The proposed rule would clarify that the term “family” as used to describe eligible beneficiaries of public housing and Housing Choice Voucher programs, would apply to any combination of adults and children regardless of marital status, sexual orientation or gender. HUD rules already prohibit discrimination based on marital status.

Picarello and Moses noted in their comments that faith-based organizations “fulfill a vital role as partners in implementing HUD and other government housing programs.”

Last year, for example, Catholic Charities agencies assisted nearly half a million people with housing services, and in 2007 they sponsored or were affiliated with programs that provided housing or housing-related services to 662,954 clients, according to a study by the Center for Applied Research in the Apostolate.

Catholic Charities housing programs were “especially likely to have served ... persons with HIV/AIDS,” the CARA study said. That suggests “that not only does the Church not decline services to, but actively serves, a client base that includes large numbers of homosexual clients,” the attorneys said.

Catholic dioceses and religious orders also are actively

involved in housing programs, the USCCB comments noted.

“It is especially imperative, given their large role in meeting the housing needs of the poor, elderly, disabled and others, that such faith-based and other organizations not be required, as a condition of participating in such programs, to compromise or violate their religious beliefs,” Picarello and Moses said.

“To continue to participate in these programs, these organizations must retain the freedom they have always had, when meeting housing needs, to avoid placements for shared housing that would violate their religious beliefs,” they added.

The attorneys stressed that “we are not suggesting that any person should be denied housing.

“But neither should a recipient or sub-recipient of HUD funds be required to facilitate cohabitation between unmarried persons, be it an unmarried heterosexual couple or a homosexual couple, or facilitate shared sleeping areas or bathrooms, especially when the requirement is (a) divorced from any command of Congress, (b) reflects a policy that is opposite the one adopted by Congress, and (c) stands to affirmatively violate the recipient’s or sub-recipient’s religious beliefs,” they said.

In addition to the proposed rule change, HUD is conducting a national study about housing discrimination against gay, lesbian, bisexual and transgendered Americans. The agency conducts a study every 10 years about housing discrimination on the basis of race or color. †



Anthony R. Picarello Jr.

Catholic Bible studies have grown in breadth and depth

By Sean Gallagher

Bible study programs for Catholic laity started to be developed in earnest after the Second Vatican Council concluded in 1965.

But according to Peg McEvoy, it has been during the past 10 years that the breadth and depth of those study programs have really begun to expand.



Peg McEvoy

"The driving force has been the needs of the parishioners," said McEvoy, the associate director for evangelization and family catechesis for the archdiocese's Office of Catholic Education. "As someone learns more about the Bible, they want to know more. And they want it tied even more closely to their life."

That description fits Lisa Roll to a T. A member of St. Michael Parish in Bradford in the New Albany Deanery, Roll, 41, said she is a part of a "lost generation" of Catholics that weren't formed well in their faith during their childhood and teenage years.

"When I was going through high school, I was trying desperately to hold on to my faith and what bit I knew about it," Roll said. "But then I was trying to squish my faith into a more secularized idea of what was right."

About five years ago, however, she and her husband, Rick, became familiar with the *Bible Timeline* study developed by Catholic author Jeff Cavins and published by Ascension Press.

After completing this introductory study in Cavins' series of Bible study programs called *The Great Adventure* at home, Roll felt like "a whole world had been illuminated for me."

"I understand why I believe what I believe," she said. "I feel more confident about my faith. And I just love it."

Now she is trying to pass on that confidence and love to the youths in her parish, including her 16-year-old son, Derrick, by teaching *T3*—a version of *The Bible Timeline* for teenagers, and a study for teens on the Gospel of St. Matthew in *The Great Adventure*.

Derrick has been excited about all the information from the Bible that he has gained through the programs. He also appreciates the support that he has received for living out his faith by doing that study with other youths at his parish.

"If you have similar problems, you can help each other out," Derrick said. "At the same time, you can learn about your faith."

He also likes the DVD presentations in the series in which nationally known Catholic youth minister Mark Hart helps the participants connect the Bible to their Catholic faith and everyday life.

"He's wonderful with youth," Derrick said. "He makes it enjoyable. It's not like a

lecture. He makes it fun and worth listening to. And he teaches you a lot about ... the way God thinks."

Lisa is encouraged for the future of the Church when she sees youths in her parish like her son gain an appreciation of the Bible and their faith at a young age.

"It gives me a lot of hope that this next generation of Catholic youths are going to be so enriched," she said. "Maybe they'll be that generation that people will say, 'Look at how they love. Look at how they live their faith. Look at how much they believe.' Maybe they'll be that lamp on a stand in the middle of the room ... just by how they live [the faith] every day."

According to Ascension Press, 45 parishes across central and southern Indiana—nearly a third of archdiocesan parishes—have sponsored at least one Bible study program under *The Great Adventure* umbrella.

St. Jude Parish in Indianapolis has also used *The Great Adventure* in its Bible study programs. Annette Calloway, the parish's director of religious education, said that small Church communities in the parish have also used some of *The Great Adventure* programs when they meet in members' homes.

Calloway likes the series because it gives participants good information about the Bible in the context of the Church's teachings, and also helps them apply that knowledge to their everyday life.

"It's not just theological," she said. "They answer the 'so what?' questions. Why do I want to know this? How does it apply to my life?"

She also appreciates the DVD presentations that are available with Scripture study programs like *The Great Adventure*.

In the past, Calloway said, in-depth Bible study programs often needed highly trained facilitators.

"Now a lot of the resources I see—like *The Great Adventure*—just need a good, reliable facilitator," she said. "With the videos as part of it, it does the teaching itself."

The Great Adventure is not the only Bible study program that is inspiring enthusiasm about exploring Scripture in central and southern Indiana.

John Jacobi, the director of religious education at St. Michael Parish in Bradford, also likes the *Threshold Bible Study* series published by Twenty Third Publications. Instead of focusing on the Bible as a whole or on its individual books, it uses topics in the Catholic faith as its starting point.

Jacobi particularly liked the study program on the Eucharist, which he described as a "mini-retreat on worship at the Mass."

"It is outstanding," Jacobi said. "It looks at the Old Testament roots and really goes back to Abraham, ... and takes you through the Exodus and Passover. Then it goes into the New Testament."

"That Bible study really was a great one because you studied the Scripture and



Youths study the Bible on Feb. 6 at St. Michael Parish in Bradford in the New Albany Deanery.

then, when you went into Mass, you saw it flowing through the way that we worship and the different patterns of the Mass. You can see the Scripture is some of the actual prayers of the priest or the responses of the people."

And like *The Great Adventure*, the *Threshold Bible Study* is good at helping participants apply their faith to their daily life, said Jacobi.

"The *Threshold Bible Study* does a really good job of taking you through the Scriptures and does a little theology as far as the questions go that you discuss after you read the Scriptures," he said. "But then

it always has questions that are applicable to modern-day faith."

McEvoy is hopeful as she sees the growing number of parishes using Bible study programs that are helping participants learn to delve deeply into Scripture and their Catholic faith.

"I think it's exciting," McEvoy said. "Any time people connect more deeply with their faith, and especially the word, I think there's going to be amazing fruit that's going to come from that at every parish and in their own personal lives. It's critical to come to know Christ through Scripture." †

More information is available on Catholic Bible study programs

By Sean Gallagher

Peg McEvoy, the associate director for evangelization and family catechesis for the archdiocese's Office of Catholic Education, said there are many good Bible study programs that have emerged over the past decade.

Following is information on some of the parish-based programs:

- *Journey through Scripture*—This series is published by the Steubenville, Ohio-based St. Paul Center for Biblical Theology. According to McEvoy, it "combines live presentation, multimedia, small-group discussion and some outside reading to help ordinary Catholics to grow in their knowledge of the Scriptures while deepening their understanding of the riches of the Catholic faith."

For more information on this program, log on to

www.salvationhistory.org.

- *Kingdom Series*—This Bible study program is published by Emmaus Road Publishing. McEvoy said that it "offers a concise, solid treatment of sacred Scripture based on specific books."

For more information, log on to www.emmausroad.org.

- *Our Father's Plan*—This is a 24-week Bible study program published by Ignatius Press that, McEvoy said, "includes a DVD, facilitator's guide and study guide. It is based on the 13-hour EWTN series of the same name, and looks at Scripture chronologically as well as covering specific themes."

Reputable online Bible study programs can be found, McEvoy said, at the website of the St. Paul Center and at www.agapebiblestudy.com.

She said that Emmaus Road also has available Bible study series geared specifically for men and woman, and that focus on marriage and family life. †

Worldwide concern and prayers help Japanese to cope, U.S. priest says

SEATTLE (CNS)—Despite the devastation caused by the March 11 earthquake and tsunami in Japan, Catholics and others there are buoyed by the support they are receiving from around the world, according to a U.S. priest who has lived there for decades.



A woman reacts while using a mobile phone as she looks at her house destroyed by the earthquake and tsunami in Kessenuma town, Miyagi prefecture, Japan, on March 28.

"The prayers and support from around the world are a great source of strength and reinforce the image of us all sharing a common humanity under God our Father," said Maryknoll Father Jim Mylet in an e-mail to *The Catholic Northwest Progress*, the Seattle archdiocesan newspaper.

Father Mylet, who grew up in St. Margaret of Scotland Parish in Seattle and graduated from O'Dea High School, first went to Japan as a seminarian in 1970. He is now the pastor of two parishes in the Diocese of Sapporo on the northern island of Hokkaido, Japan's second-largest island.

"All the parishioners here and I are physically OK, but depressed by the overwhelming devastation dealt to our nation," he wrote.

The two dioceses most affected by the earthquake and tsunami, he said, are Saitama and Sendai. One priest, a 76-year-old member of the Quebec Foreign Mission Society, died of a heart attack at the time of the earthquake, and another priest is missing, he said.

"Because the Church tends to build on hills everywhere, only two places were affected by the tsunami, although there was damage from the earthquake," he added.

There are about 509,000 Catholics in Japan out of a total population of more than 127 million, according to Vatican statistics.

"Right now, Japan is like Israel when they came back from the exile and found the Temple destroyed and their homes occupied—homeless [in the case of Japan, homes destroyed]," said Father Mylet. "It is a time when people lose heart, and the Church is trying to be a beacon of hope in these difficult circumstances."

A few other Seattle priests have connections to Japan.

Father Richard Hayatsu, the pastor of St. Francis of Assisi Parish in Seattle, told the *Progress* that he has several relatives living in Japan. He visited them a few years ago, but had to communicate through a translator since he grew up in the United States and does not speak Japanese. He had not been in contact with his relatives in the days following the earthquake and tsunami.

Although he knows they live in Fukushima prefecture, where a damaged nuclear plant is located, "I haven't got a clue how close they are to any of that," he said. †

Archdiocesan parishes schedule Lenten penance services

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

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

Batesville Deanery

April 4, 7 p.m. at St. Mary, Aurora
 April 5, 7 p.m. at St. Joseph, Shelbyville
 April 6, 6:30 p.m. for St. John the Baptist, Dover, and St. Joseph, St. Leon, at St. Joseph, St. Leon
 April 6, 7 p.m. for St. Paul, New Alsace, and St. Martin, Yorkville, at St. Martin, Yorkville
 April 7, 7 p.m. at St. Anthony of Padua, Morris
 April 11, 7 p.m. at St. Teresa Benedicta of the Cross, Bright
 April 13, 7 p.m. at St. Vincent de Paul, Shelby County
 April 13, 7 p.m. at St. John the Evangelist, Enochsburg
 April 14, 7 p.m. at St. Mary, Greensburg

Bloomington Deanery

April 5, 7 p.m. at St. Agnes, Nashville
 April 8, 3-5 p.m. and 7-9 p.m. for St. Paul Catholic Center, Bloomington; St. Charles Borromeo, Bloomington; and St. John the Apostle, Bloomington; at St. Paul Catholic Center, Bloomington
 April 14, 7 p.m. at St. Martin of Tours, Martinsville

Connersville Deanery

April 5, 7 p.m. at St. Elizabeth of Hungary, Cambridge City
 April 6, 7 p.m. at St. Gabriel, Connersville
 April 7, 7 p.m. at St. Bridget, Liberty
 April 13, 7 p.m. at St. Anne, New Castle
 April 14, 7 p.m. at St. Andrew, Richmond

Indianapolis East Deanery

April 4, 7 p.m. for St. Therese of the Infant Jesus (Little Flower), St. Bernadette and Our Lady of Lourdes at Our Lady of Lourdes
 April 5, 7 p.m. at St. Rita
 April 6, 7 p.m. at St. Thomas the Apostle, Fortville
 April 7, 7 p.m. at St. Michael, Greenfield

Indianapolis North Deanery

April 3, 2 p.m. deanery service at St. Lawrence
 April 5, 7 p.m. deanery service at St. Lawrence
 April 6, 7 p.m. deanery service at St. Lawrence

Indianapolis South Deanery

April 4, 7 p.m. at Nativity of Our Lord Jesus Christ
 April 7, 7 p.m. at Sacred Heart of Jesus
 April 10, 3 p.m. at Good Shepherd
 April 11, 7 p.m. at St. Roch
 April 12, 7 p.m. at St. Ann
 April 13, 7 p.m. at St. Jude
 April 18, 7 p.m. at Our Lady of the Greenwood, Greenwood

Indianapolis West Deanery

April 4, 7 p.m. at St. Gabriel the Archangel
 April 6, 7 p.m. at St. Christopher
 April 7, 7 p.m. at St. Malachy, Brownsburg
 April 12, 6:30 p.m. at St. Susanna, Plainfield



A priest hears the confession of an inmate at a prison camp for male foreign citizens near the village of Lepley, Russia, on Dec. 27.

April 13, 7 p.m. at St. Joseph
 April 14, 7 p.m. at St. Michael the Archangel

New Albany Deanery

April 3, 4 p.m. at St. Mary, New Albany
 April 6, 7 p.m. at St. Mary-of-the-Knobs, Floyd County
 April 7, 6:30 p.m. at St. Paul, Sellersburg
 April 10, 3 p.m. at Holy Family, New Albany
 April 13, 7 p.m. at St. Mary, Navilleton
 April 17, 1 p.m. at St. John the Baptist, Starlight

Seymour Deanery

April 6, 6 p.m. at St. Patrick, Salem
 April 7, 6 p.m. at American Martyrs, Scottsburg
 April 10, 2 p.m. for Holy Trinity, Edinburgh, and St. Rose of Lima, Franklin, at St. Rose of Lima, Franklin
 April 18, 6:30 p.m. for St. Ann, Jennings County; St. Mary, North Vernon;

and St. Joseph, Jennings County; at St. Joseph, Jennings County

Tell City Deanery

April 3, 4 p.m. at St. Paul, Tell City
 April 13, 6:30 p.m. at St. Augustine, Leopold

Terre Haute Deanery

April 3, 7 p.m. at St. Joseph, Rockville
 April 14, 7 p.m. at St. Paul the Apostle, Greencastle †

Lenten activities available online

Be sure to visit *The Criterion's* Lenten Web page at www.archindy.org/lent.

The page consists of links to daily readings, a Lenten column by Archbishop Daniel M. Buechlein, a full list of communal penance services taking place at parishes and other features. †

Pope John Paul II's rapport with media was important, cardinal says

VATICAN CITY (CNS)—No one can fully understand the personality and courage of Pope John Paul II without examining the “flying press conferences” that he held on airplanes during 104 trips outside of Italy, said retired Cardinal Roberto Tucci, who organized most of those trips.

“He was not evasive. He wasn't afraid to answer, even if sometimes he was irritated by the question,” Cardinal Tucci said on March 23 at the presentation of a book containing the transcripts in Italian

of most of Pope John Paul's high-altitude encounters with the press.

The transcripts were made from recordings in the archives of Vatican Radio, and reflect the often informal and sometimes chaotic atmosphere in the journalists' section of the papal plane, particularly during the early years of Pope John Paul's 1978-2005 pontificate.

Cardinal Tucci said the speeches, books and poetry of Pope John Paul give people what he thought when he had time to

reflect in a methodical way, but his responses to reporters—which include some light-hearted joking and some good-natured scolding—show more of his personality, his ability to think on his feet and his real facility with languages since he would respond in the language in which the question was posed.

The transcripts help people recognize the late pope's “great ability to face the great questions of the day without fear,” the cardinal said.

Jesuit Father Federico Lombardi, the

director of Vatican Radio and the Vatican press office, said the tapes demonstrate Pope John Paul's “spontaneity and good nature in meeting journalists.”

He said 70 percent of Vatican Radio's entire sound archive consists of the voice of Pope John Paul, not only because his was the longest reign of any pope in Vatican Radio's 80-year history, but also because “he was the pope who spoke the most.”

In the introduction to the book, Father Lombardi wrote, “The pontificate of John Paul II probably was the first to be documented in a truly systematic and almost complete way through audio recordings.”

It was only during his pontificate that the radio started recording and archiving what the pope said off-the-cuff, he said. †



Pope John Paul II

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Faith *Alive!*

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Faith can spur positive change and bear good fruit

By Fr. David K. O'Rourke, O.P.

We are living in a time of exceptionally great change. And many of the most profound changes involve religion.

A generation ago, Lech Walesa, the Catholic Polish labor leader, with help from Pope John Paul II, was instrumental in calling for mass protests in support of human rights, and in negotiations that led to the fall of communist rule in his country.

And in recent months, unarmed Muslims, who were also marching for human rights, stopped for daily prayer in the midst of their protest.

Ten years ago, when I began working in the former Soviet Union, my friends there described how a few years earlier their peaceful protests in support of a free government were met by Soviet tanks.

Today, in news reports we see and hear unarmed and peaceful protestors in North Africa. They are calling for human rights—the right to live a decent life. And we have seen responses by evil and violent rulers. They answer these calls with tanks, tear gas, troops and hired thugs.

From Eastern Europe to North Africa, religious beliefs played a central role in these events.

But religions and religious leaders are not all equal. And, as Jesus tells us, not all are acting under the guidance of God.

So how do we know when a leader and a movement are truly authentic? For that matter, how do we know when our own actions and attitudes are truly reflective of a genuine Christian outlook?

In the Gospel of St. Matthew, Jesus gives us several guidelines. First, he tells us to look carefully at what people are actually doing because “by their fruits you will know them” (Mt 7:16).

Jesus also asks, “Do people pick grapes from thornbushes or figs from thistles? Just so, every good tree bears good fruit, and a rotten tree bears bad fruit” (Mt 7:16-17).

So look at what today's leaders and emerging movements are doing. Do they bear good fruit? It is good to ask this question today.

We must examine our own lives, too. Is what we are doing and how we are thinking furthering the kingdom of God on Earth? Are we producing “good fruit” that glorifies God, our Creator?

To help us understand what is truly



People cheer as a Christian Egyptian raises a cross and declares solidarity with the anti-government protesters in Tahrir Square in Cairo on Feb. 9.

good, Jesus describes its opposite in very concrete language. He calls those who do evil instead of good “ravenous wolves” (Mt 7:15), wild animals who will tear defenseless people apart for their own need and nourishment.

This makes the image that Jesus gives of the ravenous, merciless wolves all the more profound, especially when you picture them confronting defenseless sheep.

Jesus often calls his followers his sheep. Sheep have no natural defenses. They are the most helpless of creatures.

And for the sake of his helpless sheep, Jesus even accepted a terrible death at the hands of evil. Many of his followers also suffered martyrdom rather than desert their people. They

believed that poor and helpless people, and their common faith were worth dying for.

I am the pastor of a small parish in what is often referred to as a tough town. Our city's crime, addiction and poverty rates are high.

The people in the parish are continually gathering clothes, donating food, collecting money for the different city groups that help those in need as well as volunteering their own time in this ministry.

When I am asked what the parish is like, I describe these activities by saying, “By their fruits you will know

them.” What they are actually doing for the good of others is a kind of good fruit that is pleasing to God.

But we also have to be on the alert for

‘Is what we are doing and how we are thinking furthering the kingdom of God on Earth? Are we producing “good fruit” that glorifies God, our Creator?’

Is our generosity prompted by obligation or love?

By Louise McNulty

The act of sharing with others is important. Twice, the Gospel of St. Matthew emphasizes that “by their fruits you will know them” (Mt 7:16, 20).

The question left to ponder, then, is the intentions of those good deeds that constitute the “fruit” that



Ruth Gyamfi places an offering in a basket during Mass at St. Anthony of Padua Church in Falls Church, Va. The parish community ministers to Ghanaian Catholics in the Washington, D.C., area.

Scripture speaks of. Are they prompted by fear and obligation or kindness and charity?

Msgr. James Clarke, the pastor of St. Paul Parish in North Canton, Ohio, believes that the correct spirit of giving consists of “being aware of how God has blessed us, and giving to others as a way of saying thank you to God because he has been so good to us.”

This is the thrust of Church teaching on responsible stewardship, he said.

But he also noted that “Catholics are generally not well-educated ... in the practice of tithing or giving a portion of what they have” so it is important to pass on this teaching.

“If a person opens his wallet in church and sees a \$10 bill and a \$1 bill, he is more likely to give the single than the larger bill,” he said, so a plan as to what to give—and why—is helpful.

It is gratifying for Msgr. Clarke that people will give—monetarily or by sharing their time and talents—if “they are convinced of the legitimacy of the need and they believe in [what] they are asked to contribute to.”

He also believes that priests and parishes have a responsibility to educate parishioners on giving and sharing, to teach them to share in proportion to the need, thereby avoiding giving only “what they have left over.”

“People like to give to good causes,” he said, “but the

Catholic community hates to harp on money.”

At his own parish, however, he added, it is often a matter of “ask and you shall receive.” He cited the evidence of two capital campaigns that the parish conducted in the past 10 years.

“The campaigns—one for \$5 million, the other for \$3 million—were for building a parish life center and for renovation of the church,” he said. “One began the week after 9/11, the other right after the recent recession set in. But it was just amazing [to see] the amount that was given. These campaigns were a huge success.”

Msgr. Clarke also appreciated that some of the giving came about in the spirit of the poor widow in St. Luke's Gospel, who put two small coins in the temple treasury while the wealthy people gave more. The lesson, then, from that parable, he said, is that people need not give equal amounts, but make equal sacrifices.

He cited one young couple who “didn't have much wiggle room in the family budget, but they decided that, if they gave up their cell phone for two years, they could pledge \$40 a month [approximately \$1,000] to the building fund.”

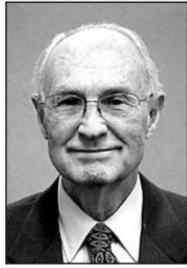
That, he believes, illustrates the best spirit of giving.

(Louise McNulty is a freelance writer in Akron, Ohio.) †

From the Editor Emeritus/John F. Fink

The wisdom of the saints: St. Isidore

It is possible that St. Isidore, whose feast is on April 4, is the least known of the Church's 33 Doctors of the Church.



That would not have been true a millennium ago because Isidore was known as "the Schoolmaster of the Middle Age."

The encyclopedia that he wrote was used as a textbook for nine centuries.

Isidore was the bishop of Seville, Spain, from 601 until his death in 636. It was a time of division in the Church, with the Visigoths there professing Arianism. Isidore reunited Spain mainly through councils, but also through his writings.

Besides that encyclopedia, Isidore wrote a dictionary, a rule for religious orders, a history of the Goths and a history of the world.

He encouraged everyone to pray and to read, especially Scripture. Here are some of the things he wrote in his *Book of Maxims*: "Prayer purifies us, reading instructs us,"

he wrote. "Both are good when both are possible. Otherwise, prayer is better than reading."

If we want to always be in God's company, he wrote, we must both pray regularly and read regularly. "When we pray, we talk to God," he wrote. "When we read [Scripture], God talks to us."

He went so far as to say that all spiritual growth comes from reading and reflection. "By reading, we learn what we did not know. By reflection, we retain what we have learned."

He described two benefits from reading the Scriptures: "It trains the mind to understand them. It turns man's attention from the follies of the world, and leads him to the love of God."

He noted that two kinds of study are called for. First, we must learn how the Scriptures are to be understood then see how to expound them with profit. We must first be eager to understand what we are reading before we are ready to proclaim what we have learned.

Merely acquiring knowledge of what we have read isn't enough, Isidore wrote. We

must carry out what we have read: "For it is a less serious fault to be ignorant of an objective than it is to fail to carry out what we do know."

It is impossible to understand sacred Scripture without constant reading, he wrote. "The more you devote yourself to a study of the sacred utterances, the richer will be your understanding of them, just as the more the soil is tilled, the richer the harvest."

He observed that some people have great mental power, but can't be bothered with reading, while others have a desire to know, but have slow mental processes. "The one who is slow to grasp things but who really tries hard is rewarded; equally he who does not cultivate his God-given intellectual ability is condemned for despising his gifts and sinning by sloth."

Finally, he said that learning must be supported by grace or it won't reach the heart. "But when God's grace touches our innermost minds to bring understanding, his word which has been received by the ear sinks deep into the heart." †

It's All Good/Patti Lamb

Make time to 'fill the well' in your relationship with God

Weekday mornings at our house are a bit chaotic. Despite the fact that school starts every day at the same time, we are inevitably leaving our home in a mad dash at the last possible second.



It is a tall order to get out the door on time with coats that are properly zipped, backpacks containing the right papers and lunch boxes packed with healthy contents. It is a bonus if our shoes are on the right feet.

It seems that mornings routinely sneak up on us, and our beat-the-clock mentality is too quickly becoming commonplace.

One morning last week, we were running even more behind schedule than usual. We sat in traffic behind another car, whose driver had apparently left his home with plenty of time to reach his destination. He was moving slowly. I sat stalled in the driver's seat, growing impatient and mentally tallying another "tardy."

Hearing my nervous finger tapping on the steering wheel, my 3-year-old

daughter, Margaret, sensed my frustration and yelled out from the backseat, "Step on it, buddy!"

My 6-year-old son, Henry, was in complete agreement.

"Yeah, we are late, so let's moo-ve it!" he bellowed.

I shook my head, and wondered where the kids come up with this stuff.

Then something occurred to me: You only get out what you put in.

I am not sure why I expect it to be any different with my children. They are like little parrots. They repeat what they hear, and they live what they learn.

Often, I forget the simple, elementary truths and have to be reminded of them by my children. One of those truths is that we get out what we put in.

I don't expect my car to run on an empty gas tank. I understand that I have to fill it in order for the car to go.

And I don't expect my refrigerator to automatically restock itself. I know that the fridge will only contain what I put inside. The same logic applies to my bank account. I observe and accept the basic principle that I must put something in if I want to take something out.

I make regular stops to the grocery and

fill the gas tank without thinking twice. But I am not as consistent when it comes to making time to stop and talk to God. I forget that I can only get out of my relationship with God what I put into it.

I once heard it described as "filling the well." We must fill the well so that it is not dry when we go back to draw from it.

We must nurture our relationships with God and with others or they could dry up. Love takes work. Relationships take work. We must tend to them regularly.

When I stop to think that I might only get out in proportion to what I have put in, I am suddenly willing to be a lot more giving and a little less taking.

A few more weeks of Lent remain. I am hopeful that I can use these weeks leading up to Easter as time to fill the well. I plan to take a few minutes every day to spend some time with God—whether that is in the form of talking to him or serving someone in his name.

My hope is that this small Lenten resolution will grow and bloom beyond Easter.

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

Faithful Lines/Shirley Vogler Meister

Photography and the awesome word of God

About a week before Ash Wednesday, my husband, Paul, celebrated a birthday.



Because he has been a photographer since attending and graduating from Cathedral High School in our hometown of Belleville, Ill., I surprised him with a unique book of beautiful nature

scenes coupled with appropriate quotations from the Bible.

Actually, I meant to give this book to him for Valentine's Day. However, I hid it so well that I couldn't find it then.

Paul became a photographer at an early age. I met him at my hometown newspaper one summer when I worked there as a proofreader before returning to my alma mater, the Academy of Notre Dame in Belleville.

At the time, a girlfriend and I were dabbling with photography and darkroom work, but our interest didn't last a lifetime. Paul's did.

After we were married and moved to

Chicago, where Paul worked as a mechanical engineer and I worked for a Chicago publisher, he soon was transferred to Indianapolis.

Through new friends, he learned about and joined the Riviera Camera Club in Indianapolis. During and after the years that we raised our three daughters, Paul was an active member of the Camera Club.

As the years passed, he not only continued with his engineering work, but also enjoyed photography as a pleasant avocation. His photography earned him countless awards, and he often served as a judge for many competitions.

The art of photography has changed considerably. However, he continued to remain up to date with new photographic equipment, and still enjoys the hobby that he began during his youth.

So I was pleased to present him with *The Awesome Word of God* by Ken Crocker, published by WinePress Publishing (P.O. Box 428, Enumclaw, WA 98022).

Crocker has been a freelance photographer for 25 years. However, he especially uses his photography to illustrate not only the beauty of creation, but also the

beauty of Scripture.

He and some friends are the contributors to the book. They live in a variety of states. The other photographers include Jane Loughney, Lynn Bauer, Marita Sutherland, Sharon and Bob Rhinehart, Candy Smith and Melanie Henning. Their collaborative result is beautiful, especially since the Scriptures shared with each photo are so appropriate.

Crocker lives with his wife, Beverly, in Celina, Texas. His photos and those of his friends show breathtaking views of natural formations, sunsets and clouds—and the Biblical passages are appropriate.

Although Paul plans no book, I know that our daughters will cherish his photographs after he and I are gone.

Photos are tributes to the past, and more and more I realize how important they are for the generations to come.

In fact, our youngest daughter, Lisa, has already begun a photography project at her home in Nashville, Tenn.

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

Faith, Hope and Charity/

David Siler

On the highway to heaven

There are some phrases, terms or words that, spoken in some circles, can make the most steady eyes roll, heads bob, groans become audible and hands go to foreheads in that "here we go again" reaction.



One such phrase is "social justice"—a phrase that has been badly battered and bruised lately.

The "eye rollers" seem to immediately associate the term "socialism" with "social justice," which in turn leaves little room

for openness or understanding. This is so unfortunate for a Christian since so much of the life of Jesus was about looking at and acting in the world through the lens of justice.

When we "put on Christ," we can no longer look at the world and those around us the same.

And when Christ inhabits us, as he does in the sacrament of Eucharist, we are reminded that, as Catholics, we are called to work for peace and justice in the world, not because of any ideology or political platform, but because that is the path that Jesus walked in life.

It is simply unjust that 43.7 million people live below the federal poverty line in the United States. No matter our ideology or our politics, God's justice calls us to do something to right this wrong.

Archbishop Thomas G. Wenski of Miami put it beautifully when he said, "As Catholics, we must be involved in the issues of world hunger, human rights, peace building and justice promotion. This social ministry is not opposed to the ultimate spiritual and transcendent destiny of the human person. It presupposes this destiny and is ultimately orientated to this end. If this Earth is our only highway to heaven, then we must seek to maintain it—and to make sure to the best of our abilities that this highway is cleared of the obstacles which sin—both personal and structural—has placed in the path of those traveling on it."

It is simply unjust that 43.7 million people live below the federal poverty line in the United States. No matter our ideology or our politics, God's justice calls us to do something to right this wrong.

No doubt that a portion of these 43.7 million people have created their own obstacles—their personal sin. But God would have us show mercy and forgiveness for them, just as all people are in need of his mercy and forgiveness. No one is exempt from God's justice nor is anyone of us exempt from demonstrating God's justice to anyone else.

On the highways to heaven throughout the world, 24,000 children die every day. The vast majority of these children die of completely preventable diseases. This fact demands a cry for justice—and actions that match.

Justice not only cries out for the poor, but also for my friend who owns a small business and whose growing tax burden to support a broken social service system—among many other things—makes it nearly impossible for him to grow his business and, therefore, create jobs. He, too, needs justice.

Social justice is not a bad word or phrase that should turn us away, but rather turn us toward the person of Jesus to guide us in seeing our neighbor as deserving of the very best that the world has to offer.

What can I do to remove some obstacles?

(David Siler is the executive director of the archdiocesan Secretariat for Catholic Charities and Family Ministries. E-mail him at dsiler@archindy.org.) †

Fourth Sunday of Lent/Msgr. Owen F. Campion

The Sunday Readings

Sunday, April 3, 2011

- 1 Samuel 16:1b, 6-7, 10-13a
- Ephesians 5:8-14
- John 9:1-41

Drawing from the first word, in Latin, in the Entrance Antiphon for this



weekend's liturgy, this Sunday long has been called "Laetare Sunday." "Laetare" means "to rejoice." The Church rejoices that even amid the drabness and penance of Lent, the glory of Christ shines forth as

the Lord rose in brilliant light after being crucified.

The first reading for this weekend is from the First Book of Samuel.

An ancient prophet, and therefore God's representative and spokesman, Samuel selected the young David to be the king of Israel. To signify this appointment, Samuel anointed David with oil.

Anointings always have marked persons for special missions or to strengthen them in particular circumstances.

All Catholics are anointed when they are baptized and confirmed. Priests and bishops are anointed. Faithful people in bad health are anointed to strengthen them and reinforce their spiritual constitution should they near death. At one time, kings were anointed.

David was, and still is, special in the Hebrew mind. He was the great king who unified and empowered the nation, but he was much more than a successful political leader.

His ultimate duty was in tightening the bond between God and the people of Israel. The bond was in the people's genuine acknowledgement of God, and their lives of obedience to God's law confirmed this bond.

St. Paul's Epistle to the Ephesians provides the second reading.

This reading is an admonition to the Christian people of Ephesus, which in the first century A.D. was one of the major seaports, commercial centers and pagan shrines of the Roman Empire.

Drawing heavily upon the imagery of light and darkness, the reading symbolically links light with righteousness and darkness with sin. It calls upon the Christian Ephesians to

live in the light.

St. John's Gospel furnishes the last reading.

Central to the story is the Lord's meeting with a man blind since birth. The Lord gives the man sight.

To understand this entire story, it is necessary to realize how Jews at the time of Jesus looked upon physical difficulties.

Unaware of the scientific explanations for blindness and other problems that people of this age have come to see as obvious, the ancient Jews believed that such terrible handicaps came as a result of sin. After all, Original Sin ushered death itself into the world. In this thinking, sin also upset the good order of nature, hence disease.

Thus, the question came. Was this man's blindness the result of his own sin or a sin of his parents?

Searching for an answer, the Pharisees question the man. Different from the blind man, the Pharisees are shown as being obstinate and smug. By contrast, the blind man is humble and sincere. He has faith in God and in Jesus.

An added element, which surely was of special interest to the early generations of Christians who suffered persecution, was that the Pharisees expelled the man from their synagogue. The righteous often suffer from the ill will of others.

Reflection

The Gospel story recalls a miracle. It also is a study in contrasts.

On the one side is the man born blind, whom Jesus healed.

On the other side are the Pharisees, who were so self-satisfied and so confident in their own knowledge and their own high estimates of their piety.

We must apply these contrasts to ourselves. We may not be very evil or even pompous and boastful as were the Pharisees.

Still, we must admit our limitations. Our exaggerated judgments of ourselves trick us again and again and again.

This keeps us in the dark. Lent is the time to face facts. We must recognize our need for God. We must turn to God.

The wonder of this is that God will receive us, love us, forgive us and give us sight. The light of God's presence awaits us. Rejoice! †

My Journey to God

The Most Eloquent Word

"Do you not hear how the mighty accuse You, Jesus of Nazareth, King of the Jews?" Pilate, he waits for Your fervent defense. But without speech, You stand there. The silence ... immense.

Please, come defend Yourself. Say who You are. Show them Your power and alter the hour.

But You know who You are—from the Father unbroken, The most eloquent Word that was ever unspoken.

Such humility never has come from we

mortals; Rather, reasons or curses at death's hellish portal. Our emptiness writhes us from deep down within, And the fear of demise tempts our proud lips to sin. We've always some word, some excuse, endless noise, Some blame to impart, and a finger to point.

Not Jesus. The cross, and the tomb, and hell vexed, broken— The most eloquent Word that was ever unspoken.

By Kenneth Jensen

(St. John the Evangelist parishioner Kenneth Jensen of Indianapolis wrote this poem on Good Friday in 1995. He is a theology and epistemology teacher at Cathedral High School in Indianapolis.)

Daily Readings

Monday, April 4

Isidore, bishop and doctor
Isaiah 65:17-21
Psalm 30:2, 4-6, 11-12a, 13b
John 4:43-54

Tuesday, April 5

Vincent Ferrer, priest
Ezekiel 47:1-9, 12
Psalm 46:2-3, 5-6, 8-9
John 5:1-16

Wednesday, April 6

Isaiah 49:8-15
Psalm 145:8-9, 13c-14, 17-18
John 5:17-30

Thursday, April 7

John Baptist de la Salle, priest
Exodus 32:7-14
Psalm 106:19-23
John 5:31-47

Friday, April 8

Wisdom 2:1a, 12-22
Psalm 34:17-21, 23
John 7:1-2, 10, 25-30

Saturday, April 9

Jeremiah 11:18-20
Psalm 7:2-3, 9b-12
John 7:40-53

Sunday, April 10

Fifth Sunday of Lent
Ezekiel 37:12-14
Psalm 130:1-8
Romans 8:8-11
John 11:1-45
or John 11:3-7, 17, 20-27, 33b-44

Question Corner/Fr. John Dietzen

Gospel accounts vary about how long Jesus hung on the cross before he died

(Editor's note: Father John Dietzen died on March 27 at OSF St. Francis Medical Center in Peoria, Ill. His obituary is printed on page 14 of this issue.)



I'm reminded each Lent of a question about Jesus' death.

According to St. Mark's account of

the Passion, Jesus was crucified at 9 o'clock in the morning—the third hour—and died at the ninth hour.

This means that he hung on the cross for six hours, rather than the three hours we usually assume from the other Gospels' accounts.

How is this explained? (New York)

Some of the differences in the Gospels' chronology of Good Friday are traceable to the various themes and theologies of the evangelists who wrote them, but the question that you raise isn't that complicated.

All three synoptic Gospels note the "darkness" over the land from noon to the ninth hour—3 o'clock in the afternoon—after which Jesus died.

Neither St. Matthew's Gospel nor St. Luke's Gospel indicate a time for the Crucifixion, but they describe several events after the Crucifixion and before the darkness, perhaps implying that the time on the cross was somewhat more than three hours.

As he does so often, St. John makes the whole picture much less neat. The core of Hebrew faith through the centuries had been that God is their only king, a belief reaffirmed every Passover.

Significantly then, John tells us that, at the sixth hour, when Pilate presents Jesus to the Jewish leaders as king, the "chief priests" reject the ancient adherence to God as their only king by declaring, "We have no king but Caesar" (Jn 19:14-15).

There seems little question that this chronology was adopted by John to connect that rejection of God and Jesus to the sixth hour, the hour when Passover regulations went into effect for the Jews.

John's timing of the crucifixion and death of Jesus would thus be quite different than in the synoptic Gospels, but he makes no attempt to provide any further chronology.

In any case, of course, Jesus would have remained on the cross a considerable time after his death while Joseph of Arimathea

made arrangements with the authorities to assume responsibility for his body.

When does the season of Lent officially end now?

In preparing our Holy Week programs, we are told that Holy Thursday, not Holy Saturday, is the last day of Lent. Is that true? (Texas)

That information is correct. The season of Lent concludes on Holy Thursday.

Those of us who are older will recall that for a long time Lent ended at noon on Holy Saturday.

This happened because the liturgies of Holy Thursday, Good Friday and Holy Saturday were celebrated in relatively brief and informal ceremonies on the morning of those days.

The earlier tradition of the Church, however, was that the sacred Triduum, which literally means "the sacred three days," formed a separate holy time between Lent and the beginning of the Easter season.

Now, therefore, the Mass celebrating the institution of the Eucharist again takes place on Holy Thursday night, and the Easter Vigil liturgy is back where it traditionally belongs, during the night between Holy Saturday and Easter Sunday.

The *General Norms for the Liturgical Year and Calendar*, which was promulgated by Pope Paul VI in 1969, states, "Lent lasts from Ash Wednesday to the Mass of the Lord's Supper exclusive" (#28).

In other words, Lent ends before the Mass on Holy Thursday evening. The Triduum begins with the evening Mass on Holy Thursday and reaches its high point in the Easter Vigil, which begins the Easter season. †

Readers may submit prose or poetry for faith column

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

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

Send material for consideration to "My Journey to God," The Criterion, P.O. Box 1410, Indianapolis, IN 46206 or e-mail to criterion@archindy.org. †

Rest in peace

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

AVALOS, George A., 82, St. Mark the Evangelist, Indianapolis, March 4. Husband of Mildred Avalos. Father of Jill Gavins, Susan Little, Dee Ann Slavens and Kirk Avalos. Grandfather of seven. Great-grandfather of two.

BEACH, Mary Alice, 84, St. Mary, Lanesville, March 11. Wife of Ernest Beach. Mother of Anita Asher, Patty Beach and Nancy Rogers. Grandmother of four. Great-grandmother of three.

BEEBE, Angela Frances, 73, Our Lady of Perpetual Help, New Albany, March 10. Wife of Harold Beebe Jr. Mother of Laura Rice, Carolyn Spencer and Christopher Beebe. Sister of Jeanie Fey and Dot Crawford. Grandmother of six. Great-grandmother of four.

BELVIY, Donald Lee, 82, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Feb. 25. Husband of Wilma (Hutt) Belvii. Father of Mary Geisendorff, Donna Knight, Sandra Van Lieu, Gary, Joseph and Paul Belvii. Grandfather of 10. Great-grandfather of 11.

CASSIDY, Linda, 76, St. Therese of the Infant Jesus (Little Flower), Indianapolis, March 6. Mother of Gina Jackson, Pamela Scholl, Christopher, David and Edward

Cassidy. Grandmother of four. Great-grandmother of two.

DOTIENWHY, Catherine T., 87, Mary, Queen of Peace, Danville, March 12. Mother of Dennis and John Dottenwhy. Sister of Marie McQuillin, Bernard and Joseph Voegtle. Grandmother of six. Great-grandmother of two.

ENGLE, Patricia E. (Emery), 76, St. Barnabas, Indianapolis, March 11. Mother of Sharon Bair, Penny Butler, Michele Cole, Linda McClung, Jeffrey and John Engle. Sister of Henry Emery.

GRAMMAN, Donald A., 81, St. Michael, Brookville, March 6. Husband of Elizabeth Gramman. Father of Pam Brown, Judy Conwell, Patty Heckel, Nancy Meyer, Jeanne Murphy, Sharon Pepper, Debbie Seale, James, Randy, Rick and Tim Gramman. Brother of Delores Ginder, Ruth Stenger, Lucille Teufel, Carrol, Melvin and Whitey Gramman. Grandfather of 24. Great-grandfather of 15. (correction)

GRITZER, Leonard John, 59, St. Michael the Archangel, Indianapolis, March 18. Husband of Linda Gritzer. Father of Jonathan and Matthew Gritzer.

HATLEY, Charles Robert, 89, Christ the King, Indianapolis, March 15. Husband of Dorothy Hatley.

HINTZ, Helen C., 99, St. Joan of Arc, Indianapolis, March 15. Mother of Sandra Benedict, Janet Myers, Kenneth and Thomas Hintz. Grandmother of seven. Great-grandmother of nine.

HUBLER, Paul Marshall, 71, Our Lady of Perpetual Help, New Albany, March 15. Husband of Wanda Hubler. Father of Marty and Matt Hubler. Brother of Connie Schoen and Ron Stewart. Grandfather of three. Great-grandfather of two.

KRAMER, Mary (Larner), 84, St. Mary, New Albany, March 14. Sister of Shirley Larner. Aunt of several.

LANSING, George, 82, St. Lawrence, Lawrenceburg, March 18. Husband of Mary Lansing. Father of Beth, Bill, Danny, Mike, Tim, Tom and Tony Lansing. Grandfather of 12. Great-grandfather of two.

LIPPS, Frances M., 95, St. Paul Hermitage, Beech Grove, March 14. Sister of Providence Sister Marilyn Lipps.

MATHAUER, Harold J., 74, St. Rose of Lima, Franklin, March 18. Father of Shawn Matthews, Lisa McKenzie and Keith Mathauer. Brother of Georgiann Crouch, Theresa Roembke, Linda Wilson, Martha and William Mathauer. Grandfather of 10. Great-grandfather of one.

MEGEL, Joann Marie, 64, St. Joseph, Jennings County, March 11. Wife of Edward Megel. Mother of Denver and Nick Megel. Sister of Patricia Capes, Theresa Spurr, Betty Wells, Irvin, Paul and William Baurley. Grandmother of two.

MEHRINGER, Linus, 82, Our Lady of the Greenwood, Greenwood, March 17. Husband of Edna Mehringer. Father of Denise Eubanks, Gail Simpson, Susan Zeigler, Joseph, Michael and William Mehringer.

Brother of Betty Lechnor and Arnold Mehringer. Grandfather of eight. Great-grandfather of eight.

MEIER, Marjorie, 72, St. Pius X, Indianapolis, March 19. Wife of Thomas Meier. Mother of Donna Roller, Vicki Yoder, Stacey and Michael Meier. Grandmother of seven.

MILLER, Steven H., 64, St. Joseph, Shelbyville, March 21. Father of Christy McNeely, Deanna Mohr and Jeffrey Miller. Brother of Michael Miller. Grandfather of six.

MURDUCK, Mark, 60, St. Pius X, Indianapolis, Feb. 20. Son of James and Charlotte



Murduck. Brother of Cynthia Schuman.

NELSON, Frances E., 97, Our Lady of the Greenwood, Greenwood, Feb. 20.

PAULIN, Grace Evelyn, 94, St. Paul, Tell City, March 18. Aunt of several.

REILY, Edna, F., 94, Holy Spirit, Indianapolis, March 12. Mother of Patricia Kearns, Michael, Robert and Timothy Reily. Sister of Bertha Gagnon. Grandmother of nine. Great-grandmother of 14.

SAUER, Berniece, 92, Our Lady of the Greenwood, Greenwood, March 4.

SCHUTTE, Robert K., 71, St. Charles Borromeo, Bloomington, March 23. Husband of Beverly Schutte. Father of Kimberly Witte, Doug, Patrick

and Scott Schutte. Grandfather of eight.

STEVENS, Patricia J. (Forrest), 82, Immaculate Heart of Mary, Indianapolis, March 1. Wife of Roger Stevens. Mother of Diane Strahl, Cindy Stevens-Tollar, David and John Stevens. Sister of Weldon Forrest. Grandmother of 14. Great-grandmother of eight.

VANDIVIER, June, 75, St. Rose of Lima, Franklin, March 15. Mother of Victoria, Peter and Timothy Vandivier. Grandmother of two.

WARD, Timothy D., 84, Holy Spirit, Indianapolis, March 16. Father of David Ward. Brother of Grace Amoroso.

WILLIAMS, Winthrop T., Jr., 84, St. Simon the Apostle,

Marian statue

This 33-foot-tall statue titled "Our Lady of the New Millennium" is pictured in a 2009 file photo. The stainless steel statue, which weighs more than 8,000 pounds, has been taken from parish to parish around the Chicago area for more than a decade. In April, the statue will be moved from the Archdiocese of Chicago to a permanent location at the Shrine of Christ's Passion in St. John, Ind., in the Gary Diocese.

Indianapolis, March 15. Father of Laurie Yeary and Daniel Williams. Brother of Edyth Gumerson and Robert Williams. Grandfather of two.

WIMSATT, Joseph Robert, 67, St. Mary, Navilleton, March 24. Husband of Theresa L. (Fink) Wimsatt. Father of Kristie Pellman, Linda and Robert Wimsatt. Brother of Esther Fredericks, Joan Foster, Mary Paul, Maureen Pierce, Sheila Schmidt, Jean Tevis, Rita Tooley, Bill, John and Mike Wimsatt. Grandfather of seven.

WISMAN, Joseph, Jr., 88, St. Mary, Lanesville, March 25. Father of Diane Dukes, Donnie and Eugene Wisman. Stepfather of Candy Stewart. Grandfather of five. Great-grandfather of six. †

Father John Dietzen wrote a nationally syndicated question-and-answer column

PEORIA, Ill. (CNS)—Father John J. Dietzen, the foremost question-and-answer columnist in the Catholic press in the U.S. for 35 years, died on March 27 at OSF St. Francis Medical Center in Peoria. He was 83.

A priest of the Diocese of Peoria whose weekly "Question Corner" columns have been offered through Catholic News Service since 1975 and were later compiled in book form, Father Dietzen had been hospitalized since suffering a heart attack on March 6 at his Peoria residence.

Bishop Daniel R. Jenky of Peoria was the principal celebrant of a funeral Mass at 11 a.m. on March 31 at St. Vincent de Paul Church in Peoria. Burial followed at St. Mary's Cemetery in Peoria.

Father Dietzen served as the associate editor of *The Catholic Post*, the newspaper of the Diocese of Peoria, from 1957—when it was known as *The Register*—until 1973.

He was a former board member and secretary of the Catholic Press Association of the United States and Canada.

Following the Second Vatican Council, Father Dietzen began a question-and-answer column in 1968 for *The Catholic Post* called "The Question Box" to help readers understand the changes taking place in the Church.

Letters began coming in on all aspects of Catholic life, ranging from marriage and family issues to ecumenism, Scripture, the sacraments and more.

After the column was syndicated by CNS, Father Dietzen would regularly receive hundreds of questions each week.

The purpose of his column—and book compilations which followed, including *The New Question Box*, first published by Guildhall in 1981, and the current 560-page *Catholic Q&A: All You Wanted to Know About Catholicism*, published by Crossroad—was to help readers "recognize how our Catholic faith, in all its living expressions of worship, faith and service, can enhance [our] intimacy with God," Father Dietzen wrote in 1997.

"What is very moving and inspiring is the desire that so many people, good people, have to grow in their faith and understanding, to grow in their grasp of their movements with God and prayer," Father Dietzen said in an interview with the *Catholic New World*, the newspaper of the Archdiocese of Chicago, in 2000.

"They're really wanting to become more intimate in their spiritual lives, with each other, with God," he said, "and that surfaces so much."

Father Dietzen has for years been "the most popular and widely circulated columnist in the stable of Catholic News Service," said Tony Spence, the director and editor-in-chief.

"His great and enduring talent was his pastoral response to the thousands of reader questions he answered over the years," said Spence. "He never compromised the Church's teachings, and always encouraged his readers to look to their parishes and the sacraments for solace. He never forgot that, at the end of the day, it was a human being who put a question in his box and that person required a human answer."

Gwendolin Herder, the publisher at Crossroad, called Father Dietzen "truly a unique author" who "understood that the teachings of the Catholic faith were not merely to be memorized, but celebrated as a rich treasure to guide and sustain our lives.

"What many may not know about Father Dietzen is that he was also a joyful professional," she added. "He brought a rare combination of commitment and a sense of humor, and we believe this outlook played, and continues to play, a large role in people's enthusiasm for his work. We will miss his boundless curiosity, energy and infectious love for the people of the Church."

In addition to his question-and-answer compilations, Father Dietzen also was the author of two other books. *With Heart and Hand: A Guide to Personal Prayer for the Modern Catholic* was published in 1966, and *Doors of Hope: Paths for Renewal in the Catholic Church* was distributed by Templegate in 2009.

Born in Danville, Ill., on Aug. 19, 1927, to John W. and Margaret (Leven) Dietzen, he attended St. Joseph's School and Danville High School.



Fr. John J. Dietzen

What was in the news on March 31, 1961? New high schools in Indianapolis and more trouble with federal school funding

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 March 31, 1961, issue of *The Criterion*:

• Cornerstone rite set Sunday for Chatard High

"Archbishop [Paul C.] Schulte will bless the cornerstone of Chatard High School, the first of three archdiocesan secondary schools to be erected in Marion County as a result of a \$5 million fund campaign, on Easter Sunday at 4 p.m. ... Four-year capacity of Chatard, which will graduate its first class in 1965, will be 700 students. An addition will be added to the building following the completion of two other secondary schools in Marion County, providing maximum facilities for nearly 1,300 students. Included in the basic physical plant at Chatard will be 16 classrooms, commercial room,

three science laboratories, home economics laboratory, library, audio-visual room, shop, offices, faculty lounges and conference rooms. The gymnasium-auditorium will accommodate 2,100 in bleachers."

• An Easter Prayer

by John Henry

Cardinal Newman

• School building loans illegal, Congress told

"WASHINGTON—The uphill climb facing backers of federal aid to private education looked steeper this week because of the administration's controversial legal stand. In a 63-page memorandum to Congress, the Department of Health, Education and Welfare limited constitutional aid to those funds lent to primary and secondary Church schools 'for special purposes not closely related to religious education.' Even aid conceived this narrowly does not guarantee constitutionality, said the memorandum. It conceded only that it is 'likely' that 'constitutional objections may

be avoided' by such aid."

• Vatican daily asks equal treatment for all schools

• Clergy join hands against prejudice

• New efforts, new conflicts: Rocky road to unity foreseen during '60s

• Only 1 priest has served as chaplain in Congress

• More priests are required for work among the deaf

• A convert may be first native saint

"LEGHORN, Italy—This seaport city north of Rome holds the memories of the conversion of Mother Elizabeth Seton, who may one day be the first native citizen of the United States to be canonized a saint. Mother Seton, who was declared venerable by Pope John XXIII on December 18, 1959, was 32 years old when she entered the Church. Her life and works after her conversion made her one of the most important figures in the history of Catholicism in the United States. However,

it is not generally known that the initial steps in her conversion were taken on Italian soil. Mother Seton's youth spanned that transitional period from colonial America to the foundation of the new nation of the United States. The year that she was born, 1774, was the year of the first Continental Congress. The year that she was married to William Magee Seton, 1793, was the year that George Washington was elected to his second term as President of the United States."

• The Vatican Library: Oldest collection of learning serves the scholars of the world

• Hails Dead Sea Scrolls as 'greatest discovery'

• Put human rights before technology, prelate advises

• Crushing taxes levied against Polish Church

• Report priest executed as 'anti-Castro rebel'

(Read all of these stories from our March 31, 1961, issue by logging on to our archives at www.CriterionOnline.com.) †



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Employment

Saint Maria Goretti Catholic Church

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St. Maria Goretti Catholic School, located in Westfield, IN, seeks a principal for 2011-12 school year. SMG serves 425 students in K- 8 and 70+ in Preschool programs. Successful candidates must be a practicing Catholic in good standing with the Catholic Church, hold a Master's Degree (Education Administration) and have administration experience in a Catholic school. Additionally, candidates must demonstrate commitment to Catholic Identity and academic excellence. Key areas in which candidates must be knowledgeable include Differentiated Instruction and current professional development models.

Interested candidates are to submit the following by April 15th: résumé including 3 references, letter of interest with salary requirements and statement of educational philosophy to:

Search Committee
St. Maria Goretti Catholic Church
17102 Spring Mill Road
Westfield, IN 46074

If submitted electronically, all documents are to be in .pdf format and emailed to: searchcommittee@smgonline.org

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Direct Inquiries / résumés to:

Ken Ogorek
Director of Catechesis
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Catholic News Around Indiana

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

Compiled by Brandon A. Evans

DIOCESE OF EVANSVILLE

Parishioners' reproduction of *The Saint John's Bible* is on display during Lent

NEWBURGH—Twenty years ago, Myles and Ruth Towne moved to Newburgh and joined St. John the Baptist Parish.

They found their new church home to be both welcoming and friendly.

"We really love the parish," he said.

So when the parish asked to borrow one of their treasures, Myles said "sure."

The Townes own a full-color reproduction of one of the sections of *The Saint John's Bible*, and the parish wanted to put it on display in the church during Lent.

The original Bible was commissioned by St. John's Abbey and University in Collegeville, Minn., and was executed by calligrapher Donald Jackson, the senior scribe to Queen Elizabeth II's Crown Office, and a collaborative team of scribes and artists in Wales.

It was the first illuminated, handwritten Bible of monumental size—24 1/2 inches by 15 7/8 inches—to be commissioned by a Benedictine monastery in 500 years.

The planning and work began in 1998 for the seven volumes, which are expected to be completed this year.

Craftsmen, under Jackson's direction, use traditional materials such as vellum (calfskin), ancient inks, gold and silver leaf, and platinum. They also use quill pens fashioned from goose, turkey and swan feathers.

As each section is completed, full-color reproduction books have been made available for purchase.

Myles was not familiar with the project until a relative arrived for a visit in Newburgh.

"My cousin lives in Minnesota, and we entertained them for a week. He brought the Bible along as a gift," he said.

It features the four books of the Gospel and the Acts of the Apostles. As Myles and his wife looked at their gift, he thought "as soon as I saw it—that's a treasure."

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



Myles Towne and Lynda Provence, the pastoral associate at St. John the Baptist Parish in Newburgh, stand behind a display which includes Towne's reproduction of *The Saint John's Bible*. It is on display during Lent at the Newburgh church.

DIOCESE OF FORT WAYNE-SOUTH BEND

Bishop visits Mishawaka residence known as 'The Maternity Home with a Heart'

MISHAWAKA—Each of the young women who come to Hannah's House has her own unique story, but the women also have much in common.

Each woman is pregnant and choosing life for her baby, and each expectant mother needs a safe place to live during her pregnancy and for a few weeks after giving birth.

Hannah's House, known as "The Maternity Home with a Heart," fills that need in a cheerful and roomy house in Mishawaka.

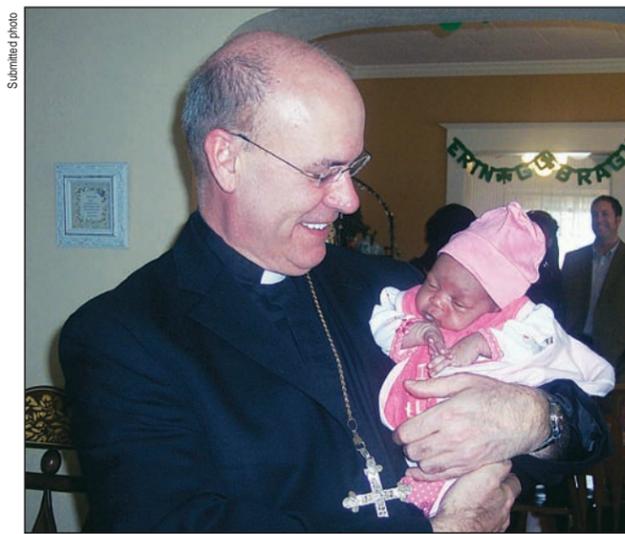
Bishop Kevin C. Rhoades visited Hannah's House for the first time on March 18 at the invitation of Karen DeLucenay, the executive director.

Before taking the "grand tour" of the house, the bishop talked with the seven current residents, who sat in the sun-filled living room and talked about their different paths to Hannah's House, about the babies they are expecting or had just delivered, and about their future plans to complete their education, find work and live independently.

The residents praised Hannah's House as a safe haven in the storm, a place that welcomed them and provides a family environment during their pregnancies and for up to two months after they give birth.

The women also explained that the house mothers and counselors at Hannah's House encourage them to stay in school or work toward their GED if they lack a high school diploma. The staff also assists the women with job leads and learning how to apply for a job.

Parenting skills also are taught, and residents who choose adoption for their babies are helped to connect with appropriate agencies. The residents all have household assignments, including cooking, cleaning and laundry, and



Bishop Kevin C. Rhoades gets acquainted with the youngest resident of Hannah's House on his first visit to "The Maternity Home with a Heart" on March 18 in Mishawaka.

the women learn how to prepare nutritious food for themselves and their babies.

Staff "house mothers" take turns providing 24-hour mentoring to the residents, and trained counselors provide onsite counseling. Residents also are helped to connect with community resources for medical care, education, employment and parenting support.

Hannah's House has certain expectations for the women who choose to live there. The women must remain drug-free, receive regular prenatal and postnatal care, attend a place of worship of their choice on weekends, participate in daily devotions and mealtime prayers, complete weekly goal setting as well as individual and group counseling, and help with household duties.

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

DIOCESE OF LAFAYETTE

Priest columnist and author sees 'dark nights' as normal part of our faith journey

WEST LAFAYETTE—Dark nights and doubt. Everybody—even the most faith-filled people—knows them.

Mother Teresa did. So did Jesus.

Faith is a curious thing, said Father Ronald Rolheiser, who is a member of the Missionary Oblates of Mary Immaculate as well as a syndicated columnist and the author of 15 books.

Sometimes people of faith feel that they can walk on water, he said, but at other times they feel like atheists. "When Jesus was dying on the cross, the second-to-last words he said were, 'My God, my God why have you forsaken me?'" (Mt 27:46), Father Rolheiser said. "He wasn't saying that because he didn't mean it. Jesus is dying on the cross. He is God himself. And at the second before he died, there is this huge blackness."

Father Rolheiser, the president of the Oblate School of Theology in San Antonio, Texas, discussed "Living the Ups and Downs of Our Faith: Dark Nights and Doubt—A Failure of Faith or a Failure of Imagination?" on March 8 during a public lecture at St. Thomas Aquinas Church on the Purdue University campus.

For most of his 35 years as a priest, Father Rolheiser

taught theology and philosophy at Newman Theological College in Edmonton, Alberta, Canada.

The release of Blessed Teresa of Calcutta's diaries shocked people around the world. In them, she revealed that for 60 years, she felt little or no presence of God in her life. This admission came from a woman totally devoted to serving God and the poorest of the poor, Father Rolheiser said, a woman who is widely seen as a saint.

"Mother Teresa underwent a classic dark night of the soul," Father Rolheiser said, but her faith was always there just as the faith of Jesus was always there.

Faith, he said, is more about surrender and trust than about knowing, clarity and certainty.

People returning from retreats are often filled with a clear, certain faith, he said. But at other times, the same people can't imagine God's existence.

Such people don't lack faith, Father Rolheiser said, but simply lack imagination.

Like Jesus and Mother Teresa, he said, "we show our faith in how we live."

The passion and intense feelings of love felt by newlyweds don't last a lifetime, Father Rolheiser said, but their faith in marriage does.

Faith goes deeper than mere emotion or intellect, he said. It becomes part of a person's very being, a compulsion that gives meaning to life.

Mother Teresa experienced deep prayer experiences as a young nun, he said, but "for 60 years God was not in her head or her heart ... [yet] every action she did showed she believed God was the living bread."

(For these stories and more news from the Diocese of Lafayette, log on to the website of The Catholic Moment at www.thecatholicmoment.org.) †

Geraldine Ferraro dies; was first woman to seek vice presidency for major party

BOSTON (CNS)—Geraldine Ferraro, a lawyer and former congresswoman who in 1984 became the first woman to seek the vice presidency on a major political party ticket, died on March 26 at Massachusetts General Hospital in Boston.

Ferraro was not only the first woman on a major party's presidential ticket. She was the first Catholic Democrat to be nominated after abortion became a significant issue in political campaigns.

A family representative said she had been suffering from a type of blood cancer known as multiple myeloma, which was first diagnosed in 1998. She was 75 years old.

The Associated Press reported that a funeral Mass for Ferraro was to be celebrated on March 31 at the Church of St. Vincent Ferrer in Manhattan. AP said attendance at the funeral would be limited to friends and family, and that no press coverage would be permitted.

Ferraro is survived by her husband of 51 years, John Zaccaro, and her children, Donna, John Jr. and Laura.

From the first day of her campaign for vice president—as the running mate of former Vice President Walter Mondale of Minnesota—Ferraro was challenged about how she could be a

"good Catholic" and vote as she did in support of legal abortion.

Throughout the campaign, Ferraro was met by pro-life supporters and was regularly challenged for saying that,

although she accepted Church teaching that abortion is wrong, a range of political positions on the topic could be acceptable.

In accepting the nomination for vice president on July 19, 1984, at the Democratic National Convention in San Francisco, Ferraro stressed family, fairness and hard work.

She traced her roots from an Italian immigrant family growing up in the New York borough of Queens and her dreams of a better future. She was not only the first woman to seek the

vice presidency, but also the first Italian-American. She was the fifth Catholic to run for the post.

"Our faith that we can shape a better future is what the

American dream is all about. The promise of our country is that the rules are fair. And if you work hard and play by the rules, you can earn your share of America's blessings," she said.

She described herself as "a tough Democrat," and had a mixed record on issues of interest to Catholics. She always said that as a matter of conscience, she was against abortion.

"I am Catholic and I accept the teachings of my faith," she said. But she opposed legal restrictions on abortion.

That view drew criticism from then-Archbishop John J. O'Connor of New York, who said Church teaching was very clear in opposing abortion.

"I do not see how a Catholic in conscience could vote for an individual explicitly expressing himself or herself as favoring abortion," he said.

On other issues, Ferraro received high marks from groups such as the Catholic social justice lobby known as Network for her stands on defense spending, foreign policy, human rights, jobs and food stamps. She also supported tuition tax credits for parents who send their children to parochial school. †



Geraldine Ferraro