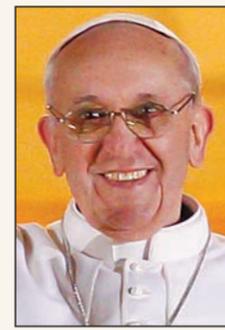




The

Criterion

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'God wants to free us'

On third anniversary of election, pope discusses mercy, page 3.

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'Put on the armor of God'

Hundreds of Catholic men kneel in prayer on March 5 at East Central High School in St. Leon while principal celebrant Archbishop Joseph W. Tobin and several concelebrating priests pray the eucharistic prayer during a Mass. The liturgy was part of the first "E6 Catholic Men's Conference," which was organized by men who are parishioners of All Saints Parish in Dearborn County.

(Photos by Sean Gallagher)

Catholic men encouraged in their faith at conference

By Sean Gallagher

ST. LEON—"Put on the armor of God so that you may be able to stand firm against the tactics of the devil" (Eph 6:11).

More than 500 Catholic men from across the Archdiocese of Indianapolis and beyond gathered on March 5 at East Central High School in St. Leon to learn how to put into actions these words from St. Paul's Letter to the Ephesians.

They gathered from the tri-state area of Indiana, Kentucky and Ohio and from as far away as Tennessee and Wisconsin for the aptly named "E6 Catholic Men's Conference," whose theme was "Putting on the Armor of God."

It was organized by a group of men who are parishioners of All Saints Parish in Dearborn County.

It featured presentations by Father John Hollowell, pastor of Annunciation Parish in Brazil and St. Paul the Apostle Parish in Greencastle; Christopher West, an internationally known speaker and author on the theology of the body; and Mark Houck, co-founder and president of The King's Men, an organization that seeks to help form men to be leaders, protectors and providers and advocates against pornography.

Archbishop Joseph W. Tobin was the principal celebrant of a Mass during the

See CONFERENCE, page 8



Mark Houck, co-founder and president of The King's Men, an organization that seeks to help form men to be leaders, protectors and providers and advocates against pornography, speaks during the March 5 conference.

Mother Teresa to be canonized on Sept. 4; pope sets other sainthood dates

VATICAN CITY (CNS)—Pope Francis will declare Blessed Teresa of Kolkata a saint at the Vatican on Sept. 4.



Blessed Teresa of Kolkata

The date was announced on March 15 during an "ordinary public consistory," a meeting of the pope, cardinals and promoters of sainthood causes that formally ends the sainthood process.

At the same

consistory, the pope set June 5 as the date for the canonizations of Blessed Stanislaus Papczynski of Poland, founder of the Marian Fathers of the Immaculate Conception, and Blessed Mary Elizabeth Hesselblad of Sweden, who re-founded the Bridgettine sisters.

In addition, Pope Francis declared that on Oct. 16 he would celebrate Mass for the canonizations of Argentina's "gaucho priest," Blessed Jose Brochero, and Blessed Jose Sanchez del Rio, a 14-year-old Mexican boy martyred for refusing to renounce his faith during the Cristero War of the 1920s.

Setting the dates concludes a long process of studying the lives and writings of the sainthood candidates:

- Mother Teresa was widely known as a living saint as she ministered to the sick and the dying in some of the poorest neighborhoods in the world. Although some people criticized her for not also challenging the injustices that kept so many people so poor and abandoned, her simple service touched the hearts of millions of people of all faiths.

Born to an ethnic Albanian family in Skopje, in what is now part of Macedonia, she went to India in 1929 as a Sister of Loreto and became an Indian citizen in 1947. She founded the Missionaries of Charity in 1950.

Shortly after she died in 1997, St. John

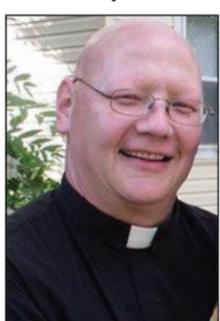
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Pastor will receive national education honor

By John Shaughnessy

When Father John McCaslin receives a national award in San Diego on March 29, it would seem reasonable that the honor would be the highlight of the month for him, if not the year.

Yet, an even more special moment will happen just three days earlier for the pastor of St. Anthony Parish in Indianapolis.



Fr. John McCaslin

On that day—Holy Saturday—Father McCaslin will baptize more than 20 children who attend St. Anthony School.

"It's exciting to bring so many children into the Church this Easter," he says.

Actually, there's a

definite connection between the baptism of those children and the award that the priest will receive from the National Catholic Educational Association (NCEA)—the "Lead. Learn. Proclaim. Award." The award honors "the outstanding work of Catholic school educators in communities across the country."

Father McCaslin is being honored for his extensive role in the reopening of St. Anthony Catholic School as a Mother Theodore Catholic Academy (MTCA), after serving the previous five years as a public charter school.

Because of the transition, the Catholic faith once again became the foundation of the school. And because of that fundamental difference, Father McCaslin has been able to openly talk with school parents about the Catholic faith, including asking the question, "Have your children been baptized?"

"The beautiful thing about the transition is the ability to make faith a part of the school

day—to pray, to celebrate Mass together as a school, for me to be in the classroom, and for our teachers to be witnesses of our faith," he says. "In a Catholic school, when Catholicism is ever-present in every part of the day it's wonderful."

So is the fact that the transition to becoming a Catholic school has occurred during the 125th anniversary of the founding of the parish, Father McCaslin says.

"What a wonderful way to celebrate our 125th anniversary—by reclaiming our school once again," he says. "There's been great support from the parish community."

That support is a reflection of Father McCaslin's "enthusiasm and passion for quality Catholic education," says Gina Fleming, the archdiocese's superintendent of Catholic schools who spearheaded the pastor's nomination for the national education award.

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SAINTS

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Paul II waived the usual five-year waiting period and allowed the opening of the process to declare her sainthood. She was beatified in 2003.

After her beatification, Missionary of Charity Father Brian Kolodiejchuk, the postulator of her sainthood cause, published a book of her letters, *Mother Teresa: Come Be My Light*. The letters illustrated how, for decades, she experienced what is described as a “dark night of the soul” in Christian spirituality; she felt that God had abandoned her. While the letters shocked some people, others saw them as proof of her steadfast faith in God, which was not based on feelings or signs that he was with her.

The date chosen for her canonization is the eve of the 19th anniversary of her death and the date previously established at the Vatican for the conclusion of a Year of Mercy pilgrimage of people like her who are engaged in works of mercy.

• Blessed Stanislaus founded the Marian Fathers of the Immaculate Conception in Poland in the 17th century. Today the Marians are special promoters of the Divine Mercy devotion of St. Faustina Kowalska.

Born in 1631, he was ordained as a Piarist priest, but left the order after 10 years. His new congregation was established officially in 1679, and he died in 1701. He was beatified in Poland in 2007.

• Blessed Mary Elizabeth was born in Faglavik, Sweden, in 1870 and went to the United States at the age of 18 in search of work to help support her family. She studied nursing in New York and, impressed by the faith of the Catholics she cared for, began the process of entering the Catholic Church. Coming from a Lutheran family, she was conditionally baptized by a Jesuit priest in Washington. On a



A poster of Blessed Teresa of Kolkata and Missionaries of Charity are seen in Kolkata, India, in this Sept. 5, 2007, file photo. Pope Francis will declare her a saint at the Vatican on Sept. 4. (CNS photo/Jayanta Shaw, Reuters)

pilgrimage to Rome, she visited the home of the 14th-century St. Brigid of Sweden and was welcomed by the Carmelite sisters who were then living there.

She received permission from the pope to make religious vows under the rule of St. Brigid and re-founded the Bridgettine order that had died out in Sweden after the Protestant Reformation. She was beatified in 2000.

• Blessed Jose, the “gaucho priest,” was born in Argentina in 1840 and died in 1914. Ordained for the Archdiocese of Cordoba, he spent years traveling far and wide by mule to reach his flock. Pope Francis, in a message in 2013 for the priest’s beatification—a ceremony

scheduled before the Argentine pope was elected—said Father Brochero truly had “the smell of his sheep.”

He gained particular fame for his work caring for the sick and dying during a cholera epidemic in 1867. With his own hands, he built churches and chapels and opened paths through the western mountains of Cordoba province. During his travels, he contracted Hansen’s disease, more commonly known as leprosy; many people believe he was infected by sharing a cup of mate, an herbal tea, with someone who already had the disease.

• Blessed Jose Sanchez was martyred in Mexico in 1928, just weeks before his

15th birthday. In 1926, Mexican President Plutarco Elias Calles had introduced tough anti-clerical laws and confiscated Church property across the country. Some 90,000 people were killed in the ensuing Cristero war before the government and Church reached an accord in 1929.

Young Jose Sanchez wanted to fight in the war alongside his brothers, but he was too young. Eventually, he was allowed to be the flag bearer of a unit. During an intense battle, he was captured by government troops, who ordered him to renounce his faith. He refused, even when tortured. The boy was executed about two weeks later. He was beatified in 2005. †

Easter liturgies are set at SS. Peter and Paul Cathedral and Saint Meinrad Archabbey

Easter liturgies at SS. Peter and Paul Cathedral in Indianapolis, and the Archabbey Church of Our Lady of Einsiedeln in St. Meinrad are open to the public.

Archbishop Joseph W. Tobin is scheduled to be the principal celebrant at the Easter Vigil Mass at SS. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis at 8:30 p.m. on March 26.

Starting times for all liturgies at the Archabbey Church of Our Lady of Einsiedeln in St. Meinrad are Central Time.

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

SS. Peter and Paul Cathedral

- March 26, Holy Saturday—8:30 p.m. Easter Vigil.
- March 27, Easter Sunday—10:30 a.m. Easter Sunday Mass.

Archabbey Church of Our Lady of Einsiedeln

- March 26, Holy Saturday—5 p.m. Vespers; 8 p.m. Easter Vigil.
- March 27, Easter Sunday—8:30 a.m. Lauds; 11:30 a.m. Midday Prayer; 5 p.m. Vespers.
- March 28, Easter Monday—9:30 a.m. Mass; 5 p.m. Vespers.
- March 29, Easter Tuesday—7:30 a.m. Mass; 5 p.m. Vespers. †

McCASLIN

continued from page 1

Father McCaslin’s leadership and passion for Catholic education created a surprising reaction when the parish held an information event last spring about the upcoming transition to becoming a Catholic school, Fleming notes.

“Father John spent weeks prior to the event inviting parishioners to participate, and shared his own excitement about the transition,” the superintendent says. “He and principal Cindy Greer were hopeful that 10 or 12 families might come. By

the time the program began, more than 40 families came, and they texted family and friends, resulting in a dozen more participants.”

The efforts led to more than 220 students attending St. Anthony School this year, representing a population that is 93 percent Hispanic, 5 percent Caucasian and 2 percent African-American.

Ninety-nine percent of the students at St. Anthony also qualify for free/reduced lunches—a sign of the economic challenges faced by many school families.

Father McCaslin’s efforts to help the students and their families is “visionary,” says school principal Cindy Greer.

“It is a challenge to serve those in poverty, but Father John is able to always see the positives,” Greer notes. “His ‘out of the box’ thinking, positive mindset and focus on supporting families toward a better understanding of the Catholic faith make him worthy of this award.”

School parents also see the difference Father McCaslin has made.

“He is an excellent person,” says Yadira Villatoro, a mother of two children at the school. “He is very friendly. But the most important thing about Father John is that he is very open to new ideas, he embraced our culture and, even better, he speaks our own language. He is always

there when me and my family need him. And he is always helping the community.”

As for the national honor, Father McCaslin believes it represents a “community” approach to Catholic education in the archdiocese far more than his individual efforts.

“Honestly, I was surprised by it,” he says. “I may be getting the recognition, but I represent so many people who made it possible—Cindy Greer, Archbishop [Joseph W.] Tobin, the Mother Theodore Catholic Academies.

“It’s really a demonstration of a community working together to help Catholic education grow and thrive.” †



Phone Numbers

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Advertising..... 317-236-1454
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E-mail us:

criterion@archindy.org

Staff

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Assistant Editor: John Shaughnessy
Reporter: Sean Gallagher
Reporter: Natalie Hoefler
Online Editor: Brandon A. Evans
Business Manager: Ron Massey
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Graphics Specialist: Jerry Boucher
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criterion@archindy.org

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Pope marks third anniversary of election with talk on mercy

VATICAN CITY (CNS)—Pope Francis celebrated the third anniversary of his election with a simple Tweet—“Pray for me”—and the usual Sunday recitation of the *Angelus* prayer with tens of thousands of people gathered in St. Peter’s Square.

In his talk on March 13, the pope did not mention the anniversary, but focused on God’s forgiveness and mercy as he did in his first *Angelus* address in 2013.

“God does not nail us to our sins; he does not identify us with the evil we have committed,” the pope told the crowd.

“God wants to free us,” the pope said. He wants people to use their freedom to do good and not evil. “This is possible—it’s possible—with his grace.”

Pope Francis’ *Angelus* address focused on the Gospel passage being read at Masses around the world: St. John’s account of Jesus and the woman caught in adultery.

The scribes and Pharisees, planning to stone the woman in accordance with the law, brought her to Jesus in an attempt to trick him. “If Jesus followed the severity of the law, approving the stoning of the woman, he would lose his fame of meekness and goodness, which so fascinated people,” the pope said. “But if he wanted to be merciful, he would go against the law, which he himself said he had come not to abolish but to fulfill.”

Jesus told the scribes and Pharisees, “Let the one among you who is without sin be the first to throw a stone at her” (Jn 8:7).

“This response scatters the accusers, disarming all of them in the true sense of the word,” the pope said. They leave one by one, beginning with the oldest, who is “more aware of not being without sin.”

“How good it would be for us, too, to be aware that we are sinners,” Pope Francis said. “How good it would be if we had the courage to let fall to the ground the stones we have for throwing at others and rather to think about our



Pope Francis waves as he leads the *Angelus* from the window of his studio overlooking St. Peter’s Square at the Vatican on March 13. The pope was elected three years ago on March 13. (CNS photo/Alessandro Bianchi, Reuters)

own sins.”

Every sin is a betrayal of God, making people “adulterers before God,” the pope said. But Jesus says to all, like he said to the woman in the Gospel, “Go, and from now on do not sin anymore” (Jn 8:11).

“Her experience represents God’s will for each of us: not our condemnation, but our salvation through Jesus,”

Pope Francis said.

At the end of the *Angelus*, retired workers from an Italian telephone company and members of a national association of retirees handed out a special gift from Pope Francis: *The Gospel of Mercy of St. Luke*, a small paperback edition of St. Luke’s Gospel.

The pope thanked the volunteers,

especially those who are grandparents and share the faith with their grandchildren. Speaking from the window of the apostolic palace, he noticed that thousands of people were outside St. Peter’s Square, and he asked the volunteers to “think about the people in Pius XII Square—you see they couldn’t get in—make sure they receive a copy of this Gospel, too.” †

Visit to concentration camp is included in pope’s July visit to Poland

WARSAW, Poland (CNS)—Pope Francis will visit the former Nazi concentration camp of Auschwitz-Birkenau during a July 27-31 visit to Poland for the celebration of World Youth Day, the Polish bishops announced.

Up to 2.5 million young people from around the world, as well as 20,000 priests and 1,200 bishops, are expected at the July 26-31 youth gathering in Krakow, which is less than

50 miles from the site of the death camp.

While the Vatican confirmed the dates of Pope Francis’ trip to Poland, it released no details of the itinerary.

Announcing a preliminary schedule on March 12, the



Lines of barbed-wire fencing enclose the Auschwitz I prisoner encampment at the Auschwitz-Birkenau Memorial and State Museum in Oswiecim, Poland. The Auschwitz memorial and museum is setting aside days exclusively for World Youth Day pilgrims who want to tour the former Nazi death camp. (CNS photo/Nancy Wiechec)

Polish bishops’ conference said Pope Francis’ visit to Auschwitz-Birkenau will include prayers at the camp’s “Death Wall,” where prisoners were executed, and a stop at the nearby death cell of St. Maximilian Kolbe, who died there in 1941. The pope is expected to address Jewish and other faith representatives and camp survivors at the Holocaust memorial at Birkenau.

The Auschwitz tour, which follows visits by St. John Paul II in 1979 and Pope Benedict XVI in 2006, will fall on the presumed anniversary of the decision by Conventual Franciscan Father Kolbe to offer his life for another prisoner.

That evening, in Krakow’s Blonia Park, Pope Francis will lead a Way of the Cross service.

“While this visit’s direct purpose is the World Youth Day in Krakow, he’s also been invited to our homeland,” said Auxiliary Bishop Artur Mizinski of Lublin, general secretary of the bishops’ conference. “It’s a great joy our overwhelmingly Catholic society will be able to unite the visit’s ecclesiastical, spiritual and pastoral dimension with social, cultural and political aspects of our Polish reality.”

Pope Francis will be welcomed to Poland on July 27 by President Andrzej Duda at Krakow’s Wawel Royal Castle, and will address Poland’s 117-member bishops’ conference the same evening, before greeting young people from the window of the Krakow archbishop’s Franciszkanska Street residence.

The pope is scheduled to travel by helicopter on July 28 to Poland’s Jasna Gora national sanctuary in nearby Czestochowa for an open-air Mass marking the 1,050th anniversary of Poland’s conversion to Christianity.

In the evening, at Blonia Park, he is expected to have his first formal meeting with participants in World Youth Day, which has as a theme, “Blessed are the merciful, for they shall obtain mercy” (Mt 5:7).

Salvation “was not accomplished with the magic wand,” he said. “It was accomplished by the suffering of the Son of Man, by the suffering of Jesus Christ.”

Sin is the work of Satan, and Jesus defeats Satan by “making himself sin” and being raised on the cross, the pope said.

The day’s first reading, from the Book of Numbers, recounted how the ancient Israelites were being bitten by

At the Divine Mercy center in Krakow’s Lagiewniki suburb on July 30, the pope will pray before the relics of St. Faustina Kowalska and celebrate Mass for clergy, seminarians and members of religious orders.

After hearing the confessions of some World Youth Day participants at Lagiewniki’s St. John Paul II Sanctuary, Pope Francis will have dinner with a group of young people from around the world.

The traditional World Youth Day prayer vigil will be held at Campus Misericordiae near Krakow’s Wieliczka salt mine.

Pope Francis’ last day in Poland, on July 31, will include the final World Youth Day Mass and the recitation of the *Angelus* at Campus Misericordiae. He will then meet World Youth Day organizers and return to Rome.

A senior Polish government official said priority would be given to security and good communications during the five-day pilgrimage to Poland, which will be the 12th by a pope in the past 37 years.

“Today’s world demands a deepening of dialogue on contemporary challenges, and the Holy Father’s voice always has special significance in this field,” said Malgorzata Sadurska, head of chancery for Duda.

“We’re delighted so many youngsters will be coming to Poland for this event, and count on these meetings with the pope and voices of youth to send out an important summons to peace, values and dialogue,” she said.

Poland’s Foreign Ministry has reduced visa charges for World Youth Day participants, who are expected to include at least 400,000 youths from Russia, Ukraine and other former communist countries.

The July celebration will be the second international World Youth Day event held in Poland. St. John Paul II presided over the youth gathering in 1991 in Czestochowa. †

Salvation accomplished through the cross, not a magic wand, Pope Francis says

VATICAN CITY (CNS)—The story of God’s love for humanity is starkly clear in a crucifix; redemption is possible because the Lord took on the sins of the world, Pope Francis said at morning Mass.

“The crucifix is not a decoration; it’s not a work of art with many precious stones like you see. The crucifix is the mystery of the ‘annihilation’ of God out of love,” the pope said on March 15 in his homily during the Mass in the Domus Sanctae Marthae, where he lives.

serpents in the desert and the Lord told Moses to make a serpent and put in on a pole, then anyone who looked at it after being bitten would live.

In a similar way, the pope said, looking upon Jesus on the cross shows people how they are healed from the eternally deadly effects of sin.

That “is the story of our redemption; the story of God’s love,” he said. “If we want to know the love of God, let us look to the crucifix.” †



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Editorial



Jesus dies on the cross in this image from the Stations of the Cross booklet that was used at Rome's Colosseum in April of 2014. (CNS photo/Libreria Editrice Vaticana)

Seven last words of Jesus

For many years, Bishop Fulton J. Sheen (later given the personal title of Archbishop) gave the annual *Tre Ore* (Three Hour) sermons on Good Friday at St. Patrick's Cathedral in New York. This was back when Catholics had Good Friday services from noon to 3 p.m. Bishop Sheen, of course, is widely acknowledged as the greatest preacher of the 20th century—once called that by Rev. Billy Graham—so crowds packed the cathedral to hear him. His sermons were listened to over speakers by people standing outside.

That tradition continues at St. Patrick's. Last year, Cardinal Timothy M. Dolan invited Jesuit Father James Martin to give the sermon on Jesus' seven last words, the topic that Bishop Sheen also preached about. HarperOne has published Father Martin's sermon, and it is available in both hardback and as an e-book on Amazon.

We don't often promote books in our editorials, but we would encourage you to download this book on a Kindle and read it during Holy Week. It's a short book; after all, Father Martin gave the sermon in less than three hours. Perhaps you could read a chapter a day and meditate on it. There's a chapter for each "last word," plus an introduction and a conclusion.

Jesus' seven last words aren't actually "words," of course. They are the seven last things he said while hanging on the cross, at least as recorded in the four Gospels. They are, therefore, popular topics for preaching on Good Friday. Bishop Sheen was hardly the first preacher to do so.

These are the seven last words, in the order that Father Martin chose to preach about them:

"Father, forgive them; for they do not know what they are doing" (Lk 23:34). Jesus asked forgiveness for the soldiers who had nailed him to the cross. They were carrying out their orders, not knowing who Jesus was. Indeed, they were instrumental in carrying out our redemption.

"Truly I tell you, today you will be with me in Paradise" (Lk 23:43).

This is what he told one of the criminals dying with him after the man said, "Jesus, remember me when you come into your kingdom" (Lk 23:42). This is a lesson to us that it is never too late to repent.

"My God, my God, why have you forsaken me?" (Mk 15:34; Mt 27:46). These are the opening words of Psalm 22 and Jesus might have prayed the entire psalm. Or, as Father Martin says, perhaps the human Jesus did feel abandoned by his Father. How accurately the psalm described what was happening: "All who see me mock me; they curl their lips and leer" (Ps 22:8), "They tear holes in my hands and feet" (Ps 22:17), "They divide my garments among them, and for my clothing they cast lots" (Ps. 22:19).

"Woman, behold your son" (Jn 19:26), Jesus said to his mother, referring to John, and, "Behold your mother" (Jn 19:27) to John. This scene has been interpreted both literally, as Jesus' concern for his mother, and symbolically with Mary as a symbol for the Church. If Jesus was only concerned about his mother, he could have made arrangements for her at any time, not waiting until he was on the cross. Mary was given as the mother of us all.

"Father, into your hands I commend my spirit" (Lk 23:46). This is part of another psalm (23:46). This "word" is often treated last by preachers.

"I am thirsty" (Jn 19:28). Usually treated earlier by preachers, it emphasizes Jesus' humanity. Or Jesus could still be echoing Psalm 22: "My throat is dried up like baked clay, my tongue cleaves to my jaws" (Ps 22:16).

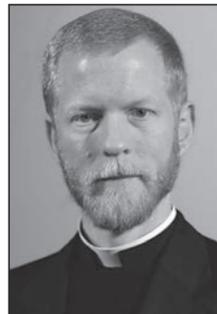
"It is finished" (Jn 19:30). This is perhaps the most important of his last words. His mission on Earth was complete. He had accomplished what his Father sent him to do—restore the harmony with God that had existed before sin disrupted it. No mere human, no matter how holy, could take on the sins of all humanity and offer himself as a sacrifice for all. Only Jesus could do so, because only he was both God and man. He redeemed us by his death.

—John F. Fink

Making Sense of Bioethics/Fr. Tad Pacholczyk

Catholics and acceptable uses of contraceptives

Contraceptives include drugs and devices like condoms, the Pill and spermicides. It might come as a surprise to some to learn that the Catholic Church does not always oppose the "use of contraceptives."



A couple of trivial examples can help explain this point. The Church would not oppose the use of a contraceptive spermicidal gel to lubricate the axle of a bicycle tire to improve its rotation, nor would it specifically oppose the use of inflated condoms as party balloons. The particular context is important.

More serious examples of acceptable contexts and uses for contraceptives would include using the Pill medically to treat serious gynecological problems, or using the Pill to block the release of an egg from a woman's ovary in a situation of rape to protect her from becoming pregnant from the attack. Contrary to popular confusion, as we can see, the Church does not always oppose the "use of contraceptives."

What the Church does always oppose, however, are *acts of contraception*. An act of contraception is a very particular type of disordered human action that involves the decision freely to engage in marital intercourse, while pursuing countermeasures in anticipation of, contemporaneously with, or after the completion of the sexual act, to try intentionally to block it from achieving its proper finality, namely, the engendering of new human life. These countermeasures can include, to borrow the words of Pope Paul VI, "any action which either before, at the moment of, or after sexual intercourse, is specifically intended to prevent procreation—whether as an end or as a means" (*Humanae Vitae*, #14).

Pope Francis, in a recent interview, pointed out that Pope Paul VI, in a difficult situation in Africa, "permitted nuns to use contraceptives in cases of rape." This use of contraceptives by a group of nuns occurred during an exceptional wartime situation in the Belgian Congo. Although no document has ever been found in the Vatican indicating that permission was actually given by the pope, these women were given the Pill by their physicians because they appeared to be in imminent danger of sexual assault during the uprisings of 1960. The Pill was provided to prevent their ovaries from releasing an egg, so that if they were raped during the chaos, the attacker's sperm would not be able to fertilize any of their eggs, and a pregnancy would not occur.

This "use of contraceptives" would clearly not be an act of contraception,

because there would be no consensual sexual act, but only an act of violence and brutality forcibly directed against the women. Hence, this use of contraceptives constituted, in its essence, an act of self-defense, not an act of contraception.

A rapist, of course, has absolutely no right to force sexual intimacy with his victim, nor does he have any right to bring about her impregnation, and the woman has absolutely no moral duty to make her eggs available to an attacker's sperm. Hence the use of contraceptives in an emergency situation like this would be morally permissible precisely because it would not constitute, morally speaking, an act of contraception, but would rather represent a defensive and self-protective maneuver in a situation of grave and imminent danger.

The use of contraceptives can be morally acceptable in other contexts as well, again, because such uses do not constitute acts of contraception. For example, when a woman has severe menstrual bleeding, or pain from ovarian cysts, the hormonal regimen contained in the Pill may sometimes provide a directly therapeutic medical treatment for the bleeding or the pain. This use of contraceptives is an act of medical therapy to address a pathological situation, not an act of contraception.

The secondary effect from the treatment, namely, marital infertility, is only tolerated, and should not be willed, desired or intended in any way by the couple. It is worth noting that it would not be acceptable to make use of contraceptives like the Pill for these medical cases if other pharmacological agents or treatments were available which would offer the same therapeutic benefits and effects without impeding fertility.

In sum, while the Church has always taught that marital acts of contraception are morally wrong, the use of contraceptives can sometimes be acceptable within certain other contexts outside of consensual conjugal acts. Janet Smith has succinctly summarized the issue this way: "The Church teaches that acts of contraception are always against the plan of God for human sexuality, since God intended that each and every act of spousal intercourse express both the intention to make a complete, unitive gift of one's self to one's spouse and the willingness to be a parent with one's spouse. These meanings of the spousal act are, as *Humanae Vitae* stated, inseparable."

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

Be Our Guest/Sr. Barbara Zeller, S.P.

Gift of iPods are a cherished blessing for residents of The Villas of Guerin

Last summer, The Villas of Guerin Woods, a 78-bed assisted living and skilled nursing facility in Georgetown, became a certified music and memory facility, only one of three in the Kentuckiana area. The music program is a national initiative to provide high quality, person-centered care through digital music technology.



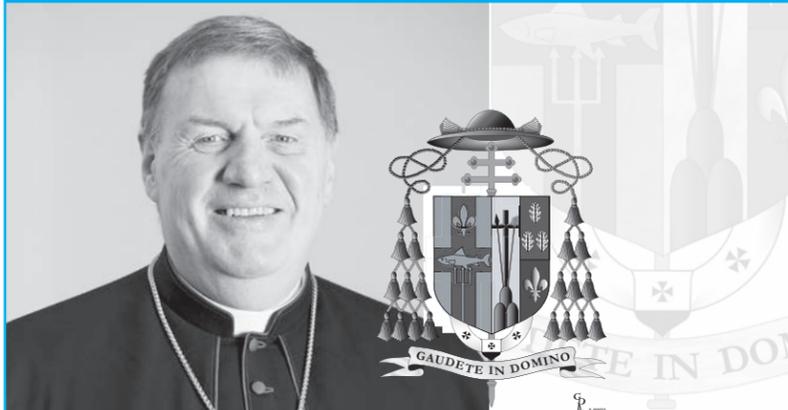
Through this program and the use of personal playlists on personal iPods, elders can be reawakened by using their musical favorites to tap deep memories not lost

to dementia, enabling them to feel like themselves. Drawing on the connection of music, emotions and memory, these playlists reach elders in ways other therapies do not. The familiar music has a calming effect, brings joy and vastly improves their quality of life.

While doing a clinical experience at the Villas, Melissa Vance, a nursing student from Indiana University Southeast in New Albany, witnessed the program and its effect on the eight elders living in our memory care villa. She recently gifted the Villas with 58 additional iPods, which she garnered from her family, friends and in a huge way through the community relations program of the Texas Roadhouse on Dutchmans Lane in Louisville, Ky.,

See ZELLER, page 16

ARCHBISHOP/ARZOBISPO JOSEPH W. TOBIN



REJOICE IN THE LORD

ALÉGRENSE EN EL SEÑOR

Mercy is the key to understanding the Lord's passion

During this Holy Year of Mercy, our observance of the final week of Lent beginning with Passion Sunday and continuing through the Easter Triduum (from the Mass of the Lord's Supper on Holy Thursday through Evening Prayer on Easter Sunday) may be experienced differently. Whereas the passion of our Lord is traditionally a time of sober reflection on the suffering endured by Jesus as an expiation for human sin (the sin of the world), this jubilee year invites us to see Christ's passion and death from the perspective of God's love and forgiveness as the pathway to joy.

I don't mean to suggest that the cruel torture that Jesus experienced can be minimized, or that our sin and guilt are any less responsible for what he suffered. But I believe that the key to understanding this horrible story lies in the simple words uttered by our Lord shortly before he died: "Father, forgive them for they know not what they do" (Lk 23:34). These incredible words of love and forgiveness—spoken at a time of intense, wholly unjustified agony—are the source of great comfort

(even joy) to those of us who are called to be missionaries of mercy to others, especially to our enemies.

These words of mercy spoken by the crucified Jesus at his most vulnerable moment reveal the depth of God's love and forgiveness. Who would blame him if he had uttered a violent curse? Or if he had held us responsible and demanded that we be punished? Instead, he forgives us all, especially those who treated him most cruelly and those who abandoned him when he needed their love and support most intensely. "Father, forgive them for they know not what they do."

If we read the story of the Lord's passion and death from the point of view of these brief words of forgiveness, the mystery of our faith takes on a whole new meaning. Mercy is the key to understanding the mission of Jesus. He does not minimize the terrible reality of sin and evil in the world. He does not brush it aside as if it were of no consequence. He experiences it fully in all its horror—up to and including the moment of death—and then asks the Father to be merciful.

Jesus had already taught his disciples

(us) to ask the Father to forgive our sins as we forgive the sins committed against us by others. He had already said that our forgiveness should know no bounds, that we should forgive often (70 times 7!). Now he shows us just how far we must go in reflecting God's mercy. We must forgive the worst sins imaginable, the sins that cause immeasurable pain and suffering, and the sins that in the eyes of the world are unforgivable. No hatred. No vengeance. No retribution. "Father, forgive them for they know not what they do."

I call this the key to understanding the Lord's passion and death because it shows us most clearly why Jesus suffered and died for us. He did it to show that no sin is greater than God's love and forgiveness. He did it to show us the face of God, and to erase forever our strange notion that God is an angry, vengeful punisher who rejects sinners and denies his grace to those who stray from the right path.

No. As Pope Francis teaches, the name of God is mercy. God is love, not vengeance. He is forgiveness, not retribution. And no place is this truth

more eloquently told than in Jesus' words on the cross, "Father, forgive them for they know not what they do."

I don't think Jesus makes excuses for his murderers. What has been done to him is pure evil, and evil has consequences that cannot be overlooked.

What Jesus does is pray for mercy. He begs the Father to forgive the unforgivable sins committed against God and all humanity. He refuses to give in to the devil's final temptation—to curse his enemies and exact the kind of cruel punishment that, in the eyes of the world, would fit this heinous crime.

In "*Misericordiae Vultus*" ("The Face of Mercy"), Pope Francis defines mercy as "the bridge that connects God and man, opening our hearts to the hope of being loved forever despite our sinfulness" (#2). Nowhere is this bridge seen more powerfully than in the prayer of Jesus for mercy at the height of his passion.

As we enter into this Holy Week, let's keep in mind the depths of God's mercy and the lengths to which he will go to show us how much he loves us and forgives us for our sins. May you have a blessed Triduum. †

La misericordia es la clave para comprender la pasión del Señor

Durante este Año de la Misericordia, podemos vivir la experiencia de la última semana de la Cuaresma que comienza con el Domingo de Pasión y se prolonga hasta el Triduo Pascual (desde la misa de la Última Cena del Señor, el Jueves Santo hasta la oración vespertina del Domingo de Pascua de Resurrección) de una forma distinta. Si bien la pasión de nuestro Señor es tradicionalmente un momento de seria reflexión sobre el sufrimiento que vivió Jesús para expiar el pecado humano (el pecado del mundo) este año de jubileo nos invita a ver la pasión y muerte de Cristo desde la perspectiva del amor y el perdón de Dios como un camino hacia la alegría.

Con esto no intento minimizar la cruel tortura que vivió Jesús, ni restar importancia a la función que nuestro pecado y nuestra culpa desempeñaron en su sufrimiento. Pero considero que la clave para comprender esta horrible historia se esconde detrás de las sencillas palabras que pronunció nuestro Señor poco antes de morir: "Padre, perdónalos porque no saben lo que hacen" (Lc 23:34). Estas increíbles palabras de amor y perdón, articuladas en un momento de intensa agonía totalmente injustificada, son fuente de gran consuelo (e incluso de alegría) para aquellos de nosotros llamados a ser misioneros de la piedad

para los demás, especialmente para nuestros enemigos.

Estas palabras de misericordia expresadas por Jesús en su momento más vulnerable revelan la profundidad del amor y del perdón de Dios. ¿Acaso le reprocharíamos que hubiera espetado una blasfemia? ¿O que nos hubiera responsabilizado y exigiera nuestro castigo? En vez de ello, nos perdona a todos, especialmente a aquellos que lo han tratado más cruelmente y que lo abandonaron cuando más necesitaba de su amor y apoyo. «Padre, perdónalos porque no saben lo que hacen.»

Si leemos el relato de la pasión y muerte del Señor desde el punto de vista de estas breves palabras de perdón, el misterio de nuestra fe adopta un matiz y un significado totalmente distintos. La misericordia es la clave para comprender la misión de Jesús: no le resta importancia a la terrible realidad del pecado y del mal en el mundo; no lo hace a un lado como si no tuviera ninguna consecuencia. Lo vive en la plenitud de su horror, incluso hasta el momento de su muerte, y pide al Padre que sea misericordioso.

Jesús ya había enseñado a sus discípulos (a nosotros) a que pidieran perdón al Padre por sus pecados, de la misma forma que debemos perdonar las faltas que otros cometen contra nosotros. Ya había expresado que el

perdón no debe conocer límites, que debemos perdonar a menudo (¡70 veces siete!). Ahora nos muestra hasta dónde debemos llegar al reflexionar acerca de la misericordia de Dios. Debemos perdonar los peores pecados imaginables, los capaces de provocar dolores y sufrimientos indescriptibles, y aquellos que a los ojos del mundo resulten imperdonables. Sin odio. Sin venganza. Sin castigo. «Padre, perdónalos porque no saben lo que hacen.»

Para mí esta es la clave para comprender la pasión y muerte del Señor, porque nos muestra con una claridad nítida por qué Jesús sufrió y murió por nosotros. Lo hizo para demostrarnos que ningún pecado es más grande que el amor y el perdón de Dios. Lo hizo para demostrarnos el rostro de Dios y para borrar para siempre nuestra extraña noción de que Dios es un verdugo iracundo y vengativo que rechaza a los pecadores y niega su gracia a aquellos que se apartan del camino correcto.

No, tal como nos lo enseña el papa Francisco, el nombre de Dios es misericordia. Dios es amor, no venganza; es perdón, no castigo. Y Jesús expresa esta verdad de la forma más elocuente al pronunciar desde la cruz: "Padre, perdónalos porque no saben lo que hacen."

No creo que Jesús justifique a sus

asesinos. Lo que le hicieron fue maldad en su más pura expresión y tiene consecuencias maléficas que no pueden pasarse por alto.

Pero Jesús reza por la misericordia; le pide al Padre que perdone los pecados imperdonables cometidos contra Dios y toda la humanidad. Se niega a sucumbir a la suprema tentación del demonio: a maldecir a sus enemigos y arremeter con el tipo de cruel castigo que, a los ojos del mundo, correspondería ante este horrible crimen.

En "*Misericordiae Vultus*" (El rostro de la misericordia), el papa Francisco define la misericordia como "la vía que une Dios y el hombre, porque abre el corazón a la esperanza de ser amados para siempre no obstante el límite de nuestro pecado" (#2). En ningún momento vemos esta vía de una forma más clara y poderosa que en la oración de Jesús pidiendo misericordia en el punto más álgido de su pasión.

A medida que comenzamos esta Semana Santa, tengamos presente la profundidad de la misericordia de Dios y todo lo que está dispuesto a hacer para demostrarnos cuánto nos ama y nos perdona por nuestros pecados. Les deseo muchas bendiciones en este Triduo Pascual.

Traducido por: Daniela Guanipa

The Criterion announces change to Events Calendar and event submission policy

Beginning with the April 1 issue, *The Criterion* will begin its weekly Events Calendar with events starting on the Monday after the publication date.

While the amount of events included each week varies based on the number of submissions, an effort is made to always include at least one week's worth of calendar events. However, a list of one month's worth of events is always available by logging on to www.archindy.org/criterion/local/archive/events.

Events can be submitted to *The Criterion* by logging on to www.archindy.org/criterion/local/forms3/event-form.html, or by going to www.archindy.org, selecting the Newspaper tab, then selecting "Send Us Information" from the menu, then selecting Events.

If using the online form is not an option, please send events information to The Criterion, Events Calendar, 1400 N. Meridian St., Indianapolis, IN 46202, or fax it to 317-236-1593. Please include the name of the event, when and where it will take place, cost if applicable, a brief description of the event, and contact information both for publication and if *The Criterion* staff needs clarification.

Event information must be received by 5 p.m. on the Thursday two weeks prior to the desired publication date.

There is no charge to run events in the Events Calendar.

For questions on submitting events, call the office at 317-236-1585, or toll free at 800-382-9836, ext. 1585. †

Events Calendar

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

March 18

Our Lady of Grace Monastery, side entrance, 1402 Southern Ave., Beech Grove. **Ave Maria Guild Rummage Sale**, 8:30 a.m.-2:30 p.m., all proceeds go to the Hermitage.

Northside Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange meeting**, "Breaking the Cycle of Poverty," Sheila K. Gilbert, national president of the Society of St. Vincent DePaul, presenter, Mass, breakfast and program, 7-9 a.m., \$15 members, \$21 non-members, breakfast included. Reservations and information: www.catholicbusinessexchange.org.

Holy Guardian Angels Church, 405 U.S. Highway 52, Cedar Grove. **Lenten concert "Come Watch with Me: The Perfect Storm,"** walk the Via Dolorosa/Way of the Cross in prayer and meditation with music by Christian singer Mike Davis, 7 p.m., social gathering after concert, free but goodwill offerings accepted. Information: 513-382-3112.

March 19

Indianapolis Downtown Marriott, 305 W. Maryland St., Indianapolis. **Indiana Catholic Women's Conference**, featuring Society of Our Lady of the Most Holy Trinity Father James Blount, Michelle Faehnle, Emily Jaminet, Anthony Mullen and Annie Karto. Check-in 8 a.m., conference 8:30 a.m.-4 p.m., Mass with Archbishop Joseph W. Tobin at 11 a.m., Tickets: \$50, or \$25 for students and religious. Groups of 10 or more: \$45. Registration: log on to www.indianacatholicwomen.com. Information: 317-888-0873 or mariancntr@aol.com.

Franciscan St. Francis Health Education and Support Services Center, 421 N. Emerson Ave., Greenwood. **CPR and AED Training**, co-sponsored by archdiocesan Office of Pro-Life and Family Life, designed for ushers and liturgical ministers, 8:30-1 a.m., \$10 includes certification and booklet. Registration

required at secure.aceptiva.com/?cst=d8155f or contact Joni LeBeau at 317-236-1475, 800-382-9836, ext. 1475, or jlebeau@archindy.org.

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

March 23

Marian University, Ruth Lilly Student Center Community Room, 3200 Cold Spring Road, Indianapolis. **Faith and Idea Series: "Showing and Discussing the documentary 'Poverty, Inc.,'"** assistant theology professor Donna Proctor, campus minister of service and social justice Jeanne Hidalgo, and archdiocesan CRS/CCHD director Theresa Chamblee presenting, 7 p.m., free. Information: 317-955-6136 or troberts@marian.edu.

March 24

St. Elizabeth Seton Catholic School, 700 N. A St., Richmond. **Muffins with Mom**, for parents and preschool age children, crafts, story time, parachute play, snack, tips and information on early learning readiness, 8:30-10:30 a.m., register by March 23. Information/registration: 765-962-5010 or nblakely@setonschools.org.

March 25

Annunciation Parish, 19 N. Alabama St., Brazil. **St. Ambrose Schola Cantorum Tenebrae Service**, candlelit service of Psalms and Scripture for Good Friday, 8 p.m., free. Information: Edward Atkinson at 812-448-1901.

Calvary Mausoleum Chapel, 435 W. Troy Ave., Indianapolis. **Way of the Cross**, noon. Information: 317-784-4439 or www.catholiccemeteries.cc.

Our Lady of Peace Cemetery and Mausoleum, 9001 Haverstick Road, Indianapolis. **Way of the Cross**, noon. Information: 317-574-8898 or www.catholiccemeteries.cc.

March 28

Marian University, Marian University Theater, 3200 Cold Spring Road, Indianapolis. **Faith and Idea Series: "Dr. Patch Adams—Lead from the Heart Professional Ethics Lecture,"** founder of Gesundheit Institute and subject of the film *Patch Adams*, Dr. Patch Adams speaking, 6 p.m., reception following, free but registration is required at goo.gl/sjFOTi. Information: 317-955-6136 or troberts@marian.edu.

March 31

Marian University, 3200 Cold Spring Road, Michael A. Evans Center for Health Sciences, Indianapolis. **Richard G. Lugar Franciscan Center for Global Studies Speaker Series, "The Future of Iraq,"** Ambassador Feisal Istrabadi, presenter, 6 p.m. Information: maple@marian.edu or 317-955-6775.

April 1

Marian University chapel, 3200 Cold Spring Road, Indianapolis. **Lumen Dei Catholic Business Group**, Mass and monthly meeting, 6:30-8:30 a.m., breakfast, \$15 per person. Information: 317-435-3447 or lumen.dei@comcast.net.

Most Holy Name of Jesus, 89 N. 17th Ave., Beech Grove. **First Friday devotion**, exposition of the Blessed Sacrament, 5:30 p.m.; reconciliation, 5:45-6:45 p.m.; Mass, 7 p.m.; Litany of the Sacred Heart and prayers for the Holy Father, 7:30 p.m. Information: 317-784-5454.

Our Lady of the Greenwood Church, 335 S. Meridian St., Greenwood. **First Friday celebration of the Most Sacred Heart of Jesus**, Mass, 5:45 p.m., exposition of the Blessed Sacrament, following Mass until 9:30 p.m., sacrament of Reconciliation available. Information: 317-888-2861 or info@olgreenwood.org. †

St. Mark Disability Awareness Mass and reception are scheduled for April 24

St. Mark the Evangelist Parish, 535 E. Edgewood Ave., in Indianapolis, will celebrate its annual Disabilities Awareness Mass at 11:45 a.m. on April 24.

The purpose of this Mass is to raise awareness of the importance and value that individuals with disabilities bring to both St. Mark Parish and to the community. Several of St. Mark's disabled parishioners will actively participate in the Mass.

There will be a reception in St. Mark

Schafer Hall immediately following the Mass.

The Mass and reception are being organized by the St. Mark Inclusion Committee under the guidance of Father Todd Riebe, the parish's pastor, and Deacon Tom Horn.

All are invited to attend the Mass and reception to celebrate and to learn more about how to encourage everyone, including parishioners with disabilities, to take an active role in parish and community activities. †

Traveling image of Our Lady of Guadalupe coming to archdiocese on March 20-April 3

A 6 foot by 4 foot traveling missionary image of Our Lady of Guadalupe will visit two archdiocesan parishes in March and early April for veneration.

The first opportunity for veneration will take place at St. Vincent de Paul Parish's perpetual adoration chapel, 1723 I St., in Bedford, from March 20-27.

The missionary image will then be

available for veneration at Mother of the Redeemer Retreat Center's Sacred Heart Chapel, 8210 W. State Road 48, in Bloomington, from March 28-April 3. The chapel is open from 9 a.m.-6 p.m. For information about the chapel, call 812-825-4642 ext. 200

For more information about the traveling image, call Christine Rienecker at 317-923-6246 or Carole Williams at 317-970-9029. †

Retreats and Programs

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

April 1-2

Mount Saint Francis Center for Spirituality, 101 St. Anthony Drive, Mt. St. Francis. **"Mercy" Women's Retreat**, Conventual Franciscan Brother Bob Baxter, presenter, \$85 for single room with full bed, \$70 for shared room with two twin beds, \$45 for commuters, includes Mass. Information: 812-923-8817 or retreats@mountsaintfrancis.org.

April 3

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Pre-Cana Marriage Preparation Conference**, 8 a.m.-4 p.m. Information: 317-545-7681 or www.archindy.org/fatima.

April 5

Benedict Inn Retreat & Conference Center, 1402 Southern Ave., Beech Grove. **Re-Visiting the Protestant Reformation session one: "Background and Causes of the Reformation,"** Benedictine Father Matthias Neuman, presenter, 7-8:30 p.m., \$15 per session. Information: 317-788-7581 or benedictinn@benedictinn.org.

April 8-10

Saint Meinrad Archabbey Guest House and Retreat Center, 200 Hill Drive, St. Meinrad. **"He Has Been Raised!"** Benedictine Father Eugene Hensell, presenter, \$255 single, \$425 double. Information: 812-357-6585 or mzoeller@saintmeinrad.edu.

Saint Mary-of-the-Woods, 1 Sisters of Providence, St. Mary-of-the-Woods. **"Come and See" life as a Sister of Providence**, for single Catholic women, ages 18-42 to learn more about becoming a Sister of Providence. Information: 812-230-4771 or eben@spsmw.org.

Mount Saint Francis Center for Spirituality, 101 St. Anthony Drive, Mt. St. Francis. **"The Wisdom of the Second Half of Life,"** Judy Ribar, presenter, \$150 includes two lunches and dinner, bring your own breakfast. Information: 812-923-8817 or retreats@mountsaintfrancis.org.

April 8-10

CYO Camp Rancho Framasa, 2230 Clay Lick Road, Nashville. **Women's Only Weekend**, faith workshops, spiritual direction, massages, camp activities, crafts, self-designed schedules, heated cabins, 7:30 p.m. April 8 through 2 p.m. April 10, \$180, scholarships available, registration deadline April 5, ages 21 and older. Registration and information: www.campranchoframasa.org, info@campranchoframasa.org or 888-988-2839.

April 9

Saint Mary-of-the-Woods, Providence Spirituality and Conference Center, 1 Sisters of Providence, St. Mary-of-the-Woods. **In the Light of Providence Retreat: A Photographic Journey**, Providence Sisters Evelyn Ovalles and Mary Montgomery and Sharon Woods, presenters, \$40 per person includes lunch, registration deadline April 4. Information: 812-535-2932 or provctr@spsmw.org.

April 10

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Tending Your Grieving Heart: An evening for parents who are grieving the loss of a child,"** Providence Sister Connie Kramer, presenter, 4:30 p.m., no registration fee for this program. Information: 317-545-7681 or www.archindy.org/fatima.

Saint Mary-of-the-Woods, Providence Spirituality and Conference Center, 1 Sisters of Providence, St. Mary-of-the-Woods. **Sunday with a Saint**, Providence Sister Jan Craven, presenter, 9:30 a.m.-2 p.m., \$25 per person includes brunch, registration deadline April 4. Information: 812-535-2932 or provctr@spsmw.org.

April 11

Benedict Inn Retreat & Conference Center, 1402 Southern Ave., Beech Grove. **Personal retreat day: Spend a Day with God**, 9 a.m.-4 p.m., \$35 per person. Information: 317-788-7581 or benedictinn@benedictinn.org. †

Health Ministry Speaker Series talk on March 30 to focus on mental health

The next Health Ministry Speaker Series meeting will be at Our Lady of Fatima Retreat House, 5353 E. 56th St., in Indianapolis, from 7-9 p.m. on March 30.

Carole J. Wills, founder of Wellspring Mental Health Ministries in Indianapolis, will present "Bridges of Hope—The Faith Community and NAMI (National Alliance on Mental Illness)."

Topics discussed include "The Need for Bridges—Mental Health," "The First Bridge—The Faith Community" and "The Second Bridge—NAMI and NAMI FaithNet." The event is one of several health-related topics to be discussed through the Health Ministry Speaker Series, sponsored by the archdiocesan Office of Pro-Life and Family Life.

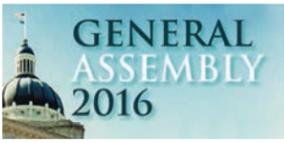
The event is free, and no registration is required.

For more information, contact archdiocesan health ministries coordinator Joni LeBeau at 317-236-1475, 800-382-9836, ext. 1475, or jlebeau@archindy.org. †

Protection for unborn, low-income persons, and improvements in school choice among ICC's legislative successes in 2016

By Brigid Curtis Ayer

As state lawmakers completed their legislative business on March 10, the Indiana Catholic Conference (ICC) succeeded in making strides toward



adding new protections for the unborn, assisting low-income

persons and improving certain aspects of the state's school choice program.

Glenn Tebbe, executive director of the ICC, who serves as the legislative and public policy spokesperson for the Catholic Church in Indiana, said, "It was a good session. We had some positive things move forward, and we were able to avert some negative things from happening. I'm really pleased with the way things turned out. It was a positive session."

"We made some positive strides to



Rep. Casey Cox

protect the unborn and upholding the sanctity of life. We also were able to correct an area where the abortion industry has been skirting regulations with regard to having a back-up doctor available in hospitals for follow-up care."

Supported by the ICC, House Bill 1337, authored by Rep. Casey Cox, R-Fort Wayne, passed during the final week of the Indiana General Assembly.

Cox described the bill as a "human rights cause" for the unborn, and said it gives protection to the "most vulnerable."

The measure prohibits a woman from getting an abortion if her decision is based solely on the sex, race, or if the unborn child has been diagnosed with a disability. The bill also places restrictions

on how fetal remains are to be handled. The proposal requires fetal remains from an abortion or miscarriage to be interred or cremated rather than treated as medical waste.

Concerns on the handling of fetal remains became a nationwide story when alleged unethical practices by Planned Parenthood were captured on video by the Center for Medical Progress and released to the public.

The ICC also supported and worked toward improving the state's school choice program. A bill to improve access and streamline administration of the school choice program passed. The proposal, originally in Senate Bill 334, authored by Sen. Carlin Yoder, R-Middlebury, was added to House Bill 1005, and includes a second opportunity to access a Choice Scholarship during the school year. The bill also reduces the endorsement signature requirement from multiple times per year to a single annual endorsement on the scholarship checks.

"Simply put, the bill provides the ability for children to receive a voucher for the spring semester of school," Yoder said. "Under current law, students have to receive the voucher in the fall and if anyone wants to attend a nonpublic school at any other time during that school

year, they are stuck waiting until the next school year."

Tebbe said, "More families can take advantage of school choice with the extended deadlines for applications, and the bill also reduces the administrative burden for school staff and the families by eliminating some of the multiple signatures during a single school year."

Low-income individuals were helped during this session by an expansion of a



'We made some positive strides to protect the unborn and upholding the sanctity of life. We also were able to correct an area where the abortion industry has been skirting regulations with regard to having a back-up doctor available in hospitals for follow-up care.'

—Glenn Tebbe, executive director of the Indiana Catholic Conference

special savings account called an Individual Development Account (IDA). The measure, authored by Sen. Mark Messmer, R-Jasper, aims to improve the state's IDA program by ensuring more individuals can take advantage of this resource by increasing the maximum income eligibility from 175 percent to 200 percent of the federal



Sen. Mark Messmer

income poverty level guidelines. For a family of four, the income eligibility for IDAs would increase to \$48,600 annually. "For every dollar saved, the IDA participants get a three-dollar match on their deposit up to \$900 per year," Messmer said.

Currently under the program, IDA participants can receive financial management support, including financial literacy courses and assistance in planning for a business, attaining higher education or buying a home. The IDA bill allows participants to use funds to purchase a vehicle when used as transportation to adult or secondary educational opportunities.

"The IDA expansion will help more low-income Hoosiers to work toward

becoming self-sufficient by giving them the tools to save more income with a state match," Tebbe said.

The ICC was instrumental in getting the original IDA legislation passed in 1997 when the program was created for low-income state residents.

Low-income persons also were protected from exploitation by the failure of a payday lending bill expansion. House Bill 1340 would have allowed expansion of the industry to lend installment loans up to \$1,000 and at an increased annual percentage rate of up to 180 percent. Lawmakers rejected the expansion, but agreed to create a summer study panel to look into alternative lending options for low-income residents.

"We kept payday lending legislation from expanding in such a way that would have harmed low income individuals, and we supported the study of the industry in the summer study committee," Tebbe said. "We are hopeful the summer panel will offer positive lending alternatives for low-income Hoosiers."

(Brigid Curtis Ayer is a correspondent for The Criterion. To receive legislative updates via e-mail, join the Indiana Catholic Action Network (ICAN). These and other public policy resources are available at www.indianacc.org.) †

Lenten penance services are scheduled at archdiocesan parishes

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

Bloomington Deanery

- March 23, 4 p.m. at St. Paul Catholic Center, Bloomington

Indianapolis South Deanery

- March 21, 7 p.m. at Our Lady of the Greenwood, Greenwood

New Albany Deanery

- March 20, 4 p.m. at St. John the Baptist, Starlight
- 5:45-6:15 p.m. each Wednesday in Lent at St. Mary, New Albany
- 7-8:30 p.m. each Wednesday in Lent at Holy Family, New Albany
- 7-8 p.m. each Wednesday in Lent at St. Mary, Lanesville
- 6:30-8 p.m. each Wednesday in Lent at St. Michael, Charlestown
- 6:30-8 p.m. each Thursday in Lent at St. Francis Xavier, Henryville

Tell City Deanery

- Every Wednesday in Lent, and March 30, 3:30 p.m. central time, eucharistic adoration; 3:45 p.m., confessions; 4:30 p.m., Mass, at St. Meinrad in St. Meinrad

Terre Haute Deanery

- March 23, 7:30-9 p.m. at Annunciation, Brazil
- March 23, 7 p.m. at St. Benedict, Terre Haute ("The Light is on for You")
- Every Monday in Lent 6-7:30 p.m. at St. Paul the Apostle, Greencastle
- Every Wednesday in Lent 7-8 p.m. at St. Joseph University Parish, Terre Haute †

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Do not give in to discouragement and do not lose hope....
If you have not already done so, give yourselves over with humility and trust to repentance. The Father of mercies is ready to give you his forgiveness and his peace ...
~Saint John Paul II, The Gospel Life



Above, Jason, left, and Josh Orndorff kneel while praying the rosary on March 5 at East Central High School in St. Leon during the first E6 Catholic Men's Conference. Organized by All Saints Parish in Dearborn County, the conference drew more than 500 participants from five states. (Photos by Sean Gallagher)

Left, Christopher West, an internationally renowned speaker and author on the theology of the body, speaks to conference participants about God's plan for marriage and sexuality and the need for humility in the life of faith.

CONFERENCE

continued from page 1

conference. Several other priests were available throughout the conference for the sacrament of penance. And the day concluded with exposition of the Blessed Sacrament and Benediction.

'Go on the attack in your spiritual life'

In his opening presentation at the conference, Father Hollowell recalled a story from the time when he served as wide receivers coach for the football team at Bishop Chatard High School in Indianapolis.

He wanted to get his players to use all their effort on every play, and show such determination to their opponents from the start.

So, during pre-game warmups, Father Hollowell had one of his players take a sledgehammer and lay it on the sideline where the opposing team would stand.

"We put a sledgehammer out at the 50-yard line to remind ourselves we are bringing our sledge, we are going on the attack, we're doing everything possible on every play," he said. "You're going to get a sledge from us. We are bringing it."

Father Hollowell told the men at the conference that St. Paul in the sixth chapter of his Letter to the Ephesians advocates the same approach to the spiritual life.

"Go on the attack. Go on the offensive. You have the ability to go on the attack in your spiritual life," said Father Hollowell, who later placed a sledgehammer in the middle of the stage in East Central's auditorium where the conference was held.

He went on to note that a tactic of the devil to keep men from going on the attack is to discourage them by reminding them of their past sins.

"There's a really easy solution to that," Father Hollowell said. "Confess them. You go to confession and they're gone, they're obliterated. And we get new strength to go forward in a new way, with new grace and new abilities."

He also noted that the culture's current images of masculinity—either lazy and indifferent like Homer Simpson or a party animal like Charlie Sheen—are "counterfeit."

"We're told that these things are manhood when, in fact, they're not," Father Hollowell said. "We have to be on the attack. We have to go out to the middle of the spiritual battle field, put our sledge down and say, 'I'm bringing my best in everything that I do.'"

And men can do this, he said, when they share a bond of solidarity.

"It's much better to take the field in a football game as a team, when you have brothers next to you," Father Hollowell said. "That's what it also takes in the spiritual warfare that we're engaged in. There's a great accountability that comes with that."

Don't 'man up,' 'man down'

West reminded conference participants that the spiritual battle against the devil described in Ephesians 6 is preceded



by Paul's wondrous description of the profound theological meaning of human marriage in Ephesians 5.

"You can summarize the whole Bible in five words: God wants to marry us," West said. "God wants to marry the human race. And he wanted this eternal marital plan to be so plain to us that he stamped an image of it right in our bodies by making us male and female and calling the two to an intimate union. Our bodies tell God's story."

The challenge facing Catholics wanting to share the good news of marriage today and to enter into spiritual battle to defend it, he said, is that our culture is addicted to a de-spiritualized sexuality, describing this warped view as taking "our yearning for the infinite to something finite."

West said that the Church's theology of the body, which was laid out by St. John Paul II in a series of general audience presentations over several years in the early 1980s, is "the cure for the world's cancer," a "lifeline ... in the sexual chaos of our world."

Living out this spiritual vision of marriage and sexuality and being an advocate of it in the world requires much humility, West said.

"We all want to know as men, 'Do I have what it takes to be a man?'" he said. "And here's the paradox, guys. We don't have what it takes to be a real man. But admitting that is exactly what it takes to be a man."

"We like expressions like, 'Man up.' No. 'Man down,' because he who exalts himself will be humbled. But he who mans down, he'll man up."

'The hardest labor of all'

Archbishop Tobin continued West's call to humility in his homily during the Mass celebrated during the conference.

In the Gospel reading for the day (Lk 18:9-14), Jesus praised the humble attitude of a publican in his prayer when he wouldn't raise his eyes to heaven and only said, "O God, be merciful to me a sinner" (Lk 18:13).

Archbishop Tobin encouraged his



Above, Archbishop Joseph W. Tobin prays the eucharistic prayer during a Mass celebrated during the conference. Several priests, including Father Sean Danda, right, pastor of St. Michael Parish in Brookville and St. Peter Parish in Franklin County, joined Archbishop Tobin as concelebrants at the liturgy.

Left, Father John Hollowell, pastor of Annunciation Parish in Brazil and St. Paul the Apostle Parish in Greencastle, holds a sledgehammer during a presentation in which he encouraged his audience to go on the attack in their spiritual battle with the devil.

listeners to take up the "hardest labor of all, which is to be honest with ourselves, to realize our shortcomings, yes, to realize our sin, to say, 'Yeah, I've screwed it up, Lord. I haven't lived the gift of my life, the gift of my faith, with the freedom and fidelity that you called me to. And I don't know what to do about it.'"

He also reminded them that the sin of pride can show itself at times in the way they express their faith.

"In our secularizing western culture, it can be easy for Christians to react against the culture that surrounds us by seeking a way of being religious for religiosity's own sake," Archbishop Tobin said. "But religion does not save us. God does. Over and over, the prophets and the Gospels remind us that the human problem is not so much no religion but false religion. When my religious devotion becomes more about me than God, it's false."

"When my religious devotion separates me from the needs of my brothers and sisters and the world, I fall into false religion. When my religious devotion puffs me up, I'm far from the kingdom of God."

While being honest with oneself about one's shortcomings is hard work, God showers it with compassion, Archbishop Tobin said.

"May we not shirk from the hard labor of recognizing our own sinfulness and then turning confidently to God, whose name is mercy."

'Go deeper ... go further'

Houck, co-founder and president of The King's Men, gave the final presentation at the conference, which was organized by members of a chapter of The King's Men at All Saints Parish.

Houck continued the theme of humility by quoting St. Augustine who said "put on Christ and you will be truthful, for every man is a liar."

One way for a father to be truthful with himself is for him to live up to his vocation and follow Pope Francis' advice to "have the courage to waste time with you children."

"This is how we put on Christ in order

to be truthful," Houck said. "Who are you? I'm a man, yes. But I'm also a husband, a father—not some CEO. That's an activity. I'm a man, a husband and a father."

Houck warned men not to waste time on their smart phones.

"Kids are going to grow up with dads who are checked out with this device," said Houck, holding up his own smart phone. "I'm sharing this with you because this is a major obstacle to fulfilling your role as a man to be a leader, protector and provider, to putting on Christ, to putting on the full armor of God."

He also warned fathers in the audience about the way in which they allow their children to have or use such devices.

"This is the number one way kids are accessing porn today," Houck said. "This is it. Are you giving your kids these things?"

With the end of the conference in sight, Houck exhorted its participants to allow it to have an ongoing effect in their lives.

"You've got to go deeper," he said. "Don't let this be just a nice day. You've got to do something with this day. Go deeper. Go further."

"Remember that the measure of success is not all of these numbers that are produced financially in worldly terms. It's measured by the lives and the souls that are touched that will only be revealed to you at the end of your time when you are judged. That's what truly matters."

Jason and Josh Orndorff, a father and son who are members of St. Teresa Benedicta of the Cross Parish in Bright, attended the conference.

"It's encouraging to be with so many men of a common mindset, sharing the same strength in their faith," said Jason.

Josh, 22, was especially happy to be at the conference with his father.

"I would have enjoyed all of the talks and the Mass personally, but I think I enjoyed it even more being able to share it with my dad," he said.

The organizers of the conference felt it was such a success that they are starting to make plans for a similar event next year, which is scheduled for March 4, 2017, at East Central High School in St. Leon. †

Three months into Holy Year of Mercy, a plenary indulgence reminder

Criterion staff report

As the Church progresses through the Holy Year of Mercy, *The Criterion* will periodically publish reminders of the conditions and the four ways the Holy See has designated that Catholics may receive a plenary indulgence during the Year of Mercy, which concludes on Nov. 20.

General conditions

Only one plenary indulgence may be received per day. A single participation in the sacrament of penance can apply to any reception of a plenary indulgence 20 days before or after going to confession. However, reception of Communion and praying for the pope and his intentions are required for each plenary indulgence.

For more information on indulgences, consult paragraphs #1471-#1479 of the *Catechism of the Catholic Church*.

Following are four ways of receiving a Holy Year of Mercy plenary indulgence:

Visiting a pilgrimage church

Archbishop Joseph W. Tobin has designated SS. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis, and the Archabbey Church of Our Lady of Einsiedeln, 200 Hill Drive, in St. Meinrad, as the two pilgrimage churches for the Archdiocese of Indianapolis.

The hours the holy doors in these churches are available are as follows:

- SS. Peter and Paul Cathedral: Mon.-Fri. 8 a.m.-6 p.m., Sat. 4-6:30 p.m. and Sun. 10 a.m.-12:30 p.m. For a large group or to request a special time, call the parish office at 317-634-4519.
 - Archabbey Church of Our Lady of Einsiedeln: 5 a.m.-10 p.m. Central Time every day, bearing in mind that prayer services and Mass take place in the archabbey multiple times a day.
- In order to receive a plenary indulgence by visiting one of these pilgrimage churches, Catholics need to fulfill the following conditions:
- Pass through the holy doors of the pilgrimage church.
 - Make a profession of faith in the church (either the Apostles' or Nicene Creed).
 - Pray for the pope's intentions and the pope himself.

- Meditate on mercy while receiving Communion during a period either 20 days before or after visiting the pilgrimage church.
- Participate in the sacrament of penance during a period either 20 days before or after visiting the pilgrimage church.

The sick and elderly who are unable to visit a pilgrimage church

- Make a profession of faith (either the Apostles' or Nicene Creed).
- Pray for the pope's intentions and the pope himself.
- Only if possible, receive Communion and meditate on mercy during a period either 20 days before or after making the profession of faith and praying for the pope and his intentions.
- If receiving Communion is not possible, then a person may also participate in a televised Mass or one shown on the Internet.
- Only if possible, participate in the sacrament of penance during a period either 20 days before or after making the profession of faith and praying for the pope and his intentions.

Incarcerated people who are unable to visit a pilgrimage church

- Make a profession of faith (either the Apostles' or Nicene Creed).
- Pray for the pope's intentions and the pope himself.
- Fulfill the above conditions in a jail or prison chapel. If they cannot do this or if the facility does not have a chapel, they can be carried out in a prisoner's cell.
- Only if possible, receive Communion and meditate on mercy during a period either 20 days before or after making the profession of faith and praying for the pope and his intentions.
- Only if possible, participate in the sacrament of penance during a period either 20 days before or after making the profession of faith and praying for the pope and his intentions.

Perform a spiritual or corporal work of mercy

- Spiritual works of mercy:
 - Counsel the doubtful
 - Instruct the ignorant
 - Admonish sinners
 - Comfort the afflicted
 - Forgive offenses
 - Bear wrongs patiently
 - Pray for the living and the dead
- Corporal Works of Mercy:
 - Feed the hungry



Around 400 members of St. Malachy Parish in Brownsburg made a pilgrimage to SS. Peter and Paul Cathedral in Indianapolis on March 6 to walk through the Doors of Mercy and celebrate Mass with their pastor, Father Vincent Lampert. (Submitted photo by Marian Kneven)

- Give drink to the thirsty
- Clothe the naked
- Shelter the homeless
- Visit the sick
- Visit the imprisoned
- Bury the dead
- Make a profession of faith (either the Apostles' or Nicene Creed) during a period either 20 days before or after performing a work of mercy.
- Receive Communion and meditate

upon mercy for each work of mercy that a person does in order to receive an indulgence.

- Participate in the sacrament of penance during a period either 20 days before or after performing a work of mercy. One participation in the sacrament of penance can apply to any work of mercy performed during the period through which a person seeks to receive an indulgence. †

What was in the news on March 18, 1966? A rebuke on U.S. policy in Asia, and more English in the Mass hopes to add more meaning

By Brandon A. Evans

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

Here are some of the items found in the March 18, 1966, issue of *The Criterion*:

• Religious conference is critical of U.S. foreign policy in Asia

“WASHINGTON—A position paper prepared for the National Inter-Religious Conference on Peace here accused the U.S. government of pursuing an ‘indiscriminate anti-communist crusade in Asia.’ It called this approach the ‘height of folly,’ and warned that it ‘stultifies American foreign policy and prevents it from taking advantage of the new opportunities presented by the new dynamism of the communist world.’ It calls on the U.S. to give spiritual encouragement and material support to ‘revolutionary movements directed against morally intolerable social conditions’ anywhere in the world, despite the risk that such movements might come under communist control.”

• Collection for Bishops' Relief set

• More English due: ‘Social’ impact seen in new Mass changes

“WASHINGTON—The increased use of English in the Mass which becomes general in the U.S. on March 27 has as its basic goal the creation of a deeper sense of community responsibility among the people at Mass, Father Frederick R. McManus said here. The priest, who is executive secretary of the U.S. Bishops' Commission on the Liturgical Apostolate, said the

underlying purpose of the further change is to spur the people to go forth from Mass spurred to positive Christian approaches to the world around them. He noted that the prayers now to be recited or sung in English are those of the priest, the presiding minister. They include not only the collect, prayer over the offerings and the post-Communion, but also the preface of the Canon and the extension of the Our Father. With their changeover from Latin to English, it now becomes imperative for the priest to speak them ‘in a meaningful way so that the people will be encouraged in sentiments similar to those expressed in the prayers,’ Father McManus said. It is ‘mechanically easy’ to translate the prayers, he said. But he said it takes serious thought in order to get the people to understand the biblical teaching involved in them, and to bring about a real sense of community and an awareness of the mission and apostolate of all Christians.”

- Notre Dame to host parley on Vatican II
- Meeting set for synod of bishops
- Revised Mass calls for period of silent prayer
- Father Berrigan, ‘free to speak,’ now back in U.S.
- Academy teachers among 15 named for foreign study
- Music workshops slated for clergy
- Text of Church in Modern World Schema
- Floyd County Sister given mission post
- Feed-the-hungry appeal by pope hits \$5 million
- Society named for ecumenist
- Procreation and love ‘equal in marriage’
- Set 100 percent clergy goal in Medicare
- Franco nominee urged to turn down bishopric

- Bishops study broadcasting
- \$100,000 donated for famine relief
- Toward more fruitful dialogue with Jews
- Episcopalian action raps marital pledges
- Say Reformation still justified
- Fewer Catholic colleges urged
- One-Act play contest moving into high gear
- Volunteers accepted for one-year terms
- Pope elevates Curia officials
- Seek canonization of Father Damien
- Panel sessions set Richmond group
- Sex education talks draw vocal reaction
- Glenmary nun barred from acting in play
- Women lectors?
- Peace parley filling vacuum, bishop says
- Notre Dame to confer honors on twenty religious leaders
- Recalls papal filibuster
- Catechism ‘bias’ target of scholars



(Read all of these stories from our March 18, 1966, issue by logging on to our archives at www.CriterionOnline.com.) †

U.S. architect recalls events that led him to design chapel at Vatican

PITTSBURGH (CNS)—Since he was elected in 2013 and decided to live in the Domus Sanctae Marthae instead of the apostolic apartments, Pope Francis has celebrated daily Mass in the Chapel of the Holy Spirit located just next to the modest hotel.

Prior to the pope moving in next door, only visitors to the Domus Sanctae Marthae used the chapel. Since then, cardinals, bishops and religious—along with Vatican maintenance staff, gardeners—and others invited to daily Mass with Pope Francis have been inside.

The pontiff's daily homilies are one of the highlights of his pontificate, and offer a window into the Holy Father's theology. However, one of the things that makes this chapel unique is that it is the first building in the Vatican designed by an American. The architect is Louis Astorino, a Pittsburgh native whose work includes critically acclaimed PNC Park, home of the Pittsburgh Pirates.

In 1993, Astorino, founder of the firm Astorino, went to the Vatican to consult on the design of the Domus Sanctae Marthae, which would be built on the site of an old hospice. John Connelly, a Pittsburgh businessman and entrepreneur who was financing the hotel's construction, brought him in.



Louis Astorino

The idea for Domus Sanctae Marthae came from St. John Paul II. Synods of bishops were being held more regularly, and those, combined with the annual "ad limina" visits, meant there was a need for a place where visiting clergy and bishops could lodge. Some larger, wealthier countries have seminaries in Rome where visiting clergy and bishops stay, but those from smaller countries must find other accommodations.

The pontiff also had the election of his successor in mind. During previous conclaves, cardinals slept on cots in the halls of the Vatican Museum, sharing bathrooms and having little privacy.

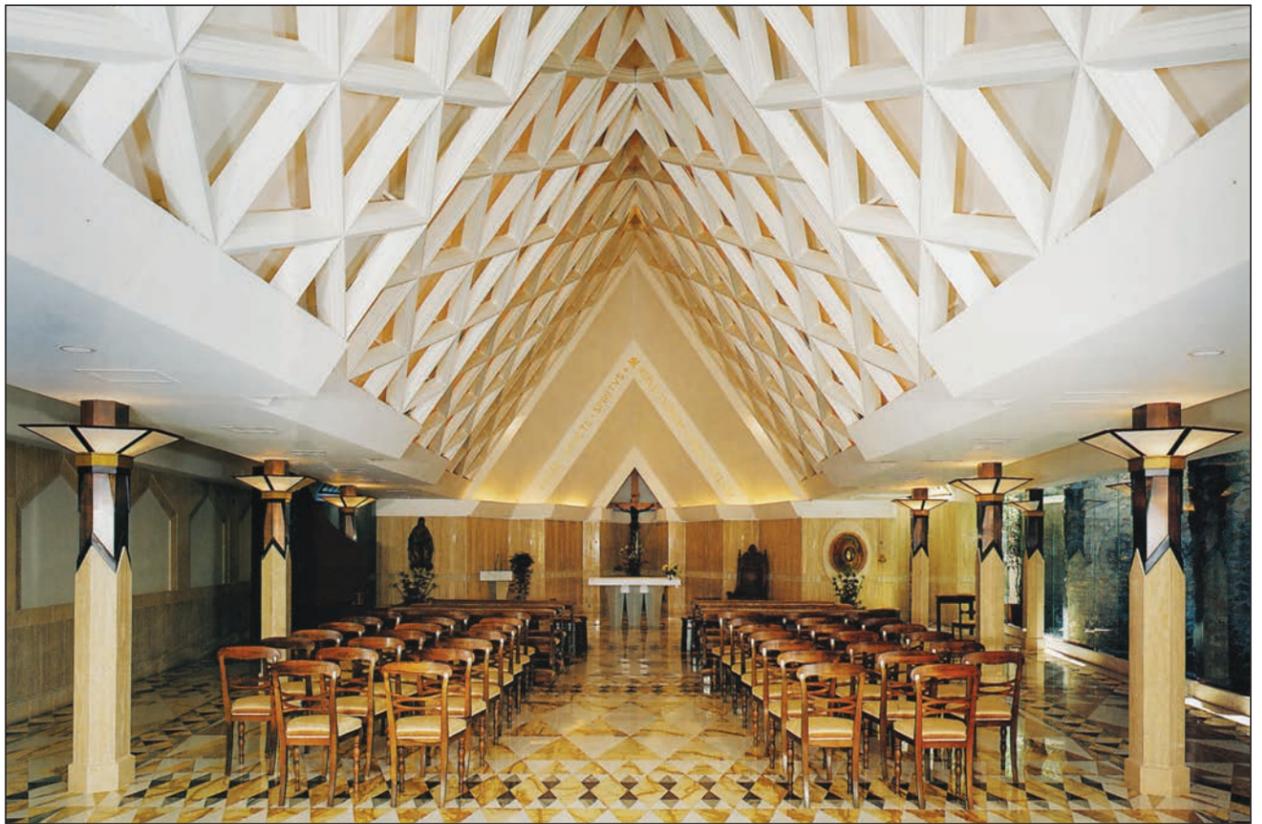
"John said when he found out about that, he said he would fund the hotel," said Astorino, who will retire later this year. Connelly's only stipulation for funding the project was that he be able to stay there when he visited, and "he said, 'I know the best architect in the world, and I want him to do the architecture.'"

When Astorino and Connelly went to Rome for their first meeting, they discovered the Vatican already had a design for the hotel. During that meeting, the Vatican asked Astorino to consult on the design because neighbors were worried that the hotel would obstruct their view of the dome of St. Peter's Basilica. Vatican officials were considering lowering the hotel to the level of the ancient Leonine Wall located next to the site to prevent the problem. Pope Leo IV (847-855) constructed the wall to protect the Vatican from the Saracens.

Later in 1993, Astorino returned to the Vatican with proposed changes to the original design. The Vatican engineer who created the design repeatedly objected to different parts of the new proposal, and Astorino saw hurdles ahead.

"I thought, 'This is going to be a battle from day one.' So I pulled John aside and I said, 'John, this should be a good experience for you,'" Astorino recalled. "I think this engineer will torture us."

The American pulled his proposals from consideration,



The interior of the Chapel of the Holy Spirit in Rome is seen in this undated photo. The chapel is the only building at the Vatican designed by an American. Pittsburgh architect Louis Astorino used triangles throughout the design to symbolize the Trinity. (CNS photo/courtesy of Astorino)

and that evening all parties went out to dinner to celebrate final approval of the hotel's design. Everyone was in good spirits except Astorino.

"I was down in the dumps because I felt I let God down. I had an opportunity here to make a difference in the Vatican and to help, and I blew it," Astorino said in an interview for Catholic News Service.

A day later, Venezuelan Cardinal Rosalio Jose Castillo Lara, then president of the Administration of the Patrimony of the Holy See, proposed a new project for him—to design the hotel's chapel.

"I smacked myself on the side of the head and I said, 'Oh my God. Where is my faith?'" he said. God didn't want him to do a hotel but a chapel. "It was just a marvelous moment for me."

In December 1993, Astorino and his team received the official appointment as architects for the new chapel.

"It was from that moment on that I felt I became a pencil in God's hands. I just prayed and listened, and tried to design this chapel to be something that God would be proud of and so would everyone using it," said Astorino.

The space presented challenges since it was small, triangular and located between the hotel and the Leonine Wall, which they couldn't alter. To Astorino, the space was a message from God, since for centuries the triangle has served as a symbol of the Trinity. The triangle also regularly occurs in nature—in leaves, snowflakes and crystals.

"If you really study nature and God's work, you'll see triangles in everything," Astorino said.

He and his staff let the triangle direct the chapel's major design elements—the floor, ceiling and walls. "The mystery of the Holy Spirit, the mystery of the Trinity would speak from every angle of the work, literally and figuratively," he said.

The axis of the Chapel of the Holy Spirit and the axis of the dome of St. Peter's Basilica—along which lays the tomb of St. Peter—intersect at the entrance to the chapel.

To mark the significance of this—especially for the times of conclave when cardinals pray there before electing a successor to St. Peter—they commissioned a bronze sculpture of an inverted cross and placed it on the spot. History states that St. Peter asked to be crucified upside down because he didn't feel worthy of dying the same way Jesus did.

Four thousand pieces of marble in different colors and sizes form a triangular grid that makes up the chapel floor. The floor pattern contains symbolic references to the Trinity, Jesus and the Twelve Apostles. The ceiling reflects the floor with an embossed triangular grid hiding soft lighting. Another dramatic element is the glass wall along the right side displaying the ancient Leonine Wall and the Stations of the Cross. A series of mosaics depicting the seven gifts of the Holy Spirit are on the opposite wall. Even the copper roof displays the triangular influence.

As a finishing touch, the words "O Come Holy Spirit, Renew the Heart of Thy Faithful" are on an arch over the altar in Latin.

Construction began in 1995 and finished a year later. St. John Paul was the first person to pray in the chapel.

Shortly after its completion, Cardinal Donald W. Wuerl of Washington, who was the bishop of Pittsburgh at the time, celebrated Mass there with some Pittsburgh priests and a group that included Astorino and his wife.

"You recognize just how keen an eye he [Astorino] has because the space he had to work with was somewhat limited. What he was able to do was maximize it so that it does all come together as one piece even though it is an odd configuration of a floor plan," Cardinal Wuerl said. "It's a beautiful chapel. It's very prayerful chapel. And of course the inspiration that you see every time you turn around, every time you look in there, is the Holy Spirit and the Trinity."

Cardinal Wuerl joined the other cardinals in praying there before entering the Sistine Chapel for the conclave that elected Pope Francis. It was a powerful experience, he said.

"One of the old cardinals who was not in the conclave said to me, 'When you are in the chapel, open your heart to the Holy Spirit. Then when you're in the conclave in the Sistine Chapel and they close the door, just listen.'"

The chapel is a unique legacy at the Vatican that makes Cardinal Wuerl proud.

"I've said this to him [Astorino] many times, that it will always be the Astorino chapel. There is Nervi Hall, the Lateran dome, the Laventis facade. He's in good company," the cardinal said. "Hundreds of years from now people will go in and say, 'Oh, this is the Astorino chapel.' It's no small thing." †

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Beauty of creation can be an aid to listening to the voice of God

By David Gibson

“God wants to be in relationship with us,” Trappist Father Paul says to Anne, a central figure in *The Abbey*, Jesuit Father James Martin’s recently published first novel. A conviction that God cares about Anne or might in some way speak to her has not, however, characterized her life.

A car struck and killed Anne’s only child, Jeremiah, three years earlier. Today she is confused not only about how she feels, but how she is “supposed to be feeling.”

In a series of conversations, Father Paul eventually encourages Anne to “let God be God, and continue to speak” to her “in whatever ways God wants.” But, the priest adds, “let it be God, not Anne’s God, not your old images of God, but God.”

That sounds simple enough—or does it? Certainly, it is the very stuff of Lent to converse with God and listen for his voice.

So much is heard every year in Lent about spirituality. In this first year after the release of “*Laudato Si*,” on Care for Our Common Home,” Pope Francis’ 2015 encyclical on the environment, it seems noteworthy how much attention his message focuses on spirituality.

“Christian spirituality, the fruit of 20 centuries of personal and communal experience, has a precious contribution to make to the renewal of humanity,” Pope Francis comments in the encyclical (#216). He makes known that “more than in ideas or concepts,” he is “interested in how such a spirituality can

motivate us to a more passionate concern for the protection of our world” (#216).

“Spirituality” undoubtedly ranks among the most frequently uttered words in the Christian vocabulary. Yet “spirituality” resists precise definition.

Christian spirituality, after all, is multifaceted and multidimensional. Moreover, it tends to reflect the unique, concrete circumstances, predicaments and hopes that prevail in the lives of the individuals, families and communities that pursue it.

Since these circumstances typically involve complicated situations that are hard to resolve, spirituality can mean wrestling in God’s presence with the big questions of ordinary life. That is what happens with Anne in *The Abbey*.

She did not even know if she believed in God. But Father Paul thought she seemed “drawn to God even if she wasn’t aware of that yet.” The time arrives when he suggests that she “try telling God” how she feels.

“Our main work in prayer is simply to be present to God and open ourselves up,” Father Paul explains.

“Most of the time, God comes to us through everyday things—like relationships and work and families and friends,” Father Paul says. “But sometimes ... God comes to us in very personal ways,” using “things from your life to speak to you.”

Father Paul mentions how in the parables Jesus used “birds and seeds and clouds and things

that people in his time were familiar with,” turning them “into stories to help them understand God’s love.”

Through spirituality, believers quietly but earnestly try to be present to God, to understand and hear him. They converse with God, whether out of happiness or frustration, dashed hopes or gratitude.

In one way or another, spirituality encompasses both listening for God and calling out to God. Spirituality reflects a desire to know God is present, not absent. It expresses a desire to understand him better and to grow as a person.

In its quest for God and new ways of living, spirituality can involve personal prayer, reading, reflection, meditation or a focus on developing more virtuous attitudes and habits.

However, spirituality is not only a private undertaking pursued alone. Christian spirituality just as often anchors itself in the Church’s communal and sacramental life, where God’s voice may be heard through others whose life journeys have paralleled our own in notable ways.

It always seems possible to grow in the spiritual habit of listening for God’s voice in the most unexpected people and places. And as Pope Francis points out in his encyclical, “a sense of deep communion with the rest of nature cannot be real if our hearts lack tenderness, compassion and concern for our fellow human beings” (#91).

Still, one place to listen for God’s voice is in the world and the universe surrounding us, the encyclical asserts. In the mind of Pope Francis, this is a spiritual practice.

St. Francis of Assisi “invites us to see nature as a magnificent book in which God speaks to us, and grants us a glimpse of his infinite beauty and goodness,” the



St. John Paul II walks along a scenic path in Valle d’Aosta, Italy, in 1999. A principal aspect of Christian spirituality is to draw close to God through the beauty of his creation. (CNS photo/L’Osservatore Romano)

pope remarks (#12).

He observes that “if someone has not learned to stop and admire something beautiful, we should not be surprised if he or she treats everything as an object to be used and abused without scruple” (#215).

For Pope Francis, “the life of the spirit is not dissociated from the body or from nature or from worldly realities, but lived in and

with them, in communion with all that surrounds us” (#216).

A prayer at the encyclical’s conclusion raises this petition to God: “Teach us to contemplate you in the beauty of the universe, for all things speak of you” (#246).

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

‘ ... one place to listen for God’s voice is in the world and the universe surrounding us ... ’

The Scriptures can help us contemplate the beauty of God’s creation

By Marge Fenelon

It seems to me that St. Francis of Assisi could well be named the patron saint of this year’s Lent, in which many are looking to incorporate the calling of Pope Francis’ “*Laudato Si*,” on Care for Our Common Home,” 2015 encyclical on the environment into their 40-day journey of penitence and conversion.



Clouds linger over the snowcapped Chilkat Mountains in this 2014 view from the Shrine of St. Therese in Juneau, Alaska. The Scriptures offer many passages that help readers discern the presence of God in creation. (CNS photo/Nancy Wiechec)

I’m thinking more and more about St. Francis this Lent, and wondering how we might imitate his goodness and virtue, with a focus on creation.

Francis, born into wealth in medieval Italy, very much enjoyed all of the pleasures and privileges that accompanied his status. He loved revelry, fine clothes and showy displays. He was popular and witty, and was a favorite among the nobles of his town. He had it all. Or so it seemed.

In his 20s, after a long illness, his contemplation of eternity was the beginning of his transformation. Nature—God’s creation—provided an entree for Francis into a life based on the Gospel.

This contemplation led Francis to change his view of the world, and he became less and less enthusiastic about the things that used to matter to him: riches, parties and finery. He set about to live in a different way, one that became spiritual instead of material. He began to yearn for a simpler life.

Perhaps he meditated on this Psalm: “The Earth is the Lord’s and all it holds, the world and those who dwell in it. For he founded it on the seas, established it over the rivers” (Ps 24:1).

Or maybe he read the prophet Isaiah: “Then the wolf shall be a guest of the lamb, and the leopard shall lie down with the young goat; the calf and the young lion

shall browse together, with a little child to guide them.

“The cow and the bear shall graze, together their young shall lie down; the lion shall eat hay like the ox ... they shall not harm or destroy on all my holy mountain; for the Earth shall be filled with knowledge of the Lord, as water covers the sea” (Is 11:6-9).

Scripture offers many passages for us to contemplate God’s creation. Genesis alone provides a wide picture of God as creator of man and of nature, and also God’s inclusion of animals in the tale of redemption, as we see in the account of Noah and his ark (Gn 6-9).

For St. Francis, nature itself became a way to give glory to God. We can strive to see through the eyes of Francis, to view nature—the land, animals, resources and even weather itself—as sacred and appreciate all of it, as he did.

But in the spirit of Lent and of “*Laudato Si*,” we can listen for the voice of God. What does God want us to do to protect what he created?

I have so much to learn from St. Francis, and I pray that, even in a small way this Lent, I’ll be able to imitate his virtuous life.

(Marge Fenelon is a freelance writer from Milwaukee and author of *Imitating Mary: Ten Marian Virtues for the Modern Mom*.) †

From the Editor Emeritus/John F. Fink

Renaissance Church: England's conversion to Protestantism

(Seventh in a series of columns)

Last week, I wrote about the start of the Protestant Reformation. After Martin Luther was denounced by the Edict of Worms in 1521, much of Germany ignored it and



Luther continued to lead the Protestant Reformation there until his death in 1546. The Reformation also spread to Switzerland, first under the leadership of Huldreich Zwingli and then by John Calvin.

In England, King Henry VIII was a champion of Catholicism during the first years of the Reformation. After Luther rejected five of the seven sacraments, Henry wrote a book defending the seven sacraments—probably with the help of Thomas More. In appreciation, Pope Leo X bestowed on Henry the title “Defender of the Faith.” It was one of Leo’s last acts because he died on Dec. 1, 1521.

Later, though, Henry decided he no longer wanted to be married to Catherine of Aragon. She had borne him three sons and one daughter, but all three boys had died, so there was no male heir to the throne.

Henry had earlier received a dispensation from Pope Julius II so he could marry Catherine, his brother’s widow. Now he appealed to Pope Clement VII to declare that dispensation invalid, and hence the marriage null and void so he could marry Anne Boleyn.

The pope commissioned England’s Cardinal Thomas Wolsey to examine the evidence and render a decision. Catherine, however, appealed the case to Rome. Her nephew, Emperor Charles V, also objected to declaring the marriage invalid. The pope, under such pressure, refused to approve the annulment.

In 1533, Henry persuaded the pope to appoint Thomas Cranmer the archbishop of Canterbury. Cranmer had secretly accepted Protestant teachings and had married. After becoming archbishop of Canterbury, he pronounced Henry’s marriage to Catherine invalid and validated the marriage that Henry and Anne Boleyn had already contracted. The pope excommunicated Henry.

In 1534, Henry decreed the Act of Supremacy, making the king the head of the Church in England. He obliged every English subject to take the oath of succession, and thereby recognize the

validity of the marriage between Henry and Anne. Anyone who refused was, by that very fact, guilty of treason.

Some loyal Catholics did refuse and were duly executed—usually by being hanged, drawn and quartered, a most gruesome method of execution. The most noted men who refused were John Fisher, bishop of Rochester and chancellor of Cambridge, and Thomas More, former chancellor of England. Henry, though, permitted them to be executed by beheading in 1535.

Henry had made his break with Rome. He had Thomas Cromwell close convents and monasteries and confiscate their property. He also had a succession of wives. He had Anne Boleyn executed in 1536, and married Jane Seymour, who died in childbirth. He then married Ann of Cleves, and divorced her within a year. His fifth wife, Catherine Howard, was beheaded in 1542 and his sixth wife, Catherine Parr, was about to be executed when Henry died in 1547.

Edward VI, the son of Jane Seymour, succeeded Henry. Thomas Cranmer issued the *Book of Common Prayer* in 1549, and this is considered the first official act of England’s conversion to Protestantism. †

Living Well/Maureen Pratt

Ten years later, coming full circle with laughter . . . seriously

I am humbled and happy to say that this April marks 10 years of writing this column. The “Living Well” column began as a telephone call out of the blue to



then-Catholic News Service editor David Gibson, and it has turned into an absolute labor of love.

I’m very grateful for the opportunity to continue to write about the intersection of faith and health.

My first column was about taking laughter seriously. As a kickoff to this anniversary, I thought I’d revisit the subject of how laughter might impact our lives and health, particularly through the prism of medical practice and science.

In 2006, I wrote about a pilot program at UCLA called “Rx Laughter,” which studied how humor can help pediatric patients tolerate the pain and discomfort of chemotherapy treatment. Founded by television executive Sherry Dunay Hilber, the program is still going strong.

Recent scientific studies on the effect

of laughter on blood pressure, cortisol and other hormonal levels have informed the understanding of why laughter and humor seem so beneficial.

One 2005 study on the effects of laughter on women who faced postpartum depression concluded that a laughter program can be helpful to women transitioning into becoming mothers. Another 2015 study in Thailand found that a laughing program for private office workers decreased stress.

Laughter also has been successfully incorporated into psychological therapy sessions. Recently, I interviewed Enda Junkins, a licensed therapist and speaker trained in laughter therapy. She has used laughter therapy in private practice, and talks about it in speeches and workshops.

“Laughter is a biological process that releases feeling,” said Junkins. “Bringing laughter into the practice of therapy gives you more tools to work on particular problems. If [a patient] can work on lightening the issue, you can move through it more quickly. Laughter will put a serious

issue in perspective.”

Even deep grief can be aided and eased through laughter.

“When people are talking about serious issues,” said Junkins, “laughter helps release the grief. It releases the anxiety about crying. There are primitive cultures where they laugh first before they cry.”

Laughter can unlock stress in a group setting, too, for example in a corporation.

“Laughter is contagious,” Junkins said. “Some people develop controls or barriers to laughing, but you don’t have those when you hear laughter. Then, you know it’s OK to laugh.”

With more studies to come about the effects of laughter on boosting health and relieving stress, and current work that incorporates laughter, the scientific basis and acceptance for its use should grow. I’m happy to see that the subject that tickled me 10 years ago is alive, well and keeping us all laughing.

(Maureen Pratt writes for Catholic News Service.) †

That All May Be Our/Fr. Rick Ginther

Whether Christian, Muslim or Jew, God deserves our worship

As I noted at the beginning of last month’s column, a controversy about God took place recently at a well-known Christian college. The controversy centered upon the question:



Do Christians and Muslims (and for that matter, Jews) worship the same God?

It is an excellent question. To get to an answer, let’s look at the basics which are known.

God is named differently by the three religions “of the book” (i.e. the Bible and the Quran). For Jews, God is variously named in Hebrew *Adonai*, *Jehovah*, *El*, *Eloim*, *El Shaddai*, *G-d*, *YHWH* (these latter two are not fully spelled out or spoken out of a profound respect for the name of God, i.e., “I am who am”).

For Christians, God is *Theos* (Greek), the Lord (e.g., *Kyrios*), the Trinity (God the Father, God the Son, God the Holy Spirit), *Abba* (Aramaic), or simply God (English). The list is quite extensive!

For Muslims, God is *Allah* in Arabic. But there are 99 ways (at least) to speak of God in that language and religious tradition! They are descriptive. For example: *Ar-Rahim* (The Exceedingly Merciful), *Al-Malik* (The King), or *Al-Aziz* (The Almighty).

This listing (one of many; cf. “Names of God in Islam” on Wikipedia.org) is instructive. It is in its breadth not unlike Christianity’s description of God as

“all-seeing, all-knowing, all-powerful, all-merciful.”

It should be noted that Christian Arabs, whose faith communities pre-date Islam and go back to the earliest days of the Church, use the word *Allah* to denote God as revealed in the Scriptures and sacred tradition.

In Judaism, there are also a large number of such descriptions within the Hebrew Scriptures (Old Testament).

Thus far, the names are different among the three religions. In part, this can be due to language variation and origin (Hebrew, Greek, Latin, Arabic, etc.)

But the descriptions for the names are similar. One source of the similarity in descriptions may be that the point of origin for all three is the Middle East and that part of Europe touched by the Aegean and Mediterranean seas. Coupled with the fact that in the ancient world (as in our own time) there was a “borrowing” from one culture to the next, the similarities could make sense.

Amid the variations, however, there is agreement: there is “one God.” The religions of the book are very clear on this. There is no pantheon or hierarchy of gods.

That being said, neither Judaism nor Islam speak of “trinity.” That is distinct to Christianity. As we know, this is based on Jesus’ words. He spoke of the Father and the Spirit. And he spoke of himself as the Son. It is clear from the earliest Christian writers

that divine revelation in Scripture and sacred tradition was manifesting God in this way. Later, Christians would speak of the Trinity (one God, three persons). Councils would define the Trinity based on theological reflection upon the revelation.

So many similarities and unique differences! Do we worship the same God?

In one sense: yes. The God whom we worship is spirit, without beginning or end. God is one. This God is the God of Abraham, our common ancestor in faith.

In another sense: no. The God whom we describe theologically and in our sacred books is different.

Three-in-One is unique. Jesus as the self-revelation of the Father and promiser of the Spirit is unique. Jesus is a prophet among prophets, indeed.

God is revealed through wonders, signs, messengers (angels) and prophets for Jews.

God is revealed through the prophet Muhammed in Islam.

Ultimately, Christians, Jews and Muslims are called to admire the goodness in each other’s beliefs, and in our common pursuit of the God we name one. God deserves our worship.

(Father Rick Ginther is director of the archdiocesan Office of Ecumenism. He is also dean of the Terre Haute deanery and pastor of St. Patrick and St. Margaret Mary parishes, both in Terre Haute.) †

Worship and Evangelization Outreach/

Teresa Venatta

Spiritual direction: an aid in worship and evangelization

Pope Francis, in “The Joy of the Gospel,” speaks of the joy and peace that a true encounter with Christ can provide. But in a world of busyness and distractions, how can



we find ways to facilitate and encourage this encounter?

One expanding ministry that offers support for our individual spiritual journeys is that of spiritual direction.

Spiritual direction is a ministry of “holy listening,”

presence and attentiveness. It is a one-on-one confidential relationship between an individual—a directee seeking a deeper awareness of God’s presence in their life—and a trained spiritual director.

The true “director” in this relationship is always the Holy Spirit. The spiritual director’s role is to prayerfully put themselves aside, so total attention can be given to the directee’s journey and how they respond to God’s call in their life. It is always about meeting the directee where they are in their quest.

When the Holy Spirit is invoked in conjunction with the loving companionship of a spiritual director, a sacred space is created that allows the directee to reflect, grow, discern, notice, and respond to God in their life—ultimately to grow in the image of Christ.

In light of this growing ministry, the archdiocese is supporting spiritual direction within the Secretariat of Worship and Evangelization. Under the leadership of Father Patrick Beidelman, a Catholic spiritual directors’ network has been formed. Quarterly meetings of archdiocesan spiritual directors allow for opportunities in continuing education on spiritual topics and for interaction and fellowship. The most recent meeting in February highlighted the topic of “12-Step Spirituality,” which provided insight on companionship with others in helping to accept life on life’s terms.

A new archdiocesan position of discernment companion has also been created to prayerfully connect those seeking spiritual direction with a trained director on the Catholic registry. This allows for a confidential matching of those seeking spiritual direction with three directors on the archdiocesan registry. The seeker is then encouraged to speak with the three referrals in order to prayerfully discern a spiritual director. This has proven to be a successful way to match director and directee in an individual and personal way.

An Hispanic Spiritual Direction Formation Program is also currently training Spanish-speaking spiritual directors. The goal is to form one unified network of spiritual directors to meet the increasing archdiocesan need as this ministry is promoted and encouraged within our parishes.

So, in this world of busyness, one way we make our very lives a form of worship and evangelization is by participating in the offering of spiritual direction. This spiritual companionship can be a catalyst and encourager toward a deeper encounter with God.

Our personal relationship with God and our very struggles are given a voice that is honored in the sacred space of the spiritual direction relationship. This ministry fits within our Christian duty as referenced in the *Catechism of the Catholic Church* (#2105) to respect and awaken in each other the love of the true and the good.

Spiritual direction’s very nature flows from and at the same time enriches religious experience. Worship becomes more authentic and intimate. As a result, our lives become more of a witness to the joy of the Gospel, and evangelization becomes more organic.

(Teresa Venatta is a discernment companion and spiritual director in the Archdiocese of Indianapolis. She can be reached at spiritualdirection@archindy.org.) †

Palm Sunday of the Passion of the Lord/Msgr. Owen F. Campion

Sunday Readings

Sunday, March 20, 2016

- Luke 19:28-40
- Isaiah 50:4-7
- Philippians 2:6-11
- Luke 22:14-23:56

We are beginning Holy Week with the Palm Sunday liturgy, coming to the fulfillment of the Lenten season and drawing us face to face to the ultimate reality of salvation, that Jesus, the Son of God, died to reconcile us with the Father, and then forever opened for us the gates to heaven by his Resurrection.



Palm Sunday, of course, recalls the triumphant entry of Jesus into Jerusalem, the utter apex of the entire ministry of the Lord for St. Luke in his Gospel.

In general, Luke's Gospel sees Jesus as the embodiment of God's mercy, literally God in human flesh. He is the son of Mary, a woman, not an angel or a goddess.

Jesus seeks out the wayward and the despondent. Everything leads to the fulfillment of reconciling sinners with God. Thus, in the Gospel of Luke, everything occurs on the way to Jerusalem, which Jesus visits once, and on this one visit Jesus is sacrificed on Calvary and then rises again.

For Catholics, the depth of meaning of this reading is brilliantly conveyed in the majesty and drama of the liturgy.

As the palms are blessed, and then ideally all in the congregation process, the Church offers us a reading from Luke. This reading recalls the plans for the arrival of Jesus, as well as the arrival itself.

An element of inevitability, of Providence, surrounds the event. Jesus tells Pharisees who object to it all that even if the disciples were silent, the very stones would shout the good news of salvation in Christ.

Later, in the first reading, the Church presents the third of the four "Songs of the Suffering Servant" from the prophet Isaiah. Scholars debate the identity of this servant. Was he a prophet? The author? A collective symbol for the people of Israel? In any case, Christians have always seen

in these songs the image of the innocent, constantly loyal servant of God, the Lord Jesus.

St. Paul's Epistle to the Philippians is the source of the second reading. Scholars think that this passage is an ancient Christian hymn, used in early liturgies. Its eloquence magnificently reveals intense faith.

As the last reading, the Church dramatically offers a reading of Luke's passion narrative. To enhance the occasion, the congregation most often becomes involved.

Each Gospel contains a highly detailed and lengthy account of the trial and execution of Jesus. Each has its own perspective, as each evangelist was an individual person who had his own insights into what happened on the first Good Friday.

By contrast, people usually are obtuse and often devious, even vicious. Still, the love of God will not be thwarted. Salvation will come, because it is God's will that salvation will come.

Reflection

No biblical reading is as powerful and overwhelming as are the four passion narratives in the successive Gospels. Luke's is no exception.

The crown of the Palm Sunday Liturgy of the Word is the moving, solemn proclamation of the Passion of Jesus as recounted by St. Luke. At the blessing of the palms, the Church prepares us, again employing Luke's Gospel, for this proclamation.

Recalling Jesus' entry into Jerusalem, the Church presents the Lord as resolute. Salvation was God's will, the product of God's love for us. Some people cooperated. Some did not, burdened by ignorance or pride.

The readings from Isaiah and Philippians focus our minds upon Jesus. He is Lord!

Finally, magnificently, the passion narrative tells us of the depth of the Lord's giving of self. This is the message: God loves us with a perfect, uncompromising, unending love. Sin flaws us. It can doom us. We need God. God responds by satisfying our need for true life. The key, hopefully refined in Lent, is for us to love God in return. †

Daily Readings

Monday, March 21

Monday of Holy Week
Isaiah 42:1-7
Psalm 27:1-3, 13-14
John 12:1-11

Tuesday, March 22

Chrism Mass, 2 p.m.,
Archdiocese of Indianapolis,
SS. Peter and Paul Cathedral,
1347 N. Meridian St., in
Indianapolis
Isaiah 61:1-3a, 6a, 8b-9
Psalm 89:21-22, 25, 27
Revelation 1:5-8
Luke 4:16-21
Tuesday of Holy Week
Isaiah 49:1-6
Psalm 71:1-4a, 5ab-6b, 15, 17
John 13:21-33, 36-38

Wednesday, March 23

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

Thursday, March 24

Holy Thursday
Evening Mass of the Lord's
Supper
Exodus 12:1-8, 11-14
Psalm 116:12-13, 15-16bc,
17-18
1 Corinthians 11:23-26
John 13:1-15

Friday, March 25

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

continued on page 15

Question Corner/Fr. Kenneth Doyle

'His Holiness' is a historic title of office used by many world religious leaders

QA Protestant friend asked me recently why Catholics sometimes refer to the pope as "His Holiness." He wondered whether this is meant to imply that the pope is in essence holy. I had to admit that I had no idea. Can you enlighten me? What is the origin of that title? (Iowa)



AThe use of the term "His Holiness" in addressing or referring to the pope can be traced back several hundred years, although it is difficult to identify any particular event that first occasioned its use. In honoring its supreme religious leader with that title, the Catholic Church is not alone.

The same term is used to designate the Orthodox Ecumenical Patriarch of Constantinople; as well as some leaders of other religious traditions including Buddhism (notably the Dalai Lama).

In applying the title to the pontiff, Catholics make no judgment on his personal sanctity. Only God, of course, is by his essence holy, but all who believe in a divine being are invited to strive for that ideal.

St. Peter (1 Pt 1:16) reminded the early Christians that the Hebrews, as God's chosen people, were called to sanctity and that they, too, were pledged to that same ideal as disciples of Jesus. The title "Holiness" denotes the fact that the pope, by virtue of his election, belongs to God in a special manner, and is called to practice exceptional sanctity.

This should remind every Catholic to pray regularly for the man who bears that heavy responsibility.

QA few years ago, we lost a son who was 50 years old. We had called his parish priest to administer last rites. When the priest arrived at the hospital, our son had already passed. When we asked about the last rites, he told us that they don't do the last rites anymore. Did I miss something, or am I misinformed? (Georgia)

AThe last rites have not been eliminated. What many Catholics do not understand, though, is that the "last rites" encompass three sacraments: penance (confession of sins); viaticum

(holy Communion given as food for the journey to eternal life); and the anointing of the sick. Ideally, those sacraments should be administered when the recipient is aware and able to benefit most.

What the priest was probably trying to explain was that, like all the sacraments, anointing is given only to the living.

As Canon #1005 in the *Code of Canon Law* indicates, though, the sacrament of anointing may still be administered if there is doubt as to whether death has occurred.

If the person has already died, the priest instead chooses from the prayers for the deceased in a ritual book, *Pastoral Care of the Sick*.

One especially beautiful prayer is this: "Loving and merciful God, we entrust our brother/sister to your mercy. You loved him/her greatly in this life; now that he/she is freed from all its cares, give him/her happiness and peace forever. ... Welcome him/her now into paradise, where there will be no more sorrow, no more weeping or pain, but only peace and joy with Jesus, your Son."

Catholics who are seriously ill or their friends or relatives should ask a priest to celebrate the sacrament of the anointing of the sick with the sick person. If the person is actually close to death, then the celebration can be expanded to last rites. The Church teaches clearly that someone does not have to be in imminent danger of dying in order to receive the sacrament of the anointing of the sick.

Canon #1004 provides that "the anointing of the sick can be administered to a member of the faithful who, having reached the use of reason, begins to be in danger due to sickness or old age." The ritual itself designates as proper recipients, "a sick person ... before surgery, whenever the surgery is necessitated by a dangerous illness," as well as "elderly people ... if they are weak, though not dangerously ill."

If it is the will of God that the person will soon die, the prayer of anointing asks that the person be relieved of suffering and feel the power and peace of God. The sacrament should be administered when it can do the most good, so the rule of thumb is: Call the priest sooner rather than later.

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

My Journey to God

Look Beyond

By Sandy Bierly

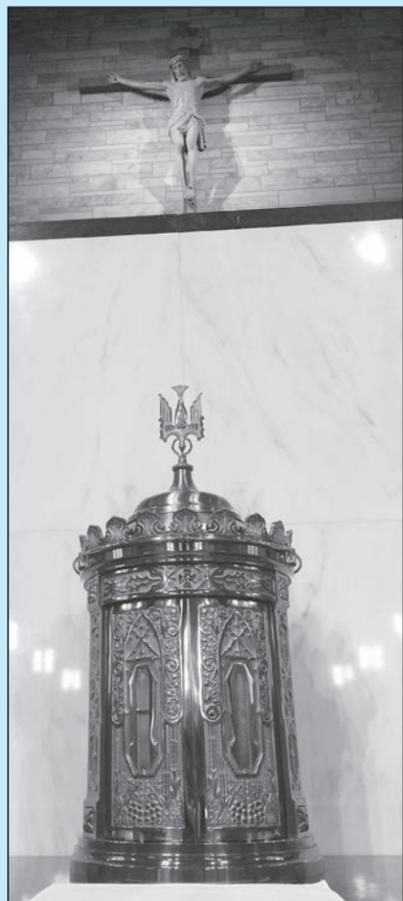
As I sit in the silence
My gaze rests on the Tabernacle
Where faith tells me God is present.
As I ponder this life giving mystery.

Looking beyond the obvious,
I fall on my knees giving thanks,
Adoring the presence before me,
In the silence that brings forth life.

My eyes open and I see
This moment began on Calvary,
The culmination of the Eucharistic feast,
When God's love was poured out for me.

(Sandy Bierly is a member of Our Lady of Perpetual Help Parish in New Albany. The tabernacle of Our Lady of Perpetual Help Parish in New Albany shines in the light of the church in this Feb. 4 photo.)

(Submitted photo by Laurie Slusser)



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.

AIMERS, Justin R., 22, St. Bartholomew, Columbus, Feb. 25. Son of Dr. William and Sandra (Soderstrom) Aimers. Brother of Erin Rose and Erika Whelan. Grandson of Helen Aimers.

BAKER, Jean Ann, 85, Christ the King, Indianapolis, March 3.

ANDRES, Harold J., 91, St. Anthony of Padua, Clarksville, Feb. 22. Father of Phillip Andres. Brother of Helen Englert. Grandfather of eight. Great-grandfather of nine.

CADE, Mary V., 96, Christ the King, Indianapolis, Feb. 27.

CAIN, Richard W., 84, St. Bartholomew, Columbus, March 4. Husband of Margot Cain. Father of Elizabeth Hoff, Laura Robinson, Sarah Yaworsky, Jeffrey, Stephen and S. Thomas Cain. Grandfather of 22. Great-grandfather of one.

CARNEY, Daniel O., 51, St. John Paul II, Clark County, Feb. 26. Husband of Lori (Hagest) Carney. Father of Samantha Carney. Brother of Joseph and Patrick Carney.

DOYLE, Marcella L. (Wagner), 100, St. Roch, Indianapolis, March 5. Mother of Sharon Fitzgerald, Mary Veerkamp, Linda Wyciskalla, Dave and Ron Doyle. Grandmother of 22. Great-grandmother of 23. Great-great-grandmother of two.

EHRINGER, Wilma R., 78, St. John Paul II, Clark County, Feb. 20. Wife of Paul H. Ehringer. Mother of Lisa Howerton, Carol, Paul and Stephen Ehringer. Sister of Margaret Becht, Roberta Black and Loretta Schenck. Grandmother of two. Great-grandmother of five.

FRIEDMAN, Rose M., 95, Christ the King, Indianapolis, Feb. 24. Mother of Nancy Friedman.

GEARNS, Frances, 97, Our Lady of Lourdes, Indianapolis, Feb. 26. Mother of Denise Allen, Louise Johnson, Ann Smith, David, James and William Gearns. Grandmother of six. Great-grandmother of several.

GOLDSMITH, Jo, 63, St. Louis, Batesville, March 3. Wife of William Goldsmith. Mother of Kelley Crager, Lindsey Eick and Josh Goldsmith. Daughter of Gilbert Meyer. Sister of Barb Susomey, Dorothy Zigler, Loraine, Ruth and Ed Meyer. Grandmother of two.

GREIG, Margaret A., 67, St. Jude, Indianapolis, Feb. 27. Wife of Michael Greig. Mother of Shirley Montgomery, Kimberly Shelby, Douglas and Michael Greig, Jr. Sister of Ruth Johnson and Gene Stambaugh. Grandmother of 23. Great-grandmother of 10.

HARPRING, Paul B., 81, St. Joseph, Shelbyville, Feb. 27. Husband of Edna (Lambert) Harpring. Father of Diane Erickson, Marlene Hague and Ronald Harpring. Brother of Betty Brown. Grandfather of four. Great-grandfather of three.

HEGARTY, Edward F., 86, Christ the King, Indianapolis, Feb. 28. Husband of Mary Hegarty. Father of Janmarie Connor and Laura Robert. Brother of Rosemary Adamson, Nancy Condon, Margie Miller and Maureen Schulz. Grandfather of six. Great-grandfather of one.

HEIOB, Helen M. (Murphy), 89, Holy Spirit, Indianapolis, Jan. 26. Mother of Sally Armstrong, Peggy Whisett and Robert Heiob. Grandmother of 10. Great-grandmother of three.

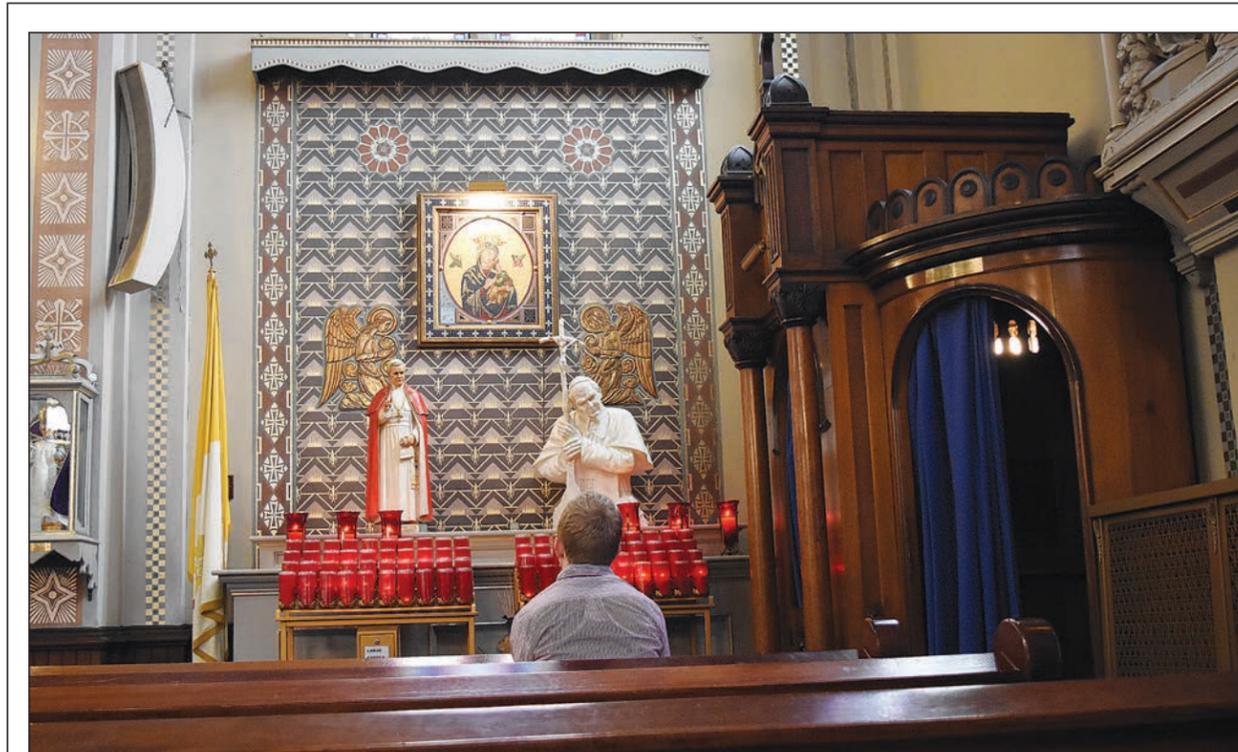
HOUNTZ, Rosemary, 82, St. Nicholas, Ripley County, Feb. 24. Mother of Angela Myers, Dan, Kenneth, Marvin, Randy and William Hountz. Sister of Virginia Black and Marcella Schutte. Grandmother of 17. Great-grandmother of nine.

JACKSON, Donna Kay (Graf), 50, St. John Paul II, Clark County, Feb. 27. Wife of Bryan Jackson. Mother of Joshua and Zachary Jackson. Daughter of Theodore and Marcella Graf. Sister of Becky Mayfield, Ray and Rick Graf.

KEMPE, Jackie L., 68, St. Paul, Tell City, Feb. 26. Wife of Dave Kempf. Sister of Jeanne Robbins, Dave, Mark and Mike Howland.

KING, Courtney M., 28, Christ the King, Indianapolis, Feb. 26. Daughter of Terry L. King. Sister of Hailee and Zachary King. Granddaughter of Mary Jane Furnish and Wanda King.

KOLB, Norma E., 77, St. Michael, Brookville, March 3. Mother of Brenda Cheeseman, Veronica Ensor, Kimberly Sizemore, Beverly, Elmer and James Kolb. Sister of Lois Abercrombie, Ethel Roble, Daniel and Herbert Stevens, Cecil, Frank, James and Walter



Sacrament of mercy

A man waits to confess his sins in the sacrament of penance at Old St. Mary's Church in Detroit on Feb. 29. (CNS photo/Mike Stechschulte, *The Michigan Catholic*)

Turner. Grandmother of 11. Great-grandmother of nine.

KOSINSKI, Lucrecia, 78, St. Luke the Evangelist, Indianapolis, March 5.

LOHRMAN, Joseph, 60, Nativity of Our Lord Jesus Christ, Indianapolis, Feb. 29. Brother of Maggie Johnson, Joannie Prusa, Mary Schmoll, Bill and Jim Lohrman.

MAGERS, Daniel F., 88, St. Anne, New Castle, Feb. 29. Father of Mary Kay French and Doug Magers. Grandfather of four. Great-grandfather of seven.

MEIER, Edith L., 88, St. Michael, Brookville, March 6. Sister of Frank Meier.

O'CONNOR, John, 83, St. Mark the Evangelist, Indianapolis, March 3. Husband of Geraldine O'Connor. Father of Diana Happel, Mary Kay McCreary Dunaway, John, Patrick and Timothy O'Connor. Brother of Mary Catherine McRoy and Bernard O'Connor. Grandfather of 14. Great-grandfather of seven.

OGAN, Frederick, 77, St. John the Apostle, Bloomington, March 7. Husband of Carol Ogan. Father of Sherilyn Foshia, Rodney and Scott Ogan. Brother of Debbie Hoy, Deloris Hurlburt and Alan Ogan. Grandfather of seven. Great-grandfather of two.

OLIGER, Marie E., 97, St. Mary, Greensburg, March 8. Mother of Susan Powers and Peter Oliger. Sister of Marjorie Mahan, Mildred Moeller, Roger and Vincent Welage. Grandmother of six.

PAULY, Lorraine, 98, St. Simon the Apostle, Indianapolis,

March 2. Mother of Jeane Mellina, Teresa Sharrer and Kathy Sickels. Grandmother of six. Great-grandmother of two. Great-great-grandmother of one.

PERKINS, Donna (Potter), 67, St. Joseph, Rockville, Jan. 11. Wife of Jay E. Perkins. Mother of Zachary Perkins. Sister of Debra Juarze and Michael Jones.

RENE, Michael S., 68, St. Roch, Indianapolis, Feb. 26. Father of Anne Rincker, Meghan and Joseph Rene. Brother of Mary Ann Johnson. Grandfather of two. Step-grandfather of three.

REESMAN, Patricia A., 76, St. Joseph, Shelbyville, March 3. Mother of Melissa Gibson. Sister of David Critser. Grandmother of one.

ROBERTS, Nancy, 83, Nativity of Our Lord Jesus Christ, Indianapolis, March 3. Mother of Cynthia Kelle, David, Dennis, Jeffrey and Steven Roberts. Sister of Lori Good, Dan and Rick Stupecki. Grandmother of eight. Great-grandmother of 10.

ROUGEAU, Wellesley E., 89, St. Jude, Indianapolis, Feb. 22. Husband of Adelle Rougeau. Father of Lynn Barker, Cindy Connor, Cherie Hussion and Russell Rougeau. Brother of Lynette Konopacki and Shirley Stratton. Grandfather of nine. Great-grandfather of four.

SANDERS, Jack W., 64, St. Joseph, Rockville, Dec. 29, 2015. Husband of Christine (Daily) Sanders. Father of Jackie and Nicole Sanders. Brother of Jenny Sanders.

SEARS, Wanda Fay, 82, St. Patrick, Indianapolis, Feb. 29. Mother of Marsha Dillon,

Terri Miller, Robert and William Sears. Grandmother of 11. Great-grandmother of 29. Great-great-grandmother of one.

SCHUCK, Harold J., 92, St. Michael, Brookville, March 4. Husband of Hazel Schuck. Father of Diane Bruns and Linda Rosenberger. Grandfather of three. Great-grandfather of six.

SIMMERMEYER, Frank J., 79, St. Mary-of-the-Rock, Franklin County, March 7. Husband of Alma Simmermeyer. Father of Laura Huber, Mary Lou Middendorf, John and Stephen Simmermeyer. Brother of Melly Allgeier, Jacqueline Armbruster, Barbara Lecher, Martha Simmermeyer and Rosie Weisenbach. Grandfather of nine.

THORNBURG, Virgil, 92, Holy Family, Richmond, March 2. Father of Tami and Rick Thornburg. Grandfather of two. Great-grandfather of one.

VEERKAMP, Mary E., 84, St. Joseph, Shelbyville, March 2. Wife of John B. Veerkamp. Mother of Jean Armstrong, Debbie Moorhead and Jerry Veerkamp. Sister of Betty Brown and Rita Koors. Grandmother of six. Great-grandmother of eight.

WANNER, Martha L., 89, St. Jude, Indianapolis, March 2. Mother of Rosemarie Cravens, Virginia Swayze and William Wanner. Grandmother of eight. Great-grandmother of seven.

WATKINS-BURCH, Janet I., 83, Holy Angels, Indianapolis, Feb. 25. Wife of Claude Burch. Mother of Joycelyn Bradley, Laura McNeil, Cordryan Waire, Wilson Burch, Stacy and Steven Terrell and Timothy Watkins.

Sister of Betty Howcott, Carl and Ronald Smith. Grandmother of 18. Great-grandmother of 25.

WEBER, Christopher J., 71, Christ the King, Indianapolis, Feb. 25. Husband of Marilyn Weber. Father of Jon, Nick and Patrick Weber. Brother of Jo Ann Baker, Doug, Greg and Mike Weber. Grandfather of two.

WERMEISTER, Elizabeth F., 95, St. John Paul II, Clark County, Feb. 27. Mother of Betty Ann Campbell, Cheryl Eubank, Mary Lynn Green and Suzy Sanders. Grandmother of seven. Great-grandmother of 11.

WILLIAMS, Estelle, 95, St. Andrew, Richmond, March 4. Mother of Diane Taylor. Sister of Helen Hrabovsky. Grandmother of 10. Great-grandmother of 18. Great-great-grandmother of four.

WILLIAMS, John L., 77, St. Lawrence, Indianapolis, Feb. 22. Husband of Geraldine Williams. Father of Monica Black, Yolanda Greene and Dawn Poindexter. Brother of Dorothy Calvin, Mary Frances Jones, Virginia Smith, Roberta and Michael Williams. Grandfather of four.

WITSMAN, Wendell L., 87, St. Mary, Rushville, March 6. Husband of Eloise (Gooding) Witsman. Father of Maria Batcik, Cindy and Dale Witsman. Brother of Katha Majors. Grandfather of nine. Great-grandfather of eight. †

Nancy Reagan recalled as 'kind, gracious' during 1987 papal encounter

OXNARD, Calif. (CNS)—Following the death of Nancy Reagan on March 6, Cardinal Roger M. Mahony recalled fondly sharing time

with the former first lady and Pope John Paul II during the pontiff's 1987 visit to Los Angeles.

Reagan sat next to the pope on Sept. 16, 1987, as they met with 21 elementary school students from Immaculate

Conception School in downtown Los Angeles, next to what was then the archdiocesan chancery office.

"We were very privileged to have the pope in Los Angeles for 48 hours," Cardinal Roger Mahony, retired archbishop of Los Angeles, told Catholic News Service. "And we were blessed to have Mrs. Reagan, representing her husband [President Ronald Reagan], for the visit at Immaculate Conception."

During the mid-afternoon visit with selected sixth, seventh and eighth graders, then-Archbishop Mahony, first-year principal Mary Ann Murphy and various archdiocesan, papal and media representatives stood alongside the

classroom walls as Pope John Paul was introduced by the first lady as someone who had "great and serious things on his mind."

After the pope talked about the value of Catholic schools and urged students to cooperate with their teachers, he invited Reagan to say a few words. Noted for her "Just Say No" campaign against drugs, she encouraged them to avoid all types of drugs and narcotics.

"She used words and terms very understandable to the children," Cardinal Mahony said.

She and Archbishop Mahony—he became a cardinal in 1991—then helped alleviate a confusing moment when

Pope John Paul said to the students: "Do any of you have any demands that you would like to ask?"

"There was an awkward silence from the children, since they did not understand what he meant," Cardinal Mahony recalled. "At that point, Mrs. Reagan chimed in and said that these young children were too nice to make any 'demands' of the pope!"

The archbishop remembered that the Italian word for question is "*domanda*," which Pope John Paul ("whose English was quite good") equated with "demands," so he told the children, "The pope is asking if you have any questions."

Indeed they did, said Cardinal Mahony, "and their shyness disappeared." †



Nancy Reagan

Divine Mercy Sunday services will be on April 3 at parishes

Divine Mercy Sunday services are scheduled on April 3 at parish churches across the archdiocese. All services are open to the public.

St. Pope John Paul II instituted the observance of Divine Mercy Sunday—which is based on the visions of St. Faustina Kowalska, a member of the Sisters of Our Lady of Mercy—on the first Sunday after Easter.

To learn more about the indulgence and promises connected to Divine Mercy Sunday, log on to www.thedivinemercy.org.

A plenary indulgence is available to those who go to confession within about 20 days before or after the feast day, receive Communion on the feast day, pray for the intentions of the pope, and either take part in Divine Mercy Sunday devotions or, in the presence of the Blessed Sacrament exposed or reserved in the tabernacle, recite the Our Father and the Creed, adding a devout prayer to the merciful Lord Jesus (such as “Merciful Jesus, I trust in you!”).

Divine Mercy Sunday prayer services on April 3 reported to *The Criterion* are as follows:

Batesville Deanery

- St. Teresa Benedicta of the Cross Church, 23670 Salt Fork Road, Lawrenceburg—2-4 p.m., eucharistic adoration, Stations of the Cross, Divine Mercy Chaplet. Information: 812-656-8700.

- St. Nicholas Church, 6461 E. St. Nicholas Drive, Sunman—2:30 p.m. adoration, Divine Mercy Chaplet, Benediction. Information: 812-623-2964.
- All Saints Church, St. Paul Church, 9798 N. Dearborn Road, Guilford—3 p.m., Divine Mercy Holy Hour, homily, divine Mercy Chaplet and devotions. Information: 812-576-4302.

Bloomington Deanery

- St. Vincent de Paul Church, 1723 “I” St., Bedford—1:30 p.m. confessions, 3 p.m. Divine Mercy prayer service for Catholic Community of Lawrence County. Information: 812-275-6539.

Connersville Deanery

- Holy Family Church, 815 W. Main St., Richmond—2:30-3:30 p.m. Divine Mercy prayer service. Information: 765-962-3902.

Indianapolis East Deanery

- Holy Spirit Church, 7243 E. 10th St., Indianapolis—3:15 p.m. Divine Mercy Celebration, eucharistic procession, chaplet, Gospel reflection, singing, recitation of the Divine Mercy Chaplet. Information: 317-353-9404.
- St. Michael Church, 519 Jefferson Blvd., Greenfield—2-3:30 p.m. eucharistic adoration, sermon, procession, Divine Mercy Chaplet and Benediction, reception following the service. Information: 317-498-1176 or

dcn.waynedavis@gmail.com.

Indianapolis North

- St. Joan of Arc Church, 4217 N. Central Ave., Indianapolis—3 p.m. Divine Mercy service. Information: 317-283-5508.
- St. Luke the Evangelist Church, 7575 Holliday Drive, E., Indianapolis—2 p.m. confession and eucharistic adoration, 3 p.m. Solemn Celebration of the Feast of Divine Mercy. Information: 317-635-2021.

Indianapolis South

- Our Lady of the Greenwood Chapel, 335 S. Meridian St., Greenwood—2 p.m. eucharistic adoration, 3 p.m. Divine Mercy Chaplet. Information: 317-888-2861.
- St. Barnabas Church, 8300 Rahke Road, Indianapolis—2:30 p.m. Divine Mercy prayer service, eucharistic adoration, Divine Mercy Chaplet and Benediction. Information: 317-882-0724.
- St. John the Evangelist Church, 126 W. Georgia St., Indianapolis—outdoor eucharistic procession following 10 a.m. Mass, adoration until 7 p.m. Mass. Information: 317-635-2021.

Indianapolis West

- Mary, Queen of Peace Church, 1005 W. Main St., Danville—2:30 p.m. Adoration, Divine Mercy Chaplet, eucharistic procession and Benediction, reflection by Father Vincent Lampert

- of St. Malachy Parish in Brownsburg. Information: 317-745-4284.
- St. Michael the Archangel Church, 3354 W. 30th St., Indianapolis—3 p.m. Divine Mercy Chaplet and Benediction. Information: 317-926-7359.

New Albany Deanery

- St. John Paul II Parish, St. Joseph Chapel, 2605 St. Joe Road W., Sellersburg—2:30 p.m. procession, readings, reflection, short film on St. Faustina—Christ’s messenger of Divine Mercy, readings, homily, Divine Mercy Chaplet, refreshments following service. Information: 812-246-2512.
- St. Joseph Church, 312 E. High St., Corydon—1:30-3:30 p.m., procession, confessions 1:30-3 p.m., adoration 1:45 p.m., 3 p.m. Divine Mercy Chaplet, consecration to Divine Mercy offered during the service. Information: 812-738-2742.

Seymour Deanery

- St. Bartholomew Church, 1306 27th Ave., Columbus—3 p.m. eucharistic adoration, Divine Mercy Chaplet and Benediction. Information: 812-379-9353.
- St. Mary Church, 212 Washington St., North Vernon—1:45 p.m. eucharistic adoration and confession, 3 p.m. Divine Mercy prayer service and Benediction. Information: 812-346-3604. †

Daily Readings cont.

Saturday, March 26

Holy Saturday
 Holy Saturday Night—
 The Easter Vigil
Genesis 1:1-2:2
 or *Genesis 1:1, 26-31a*
Psalms 104:1-2, 5-6, 10, 12-14, 24, 35
 or *Psalms 33:4-7, 12-13, 20, 22*
Genesis 22:1-18

or *Genesis 22:1-2, 9a, 10-13, 15-18*
Psalms 16:5, 8-11
Exodus 14:15-15:1
 (Response) *Exodus 15:1-6, 17-18*
Isaiah 54:5-14
Psalms 30:2, 4-6, 11-12, 13
Isaiah 55:1-11
 (Response) *Isaiah 12:2-3, 4-6*
Baruch 3:9-15, 32-4:4
Psalms 19:8-11
Ezekiel 36:16-17a, 18-28

Psalms 42:3, 5; 43:3-4
 or, when baptism is celebrated,
 (Response) *Isaiah 12:2-3, 4bcd, 5-6*
 or *Psalms 51:12-15, 18-19*
Romans 6:3-11
Psalms 118:1-2, 16-17, 22-23
Luke 24:1-12

Sunday, March 27
 Easter Sunday of the Resurrection of the Lord

Acts 10:34a, 37-43
Psalms 118:1-2, 16-17, 22-23
Colossians 3:1-4
 or *1 Corinthians 5:6b-8*
John 20:1-9
 or *Luke 24:1-12*
 or, at an afternoon or evening Mass,
Luke 24:13-35

Classified Directory

For information about rates for classified advertising, call (317) 236-1454.

Employment

Senior companion needed for 3 to 4 hrs/wk. Interests in Catholic activities. Contact by e-mail nwstan@iendeavor.com.

For Sale

Single Mausoleum space available for purchase in the original Our Lady of Peace Mausoleum. Retail value of over \$7000, available for purchase at \$6250. Price includes lettering and seller will pay any transfer fee. Please call: 317.402.5585.

Vacation Rental

BEACHFRONT CONDO, Madeira Beach, FL, 2BR/2BA, pool & 25ft balcony overlooking the Gulf of Mexico. Meet Indpls. owner. See photos, maps. Call Robin at 317-506-8516.

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Employment



DIRECTOR OF ADULT FAITH FORMATION

Our Lady of Mt Carmel Church

Our Lady of Mt Carmel Church, Carmel, IN, a dynamically faithful parish of 3,000+ families, is seeking a self-directed and organized individual who will coordinate opportunities for adult parishioners to encounter Christ and to grow in faith, prayer and discipleship. The successful candidate must be a convicted and knowledgeable Catholic. A degree in Catholic Theological Studies, Ministry or Religious Education or equivalent and a minimum of 3 years of experience is required. Strong public speaking skills, superior writing ability and the ability to speak with conviction about the life-changing nature of a life lived in Christ are required.

Please submit your resumé to:
 Fr. Richard Doerr, Pastor
 14598 Oak Ridge Rd., Carmel, IN 46032
 or doerr@olmc1.org before March 31, 2016.

Legal

Report sexual misconduct now

If you are a victim of sexual misconduct by a person ministering on behalf of the Church, or if you know of anyone who has been a victim of such misconduct, please contact the archdiocesan victim assistance coordinator:

Carla Hill, Archdiocese of Indianapolis,
 P.O. Box 1410, Indianapolis, Indiana 46206-1410
 317-236-1548 or 800-382-9836, ext. 1548
chill@archindy.org



STEWARDSHIP DIRECTOR

Our Lady of Mt Carmel Church

Our Lady of Mt Carmel Church, Carmel, IN, a dynamically faithful parish of 3,000+ families, is accepting resumé from qualified individuals for the position of Stewardship Director. We are seeking an innovative, energetic and self-directed individual with excellent oral and written communication skills, extensive computer software knowledge and excellent organizational skills.

This person will be responsible for coordinating all aspects of Christian Stewardship and Communications at OLMC. The successful candidate must be a Catholic fully committed to the Church and her teachings and have prior experience working with Stewardship and Development. Interested parties should submit your resumé to Glen Ritchey at ritcheyg@olmc1.org before April 15, 2016

Ministry

Online Lay Ministry Formation

The Archdiocese of Indianapolis has partnered with the University of Notre Dame and Catholic Distance University (CDU) to offer not-for-credit online theology classes:

- Courses on the Catechism of the Catholic Church from CDU
- All 12 classes for a Certificate in Lay Ministry available online
- 20% discount for all employees, volunteers, and parishioners
- Employees also receive reimbursement upon course completion

For more information, please log on to

www.archindy.org/layministry



Holy Year brings more people to confession in St. Peter's Basilica

VATICAN CITY (CNS)—The number of people going to confession in St. Peter's Basilica increased noticeably in the first months of the Holy Year of Mercy, but not among English-speakers, who apparently are staying away from Europe out of fear of terrorism, said the rector of the basilica's team of confessors.

Conventual Franciscan Father Rocco Rizzo, the rector, told the Vatican newspaper that from the opening of the Holy Year on Dec. 8 and through February, he heard about 2,000 confessions in St. Peter's.

But, he said, "We are noticing that the majority of penitents are Italian. I think that is due to the alarm over terrorist attacks" following the series of attacks in Paris in November. "This is why the English-language priests have fewer confessions this year."

In an interview published in the March 10 edition of *L'Osservatore Romano*, the Vatican newspaper, Father Rocco said that in addition to the 14 Conventual Franciscans assigned full time to the confessionals in St. Peter's Basilica, another 30 of their confreres are supplementing their work during the Holy Year.

The Conventual Franciscans hear confessions every day from 10 a.m. to 1 p.m. and from 3:30 p.m. to 6:30 p.m. in the winter; they stay until 7 p.m. in the spring and summer. In addition to Italian, Spanish, English, French, German, Portuguese and Polish, confessors can offer the sacrament in a variety of languages, including Maltese, Chinese and Croatian.

Father Rocco said he usually hears 20-30 confessions a day in Italian or Spanish, but the number of penitents increases on Saturdays and Sundays, and he will offer the sacrament to at least 50 people each day on the weekend.

Another phenomenon that is increasing, he said, is people coming to the confessionals who are not Catholic. "They want to confess to see what it is about,"



Pope Francis leads a penitential liturgy in St. Peter's Basilica at the Vatican in this March 28, 2014, file photo. (CNS photo/Paul Haring)

he said. While confessors can listen to and counsel non-Catholics, it is not considered a sacramental confession in most cases.

Even Catholics visiting St. Peter's Basilica as tourists or even pilgrims may not be very familiar with the sacrament, Father Rocco said. Many young people will say they have not been to confession since they made their first Communion, and it is not unusual for someone to come and say it has been 30 years since they last confessed.

"I have had people come who listened to the words of the pope, and then

remembered that 30 or 40 years ago they committed a serious sin and they now feel the need to reconcile with the Lord," he said. "In particular, women have come to me who have had an abortion, and they carry with them this open wound that never heals. Even if they already have confessed the sin, they want to re-confess it."

For the Year of Mercy, Father Rocco and the other priests who hear confessions at St. Peter's and the major basilicas of Rome have been given special faculties to extend absolution even in cases like

abortion that normally require consultation with the local bishop or even with the Vatican.

Another Year of Mercy change, he said, is in the penance given to those coming to confession. Increasingly the priests in the basilica will ask someone to show their repentance not by reciting a set number of prayers, but through a work of mercy, "like visiting someone who is sick, doing the shopping for an older person, paying a bill for someone who is lacking money" or helping someone get to church. †

Catholic silence on involvement in Middle East is 'massive failure,' bishop says

NEW YORK (CNS)—"The most massive failure of the Catholic community at all levels in the past 20 years has been to address the question of our ongoing involvement in the Middle East," according to San Diego Bishop Robert W. McElroy.

"What is particularly fascinating and troubling is all three recent popes were clearly opposed to the wars, yet at no level in the Catholic community was there any major opposition or sustained witness," he said. "It's like the dog that

didn't bark."

He spoke on March 7 at a forum in New York sponsored by *Commonweal* magazine on the topic "Prophecy Without Contempt," and in a subsequent interview with Catholic News Service.

Bishop McElroy said there has been no sustained discussion or opposition in society as a whole, as two wars in Iraq dragged on to become the longest in American history. He attributed the lack of discourse to the absence of a military draft, and the subsequent distancing

of the fighting from the consciousness of the people.

"The suffering is not here," he said. Paraphrasing historian David Kennedy, the bishop said, "America has created a capacity to fight wars endlessly because the cost to U.S. society is small, not wrenching, in terms of casualties and as a portion of the U.S. economy."

All three popes opposed U.S. participation in these wars, he said, but "at all levels, the Catholic community has been virtually silent."

The prophecy on the war issue has occurred in the Middle East, he said, where all parties have articulated that the region has been subjected to great tragedies, the bishop said.

Bishop McElroy said the attack on the Muslim community in the United States is "a great outrage."

"The Muslim question is an alarm bell about authoritarianism in society. That's not just a disagreement. It's an alarm bell that goes to the core of who we are as a nation, and absolutely needs to be

repudiated in the strongest possible way by everybody," Bishop McElroy said.

The anger dominating the current political climate is a sign of disenfranchisement and the feeling of not being listened to by the elites, Bishop McElroy said.

"When significant sectors of working-class white America feel disenfranchised, that's a problem, and this gets played upon in a troubling way," he said.

"Anger that turns into division should always be challenged," the bishop said. "What we're witnessing now is an anger that's meant to divide, to be purposefully destructive of the social fabric of society. It's not anger that is meant simply to redress grievances."

Bishop McElroy said many white Catholic working-class men and women feel shut out of the political process. The Democratic Party, which was their home for so long is inhospitable, "on certain issues that are of interest, and there's just no give." †



'Anger that turns into division should always be challenged. What we're witnessing now is an anger that's meant to divide, to be purposefully destructive of the social fabric of society. It's not anger that is meant simply to redress grievances.'

—Bishop Robert W. McElroy

ZELLER

continued from page 4

through the graciousness of Diana Ciersi, the restaurant's community relations manager.

In gifting the Villas, Melissa wrote,

"It was my pleasure to donate iPods to such a wonderful place. During my visit there, I saw so many great things that you do for your elders and I was so inspired. The music therapy got my attention the most, and I thought all of your residents deserved to have that magnificent experience."

'As my heart swelled with awe and pride with this lovely gift, I was reminded of the words of the artist Josh Groban, "We have so much to be thankful for. Some days we forget to look among us. Some days we can't see the joy that surrounds us."'

Additionally, Melissa commented of Diana, "She is very involved in outreach projects for our community, and thought this was a wonderful opportunity to be a part of."

All of us associated with the Villas were thrilled with the graciousness of Melissa and Diana. As my heart swelled with awe and pride with this lovely gift, I was reminded of the words of the artist Josh Groban, "We have so much to be thankful for. Some days we forget to look among us. Some days we can't see the joy that surrounds us."

We at Providence Self Sufficiency Ministries and Guerin are showered and amazed every day with the goodness of too many individuals to count who, just as Melissa and Diana, through their friendship, loyalty and support tangibly

show their belief in our mission. It is all these persons who help to bring the change and peace for which we all long.

I pray every day that God, the giver of all gifts, will continue to reveal his goodness to these individuals, and that his Spirit will rest gently upon all of us in this beloved community opening our eyes to see and our hearts to love so that his Providence will bring the outcomes that will bless those who are affected by our lives.

Again, in the words of Josh, "Our world needs so much, but there's so much to be thankful for. ..."

(Providence Sister Barbara Ann Zeller is president and CEO of Providence Self Sufficient Ministries and Guerin, Inc.) †