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Criterion

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One year later

People continue to demonstrate devotion to John Paul II

VATICAN CITY (CNS)—From starting prayer groups to cheering at the mention of his name, people around the world continue to show their devotion to Pope John Paul II.

A year after Pope John Paul's death, the Vatican still maintains a separate entrance to the grotto under St. Peter's Basilica where he is buried, and Pope Benedict XVI still cites his writings and example in many of his public speeches.

While the cause for Pope John Paul's canonization continues with interviews of people in Rome and Poland who were close to him, Pope John Paul prayer groups are springing up around the world.

Msgr. Slawomir Oder, the official promoter of the pope's sainthood cause, said the groups—one in Argentina calls itself "Juan Pablo Magno" (John Paul the Great)—not only support the cause with their prayers, but they study Pope John Paul's writings.

Pope Benedict does not appear jealous of the attention; in fact, from the beginning of his pontificate, he has urged the Church to continue to study the teachings of his predecessor.

Speaking to the Roman Curia in December, he said: "No pope has left us a quantity of texts equal to what he left us; no pope before him could visit the entire world like he did and speak directly to men and women of every continent.

"The Holy Father, with his words and his works, has given us great things; but no less important is the lesson he gave us from the chair of suffering and silence," Pope Benedict said.

In addition to the television movies, documentaries and books on the life of Pope John Paul, an Italian work

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CNS photo/Alessia Perdomo, Reuters

A young man in St. Peter's Square holds a photo of Pope John Paul II on the night the pope died, on April 2, 2005. The news of the pope's death was announced to more than 100,000 people gathered in the square and was met with a long applause, an Italian sign of respect. Bells tolled and many people wept openly. To mark the one-year anniversary, Our Lady of the Most Holy Rosary Parish, 520 Stevens St., Indianapolis, will host a holy hour from 3 to 4 p.m. on Sunday, April 2. There will be exposition of the Blessed Sacrament, the rosary and other special prayers for vocations, and silent time for adoration. The public is invited to attend. Catholics around the world will also gather at 3 p.m. (local time) that day—the hour of Divine Mercy, a devotion to which John Paul II was so dedicated.

Benedict XVI shows world a new style of papacy

VATICAN CITY (CNS)—In April, the Church marks the first anniversary of the death of Pope John Paul II and the election of Pope Benedict XVI, events that captured the world's attention and introduced a new style of papacy.



Pope Benedict XVI

Thousands will gather to pray in St. Peter's Square the

evening of April 2, a poignant reminder of the vigil outside the late pope's window on that date last year, when a hushed crowd was told the pontiff had "returned to the house of the Father."

As his sainthood cause gathers momentum, Pope John Paul remains in people's hearts, a fact witnessed daily in the seemingly endless line of pilgrims who come to his grave carrying flowers, notes or a silent prayer.

Pope Benedict, meanwhile, has used a simple and direct approach to win over the record crowds that are flocking to his appearances at the Vatican and elsewhere. Quietly and slowly, in more than 200 sermons and speeches, he has engaged the faithful and the wider society on fundamental issues of truth, freedom, faith and human dignity.

In some ways, it has taken a full year for the papal transition—a year to absorb the legacy of Pope John Paul's long pontificate and a year for Pope Benedict's papacy to come into focus.

The new pope found himself presiding over many events scheduled under his predecessor, like the Synod of Bishops last October, several canonizations, the closing of the Year of the

See BENEDICT, page 10

Mission trip takes students to hurricane-ravaged Gulf Coast

By Sean Gallagher

Vacationing along the Gulf Coast over spring break has become an annual tradition for high school students.

During the first week in April, 110 high school students, teachers, youth ministers and campus ministers from in and around Indianapolis will make their own trek south in a trip sponsored by the archdiocesan Office of Youth and Young Adult Ministry.

Only they won't be lying on a beach getting a tan. Instead, they'll be working up a sweat doing relief work along the hurricane-ravaged Mississippi coast.

Seminarian John Hollowell, who is in his second year of formation at Saint Meinrad School of Theology at St. Meinrad, worked with the archdiocesan Office of Youth and Young Adult Ministry

to develop the trip idea.

Hollowell initially thought about going down by himself to stay with his brother Tony, who teaches at Resurrection High School in Pascagoula, Miss., in the Biloxi Diocese.

"My original plan was to bring a couple of chainsaws and some work gloves and just kind of pitch in," John Hollowell said. "[But] as I started to realize how extensive the devastation was, I thought of ways to try and get more hands down there, more people to help out."

He has since worked with Father Jonathan Meyer, director of the Office of Youth and Young Adult Ministry, to expand the trip to include scores of youth from central Indiana.

The trip is being supported by a \$25,000 grant from the Archdiocese of Indianapolis Hurricane Katrina Fund. The

fund was created from second collections taken in parishes across the archdiocese, as well as other contributions received in the weeks following Hurricane Katrina.

In all, 90 students from 18 high schools in central Indiana will leave for Pascagoula on April 1. For a week, they will be sleeping and eating in Resurrection High School's gymnasium.

Catholic high schools in the archdiocese sending students are Roncalli High School, Bishop Chatard High School, Cardinal Ritter Jr./Sr. High School, Brebeuf Jesuit Preparatory School and Cathedral High School, all in Indianapolis.

According to Father Meyer, from 8 a.m. to 4 p.m. each day, the youth and their adult chaperones will help the families who send their children to

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TRIP

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Resurrection prepare their homes, which were battered by Hurricane Katrina more than six months ago, to be either repaired or totally rebuilt.

In addition to planning the trip's logistics, Father Meyer, Hollowell and others involved in overseeing the effort are also preparing to cope with the emotional

Teens will have Internet journal

Friends, relatives and anyone else interested in the spring break mission trip to the Mississippi coast can follow what happens on it on the Internet.

A page on the archdiocese's Web site will host a journal for the trip that will be updated daily.

To see it, log on to www.archindy.org/biloxi.

The page will include written accounts and photos of the relief work undertaken by the 110 youth, teachers, youth ministers and campus ministers who will be staying at Resurrection High School in Pascagoula, Miss., in the Biloxi Diocese. †

impact that seeing the devastation on the coast will likely have on the youth.

"[It's] probably going to be pretty overwhelming for them," Hollowell said. "We've been trying to prepare for that."

The preparations include helping the youth view their ministry and the ravaged region from a spiritual perspective.

Mass will be celebrated each night. Eucharistic adoration will be offered. Catechetical sessions will occur, as well as nightly fun and games.

The fact that the trip will happen the week before Holy Week, according to Father Meyer, will also be important for its participants.

"I think that the time is not coincidental," he said. "The time is providential, that we're going down there so close to the celebration of our Lord's Passion, and then looking forward to the Resurrection."

Hollowell described the timing in devotional terms.

"What the kids are going to see is going to be a weeklong Stations of the Cross," he said. "They're going to see people who have fallen and who have been scourged and crowned with thorns, so to speak.

"[But] we are going to be Simon of Cyrene in some ways."

Just as the Catholic faith does not end with Jesus being laid in the tomb, neither will this trip to Mississippi focus only on



A sign outside a house in Biloxi, Miss., on Sept. 12, 2005, displays a bit of humor after residents endured the destructive force of Hurricane Katrina. The frame of this house was one of few still standing in the neighborhood.

the tragedy wrought by Katrina.

Father Meyer spoke about the impact the faith of the people who bore the brunt of Katrina might have on the youth traveling to the coast.

"I think to see the faith in the people that are there is going to blow our mind," he said. "I think that in itself is going to be a blessing for these young people to see."

A verse from Revelation, "Behold, I make all things new," (Rev 21:5) is the theme for the mission trip.

"From suffering, God brings forth his great life, his great power, his great mission," Father Meyer said. "And that's what this whole trip is about. It will be a great, great week of lives being changed." †

Biloxi seminarians continue formation at Saint Meinrad

By Sean Gallagher

When Hurricane Katrina crashed ashore on Aug. 29 last year, it left no aspect of life in coastal Mississippi untouched.

Like so many others in their home state over the last seven months, seminarians from the Diocese of Biloxi, Miss., are slowly coming to terms with the impact the hurricane has had on their lives.

Two of them, Adam Chapman and Jose Vazquez-Morales, who before the storm

had been studying at Notre Dame Seminary in New Orleans, have been picking up the pieces of their priestly vocations at Saint Meinrad School of Theology in St. Meinrad.

Chapman, 23, grew up in the coastal city of Pascagoula, Miss. Living so close to the Gulf had led him to seek God's presence in the sea and in the storms that blew off of it.

But nothing in his life had prepared him for Katrina. And when it came ashore, its destructive forces led him to

question his faith.

"It was a temptation for me," Chapman said in a recent interview with *The Criterion*. "It was a very difficult time for [my] faith."

For two weeks after the storm, Chapman struggled to live with his parents and five other families in a relative's home 10 miles north of the coast.

Yet the help that he saw flowing into his state bolstered his trust in God.

"You're able to really see the love of God in the people that come, and the aid

that comes from throughout the country," said Chapman, who is a pre-theology seminarian. "There's a love of God in the response of the people."

Vazquez-Morales had sought shelter from the hurricane in a parish nearly three hours further north. In the days that followed, he worked hard to help those affected by Katrina in the nearby area.

With landline telephone service completely down and cellular phone service spotty at best, Father Dennis Carver, the

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Re-establishing a tradition

Group aims to preserve memories of all-girls' Catholic high schools

By John Shaughnessy

The smile of Rosie Thomas Houk kept growing with each memory she shared from her Catholic high school experience.

She started with the story of the two special friends she met during her freshman year at Saint Agnes Academy in Indianapolis in 1959.

"Provi Tantillo Chase sat in front of me in homeroom class," Houk recalled. "Nancy Trimpe Shepard sat behind me. I'm still friends with both of them."

Then there's the story of what happened when she was riding in a cable car in San Francisco several years ago.

A woman approached Houk, tapped her and said, "Did you go to St. Agnes?"

"I said, 'How did you know?'" Houk recalled. "She said, 'I saw your ring.'"

Houk is part of a committee that is trying to preserve the stories, the memories and the symbols of the six former all-girls' Catholic high schools that shaped

the lives of so many women in the Indianapolis area for more than a century: Saint Agnes, Saint John Academy, Saint Mary Academy, Ladywood School, Ladywood-Saint Agnes Academy and Our Lady of Grace Academy.

The group will have a ceremony on April 20 at Cathedral High School in Indianapolis to dedicate a museum area to the six schools. Former teachers and alumnae are invited to the event which begins at 2 p.m. with a tour of Cathedral, located at 5226 E. 56th St.

"The girls' academies gave us the gift of making us the people we are," said Houk, a member of Holy Spirit at Geist Parish in the Lafayette Diocese.

"We were always told we were to be women of worth. We have felt that when we combined with the boys' schools, these academies no longer had a home," Houk said. "The girls' traditions got left behind. We want to re-establish that tradition."

Molly Hahn's office at Cathedral is marked by yearbooks, class photos, school rings, diplomas and prom booklets from those six schools—mementoes that will be put on display in glass cases in Cathedral's Loretta Hall.

"The high school years are such a period of growth, emotionally and socially," said Hahn, who is helping the committee in her role as Cathedral's director of annual fund and alumni pro-

grams. "High school is where some of the deepest friendships are formed. These women have such deep and lasting memories of those relationships that they want to keep the experience alive."

That's the goal of Dorothy "Dot" Ryan, a 1952 graduate of St. Mary Academy who is a member of the committee.

"I don't know if I knew it at the time, but being at an all-girls' school, we got to do it all," said Ryan, a member of St. Matthew Parish in Indianapolis.

"Then we had the feeling that we could do it all. The whole experience fostered faith and friendship. I still get together with some of the kids from high school."

Committee members especially recognize the influence of the different religious orders that shaped the girls' academies, including the Sisters of Providence of Saint Mary-of-the-Woods, the Congregation of the Sisters of the Third Order of St. Francis and the Sisters of St. Benedict.

A souvenir booklet from the junior prom at St. Agnes on May 9, 1952, shows how faith was connected to nearly every aspect of life at the girls' academies. The booklet notes that in the middle of the prom there was a May crowning ceremony of the Blessed Mother.

"We want to preserve the rings, the yearbooks, the newspapers and most important of all—the memories," Houk said.

She laughed at the memory of an unusual tradition surrounding the marble steps at St. Agnes.

"The tradition was you could not go on those marble steps unless you were a senior," said Houk, who graduated in 1963. "If you were caught on them and you weren't a senior, you had to clean them with a toothbrush."

Such stories will undoubtedly be shared again at the April 20 ceremony. Another opportunity will come on Aug. 5 when graduates of the all-girls' academies are invited to a reunion lunch at Cathedral.

"I have a lot of deep feelings for St. Agnes, and those feelings are the same of everybody at the other girls' academies," Houk said. "At our lunches in August, we all have our clusters of girls. The best part is sharing the memories and connecting again."

(For more information about the April 20 ceremony or the Aug. 5 reunion, call 317-968-7370.) †

Photo by John Shaughnessy



Dorothy "Dot" Ryan poses by a statue of St. Agnes that was long a part of the former St. Agnes Academy, an all-girls' high school in Indianapolis. The statue now sits in an area of Cathedral High School in Indianapolis that will serve as a museum for the six former all-girls' academies that shaped the lives of so many women for more than a century.

"The girls' academies gave us the gift of making us the people we are. We were always told we were to be women of worth."

—Rosie Thomas Houk

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Editorial



CNS photo/Mike Cuppi, Catholic Courier

Christ the King parishioners Julie Daurizio, left, Maureen Bacchetta and Warren Terranova research terminology contained in a Bible reading during a meeting of their Disciples In Mission group at Terranova's Irondequoit, N.Y., home on Feb. 15. Disciples In Mission is a parish-based evangelization program launched in 1996 by the Paulist National Catholic Evangelization Association.

The Church's future

What will the Catholic Church in the United States be like in the future?

With the current condition of the Church, that's a question many people are asking themselves, or perhaps their friends.

We are now well aware of the priest shortage, which is complemented by a huge increase in the number of lay ecclesial ministers.

Polls indicate that Catholics are nearly equally divided politically between Democrats and Republicans. A smaller percentage attends Mass weekly than in the past. Many Catholics dissent from some Catholic teachings, but there seems to be a revival among some of our young Catholics. We could go on, but you get the picture.

Meanwhile, we have become cognizant of the situation of the Church in Western Europe. Even in the strongest Catholic countries like Ireland and Italy, few people now attend Mass regularly. Europe seems to have rejected its Christian roots and is now thoroughly secular. Is that what will happen in the United States, too?

Sociologist Joseph Varacalli takes a look at both our past and possible future in his new book *The Catholic Experience in America* (Greenwood Press, \$55). We Catholics can be proud of our past since we have grown from a very small presence (only 56 congregations in 1776) to the largest church in the country—23 percent of the population. We are firmly in the mainstream now. But did we lose something along the way?

The Catholic presence grew because of large families and through immigration, mainly from Ireland and Germany. The new immigrants met strong opposition and anti-Catholicism from nativists, which forced them into their own neighborhoods—the Catholic ghettos. They started their own schools to teach the truths of our religion to our children. It wasn't until after World War II, when the G.I. Bill made it possible for Catholic youth to attend college, that they began to leave the ghettos. Today they are firmly in the mainstream. It's a success story, right?

Varacalli isn't so sure. He views the assimilation of Catholics into the mainstream as "organizational hari-kari" because Catholics have abandoned their

subculture. He says that the secular culture of our society, not the Church, has "an almost uncontested ability to shape the minds and hearts of the younger generations of American Catholics." Isn't that what happened in Europe?

Is that going to be our future? Varacalli believes that there are six possibilities for American Catholicism, although three of them seem strongly improbable: dissolution, formal schism from the universal Church, and "retreat to a 1950s style pre-Vatican II Church." The other three possibilities are maintenance of the present pluralism that now undoubtedly exists; the establishment of an American Church, thus discarding the Church's traditional beliefs; or, at the opposite end, a return to orthodoxy.

Surely a neo-orthodoxy is devoutly to be desired, but it isn't the trend. Catholics today are so divided in their pluralistic viewpoints that bishops and priests appear to tread lightly for fear of offending or antagonizing someone. However, if everyone is left to do his or her own thing, we surely have abandoned the Catholic subculture that existed prior to World War II.

A modern phenomenon in the Church is the tendency of Catholics to church-hop, to select the parish where they feel most comfortable because of either the liberal or conservative viewpoint expressed by the pastor. What could better demonstrate the pluralism in our modern Church?

Then there are those Catholics who like their parishes, but distance themselves from the pope and the rest of the magisterium. They want to remain Catholics, but think that some of the Church's teachings are outmoded or obsolete.

And what do we make of the fact that the percentage of Catholics is greatest in the most liberal states? Massachusetts is the state with the largest percentage of Catholics—46.2—followed by Connecticut with 38 percent. Evidence in those states indicates that their citizens' viewpoints are closer to those of secular Europeans when it comes to traditional values than they are to the teachings of the Church.

It will require effective leadership, both clerical and lay, for the Church in the United States to become again as vibrant as it once was.

—John F. Fink

Making a Difference/Tony Magliano

Reaching for the gold during Lent

"Jesus, at the sight of the crowds, was moved with pity." With these words from the Gospel of Matthew, Pope Benedict XVI laid the foundation of his first Lenten message.

The pope draws our attention to the "compassionate gaze of Christ" that "continues to fall upon individuals and peoples. ... He chooses to defend them from the wolves, even at the cost of his own life."

Within the light of this truth, the pope moves us to the question of human development. "In the face of the terrible challenge of poverty afflicting so much of the world's population," writes Pope Benedict, "indifference and self-centered isolation stand in stark contrast to the gaze of Christ."

The pope undoubtedly was thinking of the 1.2 billion people who struggle to survive on less than \$1 a day. For these fellow human beings, life's basic necessities, which we often take for granted—sufficient food, clean drinking water, safe sanitation, decent housing, comprehensive health care, quality education and adequate employment—are unreachable dreams.

"Moved like Jesus with compassion for the crowds, the Church today considers it her duty to ask political leaders and those with economic and financial power to promote development based on respect for the dignity of every man and woman," wrote Pope Benedict.

During the Olympic Games this winter, one Olympian refused to be absorbed by indifference and self-centeredness. Imitating the compassionate gaze of Christ, American speedskater Joey Cheek donated the \$40,000 bonus money he received for winning a gold and silver medal to "Right to Play," a humanitarian organization dedicated to using sport and play in aiding the development of some of the world's most

needy children.

Cheek directed that his gift be used to help Sudanese children living in Chad. These extremely poor, war-torn children were forced to flee from their homes in the Darfur region of Sudan because of brutal attacks launched upon them by the Sudanese government and its proxy militia.

In addition to his selfless donation and in the spirit of Benedict's plea to those with economic and financial power, Cheek challenged Olympic corporate sponsors to match his gift. His challenge resulted in more than \$300,000 pledged to "Right to Play."

But the good achieved by Cheek's donation and corporate challenge continued to snowball. Inspired by his generosity, Canadian gold medalist Clara Hughes, another speedskater, pledged \$10,000 to "Right to Play." She called on Canadian businesses to match her donation and asked fellow citizens to help. As a result, more than \$200,000 has been donated.

Also inspired by Cheek's gift, China's speedskater Yang Yang A. donated her \$10,000 bronze medal bonus to "Right to Play."

In the spirit of Lent, let's keep that winter Olympics snowball rolling. Joey Cheek has given the world an outstanding example of selfless compassion. He also has taught us the power of good example. Like a stone tossed into a pond, acts of human kindness create ripples of love that extend beyond our view.

Living in an increasingly secular, materialistic society tends to dull our compassionate desires. And if we aren't careful, little by little we tune-out the cries of the poor.

But Lent is the time to awaken our consciences to the voices of suffering people like the children of Darfur. Lent is the perfect time to go for the gold—the gold of Christ-like compassion.

(Tony Magliano writes for Catholic News Services.) †

Letters to the Editor

We must help the least of our brothers, sisters in the United States

This letter is in response to a letter writer in the March 10 issue of *The Criterion*.

I don't know if the United States is responsible for feeding the children of the world or not. I think we are our brother's keeper, so we probably should (be responsible).

I think the U.S. and all the developed countries can feed the children of the world, but don't. Instead, the U.S. allows Japanese corporations to buy up our farmland, thus taking farms that have been in families for generations away from them. We pay farmers to not grow crops. How crazy is that?

I think every household in the U.S. with an income of less than \$30,000 per year should receive food stamps: \$150 for one person, \$250 for two and \$350 for three or more persons in the household.

This would stimulate our economy, much as the housing industry does. We would pay farmers to farm and keep their land and stimulate the various connecting industries, such as food processing, canning, labeling, shipping and marketing.

This would create and maintain jobs and put much-needed spending capital into the common man's hands. The money he earns that is not spent on food

would be used for housing, transportation, education and travel. What better win-win outcome is there than to "spend the wealth," helping people to help themselves with a simple "hand up?"

I laugh at Wal-Mart. They want to encourage volunteerism and food-for-the-poor programs, but won't pay their people a living wage, don't offer affordable benefits and encourage their employees to apply for welfare, food stamps and Medicare.

Wouldn't it just make sense to pay people enough to supply their own needs—plus giving them the free time and peace of mind to be volunteers—and eliminate the need for "handouts?"

Mary Schott, Indianapolis

Letters Policy

Letters from readers are welcome and should be informed, relevant, well-expressed, concise, temperate in tone, courteous and respectful.

The editors reserve the right to select and edit the letters based on space limitations, pastoral sensitivity and content.

Letters must be signed, but, for serious reasons, names may be withheld.

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SEEKING THE FACE OF THE LORD

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During Lent, rejuvenate your desire for holiness

“Sir, we should like to see Jesus.” These words were addressed to the Apostle Philip by some Greeks who were in the entourage on the way up (to Jerusalem) to worship at the festival.

Philip went to tell Andrew, and both of them went to tell Jesus. Jesus replied: “Now the hour has come for the Son of Man to be glorified. I tell you most solemnly, unless a wheat grain falls to the ground and dies, it remains only a single grain; but if it dies it yields a rich harvest. ... If a man serves me, he must follow me ...”

This Sunday we are led by these words of the Gospel into the time of Christ’s Passion. Like the Greeks, we are part of the entourage on the way up to Jerusalem. On Palm Sunday, we will descend with Jesus in the triumphal entry of Jerusalem. And quickly the triumphal procession will fade into the Passion of Jesus.

“We would like to see Jesus.” The late Pope John Paul II quoted these words in his letter about our entry into the third Christian millennium. In our day, the Holy Father wrote, like the Greeks in the Gospel, people want to see Jesus. They want to see him. They don’t only want to hear about him. The pope reverted to a familiar theme of his

pontificate in which he promoted the “new evangelization,” a fresh “retelling” of the victory of Jesus in his suffering, death and resurrection, and what it means for us.

People want to see the face of Jesus. How is that possible? In so many words, Pope John Paul said it can happen if we contemplate Jesus in the Gospel, at the Eucharist and in our tabernacles. If we do this, we can more readily reflect Jesus to others. Like Philip and Andrew, we can become a mirror for others to see Jesus in everyday life.

That all may sound a bit heady, but isn’t Lent and especially Passiontide a time for reinvigorating our highest spiritual ideals? It is a time for spiritual renewal. In our best moments, we want spirituality to be the highest priority of our lives. Jesus said if you want to serve me you must follow me.

Following Jesus cannot be something apart from “real life.” I like to tell the story about a little fish in a large aquarium that was being observed by an older and wiser fish. The little fish was swimming frantically back and forth, up and down and all around the tank. The older fish swam up next to the little fish and asked, “What are you doing?” The little fish answered, “I was told that a fish needs water to live, so I’m looking for

water.”

“We’re in the water, the water is all around us,” the older fish said. “You’re kidding,” said the little fish. “It can’t be that simple.” With that, the little fish swam off to continue his search for the water.

Seeking Jesus in the spiritual life should hold pride of place in our lives, but we shouldn’t make it complicated. Like the little fish, we might be inclined to think it can’t be simple. Let’s not be mistaken, just because it is simple doesn’t mean it is easy. Becoming holy can seem out of reach for many of us. After all, only God is perfectly holy, and the Mother of Christ is so by privilege of her motherhood.

Becoming holy has something to do with drawing close to the holiness of God. If we want to warm our hearts, we need to draw close to the fire of God’s love. If we want to radiate the face of Jesus, we need to get close to the light who is Christ. Becoming holy means turning away from seeking whatever keeps us from seeking the face of Jesus.

If we want to become holy, two practical pointers can help. The sister of St. Thomas Aquinas asked what she needed to do to become holy. “You have to want to,” he told her. The other pointer is this: We have to be willing to start over again and again.

The spiritual help we need is within reach. Keeping aware of the presence of God around us requires a program of being faithful to daily prayer and the sacraments, especially Eucharist and penance. Prayer and the sacraments move us outside of ourselves in generous service to others, especially the poor—the external measure of holiness.

The habit of doing the program requires dogged determination. I don’t know about you, but Lent is the best time for me to rejuvenate my desire for holiness and to re-set the markers for doing the program in day-to-day life. †

Archbishop Buechlein’s intention for vocations for April

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

Durante la Cuaresma, rejuvenezca su aspiración a la santidad

“Señor, nos gustaría ver a Jesús.” Estas palabras las dijeron unos griegos al Apóstol Felipe, quienes formaban parte del séquito que iba subiendo (a Jerusalén) para la adoración en el festival.

Felipe le dijo a Andrés y ambos fueron a decirle a Jesús. Jesús respondió: “Ha llegado el momento de glorificar al hijo del hombre. Les digo solemnemente que a menos que un grano de trigo caiga en tierra y muera, continúa siendo un simple grano; pero si muere produce una cosecha rica. ... Si un hombre me sirve, deberá seguirme...”

Este domingo, la palabra del Evangelio nos conduce al momento de la Pasión de Cristo. Al igual que los griegos, formamos parte de un séquito que va camino a Jerusalén. El Domingo de Ramos descendemos con Jesús en su entrada triunfal a Jerusalén. Y rápidamente la procesión triunfal se desvanecerá en la Pasión de Jesús.

“Nos gustaría ver a Jesús.” El difunto Papa Juan Pablo II citó estas palabras en su carta sobre nuestra entrada al tercer milenio cristiano. En nuestros días, indicó el Santo Padre, al igual que los griegos del Evangelio, la gente desea ver a Jesús.

Desean verlo. No desean únicamente oír hablar de él. El papa se remitió a un tema común de su pontificado en el cual promovía la “nueva evangelización,” un nuevo “recuento” de la victoria de Jesús en su sufrimiento, muerte y resurrección

y qué significado tenía esto para nosotros.

La gente desea ver el rostro de Jesús. ¿Cómo se puede lograr esto? En pocas palabras, el Papa Juan Pablo dijo que podía lograrse si contemplamos a Jesús en el Evangelio, en la Eucaristía y en nuestros tabernáculos. Si hacemos esto, podemos reflejar a Jesús con mayor facilidad en otros. Al igual que Felipe y Andrés, podemos convertirnos en espejos donde los demás puedan ver a Jesús en la vida cotidiana.

Todo esto puede sonar un poco cautivante, pero ¿acaso no es la Cuaresma y especialmente la época de la Pasión un momento para reactivar nuestros ideales espirituales más elevados? Es una época para la renovación espiritual. En nuestros mejores momentos, deseamos que la espiritualidad sea la prioridad más alta en nuestras vidas. Jesús dijo: si deseas servirme, debes seguirme.

Seguir a Jesús no puede estar apartado de la “vida real.” Me gusta la historia del pequeño pez que se encontraba en un acuario grande y a quien un pez más viejo y más sabio estaba observando. El pececito nadaba como loco hacia delante y hacia atrás, para arriba y para abajo por todo el tanque. El pez más viejo nadó a su encuentro y le dijo al pececito: “¿Qué haces?” El pececito le respondió: “Me dijeron que los peces necesitan agua para vivir, así que busco agua.”

“Estamos en el agua. El agua nos rodea” – dijo el pez más viejo. “Está

bromeando” – dijo el pececito. “No puede ser tan sencillo.” E inmediatamente el pececito salió nadando para continuar su búsqueda del agua.

La búsqueda de Jesús en la vida espiritual debe ocupar un lugar privilegiado en nuestras vidas, pero no debemos complicarnos. Al igual que el pececito, tal vez nos sintamos tentados a pensar que no puede ser tan sencillo. No nos equivocamos: el hecho de que sea sencillo no significa que sea fácil. Para muchos de nosotros la santidad puede parecer algo fuera de nuestro alcance. Después de todo, Dios es perfectamente santo, y la Madre de Cristo lo es por medio del privilegio de su maternidad.

El hacernos santos tiene que ver con nuestro acercamiento a la santidad de Dios. Si deseamos calentar nuestros corazones, debemos acercarnos a la llama del amor de Dios. Si deseamos irradiar el rostro de Jesús, debemos estar cerca de la luz de Cristo. El hacernos santos significa alejarnos de la búsqueda de todo aquello que nos impida buscar el rostro de Jesús.

Si deseamos hacernos santos, podemos beneficiarnos de dos aspectos prácticos. La hermana de Santo Tomás de Aquino le preguntó qué tenía que

hacer para hacerse santa. “Tienes que querer,” le contestó él. El otro aspecto es el siguiente: debemos estar dispuestos a empezar una y otra vez.

La ayuda espiritual que necesitamos se encuentra a nuestro alcance. Darnos cuenta de la presencia de Dios a nuestro alrededor implica un programa de devoción a la oración diaria y a los sacramentos, especialmente la Eucaristía y la penitencia. La oración y los sacramentos nos transportan fuera de nosotros mismos en servicio generoso a los demás, especialmente los pobres, como una medida externa de la santidad.

El hábito de cumplir con este programa requiere de una determinación perseverante. No sé para ustedes, pero para mí la Cuaresma es el mejor momento para rejuvenecer mi deseo de santidad y para repasar los indicadores del programa en la vida cotidiana. †

Traducido por: Language Training Center, Indianapolis

La intención del Arzobispo Buechlein para vocaciones en abril

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

Events Calendar

March 31

St. Joan of Arc Church, 4217 Central Ave., Indianapolis. **Rosary and Stations of the Cross**, rosary, 7 p.m., stations, 7:25 p.m. Information: 317-283-5508.

St. Therese of the Infant Jesus (Little Flower) Parish, 1401 N. Bosart Ave., Indianapolis. Stations of the Cross, Communion service, 5:30 p.m., **Lenten fish fry**, 4:30-7:30 p.m., \$6.25 per person, discount for seniors and children. Information: 317-357-8352.

St. Andrew the Apostle Parish, 4050 E. 38th St., Indianapolis. **Fish fry**, 4-6 p.m. Information: 317-546-1571.

St. Joseph Parish, 2607 St. Joe Road West, Sellersburg. **Fish fry**, 5:30-7:30 p.m. Information: 812-246-2512.

St. Paul Hermitage, 501 N. 17th Ave., Beech Grove. Ave Maria Guild, **rummage sale**, 8:30 a.m.-2:30 p.m. Information: 317-881-5818.

Marian College, St. Francis Hall Chapel, 3200 Cold Spring Road, Indianapolis. **Catholic Charismatic Renewal**, praise, worship, healing prayers, 7 p.m. Informa-

tion: 317-797-2460.

Marian College, Mother Theresa Hackelmeier Memorial Library Auditorium, 3200 Cold Spring Road, Indianapolis. **Race, Religion, and Urban Sociology**, Michael O. Emerson, Ph.D., presenter, 7:30 p.m. Information: 317-955-6213.

March 31-April 16

Saint Mary-of-the-Woods, Providence Center, St. Mary-of-the-Woods. **Special exhibit, 40 crosses and crucifixes**, Mon.-Fri., 8:30 a.m.-4:30 p.m.; Sat.-Sun. 10 a.m.-4 p.m., no admission charge. Information: 812-535-3131, ext. 434.

April 1

Marian College, 3200 Cold Spring Road, Indianapolis. **Right to Life, Bike 'N Hike fundraiser**, family event, registration 7-8:30 a.m., participants 5k bike ride, \$22 pre-register, \$28 race day, one mile fun walk free. Information: www.RTLindy.org.

St. Luke Parish, 7575 Holliday Dr. East, Indianapolis. **Natural Family Planning classes (NFP)**, 9-11 a.m. Information: 317-465-0128.

April 2

Holy Rosary Church, 520 Stevens St., Indianapolis. **First**

anniversary of the death of Pope John Paul II, holy hour, exposition and benediction of the Blessed Sacrament, rosary and special prayers for vocations, silent adoration, 3-4 p.m. Information: 317-636-4478.

Marian College, Ruth Lilly Student Center, 3200 Cold Spring Road, Indianapolis. **People of Peace, Secular Franciscan Order**, noon-2 p.m. Information: 317-955-6775.

Saint Meinrad Archabbey Church, 200 Hill Drive, St. Meinrad. **One-hour organ program**, Yoon-Mi Lim, organist, 2:30 p.m. no charge. Information: 812-357-6501.

MKVS and DM Center, Rexville (located on 925 South, .8 mile east of 421 South, 12 miles south of Versailles). **Mass**, 3:30 p.m., with Father Elmer Burwinkel. Information: 812-689-3551 or e-mail frburwink@seidata.com or log on to Schoenstatt Web site at www.seidata.com/~frburwink.

April 3

Indianapolis Civic Theatre, Marian College, 3200 Cold Spring Road, Indianapolis. **"Community Summit on Citizen Diplomacy"**, Dan Burton, and Judy O'Bannon, presenters, 12:30-3 p.m., \$10 per

person, \$5 per student. Information: 317-955-6213.

April 5

St. Mary Parish, Marian Center, 317 N. New Jersey St., Indianapolis. Solo Singles, **Catholic singles 50 and over**, single, widowed, divorced, new members welcome, 6:30 p.m. Information: 317-897-1128.

St. Augustine Home for the Aged, chapel, 2345 W. 86th St., Indianapolis. Lenten prayer series, seven-week series, **"Lenten Lectio"**, 7:30 p.m. Information: 317-872-6420 or e-mail voindianapolis@lspusa.org.

Holy Rosary Church, 520 Stevens St., Indianapolis. Spaghetti and Spirituality series, Mass 5:45 p.m., meatless pasta dinner, 6:30 p.m., **"Pope John Paul 'The Great': Vocational Arsenal for Benedict XVI"**, Franciscan Missionaries of the Eternal Word Father Francis Mary Stone, presenter, 7:15 p.m., free-will offering. Information and reservations: 317-636-4478.

April 6

St. Patrick Family Life Center, 1807 Poplar St., Terre Haute. Terre Haute Deanyer Pro-Life Committee and Catholic Adult Fellowship, **"Respect for Human Life"**, 7-9 p.m. Informa-

tion: 812-237-3790.

April 7-8

Oldenburg Academy of Immaculate Conception, 1 Twister Circle, Oldenburg. **Drama Club, "Dead Man Walking"**, 7 p.m., \$5 adults, \$3 high school/college students. Information: 812-934-4440.

Saint Mary-of-the-Woods College, St. Mary-of-the-Woods. **Spring open house**, Information: 812-535-6106 or 800-926-SMWC or www.wmwc.edu.

April 8

Marian College, Allen Whitehill Clowes Amphitheater, 3200 Cold Spring Road, Indianapolis. **Catholic Committee on Scouting, spring retreat**, open to all age boy and girl scouts, 10:15 a.m.-1:15 p.m. Information: 317-236-1451 or steve.james@archindy.org.

Holy Name Parish, 89 N. 17th Ave., Beech Grove. **Altar Society**, annual spring rummage sale, 8 a.m.-3 p.m. Information: 317-784-5454.

St. Vincent Women's Hospital, 8111 Township Line Road, Indianapolis. **Natural Family Planning classes (NFP)**, 9-11 a.m. Information: 317-228-9276.

Saint Mary-of-the-Woods College, St. Mary-of-the-Woods. **Performing and Visual Arts Department auditions**. Information: 812-535-6106 or 800-926-SMWC or www.smwc.edu.

April 9

St. Andrew the Apostle Parish, 4052 E. 38th St., Indianapolis. **"His Last Days," musical Passion play**, 4 p.m., free will offering. Information: 317-546-1571.

Holy Family Council, Knights of Columbus Hall, 200 N. Lynhurst Drive, Indianapolis. **Breakfast**, 8 a.m.-1 p.m. Information: 317-240-3782.

St. Simon the Apostle Church, 8155 Oaklandon Road, Indianapolis. Youth-led praise and worship, **eucharistic adoration service**, 6 p.m., fellowship following service. Information: 317-826-6000, ext 151, or e-mail mheck@saintsimon.org.

April 10

Knights of Columbus Council 6923, Fishers (Diocese of Lafayette). **Deadline to sign up for all Catholic men bowling league**. Information: 317-595-8814 or franciske@sbcglobal.net. †

Regular Events

Daily events

St. John the Evangelist Church, 126 W. Georgia St., Indianapolis. **Liturgy of the Hours**, Mon.-Fri., morning prayer, 7:30 a.m., evening prayer, 5:15 p.m. Information: 317-635-2021.

Sacred Heart of Jesus Church, 1530 Union St., Indianapolis. **Liturgy of the Hours**, Mon.-Fri., morning prayer, 7:05 a.m., evening prayer 5:30 p.m. Information: 317-638-5551.

Holy Rosary Church, 520 Stevens St., Indianapolis. **Tridentine (Latin) Mass**, Mon.-Fri., noon; Wed., Fri., 5:45 p.m. Information: 317-636-4478.

St. Barnabas Church, 8300 Rahke Road, Indianapolis. Mon.-Fri., **Liturgy of the Hours**, morning prayer, 7:30 a.m., evening prayer, 6:30 p.m. Information: 317-882-0724.

St. Thomas Aquinas Church, Bosler Chapel, 46th and Illinois streets, Indianapolis. Mon.-Fri., **Liturgy of the Hours**, morning prayer, 7:30 a.m. Information: 317-253-1461.

St. Joan of Arc Parish, 4217 Central Ave., Indianapolis. Leave a telephone number to be contacted by a member of the **prayer group**. Prayer line: 317-767-9479.

St. Therese of the Infant Jesus (Little Flower) Church, Chapel, 4720 E. 13th St., Indianapolis. **Perpetual adoration**. Information: 317-357-3546.

St. Luke Chapel, 7575 Holliday Drive E., Indianapolis. **Perpetual adoration**. Information: 317-259-4373.

Pope John Paul II Adoration Chapel, 1723 I St., Bedford. **Perpetual adoration**. Information: 812-279-5814.

Our Lady of the Greenwood Church, Chapel, 335 S. Meridian St., Greenwood. **Perpetual adoration**. Information: 317-888-2861.

St. Thomas More Church, 1200 N. Indiana St., Mooresville. **Perpetual adoration**. Information: 317-831-4142.

Weekly events

Sundays

Holy Rosary Church, 520 Stevens St., Indianapolis. **Tridentine (Latin) Mass**, 9:30 a.m. Information: 317-636-4478.

St. Joseph Church, 1375 S. Mickley Ave., Indianapolis. **Mass in Vietnamese**, 1 p.m. Information: 317-244-9002.

Christ the King Church, 1827 Kessler Blvd., E.

Drive, Indianapolis. **Exposition of the Blessed Sacrament**, 7:30-9 p.m., rosary for world peace, 8 p.m. Information: 317-255-3666.

St. Gabriel Church, 6000 W. 34th St., Indianapolis. **Spanish Mass**, 5 p.m. Information: 317-291-7014.

Holy Trinity Parish, 2618 W. St. Clair St., Indianapolis. **Poticas for sale** after 9 a.m. Mass. Information: 317-634-8025.

Mondays

St. Thomas the Apostle Church, 523 S. Merrill St., Fortville. **Rosary**, 7:30 p.m. Information: 317-485-4102.

Our Lady of the Greenwood Church, Chapel, 335 S. Meridian St., Greenwood. **Prayer group**, 7:30 p.m. Information: 317-888-2861.

St. Roch Church, 3600 S. Pennsylvania St., Indianapolis. **Holy hour**, 7 p.m. Information: 317-784-1763.

Marian Center, 3356 W. 30th St., Indianapolis. **Prayer group**, prayers for priests and religious, 9 a.m. Information: 317-253-2964.

Cordifonte House of Prayer, 3650 E. 46th St., Indianapolis. **Monday silent prayer group**, 7 p.m. Information: 317-543-0154.

Tuesdays

Holy Name Parish, 89 N. 17th St., Beech Grove. **Prayer group**, 2:30-3:30 p.m. Information: 317-784-5454.

St. Joan of Arc Parish, 4217 Central Ave., Indianapolis. **Bible sharing**, 7 p.m. Information: 317-283-5508.

St. Luke Church, 7575 Holliday Drive E., Indianapolis. Marian Movement of Priests, **prayer cenacle**, Mass, 7-8 p.m. Information: 317-842-5580.

Cordifonte House of Prayer, 3650 E. 46th St., Indianapolis. **Tuesday silent prayer hour**, 7 p.m. Information: 317-543-0154.

St. Joseph Church, 125 E. Broadway, Shelbyville. **Rosary and Divine Mercy Chaplet** after 8 a.m. Mass. Information: 317-398-8227.

St. Joseph Church, 2605 St. Joe Road W., Sellersburg. Shepherds of Christ, **rosary**, prayers after 7 p.m. Mass.

St. Joseph Church, 2605 St. Joe Road W., Sellersburg. Mass, 7 p.m., **adoration** following Mass to Wednesday 7 p.m.

St. Francis Child and Adolescent Behavioral Health Center, 650 E. Southport Road, Suite C, Indianapolis. "Awesome Kids," **therapeutic program for 5- to 13-year-olds** grieving from

the loss of a loved one. Information: 317-783-8383.

St. Francis Child and Adolescent Behavioral Health Center, 650 E Southport Road, Suite C, Indianapolis. "Teens Grieving Teens," **therapeutic program for high school students** grieving from the loss of one or more teenage friends, 7-8 p.m. Information: 317-783-8383.

Wednesdays

Divine Mercy Chapel, 3354 W. 30th St. (behind St. Michael the Archangel Church), Indianapolis. **Marian prayers for priests**, 3-4 p.m. Information: 317-271-8016.

Immaculate Heart of Mary Church, 5692 Central Ave., Indianapolis. Marian Movement of Priests for laity, **prayer cenacle**, 1 p.m. Information: 317-253-1678.

Holy Rosary Church, 520 Stevens St., Indianapolis. **Adoration of the Blessed Sacrament**, between Masses, noon-5:45 p.m. Information: 317-636-4478.

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., Indianapolis. **Young adult Bible study**, 6:15-7:15 p.m. Information: 317-632-9349.

St. Thomas Aquinas Church, Chapel, 46th and Illinois streets, Indianapolis. **Prayer service** for peace, 6:30-7:15 p.m. Information: 317-253-1461.



Candymakers

Benedictine Sisters Angeline Preske, left, and Mary Carol Messmer, members of Our Lady of Grace Monastery in Beech Grove, prepare homemade peanut brittle that will be sold at an open house from 9 a.m. until 3 p.m. on April 8 at the Shop Inn-spired Books and Gifts store at the Benedict Inn Retreat and Conference Center, 1402 Southern Ave., in Beech Grove. Sister Angeline is 91 and Sister Mary Carol is 86. They ministered at St. John Parish in Starlight for 35 years before retiring to the monastery. For more information about the open house or retreat ministry, call 317-788-7581.

Afghan Christian jailed for conversion released from prison

KABUL, Afghanistan (CNS) — An Afghan man who faced the death penalty for converting to Christianity dropped out of sight on March 28 after his release from prison the previous day.

The court dismissed the case on March 26 after the prosecution dropped charges against Abdul Rahman, 41, who was jailed after declaring his conversion to police officers, The Associated Press reported on March 28. Rahman disappeared after his release, apparently out of fear for his life, because Muslim clerics still demanded his death.

Deputy Attorney General Mohammed Eshak Aloko told AP that prosecutors issued a letter for Rahman's release because "he was mentally unfit to stand trial."

Rahman reportedly became a Christian several years ago, after working for a

Christian aid agency in Pakistan. The Afghan Supreme Court had said Rahman could face the death penalty unless he reverted to Islam, prompting a worldwide outcry.

In a telegram sent on March 25, Pope Benedict XVI urged Afghan authorities to drop charges against Rahman.

The telegram to Afghan President Hamid Karzai said the pope's appeal was inspired by "profound human compassion" and by "the firm belief in the dignity of human life and respect for every person's freedom of conscience and religion."

"It would then contribute in a most significant way to our common mission to foster mutual understanding and respect among the world's different religions and cultures," it said.

The case has generated discussion about the extent of religious freedom in

Afghanistan, whose government is supported by a strong U.S. military presence. Despite the defeat of the Taliban regime in 2001, Islamic law remains in force, and many Muslim leaders in the country hold strong views about conversion.

Christians are a tiny minority in Afghanistan, numbering only a few thousand. An estimated 99 percent of the population is Muslim.

The pope spoke about religious freedom at his weekly blessing at the Vatican on March 26. He did not name specific countries, but said some governments, while adhering to human rights on paper, in practice impose many restrictions on religious liberty.

He encouraged minority Christian communities in such situations to "persevere in the patience and charity of Christ." †



Abdul Rahman, who converted from Islam to Christianity, is seen looking at a Bible at a court hearing in Kabul, Afghanistan. Rahman was jailed on March 19 for refusing to convert back to Islam and could have faced the death penalty. Charges against him were dropped on March 26.

Palestinian diplomat, a Catholic, criticizes Israeli checkpoints

CLEVELAND (CNS) — Some 2 million Palestinians living in the West Bank are losing millions of hours of work and family time daily because of the existence of hundreds of Israeli-run checkpoints across the territory, said the Palestinian representative to the United States.

Afif Safieh, head of the Palestine Liberation Organization mission to the United States in Washington, said the lost time comes at the 450 checkpoints the Israeli government has established to control the movement of all Palestinians, Christians and Muslims alike.

"It's an arbitrary system, where the indigenous population of the country is made to feel unwelcome every moment of every day," Safieh said in an interview with the *Catholic Universe Bulletin*, Cleveland diocesan newspaper.

"And our mistake is simply to have existed."

Acknowledging that the Christian population in Bethlehem and Jerusalem has declined dramatically during the last two decades, Safieh blamed Israel for creating a territory where no one except Jews is made to feel welcome.

"The name of the game is how Israel can occupy as much of Palestinian geography as possible with as little Palestinian demography as possible," the diplomat said.

Safieh was critical of Israelis for constructing a "wall of shame" around Palestinian communities. "[The wall] has no security value," he said. "It's separating Palestinians from Palestinians, urban centers from the villages, the villagers from their farming land, the farming land from the wells that irrigate them."

The Israeli government in recent years has been building massive razor-wire-topped walls around areas where Palestinians live in an effort to separate them from Jewish settlements. Israeli officials say the walls are necessary to prevent terrorism.

Prospects for peace were further clouded in January when Hamas, a more militant organization that has used terrorism to promote its push for an independent Palestine, became the majority party of the Palestinian Authority Legislative Council.

A member of the Palestine Liberation Organization rather than of Hamas, Safieh said he expects to continue in his diplomatic position based on his long years of service to the Palestinian effort and broad experience as a diplomat in the West.

"Me being a Christian, I'm not threat-

ened in my work by Hamas," he said.

Hamas has no plans to oust Mahmoud Abbas, who was elected president of the Palestinian Authority in January 2005, he added.

"We the Palestinians, we the Arabs, are in favor of democracy," he said. "I believe it's our expectations, our aspirations, our right. It is our duty."

Safieh urged the United States to broker peace in the region while pushing for a two-state solution to allow Palestinians to establish their own nation. U.S. alignment with Israel is making America unpopular abroad, he said.

"I personally believe that the American national interest and the Israeli territorial appetite do not necessarily coincide. ... Nonalignment is in the best American interest." †

LEGACY FOR OUR MISSION:

For Our Children and the Future

CONNERSVILLE PARISH SERVES CATHOLIC COMMUNITY, HOME MISSION NEEDS

THE CATHOLIC COMMUNITY OF ST. GABRIEL PARISH IS POISED TO PROVIDE ITS MINISTRIES TO PEOPLE THROUGHOUT CONNERSVILLE AND FAYETTE COUNTY, BUT THE PARISH IS ALSO CHALLENGED BY FAMILIAR FINANCIAL AND PHYSICAL DEMANDS THAT STRETCH ITS RESOURCES TO THE LIMIT.

As the only Catholic parish in its county, St. Gabriel serves people within an area that is considered a home mission. In other words, it's one of the parishes that clearly needs to be where it is but requires the collective support of all Catholics throughout the archdiocese to carry out its vital work. Those challenges include significant deferred maintenance needs with its parish buildings, including those at St. Gabriel School, the only Catholic school in the county.

The Connersville community has also been hit hard with job loss and a declining population, so it takes an optimist to see the light. That's where a special fund called the Saint Francis Xavier Home Mission Fund comes into play. The fund comes from parishes throughout the archdiocese that exceed their goals for the Legacy for Our Mission campaign and the United Catholic Appeal.

St. Gabriel has received generous grants from this home missions fund of the archdiocese, said Father Stanley Herber, the pastor of St. Gabriel for the past 10 years. These funds have supported the parish by helping it pay for a variety of expenses, especially those connected with St. Gabriel School.

"We would be struggling without the funds," Father Herber said. "We wouldn't be able to maintain our ministries otherwise."

And when it comes to containing expenses so those ministries can be sustained, the pastor ensures his actions speak as loudly as his words. Father Herber handles his own meal preparations and housework. He might have taken inspiration from the many St. Gabriel parishioners who have contributed their volunteer time and talents to address needs that were previously taken care of through paid services.



Festival of Ministry

"We really just need to hang in there for the future. We believe we need to grow from within."

Just a few years after celebrating the parish's 150th anniversary in 2001, St. Gabriel's people have turned an eye to the future and begun the early planning stages for their role in the Legacy for Our Mission campaign. The parish community will take part in the campaign next spring and have begun discussing the most pressing needs for its aging physical facilities.

But the Legacy for Our Mission campaign offers St. Gabriel some cause for confidence. A successful parish fundraising effort in the 1990s and a recent archdiocesan capital campaign assisted St. Gabriel in the renovation and expansion of its 1950s-era school building.

Today parish leaders are left with a discussion of what to do with the 1920s-era building. The Catholic community would like to preserve its past, Father Herber says, but its people must consider the critical need for a new family life center. Existing St. Gabriel facilities simply do not meet current building standards and are therefore not welcoming for elderly or disabled people.

St. Gabriel's parish council members will study the dilemma, but it seems to be a challenge the parish can handle. Despite the tough economic times in Connersville, the St. Gabriel community is holding strong. The parish established the St. Gabriel School Endowment in 1998 to provide students with tuition assistance, and it plans to continue growing that endowment as the Legacy for Our Mission campaign approaches. Today the school serves more than 100 students in preschool through sixth grade; many are from non-Catholic families or need help with school costs.

Other evidence of stewardship and volunteerism are evident. The parish recently developed a ministry to men at the city jail. It's also a contributing member to Connersville's Hope Pregnancy Care Center, a cooperative program that helps women with crisis pregnancies.

Those efforts are just part of St. Gabriel's broader mission of serving the greater community while striving to take care of its own needs.

"We have a very good sense of parish here," Father Herber said. "We really just need to hang in there for the future. Connersville isn't a growth community, so we believe we need to grow from within."

Legacy for Our Mission, the archdiocese's capital campaign, is guided by the principles of Christian stewardship and addresses the needs of archdiocesan ministries such as Home Missions. By contributing to Legacy for Our Mission through your local parish, a portion of your gift will be allocated to Home Mission programs and distributed to Parishes in need such as St. Gabriel Parish in Connersville, Ind.

BILOXI

continued from page 2

Diocese of Biloxi's vocations director, spent a week driving around the diocese searching for his seminarians.

After finding them, contacting the United States bishops' vocations office and Saint Meinrad School of Theology, Father Carver told six of his seminarians to drive north to the southern Indiana seminary.

"I didn't even know where it was," said Vazquez-Morales, a second-year theologian. "I didn't even know how to spell the name."

Leaving their storm-ravaged diocese was a challenge for Chapman, who said he felt selfish and guilty about going north.

"[But] it was better for me to go [there] and prepare for the future because the new Diocese of Biloxi is going to need priests," he said. "So I felt like it was a better use of my time and energy to push forward."

The Biloxi seminarians eventually made their way to Saint Meinrad, arriving there late one night in the middle of September.

Despite arriving close to midnight, there were seminarians waiting for them. One who arranged for their welcome was transitional Deacon Scott Nobbe, who is scheduled to be ordained to the priesthood in SS. Peter and Paul Cathedral in Indianapolis on June 25.

He made sure that their rooms were readied and, upon their arrival, determined each of the seminarians' particular needs.

"The general consensus, myself included, was that we were very excited we could do something to help individuals out and, in particular, seminarians in this tragedy," Deacon Nobbe said.

The needs turned out to be great. "We didn't have any money with us," Vazquez-Morales said. "They provided

some for us. We didn't have much clothing, and we got some from the seminary.

"So it was wonderful just to see the support from our brothers. They didn't know us. We didn't know them, but they were so open to just to be with us and help us in whatever we needed."

That included a listening ear. Chapman noted that the seminarians who welcomed him were curious to hear his first-hand account of Katrina, but respected his and his fellow Biloxi seminarians' need for space to cope with the storm's effects on their lives.

"They've been very cognizant of that," he said. "There were times when I was tired of talking about the hurricane, but they've been very good about it, very sensitive, even though they had no idea where I was coming from."

According to Father Carver, Saint Meinrad School of Theology was also mindful of the financial poverty that the hurricane put the Biloxi Diocese into and offered full scholarships for its seminarians.

"That has been a tremendous gift to us," he said, "[something] for which I will be forever grateful."

Benedictine Father Mark O'Keefe, the president-rector of Saint Meinrad School of Theology, credits the seminary's benefactors for the financial aid it offered, and its Benedictine roots for the hospitality shown to the Biloxi seminarians.

"Certainly hospitality and welcoming the guest as Christ is a Benedictine charism, one that we treasure," he said. "And I think that the seminarians here have been formed by that, [both] consciously and unconsciously."

Of the six Biloxi seminarians initially welcomed by Saint Meinrad, three, who were transitional deacons, soon returned to their home diocese. Another discontinued his priestly formation.

Chapman and Vazquez-Morales remain at Saint Meinrad and are planning to continue their studies there.

Submitted photo courtesy of Saint Meinrad School of Theology



Biloxi Diocese Seminarian Adam Chapman, a pre-theology student at Saint Meinrad School of Theology in St. Meinrad, sings during the seminary's Sounds of Spring concert on March 19 at St. Bede Theater. Chapman began his priestly formation last August at Notre Dame Seminary in New Orleans and relocated to Saint Meinrad after Hurricane Katrina.

Father Carver is radically aware of the devastation Katrina inflicted on his diocese.

At the time of the storm, he was pastor of St. Paul Parish in Pass Christian, Miss. Katrina completely destroyed nine of its 10 buildings, and a large majority of its members' homes. It has since been merged with another parish.

But Father Carver believes that the destruction wrought by the hurricane can have a positive impact on the lives of the diocese's seminarians.

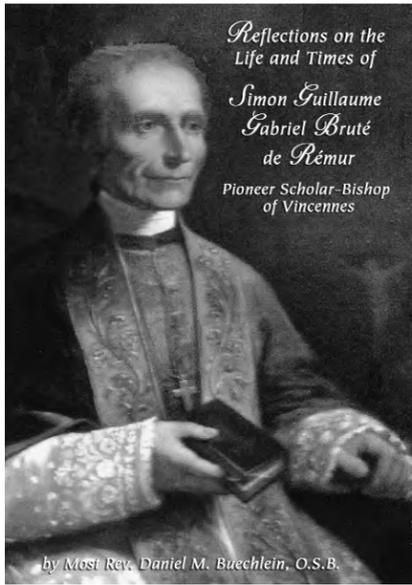
"My hope is that they will minister to a people who have seen ... and understand the Passion of the Lord," he said. "And I think that by the time they're ordained, ... the people and the communities will begin to experience the Resurrection of the Lord."

"So I think in simply serving them, they will come to understand Christ better. And I think when a priest understands Christ better through the people, then that priest's ministry is going to be fabulous." †

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Parishes schedule Lenten penance services

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

Batesville Deanery

April 3, 7 p.m. at St. Louis, Batesville
 April 4, 7 p.m. at St. Charles Borromeo, Milan
 April 4, 7 p.m. at Holy Family, Oldenburg
 April 5, 7 p.m. at St. Vincent de Paul, Shelby County
 April 5, 7 p.m. at St. John the Baptist, Osgood
 April 6, 7 p.m. at St. Anthony of Padua, Morris
 April 7, 7 p.m. at St. Mary, Greensburg

Bloomington Deanery

April 4, 7 p.m. at St. Charles Borromeo, Bloomington
 April 6, 7 p.m. at St. Agnes, Nashville

Connersville Deanery

April 5, 7 p.m. at St. Elizabeth, Cambridge City
 April 6, 7 p.m. at St. Anne, New Castle

Indianapolis South Deanery

April 5, 7 p.m. for Good Shepherd and St. Roch at Good Shepherd
 April 5, 7 p.m. for St. Ann and St. Joseph at St. Joseph
 April 5, 7 p.m. at Sacred Heart of Jesus
 April 10, 7 p.m. for SS. Francis and Clare, Greenwood, and Our Lady of the Greenwood, Greenwood, at Our Lady of the Greenwood, Greenwood

Indianapolis West Deanery

April 5, 7 p.m. at St. Joseph
 April 6, 7 p.m. at Holy Angels

New Albany Deanery

April 2, 2 p.m. at St. John, Starlight
 April 2, 7 p.m. at St. Mary, Lanesville
 April 5, 7:30 p.m. at St. Mary-of-the-Knobs, Floyds Knobs
 April 6, 6:30 p.m. at St. Paul, Sellersburg

April 9, 4 p.m. at Holy Family, New Albany
 April 10, 7 p.m. at St. Anthony of Padua, Clarksville

Seymour Deanery

April 4, 7 p.m. for Most Sorrowful Mother of God, Vevay, and Prince of Peace, Madison, at Prince of Peace, Madison

Tell City Deanery

April 2, 4 p.m. for St. Michael, Cannelton; St. Pius V, Troy; and St. Paul, Tell City, at St. Paul, Tell City
 April 6, 7:30 p.m. at St. Augustine, Leopold
 April 12, 7 p.m. at St. Meinrad, St. Meinrad

Terre Haute Deanery

April 3, 7 p.m. deanery service at St. Paul the Apostle, Greencastle
 April 6, 7 p.m. deanery service at St. Patrick, Terre Haute
 April 6, 7 p.m. at Holy Rosary, Seelyville †

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BENEDICT

continued from page 1

Eucharist and numerous meetings and liturgies.

Pope Benedict has eased gently into his role. Those who hoped for tough new doctrinal pronouncements, wholesale removal of liberal bishops and a rollback in liturgical reform have been disappointed.

The pope's only major document so far has been an encyclical that focused on what he called the foundation of the Christian message, "God is love," and its implications for personal and institutional charity.

The much-discussed Vatican document barring men with deep-seated homosexual tendencies from the priesthood, although approved by Pope Benedict, was a project inherited from the previous pontificate.

The long-rumored tsunami of replacements in the Roman Curia has not hit yet. The pope's only major appointment came last May, when he named U.S. Archbishop William J. Levada as head of the doctrinal congregation and later named him a cardinal.

But in March, the pope made his first move to streamline Vatican offices. At least temporarily, the council dealing with migration was combined with the justice and peace council, and the council that dialogues with non-Christian religions—including Muslims—was combined with the council for culture. The final alignment of curial offices is not yet clear and the changes may take months, but most expect a significant shrinking of the number of agencies.

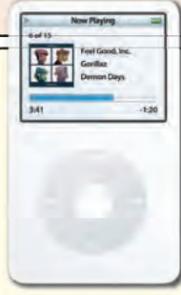
For the last year, however, Pope Benedict's priorities have not been administrative. Instead, he has embarked on what might be described as a project to water the roots of the faith.

He has urged Catholics to rediscover Christ as the focus of their personal lives and to resist the tendency to make the individual ego "the only criterion" for their choices. The pope has been careful to phrase this as a sympathetic invitation and not a warning.

"We continually close our doors; we continually want to feel secure and do not want to be disturbed by others and by God"—and yet still Christ will come for his people, the pope said in a sermon last May.

As a teacher, he has turned to Scripture far more than doctrine, making connections between the early Christians of apostolic times and modern men and women struggling to live their faith.

Pope Benedict has tackled contemporary social and political issues by emphasizing a few main principles: that human rights rest on human dignity, that people come before profits, that the right to life is an ancient measure of humanity and not just a Catholic teaching, and that efforts to exclude God from civil affairs are

2005	APRIL Elected pope on the 19th.	MAY Waives 5-year waiting period for John Paul II's sainthood cause. Appoints Archbishop Levada to head doctrinal congregation.	JUNE Denounces gay marriage, cohabitation, birth control. Meets with world Jewish leaders. Releases Compendium of the Catechism of the Catholic Church.
		OCTOBER Presides over Synod of Bishops on the Eucharist.	DECEMBER Says human rights must be respected even in war. Calls for proper application of Vatican II.
2006	JULY Urges G8 leaders to take measures to eradicate poverty.	AUGUST Visits Cologne, Germany for World Youth Day. Approves document barring ordination of men with "deep-seated" homosexual tendencies.	
	JANUARY At baptism service, calls on Christians to resist "culture of death." Publishes first encyclical, "God Is Love."	FEBRUARY Presides over discussion on reconciliation with Lefebvrites. Names 15 new cardinals. Condemns religious violence in Iraq and Nigeria.	
	MARCH Visits Vatican Radio and receives an iPod nano.		

corroding modern society.

He returns often to a central theme—the relationship between God and man—in language that can be clear-cut and gripping.

"Human life is a relationship ... and the basic relationship is with the Creator, otherwise all relationships are fragile. To choose God—that is the essential thing. A world emptied of God, a world that has forgotten God, loses life and falls into a culture of death," the pope said in a talk in March.

He has zeroed in on what he has called Europe's spiritual fatigue, occasionally rattling the cages and rallying the forces on issues like gay marriage, cohabitation and abortion.

The pope's style—deliberate and thoughtful—was seen in the way he took up residence in the Apostolic Palace. He commissioned a lengthy remodeling of the papal apartment, and only in December did he really move in, along

with his 20,000 books.

It impressed people at the Vatican that the pope took the time to meet separately with the often-overlooked groups of employees who serve him every day, including ushers, papal gentlemen, members of the papal antechamber and the Vatican's security force.

Pope Benedict has had an overwhelmingly favorable reception, too, among the tens of thousands of pilgrims who come to see him each week. When he moves through a crowd, he seems to look people in the eye.

Last year, when the pope waived the normal five-year waiting period for the start of Pope John Paul II's sainthood cause, he showed he was sensitive to the popular voice of the Church.

In April, when the crowds gather to pray in St. Peter's Square, he will join them in remembering the late pontiff and the dramatic events set in motion by his death. †

Record Vatican crowds continue a year after pope's death

VATICAN CITY (CNS) —One year ago in April, the city of Rome saw record numbers of crowds when millions of people flocked to the Vatican and St. Peter's Basilica for the funeral of Pope John Paul II, the conclave of cardinals and the subsequent election of Pope Benedict XVI.

In just one week, more than 3 million people descended on the Vatican to honor Pope John Paul, who died April 2, 2005.

According to the Vatican, the crowds have just kept coming.

In just the first eight months of his pontificate, Pope Benedict XVI drew nearly 3 million pilgrims to public events.

According to the Prefecture of the Pontifical Household, more than 2.8 million people attended the weekly general audiences, the Sunday blessings, special papal audiences or liturgical celebrations at which Pope Benedict presided.

Also, the number of visitors going through the doors of the Vatican Museums in 2005 broke all records, even surpassing the huge crowds that came during the jubilee year when the museums extended opening hours into the afternoon. Last year, more than 3.8 million people squeezed through the turnstiles. That number was up from more than 3.4 million people in 2004.

Some speculate the unprecedented global media coverage the Vatican received during last April's papal transition had a hand in putting Rome and the Vatican back on the map as a sought-after tourist destination for both secular globetrotters and Christian pilgrims.

While curiosity about the new pope and the desire to pay homage to the late pontiff with a pilgrimage to his tomb have accounted for some of the boom in visitors, one tour guide said there are other factors involved.

For example, the exchange rate between the U.S. dollar and the euro, which became Italy's official currency in

2002, has stabilized, said Paul Encinias, co-founder of the Rome-based Eternal City Tours.

"That means there's more economic accessibility" for tourists coming from the United States, he said.

While the number of visitors "has definitely increased since last April, it was already on the rise from two years ago," he said.

"I would say having a new pope accounts for about 5 percent" of the increase in the number of visitors who use the company, said Encinias.

The Colorado native said while tourists want to see Rome's religious sites their motives are different.

"The *Da Vinci Code* is still a buzz over here; now that the movie is coming out, it's blown in some new interest," he said. "The secular tourists want to see the religious sites" depicted in Dan Brown's best-selling novel, "while the Christians want to see the sites, too, but for different reasons." †



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God uses adversities to bring us back to him

By Christopher Carstens

I have been a psychologist since 1975. For a while, I ran a family crisis service. Later, I managed the psychiatry service in a major urban emergency room.

For more than 30 years, I've sat with people while their worlds were falling apart in every imaginable way.

Meeting a new patient, one of my first three or four questions always has been the same.

"Why are you here today—not last week, not last month, but today?"

Mostly, people try to answer that question by naming their diagnosis or giving an explanation for their long-term predicament.

"My child has ADHD [attention deficit hyperactivity disorder]."

"I'm an alcoholic."

"My son is disobedient at school."

"I was molested as a child."

"My wife doesn't love me anymore."

"We think our daughter may be bipolar."

But those explanations don't answer the question, "Why today?"

Why are you here now? You have known for years that your marriage was coming apart. Why did you call this week and not last week?

Asking about their present motivation to seek help brings up important clues about what put this person over the edge—about what was unexpected and was finally too

much to handle.

A guy who has had a gambling problem for five years loses next month's rent at the casino, then sees his wife weeping at the kitchen table. He is not seeking help because he gambled and lost, but because he finally saw the pain that he was causing and realized he could not call himself a "good husband" anymore.

So much of the time we live in our own little "pretend world" where everything is just fine. We ignore the problems and imagine everybody else will ignore them too. We hope tomorrow will be better. We think that if we are smart enough we can handle whatever comes along. Only when a crisis slams into us do we take stock and get serious about making real changes.

From a Christian perspective, God seems to use such moments to crack our shells of self-deception and expose the reality of our situation. I do not believe that God intentionally sends pain and suffering, but when those happen to us, as with the Prodigal Son, he uses them to bring us back to himself.

As long as I believe that I can solve problems with my own hard work or a credit card, as long as I can master a situation through my cleverness, my self-control or my network of friends, I won't feel that I really need God. But an excessive belief in our own abilities has been called pride.

St. Thomas Aquinas saw in pride the

Listen for God's voice in daily life

By Allan F. Wright

Recently, our family experienced a major and unexpected problem that prompted us to move in with my parents.

Now we are wondering how God could allow one person to totally disrupt our lives. In the midst of the questioning, I have found God breaking into my life through the concern of others.

When looking for God's kingdom, it rarely comes in dramatic, outward signs and wonders, but through people.

I'm beginning to hear God now in the ordinary, often expected and unpredictable events of daily life. He is whispering in my ear, "All will be well."

A thoughtful reading of Scripture has many examples of God reaching out to people in unexpected ways, trying to get our attention. Consider God's

appearance to Moses in the burning bush or the gentle voice God used to get Elijah's attention.

Jesus used the ordinary and dramatic to get our attention. He washed the disciples' feet and turned over tables at the temple to show his displeasure. He used common images to communicate the kingdom of God.

It seems that God reaches us where we are in life to get our attention.

While God is unpredictable, God is never unfaithful.

It is the "unpredictable" aspect of our relationship with God that has given believers pause to reflect down through the generations.

(Allan F. Wright is the author of *Silent Witnesses in the Gospels*, published by St. Anthony Messenger Press.) †



A light illuminates a crucifix outside the chapel at Immaculate Conception Seminary in Huntington, N.Y. The crucifix is a sign of Christ's triumph over death. When unexpected life events become too much to handle, God uses those experiences to bring us back to himself.

root cause of every other sin.

A few years ago, I met a man who truly had burned all his bridges. He had been fired from a series of highly paid jobs, and most of the people in his industry were so mad at him that he hardly could hope to find work again. His wife finally had thrown him out because of his nasty temperament. To make it worse, he had contracted a disease that probably was killing him, and the treatments to save one part of his body were wrecking other parts almost as fast.

Still, he kept thinking that he was one job, one sale, one good break from getting back on top. If he just had a chance, he could fix it all by himself.

He finally called for an appointment on the day that his teenage son refused to spend the weekend with him because he couldn't stand being with his dad again.

The man's "pretend world" cracked.

In other words, something unexpected had happened, something that made a critical difference.

When I asked why he was here "today," he told me about his illness, his employment problems and the old story of his

divorce. But the real reason he called was that the only person who still loved him did not want him around anymore.

In his "pretend world," he was the victim and the bullies kept pushing him around. When the walls finally cracked, he realized that he had spent his life angry at other people, resentful of their advantages and had ended up treating those closest to him with a hostile arrogance that drove them away from him.

It was a problem of pride.

My first recommendation was that he go back to Mass. He had not been to church for years. We worked together for a little while, but I have good reason to know that God's work with him has continued ever since.

Christ has been called the doctor of sin-sick souls, and indeed he is. But the doctor cannot do the treatment if the patient will not acknowledge that he is sick.

That is how Christ uses our worst defeats for his own good ends—to turn us back to him.

(Dr. Christopher Carstens is a psychologist in San Diego, Calif.) †

Discussion Point

Seek God's help with needs

This Week's Question

Did you ever grow—and how—because of something unexpected and at first unwelcome that occurred in your life?

"The whole situation with Hurricane Katrina here. At first, it was devastating and heartbreaking, and it still is. But to see the dedication, resolve and faith of people in our [parish] is inspiring." (Lisa Starita, Long Beach, Miss.)

"I wasn't able to have children, and it made me sad and angry with God. We adopted four children—two Filipino, like my husband, and two biracial. It turned my life around. ... I wouldn't have it otherwise." (Jane Zilles-Soberano, Washington, D.C.)

"At 5, our daughter was [diagnosed with] severe dyslexia and auditory and memory deficits. ... Around

that time, she expressed a desire to receive Communion. When we told her she had to wait a year, she cried every Sunday at Mass. Our pastor asked about her crying and, when I explained, he said she could make her First Communion early. A week afterward, she attended a healing service with us, and within a few weeks her problems cleared. ... We attribute the change to God's grace and the power of the Eucharist." (Kathy Lemoine, Orange, Mass.)

Lend Us Your Voice

An upcoming edition asks: Does your parish aid suffering, hurting people? How?

To respond for possible publication in an upcoming edition, send your response to cgreene@catholic-news.com or write to *Faith Alive!* at 3211 Fourth St. N.E., Washington, D.C. 20017-1100. †



From the Editor Emeritus/John F. Fink

Jesus in the Gospels: Convicted of blasphemy

See Matthew 26:57-75, Mark 14:53-72, Luke 22:54-71, John 18:12-27

We are familiar with the Gospel accounts of Jesus' trial and execution because we hear one of the Synoptic Gospels' accounts on Passion Sunday (this year it will be Mark's), and John's account on Good Friday. They differ in detail, but we get a good idea of what happened.



Only John's Gospel says that Jesus was first taken to Annas, then to Caiaphas, the high priest. Caiaphas had already determined that Jesus was a danger to the Jews and, therefore, "It was better that one man should die rather than the people." But how could he accomplish that?

First, he had to convince the members of the Sanhedrin that Jesus was guilty of blasphemy. Then he had to convince the occupying forces of the Romans to put Jesus to death. Both required different

strategies.

Although the Gospels don't agree, apparently there were two meetings—one at night and the second in the morning. The night meeting included some of those elders and scribes who earlier had heard Jesus claim to be equal to God. The purpose was to gain evidence to present to the Sanhedrin. The morning meeting was of the full Sanhedrin, when the evidence was presented.

They called witnesses, but it all came down to the answer to one question: "Are you the Messiah, the Son of God?"

Jesus replied, "You have said so," considered a half-affirmative. But then he went further: "And I tell you: From now on you will see the 'Son of Man seated at the right hand of the Power' (an allusion to Ps 110:1) and 'coming on the clouds of heaven'" (a reference to Dn 7:13).

That was all Caiaphas needed. He tore his garments and proclaimed that Jesus had blasphemed. In point of fact, Jesus had done no such thing. According to the *Mishnah*, to be guilty of blasphemy one had to pronounce the name of Yahweh and Jesus had used the word "Power."

Nevertheless, Caiaphas got the verdict he wanted.

Now he had to complete his second objective: get the Romans to kill Jesus. They bound him and led him to Pontius Pilate, the procurator.

While all this was going on, another drama was taking place in the courtyard outside Caiaphas's home. Peter had gotten as close as he dared to try to find out what was happening. Three times, someone said that he was also with Jesus, and three times Peter denied it—even cursing and swearing.

Naturally, a rooster crowed after Peter's third denial, and he remembered that Jesus foretold exactly what had happened. Peter, ashamed of his cowardice, left the courtyard and wept bitterly. He would make up for his lack of courage many times in the future.

Today, the most beautiful Church in Jerusalem, St. Peter in Gallicantu (which means "cock crow"), sits over what most archaeologists believe was Caiaphas's home. In a courtyard next to the church is a magnificent sculpture showing Peter denying that he knew Christ. †

Cornucopia/Cynthia Dewes

Movie depicts Millions of scenes of faith and truth

Discovering a Lenten spiritual resource that the entire family may use seems to be rare these days, but guess what? We have one right under our noses (or, at least in the video/DVD store) in the form of the movie titled *Millions*.



In the December 2005 issue of *St. Anthony Messenger*, this movie was praised by a reviewer, Sister Rose Pacatte, a member of the Daughters of St. Paul. She described it as a "family Christmas classic."

Millions is the story of a little English boy who lives with his older brother and his dad in a loving home saddened by the recent death of their mother and wife. The young boy misses his mother, who has instilled in him true faith and absolute trust in God and the saints.

In his loneliness and grief, the boy "sees" saints such as St. Francis of Assisi and St. Peter, who direct him through his various problems with kindly advice. Oftentimes, it's humorous, as when St. Peter tells him he has to hurry because he's "on the gate." The

little boy always asks if they happen to know "St. Maureen," his mum, whom he's sure is up in heaven.

While this boy is fantasizing to assuage grief, the older boy seems impervious to it. But, as the story unfolds, we see that he, too, suffers deeply and is somewhat resentful of his brother's coping strategy. Meanwhile, the devastated father meets a nice woman, who begins to help him live again.

The little boy suddenly finds a large satchel of money, which has been tossed off a train by robbers. He thinks it's a gift from God, and is determined to systematically give it away to the poor. He does this, sometimes with the aid of his skeptical brother. Eventually, the father and his lady friend learn about the money and desperately try to exchange it for Euros in the last few days before Great Britain changes over its currency.

All the family's problems are brought to a climax by the ruckus over the money. The boys' grief, the father's relationship with his friend—even the fate of the robbers—seems unresolved and impossible of a good outcome. But in the end, the little boy's sweet faith brings about justice, and a return to love and security for all. This movie is simply

a classic family film of spiritual value during Lent or anytime.

So, I was surprised to read a letter to the editor in the February 2006 issue of *St. Anthony Messenger*, in which someone took the reviewer to task for praising a film which included "pornography." She referred to a scene in which the boys discover a lingerie ad on the Internet and see a woman's breasts in a bra.

However, as Sister Rose replied, this scene actually reinforces morality. When the little boy asks the older brother what the breasts are and what they're for, he answers that they are what mothers feed their babies with. And, when asked if their mother did that for them, the older boy says he remembers her feeding the little guy that way. For a moment, both boys are rapt as they remember their good mom.

It seems to me Lent is a great time to get down to some of the realities of faith—a family's love for each other, justice for the poor, communion with the saints.

Millions helps do that for us.

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

Faithful Lines/Shirley Vogler Meister

Anniversary reminds us lives lost deserve respect

In March 1982, construction began on the Vietnam Veterans Memorial in



Washington, D.C., to honor military personnel whose lives were lost serving in the Vietnam War.

On Veteran's Day that year, the memorial, often simply referred to as The Wall, was dedicated.

So, next year Americans will celebrate the 25th anniversary of a project that has reflected the emotions and prayers of millions of visitors ever since.

Although I have been to Washington, D.C., circumstances have prevented me from experiencing The Wall myself. However, years ago when my eldest daughter was there, she photographed it on a rainy day, then shared a striking black-and-white shot that inspired the following poem (which was once published in *The Criterion*, as well as in other publications.)

A Rainy Day in D.C.

Like baptism,
nimbus tears cleanse
a glossy-polished black:
the Vietnam-vanquished
graven into granite
by lack of peace—
a massed spirit tomb—
a Book of Judgment:
Americans side by side
banishing bias.
Who among them knew
with morbid certitude
that daily-laid blossoms
would mark their loss?
Mirror-black reflects
the mourners standing,
genueflecting
under solemn umbrellas
shielding private pain.
Like an eternal dirge,
silent sobs rend
the temple curtain
of the soul.
Grief touches grief.
Name touches name.

Requiescant in pace.
May they rest in peace.
Dona nobis pacem.
Grant us peace.

More than 300,000 Americans donated funds for the Vietnam Veterans Memorial, signifying the unity of our nation in honoring the dead lost in war as well as honoring veterans.

As men and women were dying in Vietnam, there were abundant (often volatile and destructive) protesters in the States, many of them denigrating the American flag and what it represents.

History repeats itself now, with unruly protesters again belittling those who honorably serve and die in the Armed Forces—even to the point of picketing military funerals and harassing mourners.

Why?

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

Faith and Family/Sean Gallagher

Building up fortitude in Lent

The fifth Sunday of Lent is coming up. We've been journeying through this holy season for several weeks now. And yet, we still have a couple of weeks to go.

This is the time when our Lenten observance might feel like drudgery.

We may have started Lent with bright hopes for self-improvement, for growing in love for God and for our neighbor. But they may have faded a bit before the ever-present temptation toward selfishness.

I say that this might be the case with some of you because I at least know that it is true for me.

So now we're at the point where we can look back with regret over what might have been and yet find little consolation in the days to come, knowing that Easter is still a couple of weeks away.

Where can grace be found in the midst of unfulfilled promises?

For those of us who have struggled with our Lenten observances this year, an open acknowledgement of our failures might inspire us to ask God to help build up within us the virtue of fortitude.

The *Catechism of the Catholic Church* tells us that fortitude "strengthens the resolve to resist temptations and to overcome obstacles in the moral life" (#1808).

Jesus showed perfect fortitude when in his 40 days of fasting in the desert he successfully faced temptations put before him by Satan himself. Surely if we ask him for the gift of fortitude in our own 40 days of Lent, he'll answer our prayer.

But are we willing to receive what we've asked for? Do we really want to resist temptation with the fortitude that grace can build up in us?

I know it is hard for me at times to answer those questions with a straight face.

Lent, then, can be a challenge for us. Do we give in to temptation? Or do we accept God's grace that will build up perseverance within us?

This challenge of Lent can grow in importance for us when we view it as an image of the life we share with our family.

Parents face many temptations each day. For me, they start as early as my young boys wake up. I like to wake up early and have time to pray or read by myself before my home starts buzzing.

When I'm eating my breakfast and reading a book, I'll sometimes hear Raphael start to cry or hear the scampering of Michael's feet coming down the hall. When that happens, I'm faced with a choice.

Do I put my own plans aside and tend to them, letting my wife sleep a little longer? Or will I be selfish and seek her help so I can return to my book?

Thankfully, I can say I often (if not always) rise to the challenge with the help of God's grace. I show at least a little fortitude in resisting the temptation to fulfill my own desires, however good they might be.

However, there is still room for growth because, while I may give some of my quiet time to my sons, I'm sometimes not a cheerful giver. My grumbling can mean that temptation is still right around the corner.

While having fortitude, even at a minimal level, is a good thing, Lent is a time when we're given opportunities to live a virtuous life more to the fullness that Jesus has willed for us.

This is where the virtue of faith comes in. Whether it is in our Lenten practices or our life with our family, we are challenged to trust that resisting temptation with fortitude will lead to greater happiness than taking the seemingly easy path of selfishness. †

Fifth Sunday of Lent/Msg. Owen F. Campion

The Sunday Readings

Sunday, April 2, 2006

- Hebrews 5:7-9
- Jeremiah 31:31-34
- John 12:20-33

The Book of Jeremiah is the source of this Lenten weekend's first Scriptural reading.



Jeremiah ranks among the greatest of the ancient Hebrew prophets. He wrote at a very difficult time for his people.

Outside pressures had come to be so strong that the very future existence of the nation, and indeed of the race, was at risk. It was easy under these circumstances to blame God for all the misfortune.

Jeremiah, however, insisted that God had not delivered the people into peril. Rather, they had decided for themselves to pursue policies and to move along paths that inevitably would lead to their downfall.

These policies were dangerous because they were sinful. They ignored God, and they rebelled against God. Nothing good could come of them. Great trouble was to be expected.

Through all these acts of rebellion, God was true to the Covenant. The people broke the Covenant. Nevertheless, God, who is forever merciful and forgiving, promised a new Covenant. If the people would be faithful to this new Covenant, and if they would sin no more, they would survive.

However, being faithful to the new Covenant, and sinning no more, meant more than verbal pledges. It meant living in accord with God's revealed law.

For its second reading, the Church offers us this weekend a selection from the Epistle to the Hebrews.

This reading looks ahead to the Passion that will be the centerpiece of next Sunday's liturgy, the liturgy of Palm Sunday. It will surround the Church as it celebrates Holy Thursday. It will envelope the Church on Good Friday. The Church will rejoice at the victory of Jesus over death in the Easter Vigil and at Easter.

Jesus was perfectly obedient to God.

He was the teacher, therefore, of perfect obedience. Because of this obedience, Jesus attained life after death. He pledges life after death to us if we are obedient ourselves.

St. John's Gospel provides us with the last reading.

Virtually every verse in John's Gospel is a masterpiece of eloquence and instruction. These verses are no exception. Indeed, quoting Jesus, they are nothing less than jewels of literary and theological exposition.

Jesus is clear. His hour is approaching. It will be the hour of the Passion. It also will be the moment of Resurrection. The cross meant intense suffering for Jesus. He was a human, after all, as well as the Son of God.

Yet, Jesus accepted the cross. He died, as all humans must die. However, in glory, Jesus rose from the dead.

All believers must walk in the Lord's footprints. All must die, literally, but also they must die to sin. Death will be hard in coming. But, if occurring in the love of God, resurrection itself will follow.

Reflection

The Church leads us through the last remaining two weeks of Lent. For four weeks, we have been living through this season. It may have become dreary. The Church gives us these readings to inspire us and to encourage us.

As inspiration, and as encouragement, it reassures us that if we are faithful to God, eternal life awaits us.

However, more than any one season is at stake here. The season of Lent—and our response—merely reflects life, which can be dreary. Life can mean for any of us, often for many of us, a daily carrying of crosses to our personal Calvaries.

The Church this weekend therefore speaks to us about life, not only about Lent. If we follow Jesus, indeed follow Jesus to Calvary, by obediently consenting to God's will and putting God first in our lives, then the glory of eternal life awaits us.

Lent has been a time so far to focus ourselves. We need to be faithful to the Covenant. The Church urges us today to re-commit ourselves to this process and to the Covenant itself. †

Daily Readings

Monday, April 3
Daniel 13:1-9, 15-17, 19-30, 33-62
or Daniel 13:41c-62
Psalm 23:1-6
John 8:1-11

Tuesday, April 4
Isidore, bishop and doctor
Numbers 21:4-9
Psalm 102:2-3, 16-21
John 8:21-30

Wednesday, April 5
Vincent Ferrer, priest
Daniel 3:14-20, 91-92, 95
(Response) Daniel 3:52-56
John 8:31-42

Thursday, April 6
Genesis 17:3-9
Psalm 105:4-9
John 8:51-59

Friday, April 7
John Baptiste de la Salle, priest
Jeremiah 20:10-13
Psalm 18:2-7
John 10:31-42

Saturday, April 8
Ezekiel 37:21-28
(Response) Jeremiah 31:10-13
John 11:45-46

Sunday, April 9
Palm Sunday of the Lord's Passion
Mark 11:1-10
or John 12:12-16 (procession)
Isaiah 50:4-7
Psalm 22:8-9, 17-18a, 19-20, 23-24
Philippians 2:6-11
Mark 14:1-15:47
or Mark 15:1-39

Question Corner/Fr. John Dietzen

Catechism addresses question of who will be saved by God

Q Several times, I've heard that people who do not believe in Jesus, are not



baptized and are not members of the Catholic Church cannot be saved.

Recently, Barbara Walters hosted a television special about heaven. She was told that only those who believe in Jesus can go to heaven.

If this is Catholic teaching then God's "chosen people," along with many others, will not go to heaven. Where will they go?

This is upsetting to me as a Catholic, and I would guess to others as well. (New York)

A What you report was said on that program is not Catholic teaching. Some other Christians would agree with it, but I think the belief of most mainline Christian communities today, including Catholics, is quite different.

To begin with, if people cannot be saved without explicit faith in Jesus and baptism, salvation would be impossible for most of the human race. Jesus would have failed miserably in the mission he received from the Father.

First, let's discuss the point about belonging to the Catholic Church. The *Catechism of the Catholic Church* speaks strongly, as we would expect, about the essential role of Jesus Christ and baptism in God's saving plan.

Then it adds a significant and critical sentence: "Hence, they could not be saved who, knowing that the Catholic Church was founded as necessary by God through Christ, would refuse either to enter it or to remain in it" (#846, quoting Vatican Council II's "Dogmatic Constitution on the Church," #14).

When you read this carefully, especially the words between the commas, you can see that they do not apply to billions of people on earth now and in the past, including most if not all people of the Hebrew tradition.

This teaching becomes more explicit in the following catechism paragraph: "Those who, through no fault of their own, do not know the Gospel of Christ or his Church, but who nevertheless seek God with a sincere heart and, moved by grace, try in their actions to do his will as they know it

through the dictates of their conscience—those too may achieve eternal salvation."

Note the words "moved by grace." Jesus is, we believe, the universal and only Savior of mankind. All good and virtuous actions, even by those who never heard of the Gospel or Jesus, or of God as we believe in him, happen because of the saving merits of our Lord's life, death and resurrection.

In other words, God's grace is guiding and saving those who live sincere and conscientious good lives, but who have, for whatever reason, honestly never seen the embrace of Christ or the Church as a personal religious obligation.

Pope John Paul II, in his book *Crossing the Threshold of Hope*, reflects the understanding of the Catholic Church when he speaks of the common elements of belief between Christianity and what we often call "pagan" religions.

"The Catholic Church rejects nothing that is true and holy in these religions," he writes, because we are "guided by the faith that God the Creator wants to save all mankind in Jesus Christ."

We don't know how God does all this, he continues, but we do know that "Christ came into the world for all these peoples. He redeemed them all and has his own ways of reaching each of them" in the present age of salvation history (pp. 80-83).

This acknowledges that our heavenly Father has told us much about some details of his saving love for us, but he still "has his own ways" of doing things. If that is true anywhere, we would expect it to be true in his plan for the salvation of the world through Jesus Christ. †

My Journey to God

Song of Job

Hear me!
Listen to me!
Tell me I am not
Crying in the wilderness.

Watch me.
See me as I go.
I would want to know
Someone saw the paths I take.

Speak to me.
Let me hear your voice.
It will show me
That I am not alone.

By Keith Bradway

(Keith Bradway lives in Morgantown and is a member of St. Agnes Parish in Nashville. A church window with the Latin words "Miserere Mei Deus" or "May God Have Mercy on Us" depicts symbols associated with the penitential season prior to Easter. The window is at Queen of Peace Church in Cloquet, Minn.)



CNS photo/Crosiers

Readers may submit prose or poetry for faith column

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

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

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

Opus Dei 'complete opposite' of *The Da Vinci Code* portrayal

WASHINGTON (CNS)—The impression of Opus Dei conveyed in Dan Brown's novel, *The Da Vinci Code*, is "the complete opposite of what Opus Dei is about," said Brian Finnerty, U.S. spokesman for the international Catholic organization.

The book portrays Opus Dei as a secretive cult within the Church plotting to take over the Church and willing to kill those who stand in its way. One of the main characters in the book is a murderous albino Opus Dei monk named Silas.

In fact, Opus Dei, headed by a bishop, is a personal prelature—part of the hierarchical structure of the Church—and it has no monks.

With the vast public attention given to the book over the past three years, and now with the movie coming out in May, Opus Dei is using the occasion "to get the word out about who we really are," Finnerty told Catholic News Service in a phone interview.

He said one of the things the organization has done is provide a brief description of the real Opus Dei for a new Web site funded by the Catholic Communication Campaign, www.jesusdecoded.com.

"Opus Dei" is Latin for "God's work," and members often refer to it simply as "the Work."

And what is the Work really about? "Coming closer to God and finding God in everyday life," Finnerty said.

While the novel portrays it as being in opposition to the world, "Opus Dei is about seeing the world as a place of encounter with Christ," he said.

Founded in Spain in 1928, Opus Dei now has more than 87,000 members in more than 60 countries, including 3,000 in the United States, according to Finnerty.

Members seek to make their faith infuse all aspects of life, including their jobs. Members are expected to attend daily Mass, and to pray the rosary and engage in mental prayer, spiritual reading and meditation every day.

About 70 percent of Opus Dei members are supernumeraries, those who are married or who plan to marry, according to Finnerty. The rest, he said, commit themselves to lives of celibacy. Of those members, about two-thirds live in Opus Dei centers and are called numeraries; the other third, called associates, live in their own homes. More than half the members around the world are women.

Russell Shaw, a Washington-based Catholic journalist and former media spokesman for the National (now U.S.) Conference of Catholic Bishops, told CNS he joined Opus Dei in 1980 and it has

helped him develop "a richer, deeper, more meaningful relationship with God."

He said that even when he first became aware of Opus Dei, perhaps 15 years or so before he joined, he was attracted to its concept of a lay vocation, of seeing one's work in the secular world as a form of service to God.

As an Opus Dei member, "I try to do that, I try to cultivate that intention underlying the work that I do. But it's difficult. It's not 100 percent [successful]," he said.

Catherine Hickey of Larchmont, N.Y., called Opus Dei "a wonderful thing in my life." Now 71, she said she learned of Opus Dei in her late 30s when her oldest son got involved in a club run by some of its members. "I was very impressed with the young people. I loved their joy and their spirit of giving," she said.

As a busy mother of seven, she said Opus Dei's message that lay people could be "contemplatives in the midst of the world" was a new idea to her. She joined at the age of 39.

For the past 15 years, Hickey has worked at the Rosedale Center of the South Bronx Educational Foundation, begun by local Opus Dei members and others to improve the education of girls in the South Bronx, one of New York City's poorest areas.

Staff and volunteers mentor and tutor the inner-city grade-school and high-school girls one-on-one after school, and teach classes on Saturdays and in special summer programs, she said. The foundation runs a similar program for boys nearby at the Crotona Center.

Opus Dei's Midtown Educational Foundation in Chicago runs similar programs for disadvantaged boys and girls there.

Father John Wauck, an American Opus Dei priest who teaches at Opus Dei's Pontifical University of the Holy Cross in Rome, has a personal Web log, known as a blog, on Opus Dei and *The Da Vinci Code*. He predicts the cilice and whip will be what moviegoers vividly remember about Opus Dei when they leave the theater.

The cilice (pronounced SIL-is), which is a belt or chain with sharp points, and the whip are used by numeraries for bodily mortifications.

The priest says Blessed Mother Teresa of Calcutta, founder of the Missionaries of Charity, also used the whip, known as "the discipline," but "everyone knows that's not what the Missionaries of Charity are all about. And it's not what Opus Dei's about either."

In contrast to the "heavy knotted rope" that the monk character named Silas uses

Continued on next page



Workers install a statue of St. Josemaría Escrivá de Balaguer, the founder of Opus Dei, outside St. Peter's Basilica in 2005. The marble statue, about 17 feet high, is in a niche on the external wall of the basilica's left transept, also known as the arm of St. Joseph, near the entrance to the sacristy. Pope Benedict XVI blessed the statue in September 2005.

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in the book, Father Wauck said the whip used by Opus Dei numeraries is "small and light enough to carry in a closed fist."

Linda Ruf of Chicago, an Opus Dei member for more than 20 years, has led parish information sessions around the Midwest and appeared on television to discuss the errors in *The Da Vinci Code*—not just errors about Opus Dei, but about Christianity itself, where author Brown constructs an elaborate two-millennium conspiracy theory that challenges fundamental Christian beliefs.

"I was astounded that women were having faith crises over this," she told CNS.

Of the criticisms of Opus Dei that the novel uses to fashion a picture of a secretive sect within the Church, she said,

"Opus Dei, I'm sure, has made some mistakes in the past with individuals, and we should learn from some of those possible mistakes."

She said a recent book titled *Opus Dei* by John L. Allen Jr., an American journalist and author who covers the Vatican, "does a pretty good job of saying what some of Opus Dei's problems are and what some of its strengths are," giving voice to the critics, but also reporting the organization's response to those criticisms.

Some critics claim Opus Dei recruits people aggressively and excessively controls the lives of members, but Shaw and Hickey described their decisions to join as a free choice without pressure from members. Hickey said that while her children

were involved in the organization's clubs they were never asked to join.

Bruce Lachenauer, 46, of Irvine, Calif., a father of five and a partner in a large executive search firm, said that as a student at Northwestern University he was invited to participate in activities at the nearby Opus Dei center.

"There was nothing high pressure about it," he said, and he didn't become interested until a couple of years later, after the center moved closer to campus.

He described himself as "a product of the '60s" who went to public school and to parish religious education classes that didn't get much beyond "how Jesus loves us."

"One of the first things Opus Dei helped me with was a theology class,

where I learned so much more about my faith," he said.

Lachenauer said as an Opus Dei member he finds his faith "woven into every aspect of life," from his work environment to his relationships with family and friends.

He said he has invited "many, many friends to participate" in retreats, talks, parenting seminars and other activities sponsored by Opus Dei because he thinks they will benefit from those experiences.

He said he has invited some people to consider joining Opus Dei, but to his knowledge none have joined, although several friends have become "cooperators"—nonmembers who support Opus Dei financially or volunteer their time for some of its projects. †



Lenten Dining Guide



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Miracle girl

Classmates' prayers help 7-year-old recover from rare disease

HONOLULU (CNS)—In many ways, Meaghan Ababa is a typical 7-year-old girl. She loves playing with her Bratz dolls, going to the Chuck E. Cheese restaurant and attending catechism classes on Sunday. But after an astonishing total recovery from a rare and sudden illness that nearly killed her, some are calling her a "miracle girl."

The apparent cause of what many feel was a miracle? Her classmates' prayers.

Meaghan went from being hospitalized in Honolulu with what seemed like the flu to being whisked to a Los Angeles hospital after doctors determined she had a rare, life-threatening heart ailment and would need a transplant.

As she lay near death, her catechism classmates prayed for her. The girl's condition completely turned around,

leaving even her doctor feeling her recovery was miraculous.

Meaghan's remarkable journey began on Feb. 2, when she began experiencing flulike symptoms. The Honolulu girl, the daughter of Fe Reyes and Alex Ababa, was admitted to Kapiolani Medical Center for Women and Children in Honolulu with a high fever.

Doctors diagnosed her condition as fulminant myocarditis, a rare life-threatening viral infection that causes inflammation of the heart's muscular wall, making it difficult to contract and circulate blood.

It was determined that Meaghan would likely need a heart transplant, but Kapiolani was not set up to perform one. She needed to be transferred to Childrens Hospital Los Angeles.

She was put on a machine

to keep her alive until she could be transported. However, the only entity equipped with an airplane and the medical transport team and portable machinery she needed to get her on her way was a U.S. Air Force unit based at Wilford Hall Medical Center in San Antonio.

The Air Force dispatched a 12-member medical crew to Hawaii. They switched her to the portable machine and whisked her and her parents to a waiting plane at Hickam Air Force Base, which took them to Los Angeles.

When Meaghan arrived there on Feb. 4, her condition was critical and extremely unstable, according to Dr. Sylvia Del Castillo of Childrens.

The girl's heart had stopped three times. At Kapiolani she had undergone CPR for an hour and a



CNS photo/Leina Ayana, Hawaii Catholic Herald

In early February, Meaghan Ababa, shown at her desk on Feb. 26 at the Cathedral of Our Lady of Peace Sunday School in Honolulu, developed fulminant myocarditis, a rare heart ailment, and was a candidate for a heart transplant in a Los Angeles hospital. She recovered suddenly on the day her Sunday school class prayed for her. Today she is in perfect health, and her doctor credits the prayers and the care she received.

half. That meant she could have suffered brain damage.

"Every time the body codes, that's very bad for the rest of the organs, including the brain," Del Castillo explained. "We were afraid her brain would have permanent injuries because of all these events where she was not getting proper circulation."

In Los Angeles, Meaghan was placed on the national

heart transplant list.

On Feb. 5, as Meaghan lay near death in the Los Angeles hospital, her weekly catechism class at Cathedral of Our Lady of Peace was meeting 2,000 miles away in Honolulu.

The students—except for one, her brother Anthony—were unaware of the condition of their little classmate.

Anthony was in tears, recalled teacher Bonnie

Moore. When she asked him what was wrong, he could only say that his sister had some kind of heart virus and was in a Los Angeles hospital.

Moore stopped the lesson to lead the class in prayer to ask God to heal their friend and classmate.

"I told the children that everything would be all right because the Lord will answer our prayers," Moore told the *Hawaii Catholic Herald*, newspaper of the Honolulu Diocese.

The class prayed between 9 and 9:30 a.m. Meanwhile, at Childrens Hospital, according to Meaghan's parents, between 11 and 11:30 a.m. California time, their daughter's heart began beating on its own. With two hours' time difference between Hawaii and California, the two events were occurring simultaneously.

It was truly a miracle, Moore said.

"Their prayers were answered really quickly," she said. "She's our miracle girl."

Del Castillo, a Catholic, agreed.

"I do believe that the reason she recovered is a combination of the Lord's intervention, along with the excellent care she received" at Kapiolani and Childrens and from the Air Force transport team, she said. "It's truly miraculous."

Meaghan soon woke up, said she was hungry and asked if she could go to Chuck E. Cheese.

The astonished doctors put her through tests over the next few days and found that she was 100 percent cured and had suffered no brain damage.

Meaghan returned to Hawaii on Feb. 15 and was back at Sunday school on Feb. 19, where her classmates welcomed her with cheers and hugs. The class continued as usual, albeit with a new attitude toward prayer and miracles.

According to their teacher, since that morning when they prayed for Meaghan, the students have become prayer advocates for a number of different people in different situations.

"They've become much more global in their praying," said Moore. "They see that if we can send our prayers a couple thousand miles, we can send them all the way across the world where there's a tsunami or a landslide." †

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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.

BEZY, Cheryl L., 58, St. Mary-of-the-Knobs, Floyds Knobs, March 7. Wife of Alfred Bezy. Mother of Kim Boley, Christen Harris and David Bezy. Daughter of Mildred Lyskowski. Sister of Steve Lyskowski. Grandmother of three.

BOWMAN, Donald E., 78, St. Elizabeth of Hungary, Cambridge City, March 12. Husband of Terry Bowman. Father of Tracy Miller, Leesa and Robert Bowman. Brother of Howard Bowman Jr. and Wilbur Hunt. Grandfather of seven.

BURTON, Faith P., 9, St. Louis, Batesville, March 24. Daughter of John and Angela (Parker) Burton Sr. Sister of Alexa and John Burton Jr. Granddaughter of Alex, Ginny and Sally Parker, Dick and Carol Rummel and George Burton. Great-granddaughter of Ebbie Hicks, Alex Parker Sr. and Fannie and Frances Stahl.

CONNOLLY, Thomas Taggart, 89, St. Luke, Indianapolis, March 13. Father of Debra Hendrickson and Christopher Connolly.

DANGLER, Catherine K., 81, St. Therese of the Infant Jesus (Little Flower), Indianapolis, March 1. Wife of Robert Dangler. Mother of Coleen Martin, Pattiann Sharp, Jim and John Dangler. Sister of Julia Ross. Grandmother of 13. Great-grandmother of 10.

DAVIS, Sarah Lee, 76, Sacred Heart of Jesus, Terre Haute, March 13. Mother of Suzie, Edward and Richard Davis. Grandmother of eight. Great-grandmother of 12.

DEETER, Cecilia, 86, St. Luke, Indianapolis, March 16. Mother of Kathleen Edwards, David and Herbert Deeter. Sister of Mary Bailey and Patricia Chance. Grandmother of six. Great-grandmother of one.

HARTZ, Bernice, 80, St. Paul, Tell City, March 12. Mother of B. Joseph, James and Jonathan Hartz. Grandmother of five.

Great-grandmother of two.

HASKINS, Jeffrey L., 48, St. Rita, Indianapolis, March 12. Father of Ericka Graham and Keia Haskins. Son of Joseph Haskins Sr. Brother of Joseph Jr., Keith, Kenneth, Kevin and Kurtis Haskins. Grandfather of two.

HASSFURDER, Clifford, 88, St. Therese of the Infant Jesus (Little Flower), Indianapolis, March 2. Husband of Mildred Hassfurter. Father of Joyce McMullen, Phyllis Wilson and Michael Hassfurter. Grandfather of six. Great-grandfather of 14.

HORAN, Beverly (Bolinger), 57, St. Anne, New Castle, March 8. Wife of Tim Horan. Mother of Bruce Horan. Sister of Susan Smith, Joyce Winchester and Brian Bolinger.

JONES, Irene A., 80, St. Joseph, Indianapolis, March 9. Mother of Pat Wood and Jim Jones. Sister of George Pieczko. Grandmother of seven. Great-grandmother of six.

KINNAIRD, John W., 81, St. Augustine, Jeffersonville, March 13. Husband of Barbara Kinnaird. Father of Karen, Sharon, Christopher, Gregory, John Jr. Keith and Ricky Kinnaird. Stepfather of Vera Gordon, Amelanie Greer and Herman Southers. Brother of Ruth Ann Bonner, Mae Kinnaird, Veronica Mitchem, Thelma Renfroe and Agnes Sedwick. Grandfather of 18. Great-grandfather of 21.

MONAHAN, Harry, 84, Holy Spirit, Indianapolis, March 6. Husband of Margaret Monahan. Father of Maureen Owen, Sheila Sweitzer and Michael Monahan. Brother of Veronica McPartland and Arthur Monahan. Grandfather of four.

MONCRIEF, Rita M., 85, Our Lady of Perpetual Help, New Albany, March 10. Wife of Newton Moncrief. Mother of Judy Moncrief.

MYERS, Patricia Anne, 73, St. Pius X, Indianapolis, March 13. Mother of Lynn Flannery, Doug and Thomas Myers. Sister of Marsha Lee and Jim Murphy. Grandmother of four.

O'CONNOR, Helen M., 82, St. Philip Neri, Indianapolis, March 14. Mother of David O'Connor. Sister of David and Philip O'Connor. Grandmother of five.

OSADCZUK, John, 76, Holy Spirit, Indianapolis, March 10. Husband of Janice (Westfall)

Osadczyk. Father of Rachel Burke and Elizabeth Osadczyk. Brother of Olga Vernei and Volodymyr Osadczyk. Grandfather of two.

PARKER, Jacqueline S., 61, Immaculate Heart of Mary, Indianapolis, March 9. Wife of Michael Parker. Mother of Kelly Gianoli and Molly Parker. Grandmother of four.

POETZ, Eva, 86, St. Therese of the Infant Jesus (Little Flower), Indianapolis, March 15. Mother of JoAnn Haendel, Geraldine Seal, Davie and Gregory Poetz. Sister of Ann Neal. Grandmother of 11. Great-grandmother of 21.

QUILLICO, Joseph C., 67, St. Barnabas, Indianapolis, March 15. Husband of Diane (Olszewski) Quillico. Father of Beth, Joelle, Kara and Marci Quillico. Brother of Mark and Mike Lavadiere, John and Walter Quillico. Grandfather of seven.

RIEHLE, Gerald M., 46, St. Anthony of Padua, Morris, March 9. Husband of Diane (Lamping) Riehle. Father of Angela, Kristen and David Riehle. Brother of Janet, Lois and Rita Rauch, Lawrence and Richard Riehle.

SCHNIPPEL, Helen Louise (Soland), 93, Sacred Heart of Jesus, Indianapolis, March 9. Mother of Beverly Goebel, Marylou Junker, Geraldine Niccum and Ernest Schnippel. Grandmother of 19. Great-grandmother of 27.

SEYFRIED, David A., 48, Sacred Heart of Jesus, Indianapolis, March 11. Father of Andrew Seyfried. Son of Margie Seyfried. Brother of Ellen Kay and Michael Seyfried. Grandfather of one.

SHIPLEY, Robert Joseph, 55, St. Therese of the Infant Jesus (Little Flower), Indianapolis, March 2. Husband of Kim Shipley. Father of Stephanie,

Drew and Ryan Shipley. Son of Opal Shipley-Kerkhof. Brother of Jan Daniels, Larry and Lyman Kerkhof.

SHOEMAKER, Robert H., 80, St. Mark, Indianapolis, March 6. Husband of Eileen (Drew) Shoemaker. Father of Margaret Happ, Diane Rowe, Donald and Robert Shoemaker Jr. Brother of Carolyn Schatz, Clarence and Virgil Shoemaker. Grandfather of 11. Great-grandfather of 10.

SIMMS, Bettie W. (Walker), 71, St. Rita, Indianapolis, March 12. Wife of David T. Simms Jr. Mother of Lynn Studdard, Marsha and David Simms III and Ralph O'Neal. Sister of Josephine and Margaret Walker. Grandmother of 11.

SINNOTT, Robert L., 60, St. Mary, Greensburg, March 17. Husband of Carolyn F. (Lynch) Sinnott. Father of Michelle Nobbe and Elizabeth Nunning. Brother of Rita Lavelly, Barbara Reading, Mary Williams, Dorothy, Pat and William Sinnott.

STREICHER, Emil John, 86, St. Therese of the Infant Jesus (Little Flower), Indianapolis, March 3. Husband of Betty Joan Streicher. Father of John E. Streicher. Brother of Theresa Thomas. Grandfather of four. Great-grandfather of four.

TURRINI, Vincent T., 73, St. Pius X, Indianapolis, March 14. Father of Patricia Turrini.

WILLHELM, Marcella K., 92, St. Gabriel, Connerville, March 9. Mother of Barbara Allen, Rita Erlewein, Joan Fearnow, Margaret Hamilton, Elizabeth Mains, Franciscan Sister Agnes Wilhelm, Francis, James, Joseph, Louis and Thomas Wilhelm. Grandmother of 41. Great-grandmother of seven. †

Providence Sister Ann Lucille Mortell taught at Catholic schools for 61 years

Providence Sister Ann Lucille Mortell died on March 12 at Mother Theodore Hall at Saint Mary-of-the-Woods. She was 93.

The Mass of Christian Burial was celebrated on March 16 at the Church of the Immaculate Conception at the motherhouse. Burial followed at the sisters' cemetery.

The former Lucille Helen Mortell was born on Oct. 21, 1912, in Chicago.

She entered the congregation of the Sisters of Providence of Saint Mary-of-the-Woods on Jan. 13, 1929, and professed first vows on Aug. 15, 1931, and final vows on Jan. 23, 1937.

During 77 years as a Sister of Providence, she taught for 61 years at schools staffed by the sisters in Indiana, Illinois and Massachusetts.

In the archdiocese, Sister Ann Lucille taught at St. Mary School in Richmond from 1950-54.

In 2002, Sister Ann Lucille returned to the motherhouse, where she served on the prayer ministry with the senior sisters.

Surviving are several nieces and nephews.

Memorial contributions may be sent to the Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods, IN 47876. †

Providence Sister Annette Marie Bruce taught, served at motherhouse

Providence Sister Annette Marie Bruce died on Feb. 26 at Mother Theodore Hall at Saint Mary-of-the-Woods. She was 93.

The Mass of Christian Burial was celebrated on March 3 at the Church of the Immaculate Conception at the motherhouse. Burial followed at the sisters' cemetery.

The former Doris Marie Bruce was born on Feb. 28, 1912, in Indianapolis.

She entered the congregation of the Sisters of Providence of Saint Mary-of-the-Woods on Feb. 9, 1936, and professed first vows on Aug. 15, 1938, and final vows on Aug. 15, 1944.

During 70 years as a Sister of Providence, she taught for 39 years at schools staffed by the sisters in Indiana, Maryland and Illinois.

In the archdiocese, Sister Annette Marie taught at St. Joan of Arc School in Indianapolis from 1964-70, St. Andrew School in Indianapolis from

1971-73, Our Lady of the Greenwood School from 1973-77 and St. Luke School in Indianapolis from 1977-79.

She also served as a clerk at St. Luke School from 1979-80.

In 1980, Sister Annette Marie returned to the motherhouse, where she served on the general staff from 1980-84, ministered in the mission stamp department from 1984-90 and worked at the Providence Center Gift Shop from 1990-91.

In 1991, Sister Annette Marie retired and began her prayer ministry with the senior sisters.

Surviving are a brother, Bill Bruce of Loveland, Colo.; and two sisters, Annette Gates of Noblesville, Ind., and Janice Maude of Indianapolis.

Memorial contributions may be sent to the Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods, IN 47876. †

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JOHN PAUL

continued from page 1

focused specifically on the suffering.

Let Me Go: The Strength in Weakness of John Paul II was released on March 15 in Italy and featured reflections by the pope's longtime secretary, Cardinal Stanislaw Dziwisz of Krakow, Poland. The book also contains comments from Dr. Renato Buzzonetti, the pope's personal physician.

Buzzonetti, who was the pope's physician for almost 27 years, wrote that the pope "was a person very attentive to noticing symptoms, which he described with great exactness, evidently with the aim of simply enlightening his doctor and accelerating his treatment so he could get back to work.

"He always demonstrated an attitude of profound interior serenity which—despite some moments of visible human disappointment and impatience—led him to accept sickness, physical pain and forced inactivity from the hands of God."

The title of the book comes from the pope's last words, murmured in Polish: "Let me go to the house of the Father."

In his contribution to the book, Cardinal Dziwisz said Pope John Paul's life "from the beginning was marked by suffering, which he transformed into an instrument for his apostolate."

The Krakow cardinal said Pope John

Paul's obvious suffering in silence and his death were his "last catechesis," telling the world that "moments of suffering and death must be lived in the light of faith, with love and Christian hope, in complete abandonment to the will of God."

The way Pope John Paul lived and the way he died have led millions of people to his tomb.

Archbishop Angelo Comastri, the papal vicar for Vatican City State, said that until Pope John Paul died an average of 300 people a day went down to the grotto below St. Peter's to visit the tombs of the popes.

Now, he said in early March, the daily number is 10 times greater and often reaches 20,000 on Sundays and holidays.

Pope Benedict, one of Pope John Paul's closest aides as prefect of the Congregation for the Doctrine of the Faith, obviously tries to connect with those devoted to his predecessor.

At the beginning of his pontificate, Pope Benedict seemed surprised when people would interrupt him—especially during a Mass homily—with applause and cheers.

When he would mention Pope John Paul, the reaction was immediate and predictable, and it did not take long for Pope Benedict to adjust his timing and, especially with young people, to emphasize his predecessor's name and let the crowds roar. †



German Cardinal Joseph Ratzinger, dean of the College of Cardinals, blesses the casket of Pope John Paul II with holy water during his funeral Mass in St. Peter's Square at the Vatican on April 8, 2005. Cardinal Ratzinger would be elected pope on April 19, 2005.

Holy Rosary Parish hosting holy hour

To mark the first anniversary of the death of Pope John Paul II, Our Lady of the Most Holy Rosary Parish, 520 Stevens St., Indianapolis, will host a holy hour from 3 to 4 p.m. on Sunday, April 2.

There will be exposition and benediction of the Blessed Sacrament, the rosary and other special prayers for

vocations, and silent time for adoration. The public is invited to attend.

Catholics around the world will also be gathering at 3 p.m. (local time) on April 2—the hour of Divine Mercy, a devotion to which Pope John Paul II was so dedicated during his 26 years as pontiff †

Classified Directory, continued from page 18

Positions Available

PRINCIPAL POSITION

St. Mary School, Aurora, Indiana

Serving 150 students in grades K-8. Dedicated teachers, staff and pastor along with a strong presence of parent, parish and community support.

Energetic, faith-filled individual with solid professional and interpersonal skills who will join us in our mission to provide highest quality Catholic education.

Candidates should have a strong passion for academic excellence, key leadership qualities, whole child approach to educating and nurturing attitude towards children.

Candidates for principal must have administrators license, experience and be practicing Roman Catholics.

Contact Rob Rash at 317-236-1544 or by e-mail at rrash@archindy.org to apply.

Principal

Applications are being accepted for the leadership position of Principal at Saint Mary's Catholic Community School in Crown Point, Indiana. Crown Point is a popular residential community in northwest Indiana, a short one-hour drive to the cultural and recreational opportunities in nearby Chicago, Illinois.

Saint Mary's School has been serving the Catholic community since 1872, and presently serves 540 children in pre-Kinder-garten thru 8th grade. The school has a rich history of educating students to serve as future leaders of the Catholic Church and community. The school enjoys an outstanding academic program, an exceptional teaching staff and a supportive parish.

We are seeking a dynamic and visionary Catholic educational leader to serve as principal, beginning in Summer 2006. The preferred candidate will be humanly competent and competently human – one whose life is in harmony with the Catholic Faith Tradition at its best. Candidates will document their experience of leadership in an educational setting and their capacity to manage a nearly two million dollar operating budget. Professional licensing is a must.

Letters of application should be accompanied by a résumé, transcripts, and three letters of recommendation. Application materials should be sent to:

Kim Pryzbylski, Ph.D.
Superintendent of Schools, Diocese of Gary
9292 Broadway
Merrillville, IN 46410

Deadline for applications: Friday, April 14, 2006

Elementary School Principal Holy Name of Jesus

Holy Name of Jesus School in Beech Grove invites elementary administrators to apply immediately for the position of principal. We are seeking candidates who demonstrate excellent leadership, communication, and motivational skills combined with the ability to inspire traditional Catholic values. The ideal candidate will also be a visionary in educational improvement and the use of technology.

If you are a practicing Catholic with the qualifications and skills to lead Holy Name in its efforts of continuous improvement, please send your résumé by April 7, 2006 to:

Rob Rash
Archdiocese of Indianapolis
Office of Catholic Education
1400 N. Meridian St.
Indianapolis, IN 46202-2367

Catechetical Associate for Evangelization and Adult Formation

The Diocese of Joliet, Illinois, is seeking a Catechetical Associate. The position provides service and direction for parish leadership in matters of adult faith formation, with a particular attention to evangelization, parish renewal and the implementation of the *National Directory for Catechesis*.

This is an Exempt full-time position with benefits. Office hours to be maintained with some flexibility. Night and weekend work as necessary.

A job description and application are available at www.dioceseofjoliet.org.

For questions, please contact:

Michael A. Svach
St. Charles Center
402 S. Independence Blvd.
Romeoville, IL 60446
815-834-4077
msvach@dioceseofjoliet.org

Director of Youth Ministry

Growing and active Catholic parish in Indianapolis, Indiana suburb is currently seeking Director of Youth Ministry to expand and facilitate programs for grades 7-12. Qualified candidates must be passionate in their Catholic faith; able to lead, inspire and communicate with youth and adults; and willing to work cooperatively with parish staff and advisory committee. Energetic individual desired to draw young people to responsible participation in the life, mission and work of our faith community.

This is a full time position with flexible work hours. Salary will be commensurate with experience, and full diocesan benefits are provided.

Please send résumé, including list of references and salary requirements, to: St. Alphonsus Parish or e-mail Stalyouth@ameritech.net

Records Management Assistant

The Archdiocese of Indianapolis is seeking a part-time Records Management Assistant to work approximately 15 hours per week and assist with the identification, preservation, and maintenance of records. Duties include assisting archdiocesan agencies with records management and retention schedules, coordinating a records management system, ensuring the confidentiality of records, preparing archdiocesan annual reports, and updating files and records for priests.

The position requires demonstrated skills in word processing and database management, well-developed interpersonal skills, organizational skills, and experience in office organization or records management. The position requires some standing, use of a step ladder, and lifting, carrying, and sorting of materials, some of which may be heavy. There is also access to confidential information that must be safeguarded.

Please send cover letter, résumé, and list of references to:

Ed Isakson, Director
Human Resources
Archdiocese of Indianapolis
P.O. Box 1410
Indianapolis, IN 46206
E-mail: eisakson@archindy.org
Fax: (317) 261-3389
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Wearing red

Pope creates cardinals, prays for their love for Church

VATICAN CITY (CNS)—Inducting 15 new members into the College of Cardinals, Pope Benedict XVI called on them to be even stronger witnesses of God's love for the world and their own love for the Church.

At the March 24 ceremony in which the prelates from 11 countries became cardinals, he prayed that the red garments they now wear would inspire them to an even more "passionate love for Christ, for his Church and for all humanity."

Giving them rings during a March 25 Mass, he told them they are called to serve the Church "with the love of a spouse."

At both services, U.S. Cardinal William J. Levada, prefect of the Congregation for the Doctrine of the Faith, was the first of the new cardinals to approach the pope.

Cardinal Levada, the former archbishop of San Francisco, addressed the pope on behalf of the new cardinals on March 24.

In accepting their new status, Cardinal Levada said, the new cardinals renewed their commitment of "total love and unconditional fidelity to Christ the Lord and to the Christian people."

"This love for Jesus Christ and his Church, this fidelity to humanity which has a burning thirst for truth, we want to place into your hands," he told the pope.

Cardinal Sean P. O'Malley of Boston also was among the 15 to join the College of Cardinals in the first consistory of Pope Benedict's pontificate.

At the March 24 prayer service, Pope Benedict told the entire College of Cardinals, which now numbers 193 members, that he counted on them "to proclaim to the world that God is love."

"Ensure that the principle of love will spread far and wide and will give new life to the Church," he said.

At Mass the next day, the pope slipped a ring on the finger of each cardinal saying, "Receive the ring from the hand of Peter and know that with the love of the prince of the Apostles your love for the Church will be reinforced."

After the ring Mass, Pope Benedict hosted a lunch for the new cardinals and the 140 other members of the College of Cardinals who came to the Vatican for a March 23 meeting with the pope and for the two days of ceremonies for their new peers.

During the consistory, all of the new cardinals were supported by groups of family, friends and the faithful, who cheered and waved flags when their cardinal went forward to kneel at the pope's feet.

Among the Boston pilgrims in the square on March 24 was Frank Woodward, who said Cardinal O'Malley "has had a calming influence" on the Boston Archdiocese in the wake of the clerical sex abuse scandal.

Another Boston pilgrim, Nancy Mandarini, said, "He's a very humble, holy man." She said she hoped that the elevation of Cardinal O'Malley to the College of Cardinals would mark "a new beginning" for the Boston Archdiocese.

Cardinal Zen was cheered by some 300 Chinese Catholics who gathered at the Vatican from around the world. The group included 100 clergy and nuns from mainland China studying in Rome, reported UCA News, an Asian church news agency. The delegation from Hong Kong numbered 141 people, including the cardinal's oldest and youngest sisters,



Pope Benedict XVI places a red hat on Cardinal Sean P. O'Malley during his installation as a cardinal at the Vatican on March 24.

the agency added.

During the March 24 ceremony, a special prayer was offered in Chinese "for all those who still suffer because of their Christian faith."

A 60-member group from the Archdiocese of Los Angeles was in reality an expanded version of a pilgrimage from St. Anthony Parish in Long Beach, the home parish of Cardinal Levada.

The core of the group was composed of eight of his high school classmates, including his successor as archbishop of San Francisco, Archbishop George H. Niederauer.

Another group of Cardinal Levada supporters came from Portland, Ore., where he served as archbishop, 1986-1995. Todd Cooper, a 34-year-old member of St. Rose of Lima Parish in Portland, led the 50-

member group.

"The Archdiocese of Portland is not that big," Cooper said, "but [Chicago] Cardinal [Francis E.] George came through there, and now Cardinal Levada. It's kind of neat to have that connection, and it brings us closer to the universal Church."

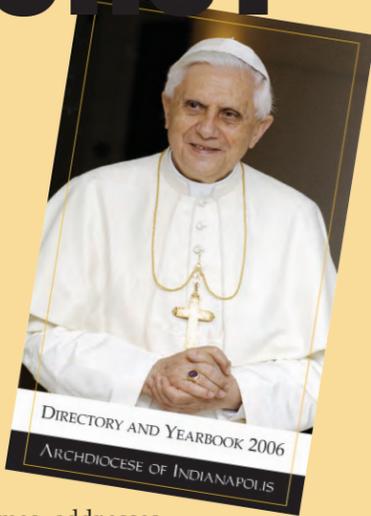
The oldest of the new cardinals, 87-year-old Cardinal Peter Poreku Dery, retired archbishop of Tamale, Ghana, was seated in a wheelchair and was carried up the steps of St. Peter's Square to the pope.

Pope Benedict stood to place the red hat, called a biretta, on Cardinal Dery's head and caressed the cardinal's cheek after offering him the sign of peace.

The last cardinal created was 82-year-old French Cardinal Albert Vanhoye, a noted biblical scholar. †

Got Questions?

Find the answers in the new, 2006 edition of the **Directory and Yearbook for the Archdiocese of Indianapolis.** Available beginning in January.



The new directory contains up-to-date information about parishes, pastors, parish staff, schools, school staff, religious education staff, archdiocesan administration, offices and agencies, telephone numbers, Mass times, addresses, e-mail addresses, photos of and biographical information about pastors, parish life coordinators, religious women and men ministering in the archdiocese, Catholic chaplaincies, hospitals, colleges and other institutions.

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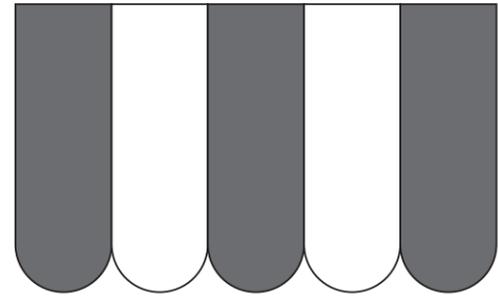
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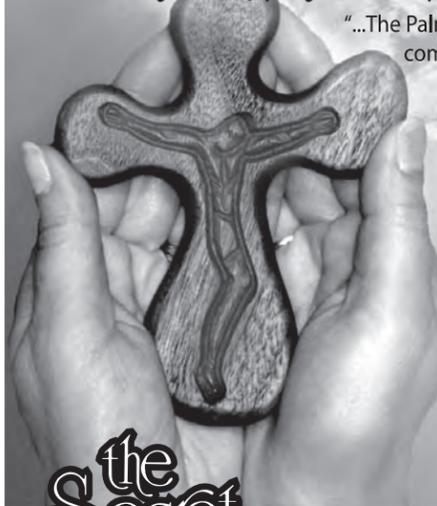


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