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## Path to holiness

At Archdiocesan High School Youth Rally, “supernatural” heroes inspire young people to become saints, page 11.

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## 'She's truly a miracle'

# Prayers, faith sustained family through infant's fight for life

By Mary Ann Wyand

At first glance, Anne Therese Felts looks like any thriving 10-week-old baby.

“Annie”—as her older brother and sisters call her—has a sweet little face and a beautiful smile. And she is healthy now.

While every baby is a miracle, the story of her rare medical condition and amazing fight for life is especially miraculous.

“Miracles happen to those who believe in them,” a French proverb, could be inscribed in her baby book.

She is named for Anne Therese Guérin, the French nun who founded the Sisters of Providence of Saint Mary-of-the-Woods. Mother Theodore Guérin is now known to the world as St. Theodora.

The fourth child of St. Simon the Apostle parishioners Chris and Paje (Etling) Felts of Indianapolis was diagnosed with a rare pericardial teratoma—a racquetball-sized tumor attached to her heart—at 27 weeks gestation then overcame overwhelming odds during the hours and days after her premature birth on Dec. 28, 2006.

From the time of her prenatal diagnosis through her birth at 36 weeks gestation, Anne Therese has been showered with prayers.

Those prayers by family members, friends and countless other people of faith who heard her story continued during complicated heart surgery a day later and through her struggle to breathe without a respirator.

The Sisters of Providence and Discalced Carmelite nuns of Terre Haute were among those who kept her in prayer daily—both before and after her birth—imploping God, through the Blessed Virgin Mary and St. Theodora, to grant a miracle and save her life.

“She’s truly a miracle,” Paje Felts said of her tiny daughter. “She gets held a lot. She’s a special little baby. She always has a smile on her face. ... Her surgeon said, ‘God has big plans for this little girl.’”

When Chris and Paje Felts learned about their baby’s rare tumor, the Felts family from Holy Spirit Parish in Indianapolis and the Etling family from St. Patrick Parish in Terre Haute immediately focused on prayer.

“We asked a lot of people for prayers,” Paje Felts said. “We knew that’s what was needed. We had to have that kind of network [of support].”

They believe God’s Providence led them to Dr. John Brown, a cardiothoracic surgeon who performed the delicate five-hour operation to remove the baby’s tumor at Riley Hospital for Children in Indianapolis.

“The tumor went from one side of her chest to the other,” Paje Felts said. “It was huge. I knew God had led us to Dr. Brown and that he was the right surgeon.”

Chris Felts said he still marvels at the surgeon’s ability to repair his newborn daughter’s tiny heart, which was completely covered by the tumor.



Big sister Madeline Felts kisses her baby sister on Feb. 10 while their mother, Paje Felts, holds Anne Therese.

Now, the only indication of Anne Therese’s surgery is a faint two-inch scar on her little chest.

“She’s a fighter,” Chris Felts explained as he held his daughter. “She made it past a couple of hurdles.”

Their 5-year-old twins, Patrick and Madeline, and 2-year-old Jacqueline love to help take care of Annie by getting diapers and blankets.

Chris and Paje Felts also are grateful to their obstetrician, Dr. Lillie-Mae Padilla, a high-risk pregnancy specialist who delivered their baby, and Dr. Timothy Cordes, a cardiologist who supervised Anne Therese’s medical care.

And they are thankful that Indiana University Medical Center, where their daughter was born, is adjacent to Riley Hospital, where her emergency surgery was performed and she received neonatal intensive care.

Dr. Brown explained in a telephone interview on Feb. 26

that he was surprised to see the size and complexity of the baby’s rare form of tumor.

“When I opened up the sac around her heart, I couldn’t see the heart at all,” he said. “I could only see a huge tumor. I kept trying to move the tumor aside so I could see the heart and see how it was attached, but the size of the tumor made it prohibitive. Every time I tried to move the tumor aside enough to see where it was attached, the baby’s blood pressure would fall. The baby couldn’t tolerate it.”

One side of the teratoma was not attached to the heart so he decided to remove that half of the tumor first.

“It was a little bit of a bold move, but I thought there was no other way,” Brown said. “... As far as I know, there only have been about 45 or 46 of these reported in

See **MIRACLE**, page 10

## Priest: End-of-life teaching more than ‘dilemmas, controversies’

CHICAGO (CNS)—Church teaching on end-of-life issues is much more than “dilemmas and controversies,” a priest-physician told a gathering of Catholic health care ethicists in Chicago on March 1.

“Don’t let people hijack our Church anymore,” said Jesuit Father Myles N. Sheehan, a geriatric oncologist who is senior associate dean

for educational programs at the Stritch School of Medicine at Loyola University Chicago.

“Let’s pay attention to Church teaching and not to what someone reads in this

liberal magazine or that conservative magazine,” he added, noting that the 46-page “Ethical and Religious Directives for Catholic Health Care Services” is “a three-line document to the rest of the world.”

Too often, Church teaching is reduced to “feeding tube in or out? Ventilator on or off?” he said. But an obsession with the controversies “makes us forget our areas of broad agreement.”

Father Myles spoke on the second day of a three-day conference on “Catholic Health Care Ethics: The Tradition and Contemporary Culture,” sponsored by the Neiswanger Institute for Bioethics and Health Policy at Loyola’s medical school and by the Catholic Health Association.

Addressing the most famous end-of-life case in recent years, the Jesuit said the events leading to the death of Terri Schindler

Schiavo in March 2005 were “rare, unusual and a tragedy,” but have little to contribute to the richness of Church teaching on care for the dying.

“This was a family that hated each other,” he said of the Schindler family and Michael Schiavo, Terri’s husband, adding that he would not want such a case to be the basis for decision-making in his own death or anyone else’s.

“What do you do” in cases like that? he asked. “Run away screaming? Lock the family in a room with their hands tied behind their backs until they can reach an agreement?”

But instead of focusing on unusual cases, Father Myles said the Church’s rich tradition in support of palliative care—reinforced by the teachings and example of Pope John Paul II and the

See **CARE**, page 2



Jesuit Father Myles N. Sheehan

Photo by Mary Ann Wyand

# CARE

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teachings of his successor, Pope Benedict XVI—must be brought to the forefront.

“People are ethically illiterate rather than understanding that they are heirs to a great tradition,” he said.

Some people come into the hospital saying, “You have to do everything [in my medical treatment] because I’m Catholic,” Father Myles said.

“But you don’t have to be more Catholic than the pope,” he added. “If the pope [John Paul II] can die in his bed at home, why do we have to die in the ICU [intensive care unit]?”

He also criticized the physician who “always insists on a feeding tube” for his patients, regardless of their individual circumstances. “That guy and [assisted suicide advocate] Jack Kevorkian are flip sides of the same coin,” he said.

**‘Sometimes ethics committees have great fights but ignore the suffering that is in front of them. They walk by people who are starving and talk about feeding tubes.’**

— Jesuit Father Myles N. Sheehan

Physicians and other medical professionals sometimes get caught up in discussing “the rules” and fail to see the patients in front of them as human beings, he said.

He told the story of one elderly patient whose left side had been affected by a stroke and who could not see the food placed on her left side or eat it since she was left-handed. While others were discussing whether she needed a feeding tube because she was not eating, “I sat down for 30 minutes and fed her,” Father Myles said.

“Sometimes ethics committees have great fights but ignore the suffering that is in front of them,” he said. “They walk by people who are starving and

talk about feeding tubes.”

Father Myles said palliative care—involving pain control and comfort care for the dying—should begin much earlier in the treatment of those with terminal illnesses. Instead, he said, doctors sometimes “use aggressive therapies and then

CNS photo/Mike Origi, Catholic Courier



Registered nurse Cecilia Colaneri holds the hand of Carey Gainey, a patient at Mount Carmel House, a home for the dying in Rochester, N.Y. They are shown in a 2004 file photo.

say, ‘Oh, yeah, this person is going to die,’ ” and send the patient off to hospice for the last few days of his or her life.

“It’s not exactly a news flash when

things are not going well,” he said. “You don’t just snow people at the end of life. You give that person time to prepare, offer the sacraments to heal souls.” †

## Pope expresses hope new document on Eucharist would revitalize piety

VATICAN CITY (CNS)—Pope Benedict XVI’s new document on the Eucharist as the source and culmination of the life and mission of the Church will be published on March 13, the Vatican announced.

The document, an apostolic exhortation reflecting on the results of the 2005 world Synod of Bishops on

the Eucharist, is titled “*Sacramentum Caritatis*” or “Sacrament of Charity.”

Meeting pastors from the Diocese of Rome on Feb. 22, Pope Benedict said he was about to sign the document, which he hoped would “help in liturgical celebrations, in personal reflection, in preparing homilies and in the celebration of the Eucharist.”

He also said he hoped it would “serve to guide, enlighten and revitalize popular piety,” especially eucharistic adoration. †



Pope Benedict XVI

## Catholics may eat meat on Friday before St. Patrick’s Day

Many parishes and cities across the Archdiocese of Indianapolis are planning on holding St. Patrick’s Day celebrations on March 16 this year—the day before St. Patrick’s Day.

March 16, a Lenten Friday, is a penitential day for Catholics when they do not eat meat or soups or sauces made from meat.

Recognizing that this is a traditional day of celebration for many Catholics and that a person cannot celebrate and do penance at the same

time, Archbishop Daniel M. Buechlein has commuted the obligation for Catholics of the archdiocese to abstain from meat on March 16.

Commutation means that those persons in the archdiocese who wish to eat meat on the Friday before St. Patrick’s Day are free to do so provided that they abstain from meat on some other day during the week of March 12. †



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# Chance of a lifetime

## Lilly grants allow teachers to embark on worldwide adventures

By John Shaughnessy

**BEDFORD**—If you were given at least \$8,000 to take your trip of a lifetime, where would you go? And what would you do?

Five Catholic school teachers from the archdiocese will get to live their answers to those questions because they have been chosen to receive a 2007 Teacher Creativity Fellowship from Lilly Endowment Inc.

Hailing from Bedford, Bloomington, Indianapolis and Madison, the five teachers will embark on adventures to New Zealand, Italy, Germany, France, Austria, Spain, Honduras and Indiana (yes, Indiana)—all with the plan of transforming their trips into teaching lessons for their students.

From taking a helicopter ride and landing on an active volcano in New Zealand to visiting churches that connect stonecutters from Italy to a parish in Bedford, here are snapshot looks at the journeys the five teachers plan to make.

### 'Solid rock in a shaky world'

For 20 years, Kathy Sleva has watched the school children from Irish, Italian, German and French families climb the hill in the center of Bedford, heading toward St. Vincent de Paul Church with its 107-foot spire that is visible from anywhere in the southern Indiana city.

As they enter the church, the principal of St. Vincent de Paul School has noticed how the children stare in awe at the ornate statues, the stained-glass windows and the paintings of angels which have long graced the church that was built in the late 1800s.

"It is constructed of limestone, quarried just a few miles away, as the Bedford area is the site of some of the best limestone in the world," Sleva notes. "Labor and material were donated by Catholic parish members—Italian stonecutters—who had immigrated to the area because of the stone industry. They lovingly carved the ornamentation, both inside and outside of the church building. Statues of saints were ordered from Carrara, Italy, and stained-glass windows came from the Chicago World's Fair of 1893."

Watching the children's reaction, Sleva wanted to show them the connection between their parish church and the churches from the countries that were left behind by the immigrants to Bedford.

So she submitted a proposal to Lilly Endowment for a four-week journey to Italy, Germany Austria and France—some of the countries from which the immigrants to Bedford came—to collect photographs and artifacts of European churches.

"We're a small Catholic community in a rural area, and our children don't have a chance to see other Catholic churches," she says. "They ask questions about the altars, the statues and the paintings. I want them to see why their church is the way it is. I want them to see you can go all over the world and find similar architecture and ornamentation which all have the symbolism of our universal Church."

"To me, the knowledge that these features were purposely installed by the parish

founders—out of their love for the faith traditions in the countries of their families—is a source of security and stability in a world that seems to be changing minute by minute. It is important to know our roots, and appreciate those who went before us in our 2,000-year-old faith."

### Landing on an active volcano

In her continuing effort to bring science to life for her students, Elizabeth Applegate will take a helicopter tour of New Zealand and land on an active volcano.

She will also take part in New Zealand's sport of "zorb"—an activity in which people crawl into a "human-sized hamster ball" then roll down a hill.



Elizabeth Applegate

"I'll be using that to demonstrate Newton's Laws of Motion," says Applegate, a science and religion teacher at Father Michael Shawe Memorial Jr./Sr. High School in Madison.

Applegate is just one of nine teachers in the state who were selected as "distinguished fellows" of the Lilly Endowment program. She received a grant of \$24,960 for her idea to explore New Zealand to create video lessons and lab activities for her science classes.

"The reason I picked New Zealand is it's a relatively small country, about the size of California," she says. "They have everything from volcanoes to glaciers and rain forests. They also have some rare wildlife, including the yellow-eyed penguin, which is disappearing."

"They also have all kinds of alternative energy resources. I'll be talking to the manager of a huge wind farm which generates enough electricity for about one-fourth of the country. I'll also be in national parks and at a seismograph station."

Applegate plans to take two months for her scientific journey, most likely in January and February of 2008, which are summer months in New Zealand. Her grant will even pay for substitute teachers while she's gone.

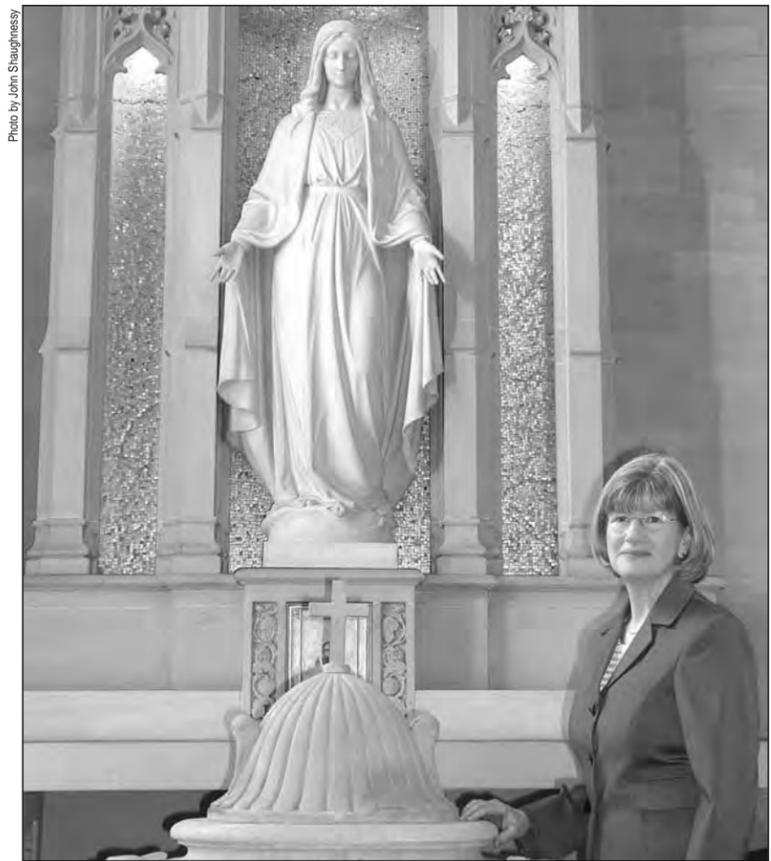
"My students are using a textbook made for the state of Indiana," she says. "It does have some good information, but it's a textbook. If I can get them more hands-on information and hands-on labs, it will make science more interesting and meaningful to them. It sounds like fun, too."

### A gift of the heart and the arts

As an artist and a teacher, Suzi Abell dreams of a world in which art creates connections with people from different lives and backgrounds.

That helps explain why Abell is a board member of Heart in Education Teacher Outreach, an organization that takes teachers from the United States to

In her art classes at St. Joan of Arc School in Indianapolis, Suzi Abell tries to develop the talents of her students—a goal she will also pursue when she works with students in Honduras this summer.



After she returns from a trip to Europe this summer, principal Kathy Sleva wants to show the students at St. Vincent de Paul School in Bedford the connection between their parish church and churches in the European countries from which their ancestors came to America.

Third World countries to share ideas about teaching. It also explains why she will use her Teacher Creativity Fellowship to return to Honduras for a third time.

"Working with the teachers there, I've noticed a couple of students who are particularly gifted in the arts," says Abell, the art teacher at St. Joan of Arc School in Indianapolis. "I want to work with them to give them training in art so they can make a living from it. I also want to work on my own painting as I'm traveling around the country."

She'll use her trip this summer to develop an art curriculum for St. Joan of Arc School during its 2007-08 school year.

"We'll create a cultural celebration at the end of the year," she says. "I'd like to sell my artwork from the trip, and the artwork that my students here and in Central America do."

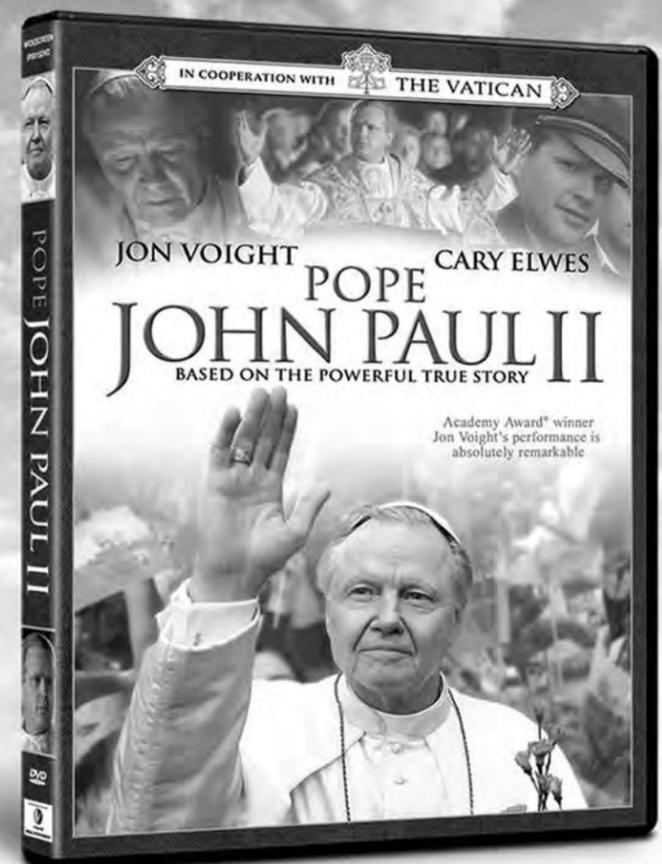
The money raised from the sale of the artwork by the Honduran students will go toward a scholarship for those students at a university in Honduras. Funds from the sale of her artwork and the artwork of St. Joan of Arc students will be used to send another teacher to Honduras, and to create a distance learning program between St. Joan of Arc and the Honduran school.

"It's really important for people from all

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## Editorial



CNS photo/Mariana Schiberg, Israel Antiquities Authority via Reuters

An undated file photo released by the Israel Antiquities Authority shows a burial box found during excavations in Jerusalem. A recently released Discovery Channel documentary suggests that several ancient burial boxes excavated 27 years ago in Jerusalem contained the remains of Jesus and his family. Israeli archaeologist Amos Kloner, who oversaw work at the tomb, has refuted the claims.

# The tomb of Jesus?

The annual attempt to discredit Christianity started a bit early this year. Usually, it happens just before Holy Week, but this year it started during the first week of Lent.

Early last week, NBC's "Today" show publicized a documentary that was shown on the Discovery Channel on March 4 called "The Lost Tomb of Jesus." The video was produced by James Cameron and directed by Simcha Jacobovici, both of whom were interviewed on the "Today" show before a news conference.

They, of course, had sensational news: The burial place of Jesus and members of his family had been found! They had ossuaries to prove it. (Ossuaries are small caskets that were used by the Jews in the Holy Land to keep the bones of the dead. They were usually collected a year after the bodies were put in tombs and allowed to decay.)

We, of course, have heard about ossuaries before. The last time was an ossuary that was reputed to contain the bones of "James the brother of Jesus" in an attempt to show that the Catholic belief in Mary's perpetual virginity wasn't true. Of course, it did nothing of the kind. Even if the bones were authentic, James might have been the son of Joseph by a previous marriage—the most ancient belief about the brothers of Jesus.

At their news conference, Jacobovici and Cameron displayed two of the 10 ossuaries discovered in 1980 in a suburb of Jerusalem. One of the two, they claimed, once held the bones of Jesus. The other held the bones of Mary Magdalene. They knew this, they said, because the name on the ossuary was "Mariameme" and that, they said, was the name of Mary Magdalene in early Christian texts.

Furthermore, they said, one of the other ossuaries discovered has written on it "Judah, son of Jesus."

One can just imagine the glee that Dan Brown, author of *The Da Vinci Code*, must be feeling. "See, I told you so," he must be thinking. "Jesus and Mary Magdalene had children."

And, oh yes, there's still another ossuary that supposedly contained the bones of Mary, Jesus' mother. That would mean that she wasn't assumed into heaven, as the Catholic Church teaches.

Naturally, most reputable archaeologists think the whole thing is

preposterous. The "discovery" back in 1980 was well-known, but given little credence. A documentary on the same subject was shown in 1996 by the British Broadcasting Corp., and archaeologists disclaimed it at that time.

The first archaeologist to examine the site of the discovery, Amos Kloner, said that the idea that it was the burial site of Jesus and his family failed to hold up to archaeological standards but made for profitable television.

Jodi Magness, a professor of religious studies at the University of North Carolina in Chapel Hill, who earned a Ph.D. in classical archaeology, addressed the documentary's claims in an online editorial at the Web site of the Archaeological Institute of America.

She noted that Cameron and Jacobovici's overall argument rests on "a string of problematic and unsubstantiated claims."

Their claim to have found the ossuaries of Jesus and his family, Magness writes, is inconsistent with both the record of the Gospels and early Christian traditions as well as other historical and archaeological evidence about Jewish burial practices in the first century.

"It is a sensationalistic claim without any scientific basis or support," Magness wrote.

Beyond its desire to see its field advanced in a scientific manner, the American Institute of America has no vested interest in this matter. It does not seek to defend traditional Christian beliefs.

Therefore, we believe the condemnation of the documentary's claims by this organization should be given significant credence by the broader public in the argument over where Jesus was buried and if that place tells us anything about his family.

We, as Catholics, ultimately have nothing to fear from the findings of the scientific community.

But if Cameron, Jacobovici and those who support the claims of their documentary take seriously the claims of Kloner and the American Institute of Archaeology, then they have something to fear—namely, the loss of revenue from sales of their books and copies of their documentary.

— John F. Fink

## Parish Diary/Fr. Peter J. Daly

# Learning our Catholic culture

The class of 3-year-olds from our parish preschool was seated in a semicircle around our deacon. They were on their "familiarization tour" of the church to learn about church behavior and Catholic customs.



The next day was Ash Wednesday. Deacon Ed asked them, "When we come to church tomorrow, what will we get put on our foreheads?"

One enthusiastic little guy blurted out, "A tattoo!"

Not exactly the answer that the deacon was expecting. However, to a 3-year-old who goes to a lot of birthday parties where they often get wash-off "tattoos," it made perfect sense.

Obviously, we had a little cultural work to do with the 3-year-olds to explain the customs of Ash Wednesday and Lent.

Introducing both children and adults to the customs and culture of Catholic life is a big part of what we do in any parish.

With the little ones, there is an obvious need. They are blank slates. It is also very easy with little ones. They are perfectly open and delighted to learn anything. They are unafraid of making mistakes.

So we teach them: "This is holy water. We put it on our fingers when we come into church. We make the sign of the cross. Don't splash, just dip."

While we recognize the need to teach children, we often forget to teach adults who come into the Church. But it is just as important and a little more awkward. Adults are more easily embarrassed than children. They are shyer about asking questions.

Nobody likes to feel like a stranger. Nobody wants to feel awkward or out of place. But many adults who were not raised in the faith say that not knowing what to do or what will happen next in

Catholic liturgy or customs makes them feel nervous about coming to church. It keeps them from feeling "at home" in their newfound faith community.

Catholicism is a very "incarnate" religion. It takes on "flesh" through the senses. We use gestures to help us express the mystery of God, which is beyond words.

This can mean that Catholicism is culturally complicated.

Adults want to be taught these customs and practices probably more than children.

So we teach them, "This is how you genuflect. Right knee goes down first. Make the sign of the cross with the hand on the left shoulder first."

They appreciate someone explaining. Their questions are often simple: Why does the priest wear different colors? What are the Stations of the Cross? What do ashes mean? What is in the holy oil? Why don't we have flowers in Lent?

It can seem like a foreign language to an adult convert.

None of this is very hard, but it can be significant to them.

It comes down to hospitality. We want people to feel at home and at one with us. It is a way of welcoming everyone into the Church.

One of the most popular sessions in our Rite of Christian Initiation of Adults classes each year is the tour of the church for adults. It does not require books or handouts. It is pretty basic. Actually, it is very much like the tours our deacon does with the little ones from our preschool. We teach the basics of Catholic customs.

Then they know what to expect and what not to expect. But, even without the tour, they probably already knew that they would not be getting a tattoo on Ash Wednesday.

(Father Peter J. Daly writes for Catholic News Service.) †

## Letters to the Editor

### Memo to legislators: Covenant of marriage is between one man and one woman

We have made our feelings known to the Indiana General Assembly, and wanted to share our letter to them with readers of *The Criterion*:

For the sake of children, that they not be scandalized, and for many important reasons, please do not legalize same-sex marriage.

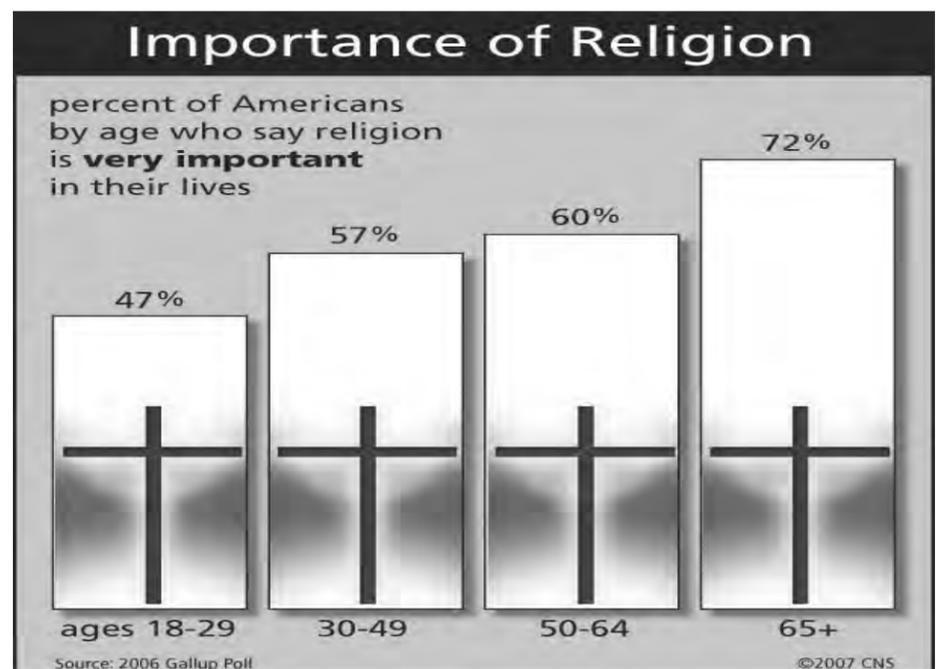
Do not place into law that which we know for sure our children will imitate as they do with all conduct of adults. It will teach them an erroneous, distorted view of marriage. This type of legalization of same-sex marriage seeks to discredit all

current marriages as homophobic and therefore shameful.

If you legalize same-sex marriage, it will be taught in our public schools as a moral good. You must understand this will be disgraceful to every straight person in the State of Indiana.

Christians support a ban on same-sex marriage and the preservation of one man and one woman marriages as we have always known them.

**Zita Rosner, Indianapolis**  
**Dolores Kesterson, Indianapolis**  
**Zita Carroll, Greenwood**



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



# SEEKING THE FACE OF THE LORD

## BUSCANDO LA CARA DEL SEÑOR

### Recognizing the suffering Christ in others during Lent

“And there followed him a great multitude of the people and of women who bewailed and lamented him. But Jesus turning to them said, ‘Daughters of Jerusalem, do not weep for me, but weep for yourselves and for your children’” (Lk 23:27-28).

Pausing at the eighth station on the Way of the Cross led the spiritual leader Catherine de Hueck Dougherty to compose a poetic reflection: “Their tears were bitter, full of salt. They wept for the bleeding, wretched Man who staggered under the weight of a rough, unfinished cross. They did not know quite why.

“When he came nigh, he straightened up. The cross shrank, and he became immense, touching the sky, or so it seemed to them.

“He bade them not to shed their tears for him but for themselves—that they might see, and seeing, believe that incarnated Love was standing there on its way to die for them” (*Stations of the Cross, In the Footsteps of the Passion with Catherine Doherty*, Madonna House Publications, 2004, p. 27).

The women of Jerusalem instinctively wept in empathy for the staggering Jesus who was passing by, burdened with the criminal’s cross. They wept but could not know for sure for whom they were sorrowing. “They did not know quite why.” This is not an uncommon experience for us because suffering on the road of life is not uncommon.

When I prepared this reflection, I thought of a funeral liturgy I celebrated a couple of weeks ago. Father John O’Brien was a classmate of mine beginning in the minor seminary at Saint Meinrad in September 1952.

As I arrived for the Mass at St. Gabriel Parish in Connersville, I headed for the church to pay my last respects before the closing of the coffin.

I filed into church behind two elderly gentlemen who could barely make their way because of the ravages of aging.

Once inside, I couldn’t help but notice what I considered an extraordinary number of good people making their way to the coffin with the aid of walkers and canes.

I was struck because more than an ordinary number of ailing elderly people came out in the bitter cold to say farewell to Father O’Brien. It occurred to me that they had come to pay their respects for one with whom they could identify.

From the early days of his youth, Father O’Brien had a difficult life. He had lost his parents. For a time before coming to Saint Meinrad, he had been at St. Vincent’s Orphanage in Vincennes, Ind.

By common standards of the world, there were awkward features to John’s personality. The studies of priestly formation did not come easily for him. Yet he worked hard; as best he could, he persevered in his studies and at developing skills to interact with others as best he could. Those who lived with him and knew

him well could see that John suffered interiorly because of his limitations.

He was ordained a priest of God, and he genuinely gave his best in ministry even as his awkwardness continued to bother him. Not always comprehending why he met resistance from some folks, he carried on.

Father O’Brien brought the Lord to the church he served; he gave them the nourishment of the sacraments of the Church. Many who attended his funeral came to bear witness to their appreciation.

Because of his own challenges from childhood on, because he suffered physically along the way, Father John had a great empathy for those who found that life is sometimes unfair.

I believe the physically impaired people who came to say farewell in prayer in the bitter cold may have been the grateful recipients of a simple priest’s compassionate albeit sometimes awkward ministrations. Father John recognized the suffering Christ in others. Perhaps not quite sure why, they recognized the same in him.

In Lenten prayer, we do well to pause and acknowledge the suffering folks among us whom we may be inclined to take for granted.

Whether in a neighbor or family

member, in a stranger or acquaintance, Jesus continues to move among us, often awkwardly, often masked in suffering. By faith, we can sense this, although sometimes we are not quite sure why.

We may not always be able to reverse the unfairness of life for our companions along the way—or for ourselves for that matter—but we can empathize with them. We may be limited by our own awkwardness, but we can walk with them with genuine charity and prayer.

To paraphrase the words of Catherine Doherty: We await the day that we might see, and seeing, believe that incarnated Love was standing there on his way to die for us.

May such be the grace of these 40 days.

Do you have an intention for Archbishop Buechlein’s prayer list? You may mail it to him at:

Archbishop Buechlein’s  
Prayer List  
Archdiocese of Indianapolis  
1400 N. Meridian St.  
P.O. Box 1410  
Indianapolis, IN 46202-1410

#### Archbishop Buechlein’s intention for vocations for March

**Youth:** that they may be open to the promptings of the Holy Spirit so that they can truly discern their role in the Church, especially God’s call to priesthood and religious life.

### Reconozcamos el sufrimiento de Cristo en los demás durante la Cuaresma

“Y le seguía una gran multitud del pueblo y de mujeres que lloraban y se lamentaban por Él. Pero Jesús, volviéndose a ellas, dijo: ‘Hijas de Jerusalén, no lloréis por mí; llorad más bien por vosotras mismas y por vuestros hijos’” (Lc 23:27-28).

Al detenerse en la octava estación del Vía Crucis, la líder espiritual Catherine de Hueck Dougherty se sintió inspirada a componer una reflexión poética: “Sus lágrimas eran amargas, llenas de sal. Lloraron por el Hombre lastimero y sangrante que se tambaleaba bajo el peso de una cruz tosca y sin terminar. No sabían exactamente por qué.

“Cuando estuvo cerca, se irguió. La cruz se encogió y Él se volvió inmenso; rayaba el cielo, o al menos eso les pareció.

“Les pidió que no derramaran sus lágrimas por él sino por ellos mismos para que pudieran ver y cuando vieran, creyeran que el Amor encarnado estaba allí de pie, a punto de morir por ellos” (*Las estaciones del Vía Crucis, Siguiendo los pasos de la Pasión con Catherine Doherty*, Madonna House Publications, 2004, p. 27).

Las mujeres de Jerusalén instintivamente lloraron por compasión al Jesús tambaleante que pasaba junto a ellas, cargando la cruz de un criminal. Lloraban pero ciertamente no podían saber por quién se lamentaban. “No sabían exactamente por qué.” Esta no es una experiencia extraña para nosotros porque no es extraño sufrir a lo largo del camino de la vida.

Cuando preparé esta reflexión pensé sobre la liturgia funeraria que celebré hace un par de semanas. El Padre John O’Brien fue mi compañero de clase desde principios

del seminario menor en Saint Meinrad, en septiembre de 1952.

Cuando llegué a la Misa en San Gabriel en Connersville, me dirigí a la iglesia para rendirle los últimos honores antes de que cerraran el ataúd.

Me enfilé hacia la iglesia detrás de dos caballeros ancianos que apenas podían andar debido a los estragos de su avanzada edad.

Una vez adentro no pude evitar darme cuenta de lo que consideré una cantidad extraordinaria de buenas personas que avanzaban hacia el ataúd con la ayuda de andaderas y bastones.

Me impactó porque un número significativo de ancianos enfermos salieron en medio del frío intenso para decirle adiós al Padre O’Brien. Se me ocurrió que habían venido a rendir sus honores a alguien con quien podían sentirse identificados.

Desde los comienzos de su juventud, el Padre O’Brien tuvo una vida difícil. Había perdido a sus padres. Durante algún tiempo antes de ir a Saint Meinrad, había estado en el orfanato de San Vicente en Vincennes.

Según los estándares comunes del mundo, la personalidad de John tenía algunas características extrañas. Los estudios para la formación sacerdotal no eran algo fácil para él. Sin embargo, trabajó muy arduamente; de la mejor manera posible perseveró en sus estudios y en el desarrollo de aptitudes que le permitieran interactuar con los demás de la mejor manera posible. Aquellos que vivían con él y que lo conocían bien podían darse cuenta de que John sufría internamente debido a sus limitaciones.

Se ordenó como sacerdote de Dios y genuinamente entregó todo lo mejor de sí al

ministerio, aun a pesar de que sus dificultades continuaban incomodándolo. Aunque no siempre entendía por qué algunas personas le oponían resistencia, él seguía adelante.

El Padre O’Brien condujo al Señor al pueblo al que servía; les proporcionó el consuelo de los sacramentos de la Iglesia. Muchos de los que asistieron a su funeral fueron a dar testimonio de su gratitud.

Debido a los propios retos que tuvo que enfrentar desde la niñez, debido a que sufrió físicamente a lo largo de su vida, el Padre John sentía gran compasión por aquellos que descubrían que la vida es a veces injusta.

Pienso que las personas físicamente incapacitadas que vinieron a despedirse en la oración en medio del frío intenso quizás fueron beneficiarios agradecidos del ministerio compasivo, aunque a veces extraño, de un sacerdote sencillo. El Padre John reconocía el sufrimiento de Cristo en los demás. Tal vez no sabiendo exactamente por qué, ellos reconocían lo mismo en él.

Durante la oración cuaresmal debemos detenernos y reconocer a aquellos que sufren entre nosotros, a quienes quizás no apreciamos.

Ya sea en un vecino o en un familiar, en un extraño o en un conocido, Jesús continúa moviéndose entre nosotros, muchas veces de manera extraña, muchas veces disfrazado

en el sufrimiento. Por medio de la fe podemos sentir esto, pero no sabemos exactamente por qué.

Quizás no siempre podamos deshacer las injusticias de la vida para nuestros compañeros de viaje, o para nosotros mismos, pero podemos compadecernos de ellos. Tal vez nos veamos limitados por nuestras propias dificultades, pero podemos caminar con ellos con genuina caridad y oración.

Parafraseando las palabras de Catherine Doherty: Esperemos el día en que podamos ver, y cuando lo hagamos, que creamos que el Amor encarnado estaba allí de pie, a punto de morir por nosotros.

Que esta sea la gracia de estos 40 días.

¿Tiene una intención que desee incluir en la lista de oración del Arzobispo Buechlein? Puede enviar su correspondencia a:

Lista de oración del Arzobispo  
Buechlein  
Arquidiócesis de Indianapolis  
1400 N. Meridian St.  
P.O. Box 1410  
Indianapolis, IN 46202-1410

Traducido por: Language Training Center, Indianapolis

#### Las intenciones vocacionales del Arzobispo Buechlein para marzo

**Los jóvenes:** que ellos acepten el ánimo del Espíritu Santo, para que puedan discernir su papel en la Iglesia, especialmente la llamada de Dios a hacerse sacerdote y entrar en una vida religiosa.

# Events Calendar

## March 9

St. Therese of the Infant Jesus (Little Flower) Parish, 1401 N. Bosart Ave., Indianapolis. **Lenten fish fry**, 4:30-7:30 p.m., \$6.50 adults, \$5.75 seniors, \$3.50 children under 10. Information: 317-357-8352.

St. Gabriel the Archangel Parish, 6000 W. 34th St., Indianapolis. **Lenten fish fry**, 5-7:30 p.m., carryout available. Information: 317-291-7014.

St. Andrew the Apostle Parish, 4052 E. 38th St., Indianapolis. Council and Court of the Knights of Peter Claver #201, **Lenten fish fry**, 3-8 p.m. Information: 317-546-1571.

St. Gabriel the Archangel Parish, 6000 W. 34th St., Indianapolis. Marian College Department of Theology, **Lenten Scripture Series, "First Corinthians,"** 7:45-9:15 p.m. Information: 317-291-7014.

St. Joan of Arc Church, 4217 N. Central Ave., Indianapolis. **Rosary**, 6 p.m., **Mass**, 6:30 p.m., **Way of the Cross**, 7 p.m. Information: 317-283-5508.

St. Martin Parish, 8044 Yorkridge Road, Guilford. **Lenten fish fry**, 4:30-7 p.m. Information: 812-623-3408.

St. Francis Hospital and Health Center, 1201 Hadley Road, Mooresville. **Seminar, "Cancer 101," for patients and families**, noon-2 p.m., lunch provided, no charge. Reservations: 317-

784-4422 or [www.StFrancisHospitals.org/cancer](http://www.StFrancisHospitals.org/cancer).

## March 10

St. Pius X Church, 7200 Sarto Drive, Indianapolis. Office of Family Ministries, **"Blessed Brokenness," morning of reflection for separated and divorced Catholics**, 9 a.m.-noon, free-will donation. Information: 317-236-1596 or 800-382-9836, ext. 1596.

Cathedral High School, 5225 E. 56th St., Indianapolis. **Theater production, "Urban Rednecks and Friends,"** 7:30 p.m., \$10 per person. Ticket Line: 317-968-7436.

Batesville High School, 1 Bulldog Blvd., Batesville. St. Nicholas Parish, **conference on the Holy Spirit, "Let the Fire Fall,"** Father Gregory Bramlage, presenter, 8 a.m., \$50 per person includes lunch and dinner, pre-registration by March 6. Information: 812-623-8007 or e-mail [St.NicholasCatholicChurch@yahoo.com](mailto:St.NicholasCatholicChurch@yahoo.com).

## March 11

St. Anthony parish, 379 N. Warman Ave., Indianapolis. **Euchre party**, 1:30 p.m., \$3 per person. Information: 317-636-4828.

Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad. **Music program featuring baritone solo and piano**, 3 p.m. Information: 800-682-0988 or e-mail [news@saintmeinrad.edu](mailto:news@saintmeinrad.edu).

MKVS and DM Center, Rexville (located on 925 South, .8 mile

east of 421 South, 12 miles south of Versailles). **Mass**, 1 p.m., Father Elmer Burwinkel, celebrant. Information: 812-689-3551.

## March 12

St. Anthony Church, 379 N. Warman Ave., Indianapolis. **Deanery Mass in honor of St. Theodora Guérin**, 10 a.m. Information: 317-636-4828.

Mount St. Francis Center for Spirituality, 101 St. Anthony Drive, Mount St. Francis. **"Celtic Spirituality," Lenten day program**, Franciscan Brother Bob Baxter, presenter, 7-9 p.m. Information: 812-923-8817.

## March 13

St. Paul Hermitage, 501 N. 17th Ave., Beech Grove. **Ave Marie Guild meeting**, 12:30 p.m.

Cordiafonte House of Prayer, 3650 E. 46th St., Indianapolis. Four-week series, session two, **"Introduction to Contemplative Prayer,"** 9:30 a.m., free-will offering. Registration: 317-543-0154.

St. Pius X Church, 7200 Sarto Drive, Indianapolis. **Support Group for Separated/Divorced Catholics, "Dreams That Come With Traumatic Events,"** meeting, 7 p.m. Information: 317-466-1399.

Spalding University, 901 S. Fourth St., Breckenridge, Ky. **Hesburgh Lecture, "The Threefold Value of a Liberal Arts Education,"** 7 p.m. Infor-

mation: 502-585-9911, ext. 2783.

## March 14

Our Lady of the Most Holy Rosary Church, 520 Stevens St., Indianapolis. **"Spaghetti and Spirituality" series**, Mass, 5:45 p.m., meatless pasta dinner, 6:30 p.m., Priori Hall, "Who Needs Confession?" Dr. Marcellino D'Ambrosio, presenter, 7:15 p.m., suggested donation \$5. Information and reservations: 317-636-4478.

St. John the Evangelist Church, 126 W. Georgia St., Indianapolis. **Organ recital**, Dr. Marko Petricic, 11:30 a.m.

St. Athanasius the Great Byzantine Church, St. Mary Hall, 1117 Blaine Ave., Indianapolis. **Catholic Charismatic Renewal of Central Indiana**, healing service, 7-8:30 p.m. Information: 317-592-1992, [www.inholyspirit.org](http://www.inholyspirit.org) or e-mail [ccrci@inholyspirit.org](mailto:ccrci@inholyspirit.org).

Christ United Methodist Church, 8540 Highway 31 South, Indianapolis. St. Francis Hospital and Health Centers. **"Caterpillar Kids," workshop series for grieving children ages 5-12**, session two, free. Information: 317-865-2092.

## March 15

St. Athanasius the Great Byzantine Church, St. Mary Hall, 1117 Blaine Ave., Indianapolis. **Catholic Charismatic Renewal of Central Indiana**, praise, worship and healing prayers, 7:15-8:45 p.m. Information: 317-

592-1992, [www.inholyspirit.org](http://www.inholyspirit.org) or e-mail [ccrci@inholyspirit.org](mailto:ccrci@inholyspirit.org).

Cordiafonte House of Prayer, 3650 E. 46th St., Indianapolis. Four-week series, session two, **"Introduction to Contemplative Prayer,"** 7 p.m., free-will offering. Registration: 317-543-0154.

Marian Inc. 1011 E. St. Clair St., Indianapolis. **An Evening of Companionship, Information and Hors d'oeuvres regarding Providence Cristo Rey High School**, 6:30-8:30 p.m. R.S.V.P. by March 12. Reservations or information: 317-860-1000 or [sp@providencecristorey.org](mailto:sp@providencecristorey.org).

## March 15-April 16

Our Lady of Perpetual Help Parish, 1752 Scheller Ave., New Albany. **"Catholics Returning Home,"** non-practicing Catholics interested in seeking answers to questions about returning to the Catholic Church, 7-9 p.m. Information: 812-945-3112 or [www.olphna.org](http://www.olphna.org).

## March 16

Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange**, Mass, 6:30 a.m., buffet breakfast and program, \$10 per person. Information: [www.catholicbusinessexchange.org](http://www.catholicbusinessexchange.org).

Cardinal Ritter High School, 3360 W. 30th St., Indianapolis. **"Pot of Gold" celebration**, 7 p.m., \$30 per person or \$50 per couple. Reservation: 317-927-7825 or [raceparty@cardinalritter.org](mailto:raceparty@cardinalritter.org).

Hawthorne Center, 2440 W. Ohio St., Indianapolis. **Information session for accepted and prospective Cristo Rey High School students**, 6 p.m. Reservation or information: 317-860-1000 or [www.providencecristorey.org](http://www.providencecristorey.org).

## March 17

St. Michael the Archangel Church, 3354 W. 30th St., Indianapolis. **Helpers of God's Precious Infants Pro-Life Mass**, 8:30 a.m., followed by rosary outside abortion clinic and Benediction at church. Information: Archdiocesan Office for Pro-Life Ministry, 317-236-1569 or 800-382-9836, ext. 1569.

## March 20

St. Monica Parish, Pathway Family Center, 6131 N. Michigan Road, Indianapolis. **"Drug Awareness Night,"** parents and teens, 7-9 p.m. Information: 317-253-8077.

## March 21

St. Augustine Home for the Aged, 2345 W. 86th St., Indianapolis. **St. Augustine Guild, "Day of Recollection,"** Father Rick Ginther, presenter, 8:30 a.m.-2:30 p.m., \$10 per person. Information: 317-849-7809 or 317-257-3039.

St. Nicholas Church, 6461 E. St. Nicholas Drive, Sunman. **Healing service and rosary for vocations**, 6 p.m., eucharistic adoration, praise and worship, 6:30 p.m., confession available. Information: 812-623-8007. †

## St. Elizabeth/Coleman to host speaker

St. Elizabeth/Coleman Pregnancy and Adoption Services will host Paula Parker-Sawyers, executive director of the State of Indiana's Office of Faith-based and Community Initiatives, on March 14 at the Allison Mansion on the campus of Marian College, 3200 Cold Spring Road, in Indianapolis.

Parker-Sawyers will discuss the benefits of service to the community.

The event starts with a wine and cheese reception at 6:30 p.m. It is part of St. Elizabeth/Coleman's Women's Forum 2007.

Tickets are \$35 per person and may be purchased in advance by calling 317-787-3412 or by sending an e-mail to Carole McAtee at [cmcatee@stelizabeths.org](mailto:cmcatee@stelizabeths.org). Tickets may also be purchased on the day of the event at the Allison Mansion.

Proceeds will benefit the ministry of St. Elizabeth/Coleman, a Catholic Charities agency. †

## Lenten retreat is for musicians

Father Patrick Beidelman, archdiocesan director of liturgy and pastor of SS. Peter and Paul Cathedral Parish in Indianapolis, will present a Lenten retreat for pastoral musicians titled "Remembering What Inspires You to Make Music" on March 23-24 at Our Lady of Fatima Retreat House, 5353 E. 56th St., in Indianapolis.

For registration information, call the archdiocesan Office of Worship at 317-236-1483 or 800-382-9836, ext. 1483. †

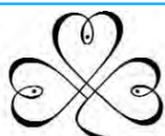
## More event listings on Web

To find a listing of daily, weekly and monthly events as well as retreats and programs happening in the archdiocese, log on to [www.CriterionOnline.com](http://www.CriterionOnline.com) and click on "Events." †



## Pro-life donations

Priscilla Kramrath, director of community relations for St. Elizabeth/Coleman Pregnancy and Adoption Services, holds baby clothes donated to the Catholic Charities Indianapolis agency by members of the Ladies Auxiliary of the Knights of Columbus Council #5290 in Indianapolis. Auxiliary members donated \$1,065 as well as a large amount of baby clothing and supplies.



## St. Patrick's Day Celebration

Friday, March 16, 2007

**6:50 am** Greening of the Canal Presented by Hoosier Lottery

**9:00 am** 16th Annual Shamrock Run & Walk

**11:30 am** 27th Annual St. Patrick's Day Parade

Presented by Cathedral High School  
[indystpats.com](http://indystpats.com)



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# Parishes schedule annual Lenten penance services

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

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

## Batesville Deanery

March 14, 7 p.m. at St. John the Baptist, Osgood  
 March 15, 7 p.m. at St. Lawrence, Lawrenceburg  
 March 20, 7 p.m. at St. Teresa Benedicta of the Cross, Bright  
 March 21, 7 p.m. at St. Mary-of-the-Rock, Franklin County  
 March 22, 7 p.m. at St. Peter, Franklin County  
 March 27, 7 p.m. at St. John the Evangelist, Enochsburg  
 March 28, 7 p.m. at St. Vincent de Paul, Shelby County  
 March 30, 7 p.m. at St. Mary, Greensburg

## Bloomington Deanery

March 15, 7 p.m. at St. Agnes, Nashville  
 March 22, 7 p.m. at St. Martin of Tours, Martinsville

## Connersville Deanery

March 13, 7 p.m. at St. Andrew, Richmond  
 March 20, 7 p.m. at St. Michael, Brookville  
 March 21, 7 p.m. at St. Mary, Rushville  
 March 29, 7 p.m. at St. Bridget, Liberty

## Indianapolis East Deanery

March 12, 7 p.m. for St. Bernadette, St. Therese of the Infant Jesus (Little Flower) and Our Lady of Lourdes at Our Lady of Lourdes  
 March 14, 7 p.m. at St. Thomas the Apostle, Fortville  
 March 14, 7 p.m. at St. Simon the Apostle

## Indianapolis North Deanery

March 18, 3 p.m. deanery service at St. Pius X  
 March 19, 7 p.m. deanery service at St. Pius X  
 March 20, 7 p.m. deanery service at St. Pius X  
 March 21, 7 p.m. deanery service at St. Pius X

## Indianapolis South Deanery

March 12, 7 p.m. at Nativity of Our Lord Jesus Christ  
 March 13, 7 p.m. at

Holy Name of Jesus, Beech Grove  
 March 19, 7 p.m. at St. Barnabas  
 March 20, 7 p.m. for Good Shepherd and St. Roch at St. Roch  
 March 21, 7 p.m. at St. Ann  
 March 21, 7 p.m. at St. Jude  
 April 2, 7 p.m. at Our Lady of the Greenwood, Greenwood

## Indianapolis West Deanery

March 10, 9 a.m. for St. Anthony and Holy Trinity at St. Anthony  
 March 12, 7 p.m. at St. Gabriel the Archangel  
 March 13, 6:30 p.m. at St. Monica  
 March 13, 7 p.m. at St. Thomas More, Mooresville  
 March 14, 7 p.m. at St. Christopher  
 March 15, 7 p.m. at St. Malachy, Brownsburg  
 March 21, 7 p.m. at St. Joseph

March 27, 6:30 p.m. at St. Susanna, Plainfield  
 March 29, 7 p.m. at Holy Angels

## New Albany Deanery

March 12, 7 p.m. at St. Mary, Navilleton  
 March 13, 7 p.m. at St. Joseph, Corydon  
 March 14, 7 p.m. at St. Mary-of-the-Knobs, Floyds Knobs  
 March 18, 4:30 p.m. for Our Lady of Perpetual Help, New Albany, and St. Mary, New Albany, at St. Mary, New Albany  
 March 20, 7 p.m. for St. Augustine, Jeffersonville, and Most Sacred Heart of Jesus, Jeffersonville, at Most Sacred Heart of Jesus, Jeffersonville  
 March 21, 7 p.m. at St. Joseph, Clark County  
 March 22, 7 p.m. at St. Bernard, Frenchtown  
 March 25, 7 p.m. at St. Mary, Lanesville

March 26, 7 p.m. at St. Michael, Bradford  
 March 29, 7 p.m. at St. Anthony of Padua, Clarksville  
 March 29, 6:30 p.m. at St. Paul, Sellersburg  
 April 1, 4 p.m. at Holy Family, New Albany

## Seymour Deanery

March 11, 2 p.m. for St. Rose of Lima, Franklin, and Holy Trinity, Edinburgh, at Holy Trinity, Edinburgh  
 March 13, 6 p.m. at American Martyrs, Scottsburg  
 March 14, 7 p.m. for Our Lady of Providence, Brownstown, and St. Ambrose, Seymour, at St. Ambrose, Seymour  
 March 15, 7 p.m. at St. Bartholomew, Columbus  
 March 19, 7 p.m. at St. Mary, North Vernon

March 20, 7:30 p.m. at St. Anne, Jennings County  
 March 21, 7 p.m. for Most Sorrowful Mother of God, Vevay, and Prince of Peace, Madison, at Prince of Peace, Madison  
 March 20, 7:30 p.m. at St. Anne, Jennings County  
 March 22, 7 p.m. at St. Joseph, Jennings County

## Tell City Deanery

March 18, 3 p.m. deanery service at St. Paul, Tell City  
 March 21, 7 p.m. deanery

service at St. Meinrad, St. Meinrad

## Terre Haute Deanery

March 11, 7 p.m. at St. Joseph, Rockville  
 March 15, 7 p.m. deanery service at St. Paul the Apostle, Greencastle  
 March 22, 7 p.m. at Holy Rosary, Seelyville  
 March 22, 7 p.m. deanery service at St. Patrick, Terre Haute  
 March 29, 1:30 p.m. deanery service at Sacred Heart of Jesus, Terre Haute  
 March 29, 7 p.m. deanery service at St. Benedict, Terre Haute †

## Lenten activities available online

Be sure to visit *The Criterion's* Lenten Web page at [www.archindy.org/lent](http://www.archindy.org/lent).

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

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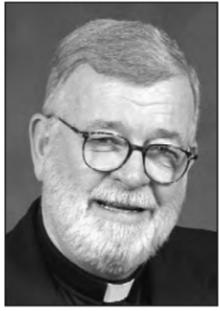
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# Ancient Order of Hibernians to recognize Father Munshower

By John Shaughnessy

Sheer delight flows through the voice of Father William Munshower as he recalls the infamous day when his grandmother and his grandfather had a heated debate about whether anyone who is Irish could end up in heaven.



Fr. William Munshower

On one side of the debate was his grandfather, John Ashcraft, a Methodist. On the other side was Kate Shea Ashcraft, an Irish Catholic whose love for her husband was dearly tested one day when he looked at her mischievously and said, "You Irish are not going to heaven."

"My grandmother was outraged," Father Munshower recalls as a joyous humor fills his words. "She asked, 'Why

not?' He said, 'The Irish are too noisy. It says in the Bible, 'Be still and know God.' The poor fellow walked into a donnybrook. My grandmother reacted furiously. She *knew* the Irish were God's new chosen people and his favorite people. She told him, 'The Irish *are* certainly going to heaven.'"

Father Munshower laughs at the memory.

"I think they're both in heaven, to tell you the truth," says the chaplain at Cathedral High School in Indianapolis. "Actually, they were beautiful together. It was a great, large family I was raised in. It was liberal, congenial, even gregarious. They liked to get together."

The delight that Father Munshower has in sharing that story is matched by his joy in learning that he will receive the 2007 President's Award from the Ancient Order of Hibernians in Indianapolis.

"The award is basically a lifetime achievement award for a person who promotes his Irish heritage or Catholicism," says Jimmy McGinley, the

president of the Irish-Catholic fraternal organization. "It's for the way he lives his values and his Catholic beliefs, and how he promotes his Catholicism. He's so proud of his Irish heritage on his mother's side.

"He does so much. I'm not sure he truly understands the effect he has had on everyone around him in the Irish community and the Catholic community. He's so deserving."

Father Munshower will be honored on March 11 at the organization's St. Patrick's Day Celebration at the Indiana Roof Ballroom in Indianapolis. The celebration, which begins at 12:30 p.m., will feature a meal, music and most likely a few memories from Father Munshower, who has spent nearly all of his 49 years as a diocesan priest working in parishes, including serving at St. Paul Parish in Tell City, St. Agnes Parish in Nashville, and Holy Spirit and St. Thomas Aquinas parishes in Indianapolis.

"When Jim McGinley called me, he said I had to speak," Father Munshower

says. "I told him, first of all, it would be shorter than my homilies. He sighed a little in relief."

Father Munshower turns serious when he talks about his Irish-Catholic background.

"For me and all my siblings, it's the source of all our religious background," he says. "We wouldn't have our religious background if it wasn't for the Irish side of the family."

Now 75, Father Munshower traces his Irish roots in the United States to the 1850s when some of his descendants came from Ireland and found jobs as ironworkers.

"I think we Irish should be careful not to forget our roots," he says. "We neglect those roots to our harm. We won't end up like our ancestors if we don't keep our basic touch with the people and our basic faith. We always need to be for the people who are just coming on. Our faith and our history should make us the champions of civil rights, the poor and people just arriving." †

## Even after 40 years, Celtic band finds some songs too touchy to play

WASHINGTON (CNS)—Even after playing professionally for 40 years, Cathal McConnell, a flutist and vocalist for the Celtic music band Boys of the Lough, finds there are some songs that are too sensitive to make the group's repertoire.

They deal with the dicey relationship between religion and politics in the British Isles.

"Although I'm Catholic and Dave [Richardson, the band's other original member] would be Protestant, I suppose we tend to avoid all those type of things," McConnell said in a telephone interview with Catholic News Service from Richardson's home in Edinburgh, Scotland.

"I have some political songs in my

repertoire, but for the most part I tend to avoid those. It might be OK to try some of those songs—some of those songs are very good—but that would be a democratic band decision."

McConnell added, "Myself being from Northern Ireland, you know, 30 years ago, it wasn't safe to sing some of these songs, you know? You would tend to be careful. You wouldn't want to hurt somebody's feelings. The answer to that is we tend to walk a fairly conservative line."

While some bands may specialize in that branch of music, "that's their situation," McConnell told CNS. "The songs that I do would tend to be older."

And by "older," he means older than the oldies-but-goodies or classic rock favored by aging baby boomers. "If I were to sing political songs, they would be much older songs like 'The Wind That Shakes the Barley,' which was written in 1798, or something like that," McConnell said.

The Boys of the Lough, based in Edinburgh, were touring the United States in March, but planned to return in the fall for a 40th-anniversary tour. McConnell, 62, and Richardson have been making music together since 1967; the Boys of the Lough was established in 1973.

Their newest album, "Twenty," is the band's 20th recording. Much like their earlier albums, which were released on

LP records rather than compact discs, it retains the quintet's stripped-down, acoustic style: mandolins, flutes and whistles, concertinas, melodeons, button accordions, fiddles and guitars.

After more than a generation of playing traditional Irish and Scottish music, the "boys" of Boys of the Lough aren't regarded as "quite a modern, hip band" as they were at the group's founding, McConnell said.

The name of the band is taken from a fiddle tune of the early 20th century that McConnell first heard on scratchy 78 rpm discs. He was a champion flutist in Ireland before heading to Scotland to try to make a living playing music. †

### LEGACY FOR OUR MISSION:

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## RAPID GROWTH AT ST. SIMON CREATES NEW CHALLENGES

As parishioners at St. Simon the Apostle Church in Indianapolis, they already face a need for expanded space to accommodate their growing ministries. With the help of proceeds from the *Legacy for Our Mission* campaign, their needs will be addressed.

"God continues to bless our efforts by adding an increasing number of individuals to our church. Since we relocated to this facility, the number of households in our parish has grown by 48 percent," said Father Robert Sims, pastor.

"Because more and more people are seeking to develop their faith at St. Simon, we are now experiencing a lack of space and resources to help meet the needs of our various ministries and parishioners," Father Sims said. "The *Legacy for Our Mission* campaign is absolutely essential to support our efforts to build new facilities and expand our ministries and outreach programs."

*"We're bursting at the seams. With adequate space, we can do a more effective job of outreach."*

Sherri Cerar, co-chairperson of the parish's *Legacy for Our Mission* campaign, echoed Father Sims' concerns. "We're bursting at the seams. We need meeting rooms and space for youth programs, rallies and retreats," she said. "Our ministries have grown and expanded greatly in just the four short years that I've been a parishioner here. With adequate space, we can do a more effective job of outreach."

The parish is planning to construct two buildings to meet those needs, Father Sims explained. A multi-purpose facility will be used as a gym and a venue for festivals and other parish events, and a family life center will house a nursery, youth activity space, offices, meeting rooms, a social area and space for performances. Basic architectural drawings have already been prepared, he commented, and will be finalized as soon as decisions are made on the buildings' specific uses and their precise construction locations.



Father Sims added that proceeds from the *Legacy for Our Mission* campaign will be used to enhance the church's audio and video systems and create a more welcoming environment for volunteers and visitors.

St. Simon Church was originally built in 1961 on Indianapolis' east side, but was relocated to Oaklandon Road in 1997. Two years later Father Sims was named

pastor. A Terre Haute native ordained in 1971, Father Sims spent many years at St. Paul Catholic Center in Bloomington before becoming pastor of St. Simon.

Today, St. Simon has 1,459 member families, up from 650 immediately following the relocation. Father Sims predicts that the parish will continue to grow, welcoming more than 100 new families every year.

St. Simon School has an enrollment of 740 students in pre-kindergarten through eighth grade. It has been nationally recognized as a Blue Ribbon School for its academic excellence and annually ranks in the top 10 percent of educational institutions in statewide testing.

Father Sims is excited about the expansion plans. "More space opens the door of possibilities for new ministries as the future unfolds and welcomes a growing community into our family at St. Simon."

*Legacy for Our Mission, the archdiocesan capital campaign, is guided by the principles of Christian stewardship and addresses future ministry needs of the archdiocese. By contributing to Legacy for Our Mission, you are helping your parish address its most urgent capital, operating and ministry needs as well as the shared ministries and home missions of the archdiocesan community.*

Please visit the new online home of the *Legacy for Our Mission* campaign at [www.archindy.org/legacy](http://www.archindy.org/legacy). It can also be accessed at [www.LegacyforOurMission.org](http://www.LegacyforOurMission.org).

# Pro-family agenda advances in Indiana General Assembly

By Brigid Curtis Ayer

After two months of steady legislative action, a portion of the Indiana Catholic Conference's (ICC) pro-family agenda continues to advance as the Indiana General Assembly reaches the halfway point.



Glenn Tebbe

"We have reached the first benchmark of the session, commonly referred to as 'crossover,'" said Glenn Tebbe, ICC executive director. "In the coming weeks, bills that passed the opposite chamber will be considered by the other body."

"For example, bills that passed the Senate will 'cross over' to the House for consideration. Bills that passed the House will 'cross over' and go to the Senate for consideration," Tebbe said. "There is no guarantee that if a bill passed one house that it will pass the other. Committee chairs still decide which bill is heard and can move through the process. Several bills supported by ICC did make the cut, and could be considered and passed."

Bills designed to help immigrants, poor families and marriages are moving forward and gaining momentum for the final two-month stretch before the April 29 adjournment deadline.

Two immigrant reform measures—both authored by Catholic lawmakers—have cleared the first major hurdle in the process.

Senate Bill 445, authored by Sen. John Broden (D-South Bend) and co-authored by Sen. Joe Zakas (R-Granger), passed the Senate 47-0. This bill protects immigrants from legal services fraud by making it illegal for notary publics to advertise as if they were legal advisers.

Senate Bill 445 would punish a person who knowingly or intentionally implies the person is an attorney using the word "notario."

Currently, an individual who is a notary public may advertise in Spanish as a "notario publico," which in Spanish refers to a highly trained attorney.

Under Senate Bill 445, the penalty for such actions could be a maximum fine of \$5,000 or up to one year in jail. Rep. David L. Niezgodski (D-South Bend) is the House sponsor of the bill, and Rep. Mike Murphy (R-Indianapolis) is the House co-sponsor.

The other immigrant reform measure, Senate Bill 463, authored by Sen. Tom Wyss (R-Fort Wayne), helps temporary legal residents gain a driver's license.

The Real ID Act of 2005, a federal law aimed at providing better national security, requires anyone obtaining a driver's license to provide a Social Security number. However, immigrants who are in the United States legally with temporary visas for employment are not issued Social Security numbers and, therefore, cannot be issued a driver's license.

Senate Bill 463, which passed in the Senate by a 47-2 vote, would allow Indiana's Bureau of Motor Vehicles (BMV) to issue a one-year driver's license to a temporary legal immigrant who does not have a Social Security number.

Before an Indiana driver's license would be granted, the

applicant would have to verify ineligibility for a Social Security number and his or her lawful status in the United States.



Rep. Vern Tincher (D-Terre Haute) is the House sponsor of the bill.

Three bills to help poor families have also passed the first chamber.

An affordable housing bill, House Bill 1351, passed in the Indiana House by a 62-36 vote.

Under the bill, affordable housing funds would be paid for by a mix of permanent funding sources, including new fees from the county recorder's office, a portion of the interest from other state funds and an adjustment in large retailers' sales tax collection discount.

Current law does not provide a permanent funding source for affordable housing. Sen. Broden will be the Senate sponsor of House Bill 1351.

Another measure to help poor families is the earned income tax credit bill. House Bill 1074, authored by Rep. John Day (D-Indianapolis), provides an increase in the credit on earned income of low-income families. The bill passed the Indiana House by an 83-17 vote. Sen. Vaneta Becker (R-Evansville) is the Senate sponsor of the bill.

House Bill 1167, the child and dependant care tax credit bill, passed in the House 77-16. The bill, authored by

Rep. Joe Micon (D-West Lafayette), provides a refundable income tax credit of up to 50 percent of the federal tax credit to working families earning less than \$45,000 per year.

Sen. Ron Alting (R-Lafayette) is the Senate sponsor of the bill. A measure to amend the Indiana Constitution to protect the sanctity of marriage, Senate Joint Resolution 7, passed in the Senate 39-10.

The resolution, which would ban same-sex marriages in Indiana and prohibit courts from conferring marriage benefits on other couples or groups, now goes to the House for passage. It must pass in the House in exactly the same form for the amendment to be eligible for a vote by Indiana residents in the 2008 election.

Once on the ballot, if Senate Joint Resolution 7 is passed by a majority of voters, the amendment would become part of the Indiana Constitution.

The amendment defines marriage in Indiana consisting only of the union of one man and one woman. It provides that Indiana law may not be construed to require that marital status or the legal incidents of marriage be conferred upon unmarried couples or groups. Rep. Eric Turner (R-Marion) is the House sponsor of Senate Joint Resolution 7. Rep. Scott Pelath (D-Michigan City) is the House co-sponsor.

The Indiana Catholic Conference has been tracking more than 100 bills this session.

(Brigid Curtis Ayer is a correspondent for The Criterion.) †

## A look at how other priority bills have done this session

**Senate Bill 24**—This death penalty and mental illness bill died in committee.

The bill would have ruled out the death penalty for those convicted of a murder, but who are deemed seriously mentally ill. Life in prison without parole would be the stiffest penalty given to those suffering from serious mental illness.

The bill was heard in committee. It was not called for a vote in committee.

**Senate Concurrent Resolution 45**—It passed in the Senate. This is a resolution urging the Legislative Council to assign and direct an interim or statutory committee to study issues pertaining to the imposition of the death penalty on mentally ill individuals.

**Senate Bill 194**—This bill, which passed 37-10, requires abortion doctors to have hospital privileges in the community where abortions are performed.

**Senate Bill 135**—The bill dealing with informed consent for abortions died on second reading. It would have changed Indiana's abortion law by giving a pregnant woman seeking an abortion more information on which to base her decision.

Under the proposed measure, a woman seeking an abortion would have been informed, in writing, that human life begins at fertilization and told by a physician that her fetus may feel pain during the procedure.

The measure would also have required that written information be provided to the mother on adoption options and risks associated with the surgery. Because current law requires an 18-hour waiting period, this information, both written and oral, would have been

presented to a woman seeking abortion at least 18 hours prior to her having the abortion.

Current law does not require that any information be provided in writing. It requires a woman be told about: 1) risks associated with abortion; 2) probable gestational age of the fetus; 3) the availability of ultrasound imaging and fetal heart tone; and 4) adoption options. The Indiana Catholic Conference supported this part of the bill.

Unfortunately, the bill was amended in the Senate Health Committee to include "contraception" language.

The bill would codify a definition of contraception that would allow abortifacient drugs or devices used to prevent implantation of the embryo.

Since this flawed bill could not be corrected, those who support it said it was best to keep the bill from moving and trying to amend it later.

Having the contraception language pass in one chamber would permit it to be inserted in other bills during conference committee at the end of the session.

**House Bill 1348**—This bill dealing with an umbilical cord blood bank passed in the House 97-1.

It establishes a public umbilical cord blood bank operated by the State Department of Health, and requires hospitals to offer new parents the option of donating umbilical cord blood following the birth of a newborn.

**House Bill 1484**—The bill, which passed in the House 97-0, would encourage companies to put pressure on the Sudanese government to end the genocide in Darfur. †

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# MIRACLE

continued from page 1

the medical literature. As far as we can tell, this was the largest tumor that has been described in any of those reports. It was at least twice, if not more than twice, the size of her heart."

The surgeon said he also was surprised by how calm Chris and Paje Felts were as they talked with him before the operation.

"They had a tremendous amount of confidence even though they realized that we had a potentially fatal situation," he recalled. "There was no way to keep the baby alive without removal of the tumor. They said, 'We know that you will do your very best. We have all the confidence in the world in you.' Their calmness is quite rare in parents of newborns. ... [Paje] knows my daughter, but we didn't know about that connection at the time."

During 29 years as a surgeon at Riley Hospital, Brown said he has appreciated the spirit of cooperation and caring shown by the medical staff while caring for children with complex health problems.

"Riley is one of the most wonderful institutions in the country," he said. "Everybody works as a team, a bit like a symphony, and has a part to play toward getting the children better. Because of that, things as a general rule turn out very well. ... I'm just one part of that symphony."

Brown said he has written a report about Anne Therese Felts' rare teratoma for publication in a medical journal.

That's fine with Chris and Paje Felts, who are happy their youngest daughter has a miraculous story to share with the world.

They also believe St. Theodora had a hand in their baby's successful surgery.

Paje, her three sisters and their mother, Patricia Etling, are graduates of Saint Mary-of-the-Woods College and have prayed to Mother Theodore Guérin for years.

Both Chris and Paje Felts are attorneys. They met at Holy Rosary Parish's annual Italian Street Festival and were married on Dec. 28, 1995, at the Church of the Immaculate Conception at Saint Mary-of-the-Woods, where St. Theodora's remains are preserved in a casket for veneration.

Her parents, John and Patricia Etling, have served the Church for several decades by administering Catholic Charities programs in Terre Haute.

"When the [Providence] sisters found out that this baby was in such trouble, they decided to pray night and day," Patricia Etling said. "I had anybody I saw or knew praying for the baby. The sisters at the Carmelite monastery also prayed hard that this baby was going to be OK."

"Our faith and our prayers have sustained us throughout our life," she said. "I prayed to St. Mother Theodore, 'If you let this baby live, she will do great things in your name.' ... We had a lot of people praying very, very hard, and all the prayers were answered. First there were prayers of petition then prayers of thanksgiving."

Nineteen members of the Felts and Etling families were present for the baby's baptism at Indiana University Hospital minutes before she was taken to Riley Hospital to be prepared for surgery. Family members placed a



Photos by Mary Ann Wyand

Above, St. Simon the Apostle parishioners Chris and Paje Felts of Indianapolis pose for a family portrait on Feb. 10 with their 5-year-old twins, Madeline, left, and Patrick, right, their 2-year-old daughter, Jacqueline, and 10-week-old daughter, Anne Therese, who is named for St. Theodora Guérin.



At left, Anne Therese sleeps in her father's arms on Feb. 10. She was only hospitalized for about 10 days after her premature birth and heart surgery.

St. Theodora prayer card and religious medal in the incubator.

Little Anne Therese came through the surgery very well, but had trouble breathing without the respirator. Chris and Paje Felts spent their 11th wedding anniversary at the hospital praying for their baby's survival.

His parents, Mark and Mary Jane Felts, also are grateful for the incredible amount of prayers offered for their granddaughter.

"We've had a lot of family support and a lot of prayers," Mary Jane Felts said. "I started praying to St. Gerard [Majella] because he is the patron saint of mothers. I think I prayed to every martyr and saint known to the Catholic Church. And, of course, I prayed to the Blessed Mother to go to Jesus for us, and I prayed to our newest saint, St. Theodore Guérin."

"We are truly blessed and are very thankful to receive prayers from so many people, including many that we do not even know," she said. "My husband and I were taught by the Sisters of Providence and they are very dear to us. I remember the sisters always saying, 'Never underestimate the power of prayer.' I thought about that every single day during the pregnancy and during the surgery. I think that

was a lesson well taught. The doctors and nurses at Riley were so wonderful. It's all just been miraculous."

Providence Sister Marie Kevin Tighe, who was the vice-postulator of St. Theodora's cause, said she enjoyed seeing the baby during a recent visit at the motherhouse.

"It was wonderful to see this beautiful child looking so healthy and behaving so normally at her young age and seeming to have no health problems," Sister Marie Kevin said. "It's a joy to have another little Anne Therese named in honor of St. Mother Theodore. The whole family is so faith-filled. The Etlings have given so much of themselves to Catholic Charities, and I think God is blessing them for many reasons."

"... I'm eager to read the formal medical report about the baby," she said. "We have received a number of reported favors since the canonization and are busy trying to document them all."

Providence Sister Brendan Harvey, a close friend of the Etling family, said Anne Therese's story is a reminder that God will provide for us if we ask for help.

"That's what Providence is all about," Sister Brendan said. "We got to see the baby and that helps us in our prayers, knowing that God is taking care of everybody." †

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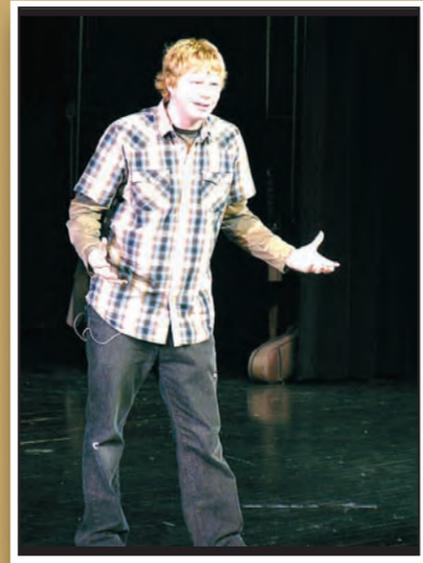
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A participant at the March 3-4 Archdiocesan Youth Rally held at Our Lady of Providence Jr./Sr. High School in Clarksville raises his hands in prayer while joining others in eucharistic adoration.



Keynote speaker Matt Smith speaks to teenagers at the youth rally.



Seminarian Peter Marshall, a member of St. Mary Parish in Indianapolis, speaks to participants at the youth rally.

# 'Supernatural' heroes inspire youths to become saints

By Katie Berger  
Special to *The Criterion*

CLARKSVILLE—Just as comic books have superheroes to inspire their readers, so, too, does the Catholic Church have its own “supernatural” heroes to encourage the faithful to stay on course.

These real-life heroes took a path to holiness, but like people of today, stumbled along the way.

That was the main message shared with more than 400 young people who gathered at Our Lady of Providence Jr./Sr. High School in Clarksville on March 3-4 for the annual Archdiocesan High School Youth Rally.

This year’s theme, “The Fantastic Four and Countless Other Supernatural Heroes,” helped teens discover that they, too, could become saints—but only with the help of God.

In addition to the “fantastic four”

evangelists—Matthew, Mark, Luke and John—the event also drew the young people to other holy people the Church recognizes. From Blessed Teresa of Calcutta to the archdiocese’s own St. Theodora Guérin, youths were shown examples of real people who were not so different from themselves.

Keynote speaker Matt Smith told the teens that they had to be “uncomfortable” for their faith. Smith, a former MTV star and now spokesman for Life Teen, emphasized through stories from his experiences on MTV shows that the road to sainthood is “messy,” requires being uncomfortable for the sake of Jesus and is only achieved with God’s help.

“So many times in life you want to think you can be bold on your own account,” Smith said. “It is God who inspires us to be bold.

“I’m a very small person with a big God.”

The overnight event gave the youths an opportunity to meet other high school students through socials, speakers and breakout sessions. The teens chose from sessions that ranged from defending the Church through Scripture to Catholic dating to the canonization process of St. Theodora. The sacrament of reconciliation was available to them and they came together for Mass.

In his homily, Father Jonathan Meyer, archdiocesan director of Youth and Young Adult Ministry, focused on the transfiguration of Jesus and told the young people that ongoing conversion is necessary to become a saint. There is the recognition that all will fall along the way, he said.

“The transfiguration,” Father Meyer said, “is a daily opportunity to say, ‘God I

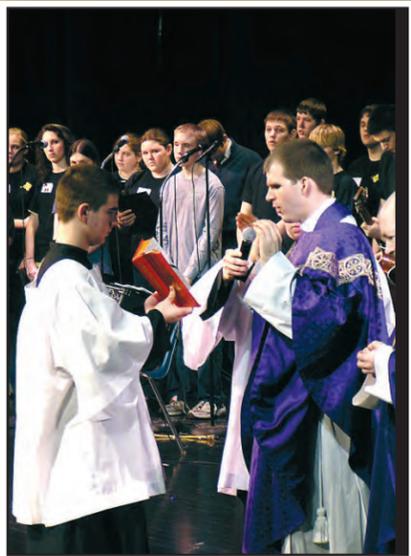
want to be changed again.’”

Like Smith, he emphasized that everyone needs to ask God for this transformation to occur. It will not happen for anyone without the help of God.

“The only way to do it is by his grace and his power and his love,” Father Meyer said.

“We do bold things for faith, and we’re left standing there wondering why things didn’t work out,” Smith said. “And there are other moments when God does things in spite of our stupidity, in spite of our weaknesses, in spite of our sinfulness.”

“It is possible to be a saint here on Earth,” Father Meyer said. “We constantly need to realize that God wants to change us, and he will change us. And we can do it now.” †



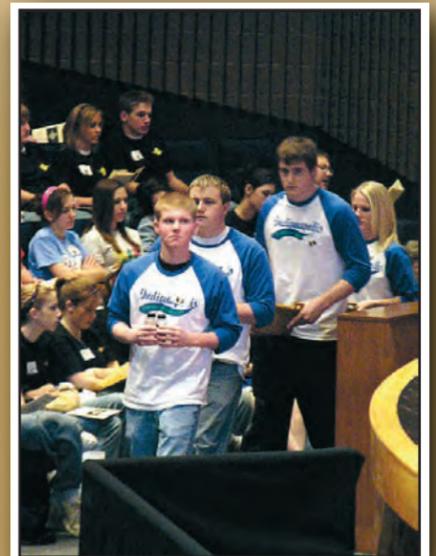
Father Jonathan Meyer prays during the youth rally’s Mass while altar server Eric Pfarr, a member of Our Lady of the Greenwood Parish in Greenwood, holds the Sacramentary for him.



From left, Franciscan Sister of Perpetual Adoration Lois DeLee dances with youth rally participants Laura Fetsko and Megan Gehrick.



Participants at the youth rally pay close attention during one of the event’s sessions.



From left, youth rally participants Andrew Zabel, Jordan Leising, Mikey Clark and Anna Recker bring forward the offertory gifts during the rally’s Mass.

# CHANCE

continued from page 3

over the world to understand the importance of service and what we receive when we do service," Abell says. "By doing this, I'm helping my students learn more about the bigger world. I want to inspire them that we can go farther and do things to help others."

## All creatures, great and fast

In her love for animals, Linda Brown has always tried to follow the care and compassion of St. Francis of Assisi.

Brown has been rescuing greyhounds for years, adopting and giving homes to dogs that have raced at tracks across the United States.

So when she heard about the horrible ways that greyhounds are often treated in Spain, the art teacher at St. Charles Borromeo School in Bloomington wanted to travel to that country to document the abuses of the dogs—and the volunteer efforts to rescue their lives.

Her Teacher Creativity Fellowship will make her

dream possible.

"In Spain, greyhounds are used for hunting and for 'hare-coursing,'" she says. "Hare-coursing is an illegal 'blood sport' where two greyhounds chase a rabbit. The one who catches the rabbit first gets to eat it. There's a lot of betting on it. Then, rather than having to care and feed for those dogs during the winter season, they're often disposed of."

In July, Brown plans to head to a rescue center for greyhounds in northern Spain to volunteer for two weeks. She will also travel to southern Spain to visit and document the efforts of other rescue centers and the people who work there.

"I'll put together a short documentary to show the situation the dogs face and the help they're getting," Brown says. "I would like to model the words and compassion of St. Francis for all creatures on Earth. When I get back to school, we'll do a virtual adoption of one of the animals. We'll help pay for their food and shelter."

## Back home again

Lori Grant Feliciano knows that many winners of Teacher Creativity Fellowships have used the money to travel to exotic places around the world. She chose a



Posing with her adopted greyhounds, St. Charles Borromeo School teacher Linda Brown will travel to Spain this summer to document the abuses of greyhounds in that country and the volunteer efforts to rescue their lives.

different place that fascinates her and her students: Indiana.

"At the beginning of the year, we opened up our fourth-grade Indiana Social Studies book and the kids would ask me questions about the places and famous people in Indiana," recalls Feliciano, who teaches at St. Therese of the Infant Jesus (Little Flower) School in Indianapolis. "We would talk about the places and the kids would say, 'I wish I could go there.' So did I."



Lori Grant Feliciano

Feliciano's wish will come true this summer when she follows a six-week tour to 45 interesting and historical sites across the

state, including the International Circus Hall of Fame in Peru and the Levi Coffin House in eastern Indiana, a key part of the "underground railroad" connection that helped slaves from the South make their escape to the North in the 19th century.

"My tour will start in South Bend," she says. "I'm going to Notre Dame and that area, and working my way back. I'm going to take videos of the places. Being the computer teacher, too, I can create virtual field trips on our Web site for my students. While I'm gone, I'm going to do a Weblog so the kids can get on the Web site and see what I see."

"All these people are going to Mexico, Italy, France and other places. I'm more excited to go to all these places around here. It's much more meaningful to me." †

## Australian cardinal launches countdown to World Youth Day 2008

SYDNEY, Australia (CNS)—Cardinal George Pell of Sydney launched the 500-day countdown to World Youth Day 2008 and encouraged pilgrim groups to register online early for the event.

"It's a long way to Australia from other parts of the world, you can't just get on a bus in Warsaw and drive here," Cardinal Pell said at the launch on March 2 in front of St. Mary's Cathedral in Sydney. A giant digital clock in front of the cathedral will count down the days until Sydney hosts World Youth Day in July 2008.

"Our wish is to avoid a situation as occurred when Rome hosted World Youth Day [2000] and three quarters of a million pilgrims decided to come in the last three weeks," Cardinal Pell said.

Auxiliary Bishop Anthony Fisher of Sydney, the chief organizer of World Youth Day 2008, said most come to the approximately five-day events as members of diocesan pilgrim groups, religious movements and youth groups.

He said online registration of groups had been opened up four months earlier "to capture information" on expected numbers, language groups and special needs.

"This will enable us to plan early and match groups to accommodation and catechesis sites throughout greater Sydney," he said.

Group registrations are now available at [www.wyd2008.org](http://www.wyd2008.org) in English, Italian, French and Spanish. Bishop Fisher said a paper registration process will be available for group leaders who do not have Internet access, and registration for individuals will open midyear.

World Youth Day will be the largest event in Sydney since the 2000 Olympics and will be Pope Benedict XVI's first papal visit to Australia. The numbers at the closing outdoor Mass could be as high as 500,000 worshippers.

Mark Vaile, Australian deputy prime minister and a Catholic, extended his government's welcome to Pope Benedict at the launch. Vaile said local participation in World Youth Day would "show the respect we have as a nation to" the pope.

Vaile confirmed that the Australian government would waive the visa application charge for World Youth Day pilgrims and issue three-month visas to all registered visitors.

World Youth Day organizers also released a new DVD "Sydney: Witness the Spirit," which is available online for international distribution. The DVD features testimonials from young Australians and imagery of the Australian landscape. †



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## Greater self-knowledge enhances spiritual growth

By Fr. John W. Crossin, O.S.F.S.

Self-awareness is an important foundation for spiritual growth.

“Know yourself” is a classical axiom embraced by St. Francis de Sales (1567-1622) and other saints. To come to maturity, we must know our human nature and our personal habits and inclinations.

We know ourselves so that we can give ourselves away.

We are to love God, love our neighbor and even love our enemy. Generous giving is absolutely necessary for balanced spiritual growth.

In pursuing self-knowledge, we must fight the human tendency to become “stuck” on ourselves. Spiritual people can become too self-preoccupied. We can wonder how we are doing or whether we are making progress. Such measuring is best left to our annual retreat, that time when we look at our spiritual life overall.

Day by day, we need to take a good look at our interior state. We need to ask ourselves questions, such as:

- What am I thinking about most often?
- What is the state of my emotions?
- What do my feelings tell me?
- Can I detect the movement of divine grace within?
- Has grace come to me in conversation with others?

Often, I become aware of myself in a conversation with a friend. Kind, listening friends can help me clarify my thoughts and emotions.

Moreover, when I try to express my confused thoughts they can suddenly become clear. The very act of speaking to another can release pent-up emotions, even ones I am not so consciously aware of.

Often, a friend brings an aspect of my personality to conscious awareness. A colleague once encouraged me to see the positive side of things. I had to admit that my way of thinking was to see situations in terms of the problems that might or might not occur.

My colleague urged me to see more of the possibilities. Even in a crisis, there are possibilities for progress and growth. Such a conversation can be a graced event. I have found that God often speaks to me through others.

God also speaks to me in silence. Just as I have to take time to listen to others, I also need time to listen for the voice of God within. To do this, I need some time for solitude.

Getting such time can be a problem. I find personally that early in the morning is best. If I can get up early, I find that the world is quieter. Sometimes I can also find some quiet time later in the evening.

During Lent, it is good to seek more silence in solitude each day. In silence, I can listen to thoughts and feelings that were passed over during my busy times.

Recently, while having some quiet time, I realized that a situation at work needed some personal attention and required an e-mail to a colleague. I hadn't realized the full import of the situation until I was quiet. The issue emerged quickly. I realized I had been so busy that I had not paid enough attention.

It is when I have a bit longer to listen that I seem to

see the Holy Spirit at work.

I recently recalled part of a conversation with a retired friend that had a deeper meaning than I noticed at the time. He had been reviewing with me a segment of his past life in a humorous but instructive way.

When I listen, I sometimes encounter loneliness. I tend to flee such feelings. Until recently, I have seen these feelings as negatives to avoid. But now I realize that they can be calling me deeper into a relationship with God that reaches beyond superficialities. The Holy Spirit is always present to me.

In silence, I sometimes try to be absolutely still within and without. I would like to be attentive to God for a little while if I can. As a “doer,” my mind tends to move quickly to what's next in any given day.

To counteract this, I take up my spiritual book. These days, I have returned to the *Introduction to a Devout Life* by St. Francis de Sales for a bit of wisdom to mull over.

He urges the practice of the virtues. One of my favorite virtues is patience. This pertains to my restless activity. I can be patient with others on most occasions. But it is harder to be patient with myself—or with divine inspirations. I tend to want to decide and move on. God is often too slow.

More precisely, I need to slow down and take the time to listen for the divine word. It may take some time to come and further time to work out.

I also need to be patient with myself. Self-knowledge and the spiritual growth that goes with it take a long time.

Really, they take a lifetime.

Thus, my Lenten resolution is to take more time for quiet listening and to realize that progress awaits divine grace more than my effort.



Listening for the voice of God requires solitude. During Lent, it is good to seek more silence in solitude.

(Oblate Father John W. Crossin is executive director of the Washington Theological Consortium.) †

## What good is self-knowledge?

By Sr. Miriam Pollard, O.C.S.O.

“Know myself?” you may ask. “Do I? Should I? Why?”

Why should I dig inside to bring up God knows what then sit and look at myself as if I were the only important object of interest in my environment?

Why spend time down in my interior “basement” when there are so many better things to look at and think about, so many other people to enjoy and help, and so much of the world out there to learn about and contribute to?

For the sake of your brothers and sisters, you may conclude, you should keep your eyes outward.

But ask yourself, “What if my outward impetus is driving my brother or sister crazy? What if I don't understand what my attitudes and my choices are doing to the world I want so much to enjoy and to help?”

It makes sense to cast a reasonable eye at your inner world. Within, we all have a little squadron of drives that blast or leak their way out into choices—daily, hourly, all the time.

In this process, think of sibling squabbles, divorces, broken childhoods, family feuds and the ravages of disproportionate ambition. And if you're clear on those, think of self-contempt, spinelessness, irresponsibility and the

building of walls against imagined threats to your self-esteem.

Consider why you trample on legitimate goals in life and even moral convictions.

We harbor little clouds that blow into moods, little cases of inner measles that can be very contagious to the world about us. Let's understand them and get a few skills to keep them from diminishing us and hurting our neighbors.

We have a set of marvelous traits and abilities within us as raw material. But we can't be as good and as helpful to the world outside unless we get to know these abilities and craft them into constructive tools.

We can be so much more helpful if we know what is going on inside us and can make use of it.

God intends the world to receive me as a gift, but I should be helping in the process by self-awareness.

Ask a friend, sibling or employer for suggestions. Ask yourself, “What am I refusing to develop in myself? What temperamental quirk is driving co-workers up the wall?”

You can help God in the co-creation of a person who will help to design a better world.

(Cistercian Sister Miriam Pollard is prioress of Santa Rita Abbey in Sonoita, Ariz. She wrote *Neither Be Afraid, and Other Poems*, published by Ignatius Press in 2000.) †

### Discussion Point

## Faith helps us with difficulties

### This Week's Question

How does your faith influence your relationships at home or at work?

“I'm a nurse in a surgical unit. ... I'm there for [patients] if they need a hand to hold, a person to pray with them or to get a chaplain. We have to provide for spiritual as well as physical well-being.” (Katie Rummel, Blythewood, S.C.)

“During times of crisis, you'd be surprised how faith can get you through. It's there every day in how you relate to people, respect them and ... encourage them to be faithful people.” (Brenda Knott, Meade, Kan.)

“I believe in respecting others as I would like to be

respected. I try to be as honest and forthright as possible with anyone who comes to me. That follows the way I was taught to be a good Catholic.” (Rita Hayes, Greensboro, N.C.)

### Lend Us Your Voice

An upcoming edition asks: Describe a time when a great difficulty or disappointment was followed in your life by a highly positive outcome.

To respond for possible publication, send an e-mail to [cgreene@catholicnews.com](mailto:cgreene@catholicnews.com) or write to *Faith Alive!* at 3211 Fourth St. N.E., Washington, D.C. 20017-1100. †



From the Editor Emeritus/John F. Fink

## Prayer: The use of Scripture in our prayers

(Twentieth in a series)

Someone (I forget now who) said, "When we pray, we speak to God. When we read the Bible, God speaks to us."



Actually, I think that God also speaks to us in the silence of our meditation or contemplation as well as in spiritual reading, but certainly the sentiment in that quotation is good.

Vatican II's Dogmatic Constitution on Divine Revelation, *Dei Verbum*, made it clear that God is the author of sacred Scripture: "The divinely revealed realities, which are contained and presented in the text of Sacred Scripture, have been written down under the inspiration of the Holy Spirit." So we should indeed think of reading the Bible as God speaking to us.

The early Fathers of the Church (Augustine, John Chrysostom, Gregory of Nyssa and Origen, among others) taught

that the Old Testament is a symbolic anticipation of the New Testament.

*Dei Verbum* said that the books of the Old Testament "are a storehouse of sublime teaching on God and of sound wisdom on human life, as well as a wonderful treasury of prayers; in them, too, the mystery of our salvation is present in a hidden way."

If the Old Testament presents the mystery of our salvation in a hidden way, the New Testament does so explicitly because its central object is Jesus Christ, God's Son made incarnate. And at the heart of all the Scriptures are the Gospels because, again quoting *Dei Verbum*, "They are our principal source for the life and teaching of the Incarnate Word, our Savior."

Benedictine monks introduced what is known as *lectio divina*, the meditative reading of Scripture or the writings of the Fathers and Doctors of the Church.

Jesus made it easy for us, too, because he taught much of the time with parables. These stories are great for meditation purposes. We can picture the scene that Jesus describes, focus on the message Jesus

was trying to teach with the parable, think about how it applies to our lives and resolve to act on it.

There are three principal parables on prayer in St. Luke's Gospel: the friend who persists in asking for bread for another friend until the man gets it for him, the widow who persists in pestering a dishonest judge until he grants what she wants, and the Pharisee and the tax collector. The first two invite us to pray with persistence and patience, and the third is the humble prayer, "God, be merciful to me a sinner."

Besides the Gospels, St. Paul's letters provide an endless supply of topics on which to meditate.

My favorite reading in all of Scripture is in the second chapter of St. Paul's Letter to the Philippians: "Though he was in the form of God, etc."

It sums up the awesome mysteries of the Incarnation and Redemption—that, although Jesus was God, he actually humbled himself to become a human and then not only died, but did so through the horrible torture of crucifixion, and all for each one of us. †

Cornucopia/Cynthia Dewes

## Where we stand in the grand scheme of things

If you ever feel the need of a humbling experience as part of your Lenten



penance, try googling your family name on the Web.

When I did this recently out of curiosity—and snowbound cabin fever—I was amazed at the literally thousands of references to "Dewes."

My husband's family always thought they had a unique name and that they originally came from Germany. On the other hand, the name Dewes is mentioned in the historic *Doomsday Book* in England. The googling proved that the Dewes ancestry is not only German or English, but probably multinational, multiethnic and just plain mutt.

There's a Francis Dewes Mansion in Chicago, which had numerous Google citations. We think Francis is not a relative, darn! There's a prominent New Zealand PhD. named Kate like our daughter. A German Peter Dewes, also the name of one of our sons, is mentioned frequently *auf Deutsch*. There's even a Maori Cathy Dewes, same name as our niece, in the

Australian contingent.

There's a John Dewes who's a Target executive, and a William Dewes who's apparently a criminal, neither one any relation to our sons of those names. There are many Dewes's with first names I could never pronounce, let alone spell or figure out their nationality.

So any ideas we may have cherished about our uniqueness or special standing in the human race are now toast. We are reduced to being the common (wo)man.

This is but one example of our humble status as human beings. How often we can forget that, especially in our present culture of self-importance and self-gratification. It's tempting to become impressed with our own beauty or cleverness or talents. Secretly, we may think we're the best at this or that, the only person able to do the job, the one to whom others should turn.

It's a good thing we have Lent to bring us back to reality, at least once a year. Because then we're encouraged to take time to assess our human condition and improve it.

Being humble does not mean we are pathetic, passive creatures, however. God made us in his/her own likeness and gave each of us unique gifts to use and enjoy in

life. It's our job to figure out what these gifts are and how best to serve God and each other with them.

It's only honest to admit to ourselves that we're beautiful, if we are that, or athletic or brainy or good with our hands. Identifying our gift does not necessarily lead to vanity or pride.

Rather, if we are beautiful, we can use that gift to reflect God's beauty, and to encourage others to display their own inner beauty. If we're athletic, perhaps we may inspire those who watch our feats or set an example for young people to improve themselves and enjoy healthy competition. If we're intelligent, we should use our smarts to share our insights into God's good creation.

No matter what our gift is, God has a plan for it in the world. Even the chronically ill can serve as models of patience and hope or the handicapped as examples of human courage and possibility. Children can teach us innocence and old people about serenity.

All this is true because real humility lies in finding what God asks of us, and quietly answering the call.

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

Faithful Lines/Shirley Vogler Meister

## Wondering about the significance of seven

Through an e-mail came a story that, whether true or not, needs to be shared.



It claims that a teacher asked students what they considered to be the Seven Wonders of the World. The consensus was Egypt's Great Pyramids, the Taj Mahal in India, the Grand Canyon, the Panama Canal, the Empire State Building, St. Peter's Basilica and China's Great Wall.

One student could not finish the assignment, explaining that she couldn't choose seven since there are so many. The teacher asked for her examples so the girl shared her seven wonders: to see, hear, touch, taste, feel, laugh and love.

Although on the wrong track, her response was profound. Although most of us are grateful for the human sensory functions she listed, we know they can be limited and transitory. Only love is permanent, even eternal.

Human errors, acts of war and environmental disasters can alter the world's wonders, which are generally listed in nine

categories, each with seven examples representing the ancient world, medieval world and modern world. To read the entire list, log on to

[www.wonderclub.com/AllWorldWonders](http://www.wonderclub.com/AllWorldWonders).

Why seven? According to the *Dictionary of Symbols* by J. Cirlot, seven symbolizes "perfect order, a complete period or cycle ... the union of the ternary [three] and the quaternary [four] ... the number that forms the basic series of musical notes, of colors and of the planetary spheres ... and it corresponds to a three-dimensional cross," which might explain why seven is also "the symbol of pain."

The best known categories are the seven deadly sins, also known as capital sins, and their counterparts, the seven virtues, which are pride/humility, envy/charity, lust/chastity, anger/composure, gluttony/moderation, greed/generosity and sloth/zeal.

The seven traditional gifts of the Holy Spirit are wisdom, understanding, counsel, knowledge, fortitude, piety and fear of the Lord.

The *Catechism of the Catholic Church* lists 12 gifts of the Holy Spirit: charity, joy, peace, patience, kindness, goodness, generosity, gentleness, faithfulness, modesty,

self-control and chastity.

Of course, there are seven sacraments: baptism, confirmation, holy Eucharist, penance, extreme unction (the sacrament of the sick), holy orders and matrimony.

Then there are the seven last words (actually sentences) spoken by Christ before dying on the cross. His first was "Father, forgive them for they know not what they do" (Lk 23:34).

However, much earlier, Peter asked him, "How often shall my brother sin against me and I forgive him? As many as seven times?" (Mt 18:21).

And Jesus said to him, "I do not say to you seven times, but 70 times seven" (Mt 18:22).

These sevens are interesting, not mystical. Practically speaking, seven is simply "the cardinal number between six and eight," according to *Webster's Dictionary*.

Yet, it's interesting to know that the six weeks of Lent almost reach seven if one counts the Sundays, which normally are not included.

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

Twenty Something/

Christina Capecchi

## No predicting the master's plan

March Madness thrills sports nuts and statisticians alike.

There are 65,000 possible combinations of teams that could make the Final Four, statisticians calculate, which means we can expect our 64,999th guess.



Last March, little-known George Mason University made the Final Four. The black-and-white tale of David vs. Goliath was played out in vivid

color on TVs across the country.

March Madness delivers what it promises: The reality that anything can happen and the knowledge that the biggest surprises often occur in the final seconds.

Yet for the sake of tradition and amusement and folly, we brazenly cast predictions. We apply theory to the inexplicable. We watch ESPN's experts, we listen to radio reviews, we read online guides, we swap notes with friends and we synthesize all the data.

At last, we fill out that bracket in our neatest handwriting, the signature of tightly-wound hope and strategy. Then we watch the tournament unfold, that amorphous mix of skill and drive and momentum and magic.

More than other tournaments, this three-week contest resonates with viewers because it is like life: packed with madness, short on method. In the Big Dance of life, there are buzzer beaters and bracket busters. Trying to accurately predict an outcome in life is as futile as predicting the victor of March Madness.

And yet we try. We can't help it. It is a human impulse: We want a plan, we want to prepare, we want to know where the heck we are headed.

Young adults feel this most acutely. The blankness of the future and the vastness of possibility frighten because they allow for many missteps.

When I interview people, I'm always intrigued to hear the arc of their lives.

Cindy found romance in a blizzard. Her car quit and she sought refuge at the nearest house, the home of her future husband.

Rich landed his dream job when he sat next to a company president during a train ride. He usually took the 8:10 a.m., but he had been running late that morning.

Chuck daydreamed about an early retirement somewhere sunny. Then his teenage son became a father, and the new grandpa stayed put and beheld an undesirable accident become his greatest blessing.

Life never goes according to plan. Our call as Catholics is to relinquish the comfort of control and to place our trust in God.

St. Francis de Sales, a 16th-century sage, spent considerable ink making this point.

"God's reasons and judgments are impenetrable," he wrote, "yet ever sweet, ever gentle, ever useful."

When life takes unexpected turns, St. Francis wrote, we must focus on our Creator: "Everything may be topsy turvy, not only around us, but within us. But whether we are sad or happy, delighted or disgusted, scorched by the sun or refreshed by the dew, the fine point of our heart, our spirit, which is our compass, must ever tend toward the love of God."

I love that phrase "topsy turvy." It makes me picture a basketball rolling around the rim, evoking breathless suspense. Will it go in? Will I land the job? Will I meet my mate? Will I find a home? Will I beat the buzzer?

It's OK to be an underdog if you're a person of faith. It's OK to be sweaty and tired. Because God has crafted a wise and loving master plan—and it always ends in victory.

(Christina Capecchi is a graduate student at Northwestern University in Evanston, Ill. E-mail her at [christinacap@gmail.com](mailto:christinacap@gmail.com).) †

Third Sunday of Lent/Msgr. Owen F. Campion

# The Sunday Readings

Sunday, March 11, 2007

- Exodus 3:1-8a, 13-15
- 1 Corinthians 10:1-6, 10-12
- Luke 13:1-9

The Book of Exodus is the source of the first reading.

It recalls the encounter between God and Moses at the burning bush. Moses is



reported as tending his father-in-law's flock. Suddenly, an angel appeared and led Moses to a bush. Although it was on fire, the bush did not burn.

Then God spoke—the God of Abraham, Isaac and Jacob.

There was no mistake about identity. God, always with the people, knew of their plight. He was neither unfeeling nor removed. He was intervening in the situation to give the people relief.

Moses was to be the instrument of this relief by leading the people out of Egypt.

God, although present, is sublime. He is almighty and above all. Moses cannot stand to look upon God's face. Moses, by removing his sandals, shows respect even for the ground upon which he meets God.

Finally, God speaks the divine name to Moses. It was a supreme revelation. In the Hebrew tradition, names carried the very being of the person. To know a person's name was to be given access to the person's identity.

The First Epistle to the Corinthians provides the second reading.

Corinth's Christian community challenged Paul because the city was a reservoir of excesses and moral outrages, and Christians were vulnerable.

Nevertheless, Christians had to follow the Gospels despite the cultural pressures to do otherwise. Paul warned them, encouraged them, taught them and sought to inspire them. This reading is typical of his effort in this regard.

He gives the history of God's people. Without God's guidance, without the nourishment provided by God, the people will die. What they had from earthly resources will not protect or sustain them.

St. Paul tells his readers, the Corinthian Christians, that God alone is the source of true life.

St. Luke's Gospel furnishes the last reading.

This reading gives one of the rare glimpses of Pontius Pilate in the Gospels outside the Passion Narratives. It is not complimentary to him.

The Roman governor who sentenced Jesus to death was ruthless and unmerciful. He also had no regard for the God of Israel or for the religion of the people who worshipped the God of Israel. (According to an ancient tradition, he was recalled to Rome because of his brutality—a brutality too vicious even by accepted standards of Roman imperial governance.)

Jesus said that the victims of Pilate's impetuous cruelty did not deserve what they received. Jesus referred then to an accidental disaster when 18 people were killed by a falling tower in Siloam. He noted that they too were innocent.

However, all those to whom Jesus referred in the end died, innocent or not. They could not control the evil decisions of others or mishaps of nature or invented things. He warns the audience to reform or else they too will face doom.

Then Jesus tells the parable of the barren fig tree. The owner wants to destroy the tree, but the vinedresser pleads for another year—enough time to nourish the tree in the hope that it will bear fruit.

## Reflection

As we move through Lent, the Church in these readings is very frank. It tells us that abandoning God reaps a whirlwind of calamity, sweeping into its wake even the innocent. Thus, the victims of Pilate's outrage were killed as well as those who accidentally died when the tower fell.

Humans inevitably propel themselves into disaster when they rely upon themselves alone.

As the first reading said, God is the only source of truth and genuine wisdom.

So, in the clear words of Christ in the Gospel, the Church calls us to repent during Lent. We are like the fig tree. God is patient, but one day will be our last on earth. It is up to us. †

## 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](mailto:critterion@archindy.org). †

## Daily Readings

### Monday, March 12

2 Kings 5:1-15b  
Psalms 42:2-3; 43:3-4  
Luke 4:24-30

### Tuesday, March 13

Daniel 3:25, 34-43  
Psalm 25:4bc-5ab, 6-7bc, 8-9  
Matthew 18:21-35

### Wednesday, March 14

Deuteronomy 4:1, 5-9  
Psalm 147:12-13, 15-16, 19-20  
Matthew 5:17-19

### Thursday, March 15

Jeremiah 7:23-28  
Psalm 95:1-2, 6-9  
Luke 11:14-23

### Friday, March 16

Hosea 14:2-10  
Psalm 81:6c-11b, 14, 17  
Mark 12:28-34

### Saturday, March 17

Patrick, bishop  
Hosea 6:1-6  
Psalm 51:3-4, 18-21b  
Luke 18:9-14

### Sunday, March 18

Fourth Sunday of Lent  
Joshua 5:9a, 10-12  
Psalm 34:2-7  
2 Corinthians 5:17-21  
Luke 15:1-3, 11-32

## Question Corner/Fr. John Dietzen

# Jesus did not sin, but had normal human tendencies

**Q** We know that Jesus as God could not sin. But in his humanity, did he have some imperfections?



For example, when Jesus drove the money changers out of the temple, there seemed to be a righteous violence in his actions. At least, some artists picture the scene that way.

Also, while usually sympathetic and kind to sinners, Jesus seems to act harshly in some cases. For example, he said that those abusing children would be better not having been born or having a millstone around their necks and drowned.

The religious leaders of his community who misled the people receive similar treatment.

How are we to understand these seemingly harsh acts attributed to Jesus in the Bible? (Ohio)

**A** Anger is not automatically bad. It is how we react to anger that is critical. When we or someone we love is being injured or abused, anger is good. It is part of the equipment that nature provides to give us strength to combat whatever evil is happening.

This was true with Jesus. He was angry, for example, with religious leaders who misled people and even urged them to reject him and his message.

Jesus did not sin, but that does not mean he did not have normal human tendencies and passions, even weaknesses, which make human beings human.

From the Gospels, it appears quite clear that Jesus had to learn how to use such human powers. Luke tells us that, as Jesus developed into adulthood, he "advanced in wisdom and age and favor before God and man" (Lk 2:52).

The letter to the Hebrews tells us Jesus was "beset by weakness" as we are and "learned obedience" through his suffering (Heb 5:2, 8).

This implies no taint of sin in Jesus, simply that while he was truly God, he was also, as we believe, truly human, a real human being.

**Q** What is the proper way to dispose of blessed religious articles? I was told that palms, paper and the like can be burned, but what about metal crosses and medals? (New Jersey)

**A** The first guide is that when the nature of a blessed item is destroyed it is no longer blessed.

When blessed candles, for example, are cut up, they are no longer candles and no longer blessed.

The same applies to other blessed articles.

Unless one owns a warehouse, there's a limit to how many crucifixes, statues, rosaries and holy pictures one can accumulate over the years. When they no longer have a use, it is proper to break or tear them then discard them.

The Church's purpose in encouraging the use of these sacramentals is to increase our faith and assist our spirit of prayer and devotion. When they have served that purpose, there's no irreverence in disposing of them appropriately.

These are the best ways to dispose of the items. When all else fails, they might also be buried, which is, for example, the way the Church commonly disposes of unused holy oils.

Crosses, crucifixes, rosaries and holy pictures can also be donated to the Mission Office in your diocese for distribution to parishes in Third World countries.

**Q** Is there, or was there ever, a sin called usury? What is it? (Illinois)

**A** Yes, there was such a sin and still could be under certain circumstances. The word "usury," which goes back to ancient Rome, means about the same as our word "interest"—money paid for the loan of someone else's money or other property.

The Old Testament broadly condemns this kind of charge to another, with some exceptions. During Christian times, the condemnation continued for the most part.

St. Thomas Aquinas, for example, taught that it is unlawful to accept money for the use of money, "which is called usury" (*Summa Theologiae* II-II. q.78.art/1).

One exception was permitted even at that time if the lender suffered a loss or opportunity for profit because of the loan.

That changed considerably with the development of modern economic systems. Theologians in general, and the Church specifically, have for some time held the position that taking of interest for the use of money is lawful as long as the rate is just and not harmful either to the individuals involved or to society.

Today, the term usury refers, even in state laws, to actions which exploit individual needs or financial conditions ... which are clearly unjust and destructive. †

## My Journey to God

# Ice Crystals

Ice crystals shining on the branches outside my window,  
Shimmering, glistening,  
Sharing their beauty with the world,  
More beautiful than any diamond ring  
I could ever wear,  
God's design of love for me.

By Julie Szolek-Van Valkenburgh

(Julie Szolek-Van Valkenburgh is a member of St. Christopher Parish in Indianapolis and is the director of Providence Volunteer Ministry for the Sisters of Providence of Saint Mary-of-the-Woods. She dedicated this poem to her sister, Joyce, and wrote it after looking out the window of her sister's house. A thick layer of ice coats the berries hanging from a tree in Highland Park in Rochester, N.Y., on Jan. 16 after an ice storm the day before caused a deep freeze in parts of the Northeast.)



CNS photo/Mike Crupi, Catholic Courier

# Lenten reflection

## Almsgiving: Discovering Christ's presence in those who suffer

(Editor's note: This is the second in a three-part Lenten series reflecting on the spiritual practices of fasting, almsgiving and prayer.)

By Julie McCarty

Special to The Criterion

I encountered Christ the other day while my car was stopped at one of those long traffic lights at a freeway exit ramp.

He was standing at the side of the road, a polite distance from the car ahead of me, holding a cardboard sign with writing I could not make out—except for the giant word "HELP!"

Christ saw me, but I did not see him. All I saw was a beggar, wrapped from head to toe, only his eyes showing, bracing himself in the sub-zero wind. Inside my warm car, I thought all sorts of judgmental thoughts, wondering why he wasn't inside, why he wasn't working, why he wasn't going to the



Julie McCarty

"proper places" for help.

Another side of my brain was arguing with these thoughts. Having volunteered for a very short time to work with the homeless, I knew why he wasn't inside. I was aware that some people don't have the "right requirements" for assistance. I remembered how this same frigid wind had burned my cheeks just two days before. And I saw a bag of dried raisins and cherries sitting on the seat beside me.

I kept this inward debate going so long that the light turned green. Relieved, I went on my merry way, home to a warm house, a hot dinner and a loving husband.

When I powered up my computer the

following morning, I saw my next writing assignment sitting on my desk, a column about—of all things!—almsgiving.

"What have I done?" I couldn't even hand over a \$2 pouch of dried fruit to a beggar freezing in the Minnesota cold.

Jesus was no stranger to poverty. Born in a humble stable and raised by working-class parents, Jesus knew firsthand what it was to struggle for survival. His family knew the trials of fleeing a country to live in a foreign land (Egypt) in order to save their baby. As an adult preacher, Jesus wandered on foot from place to place, sleeping outdoors, with "nowhere to rest

See MCCARTY, page 19

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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.

**ALDRIDGE, Virginia E.**, 80, St. Paul, Tell City, Feb. 16. Mother of Lori Cassidy, Cynthia Scheidegger, Rebecca Sturgeon, Joe and William Aldridge. Sister of Doretha Horlander, Mildred Williams and Alice Wittmer. Grandmother of 12. Great-grandmother of one.

**CECCONI, Elio**, 84, Christ the King, Indianapolis, Feb. 20. Father of Sandra Farney and Lisa McKnight. Brother of Vilma Todero and Garibaldi Cecconi. Grandfather of two.

**DUNIGAN, Mary Margaret**, 93, St. Andrew the Apostle, Indianapolis, Feb. 3. Sister of Frieda Zugelder and Joseph Kunkel.

**EFFING, Irene**, 90, Holy Family, Oldenburg, Jan. 5. Mother of Susie Huff, Betsy Lecher, Mary Moorman, Debbie Nobbe, Ruth Riehle, Jo Ann Schoetmer, Millie Simmermeyer, Diane Wendell and Jim Effing. Grandmother of 37. Great-grandmother of 45. Great-great-grandmother of eight.

**FUCHS, Rebecca L.**, 50, St. Paul, Tell City, Feb. 20. Mother of Joshua Fuchs. Daughter of Charles Briggeman. Sister of Beverly, Karen and Gary Briggeman. Grandmother of two.

**GRIFFIN, Roberta I. (Maddox)**, 92, St. Thomas Aquinas, Indianapolis, Feb. 23. Mother of Loretta Daniels, Jocelyn Harper and Gwendolyn Jefferson. Sister of Ruth Davis. Grandmother of eight.

**HAGEDORN, Valentine Oko**,

81, St. Paul, Tell City, Feb. 16. Wife of Walter B. Hagedorn. Mother of Michael and Walter Hagedorn. Sister of Dorothy Czopek and Phyllis Rouse. Grandmother of six. Great-grandmother of five.

**HILL, Donna Marie (Heil)**, 68, St. Barnabas, Indianapolis, Feb. 20. Mother of Jean Cronk, Diane Reagan, Jeffrey and Mark Hill. Sister of Marilyn Kertz and Barbara Wall. Grandmother of nine. Great-grandmother of five.

**HUEBNER, Robert P.**, 63, St. Michael, Greenfield, Feb. 7. Husband of Janet Huebner. Father of Jennifer McGuire and Stephen Huebner. Son of Julia Huebner. Brother of Nancy Seibert and Russell Huebner. Grandfather of four.

**LOCKE, Arlene (Pritchard)**, 88, St. Gabriel the Archangel, Indianapolis, Feb. 5. Mother of Francine Bray, Susan Charlesworth, Arlee Frantz, Marianne Moore, Benjamin, Edwin, Gerard, Nelson Jr. and Victor Locke. Sister of Geraldine Abottello. Grandmother of 19. Great-grandmother of 12.

**McKINNEY, Monica**, 47, Nativity of Our Lord Jesus Christ, Indianapolis, Feb. 10. Wife of Doug McKinney. Mother of James and Steven McKinney. Daughter of Rose Ann Fisher. Sister of Teresa Gedig, James, Stephen and William Heidelberg. Grandmother of two.

**McNULTY, Mary A.**, 98, St. Matthew, Indianapolis, Feb. 8. Aunt of several. Great-aunt of several.

**MILLER, Michael Anthony**, 53, St. Roch, Indianapolis, Feb. 25. Husband of Mynevia Ann Miller. Stepfather of Michael Miller, Annetta Cooney and Rocky Cooney. Son of John and Delores (Skillman) Miller. Brother of Judi Delk, Anna Everroad, Mary Moyer, Ruth White and John Miller. Grandfather of several. Great-grandfather of several.

**MISTLER, Cindy**, 58, St. Mary,

Maurice and Rosemary Mistler. Sister of Kathy Lustig.

**MOHR, Alice A.**, 70, St. Vincent de Paul, Shelby County, Feb. 23. Mother of Donna Beaty, Diane Gulley, Debra McNeely and Denise Mohr. Sister of Jane Jerman, Rose McNeely, Mary Reed, Kathryn Thornburg and George Wisker. Grandmother of 11.

**MOONEY, Margaret**, 80, St. Pius X, Indianapolis, Feb. 22. Mother of Vicki Roberts, Jack, Paul and Stephen Mooney. Grandmother of one.

**MOORE, M. Christine**, 50, St. Vincent de Paul, Shelby County, Feb. 14. Wife of Gerald Moore. Mother of Melinda Moore and Melissa Wachtel. Sister of Kathy McDonald, Margaret Moore, Janice Palakoff and Bill Lyons. Grandmother of two.

**MULLIN, John F.**, 84, Holy Spirit, Indianapolis, Feb. 23. Father of John Mullin. Stepfather of Alvin Campbell. Brother of Margaret Korby and Bernard Mullin.

**PLUNKETT, Mary E.**, 89, St. Vincent de Paul, Shelby County, Feb. 15. Mother of Beverly Claridge, Joyce Ford, Kathy Hewitt, Mary Huntsman, Sharon Vickers and James Plunkett. Grandmother of 12. Great-grandmother of 10.

**PYLES, Dorothy**, 88, Prince of Peace, Madison, Feb. 22. Mother of Carlos and Larry Pyles. Grandmother of one.

**ROBINSON, Irene M.**, 85, Holy Name of Jesus, Beech Grove, Feb. 10. Mother of David and Michael Robinson. Grandmother of four. Great-grandmother of five.

**SARJENT, Joseph**, 68, St. Barnabas, Indianapolis, Feb. 8. Husband of Joanne Sarjent. Father of Carolyn Burchfield, Laura Slocum, Christopher and Richard Sarjent. Brother of Phyllis Stichter, James and Steve Sarjent. Grandfather of four.

**SHANKS, Wilbur V.**, 83, Holy Spirit, Indianapolis, Feb. 7. Husband of Betty Shanks. Father of Terri Richards and Phyllis Walker. Grandfather of three. Great-grandfather of four.

**SIMS, Jerry Edward**, 62, Sacred Heart, Clinton, Feb. 18. Husband of Betty (Neukom) Sims. Father of Jenni Garver and Tom Sims. Brother of Barb Lessentine, Sandy Neukom, Mary Porter and Rev. Jon Sims. Grandfather of three. Step-grandfather of three.

**SMITH, Clyde W.**, 83, St. Joseph, Corydon, Dec. 31. Husband of Norma Jean Smith. Father of Tammy Crawford, Danny and Richard Smith. Brother of Mildred Bottles and Marie Robinson. Grandfather of 13. Great-grandfather of 12.

**SMITH, Julius W.**, 86, Holy Family, New Albany, Feb. 18. Husband of Rosetta Smith. Father of Phyllis Andres, Denise Bomersbach, Darlene Schy, Karen Thomas, Dick, Jerry, Jim and Juder Smith. Brother of Rita Austin, Edith Ems, Mary Geswein, Bob, Bud and George Smith. Grandfather of 16. Great-grandfather of 13.

**STANICH, Stanley A.**, 86, Holy Trinity, Indianapolis, Feb. 2. Father of Claire Smith, Sharon Van Auken, Bernie and Steve Stanich. Grandfather of eight.

**STARKEY, Marguerite**, 86, St. Joan of Arc, Indianapolis, Feb. 2. Mother of Barbara Emge, George, James, John, Paul, Robert and William Starkey. Sister of John and Paul Krieg. Grandmother of 12. Great-grandmother of two.

**STROHBECK, Herman J., Sr.**, 89, St. Mary-of-the-Knobs, Floyd's Knobs, Jan. 29. Father of Rosemary Cannon, Margaret McGregor, Carole, Anthony, H. Joseph, Julian, Thomas and William Strohbeck. Brother of Frances and Therese Strohbeck. Grandfather of 15. Great-grandfather of nine.

**SUTERS, Lois J. (Mullis)**, 72, St. Paul, Tell City, Feb. 12. Mother of Johnny Ray and Michael Suters. Sister of LaVern Lauderdale. Grandmother of six. Great-grandmother of six.

**TRINDEITMAR, Bertha M.**, 87, Our Lady of Perpetual Help, New Albany, Feb. 4. Mother of Sharon Crayden, Joseph and Robert Trindeitmar. Sister of Esther Book, Ruth Missi, Mary Rosenberger and Leo Wolfe. Grandmother of seven. Great-grandmother of nine.

**TSCHIDA, Frances**, 102, Our Lady of Lourdes, Indianapolis, Jan. 26. Mother of Stephenie Paquette. Grandmother of six. Great-grandmother of nine.

**WALTON, Alice Margaret**, 95,

St. Mary, Mitchell, Feb. 5. Wife of Ronald Walton. Mother of Andrea Walton. Sister of Louise Landers, Nancy Talbott and Vince Cooke.

**WILEY, Carol A.**, 60, St. Joseph, Shelbyville, Feb. 13. Wife of Julian Wiley. Mother of Melissa DiBlasi and Melanie Wiley. Sister of Joe Riemen-schneider.

**WILLIAMS, Dorothy**, 80, St. Mary, New Albany, Jan. 30. Mother of Jane Dunham, Linda and Don Williams. Sister of Laverne (Geswein) Abbott, Thelma Terry, Stella Whitson, Charles and Jim Smith. Grandmother of two. †

## Providence Sister Julia Shea assisted Bishop Daniel L. Ryan

Providence Sister Julia Shea, formerly Sister Marie Loretta, died on Feb. 20 at Mother Theodore Hall at Saint Mary-of-the-Woods. She was 90.

The Mass of Christian Burial was celebrated on Feb. 23 at the Church of the Immaculate Conception at the motherhouse. Burial followed at the sisters' cemetery.

The former Julia Lenora Shea was born on Sept. 14, 1916, in Malden, Mass.

She entered the congregation of the Sisters of Providence on Sept. 15, 1934, professed first vows on March 11, 1937, and professed final vows on Jan. 23, 1943.

During 72 years as a Sister of Providence, she ministered as a teacher and principal for 42 years at schools staffed by

the sisters in Indiana, Illinois, the District of Columbia, Maryland, Massachusetts and California.

For 13 years, Sister Julia served as an administrative assistant for Bishop Daniel L. Ryan in the Diocese of Springfield, Ill.

In the archdiocese, Sister Julia taught at St. Joan of Arc School in Indianapolis from 1941-42 and St. Philip Neri School in Indianapolis in 1943.

In 2000, Sister Julia returned to the motherhouse and began her prayer ministry.

She is survived by many nieces and nephews.

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



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July 23-28, 2007 (Fr. Edward Monroe, C.Ss.R.)

Fee: \$350

June 22-29, 2007 (Fr. Joseph Nolen, C.Ss.R.)

July 10-17, 2007 (Fr. James White, C.Ss.R.)

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# Aid officials say influx of Iraqis puts burden on Jordan

AMMAN, Jordan (CNS)—The enormous influx of Iraqis over the past five years has put a large burden on Jordan, said Church aid officials trying to help the refugees.

Though official estimates put the number of Iraqi refugees in Jordan at about 1 million, Catholic groups working with the refugees say that number is closer to 1.5 million.

“Overall the situation is very difficult,” said Ra’ed Bahou, director of the Pontifical Mission for Palestine in Amman. “Most of the refugees are very poor, and this country does not have the resources” to deal with the situation.

The arrival of the Iraqi refugees in this landlocked nation of some 5 million people—more than half of whom are former Palestinian refugees—has caused prices to skyrocket, making the cost of living for the average Jordanian almost prohibitive, said Hania Bsharat, assistant manager of the Extremely Vulnerable Individuals project of Caritas Jordan, the local Church’s charitable aid agency.

“Most Jordanians do not welcome the Iraqis,” she said. “We are a poor country. We need a solution—resettlement in Jordan or in a foreign country, and we hope that they will be allowed to work and send their children to school. There is no way they can go back to Iraq.”

The only escape routes left open to Iraqis trying to flee their war-torn country lead to Syria or Jordan, but the regulations for entering those countries fluctuate, sometimes daily, leaving people bewildered and unsure of how to proceed, aid workers said.

For example, recently the minimum age for males permitted to enter Jordan was raised from 35 to 40 for “security reasons,”

and Syria also recently imposed a similar directive.

When they manage to cross into Jordan, the Iraqis arrive in Amman with no legal status and no rights, having escaped from threats of kidnapping, murder and daily bombings that leave hundreds of people dead every week. The refugees lack health care, employment and educational opportunities for their children.

Bsharat said the Extremely Vulnerable Individuals project, which provides funds for health care, food and humanitarian assistance, has seen an increase in the number of people turning to it for help in the past year; many have chronic diseases that went unchecked in Iraq.

“Most of the people who come seeking our help are [also] depressed,” she said, sitting in the Caritas offices in downtown Amman. “They don’t want just health care.”

The elderly, young mothers with babies, women in wheelchairs—their faces all darkened by the same grim resignation—line the walls in the reception room as they wait for social workers to do the initial assessment. Later, they will sit with one of the seven caseworkers, who will then visit their homes to help determine the degree of need and amount of help Caritas can provide.

Each caseworker sees about seven families a day, said Bsharat.

Caritas also runs an informal school project and a community clinic for the Iraqi refugees.

“There is too much demand and too little resources, especially for the chronic disease cases which need treatment every month,” Bsharat said.

Iraqi refugees also receive treatment, partially funded by the Pontifical Mission, in a hospital administered by the Comboni Sisters. The refugees hear about the hospital through word of mouth, said Sister Kudassti Tekle, the hospital administrator, who is originally from Eritrea.

Patients are asked to pay a symbolic amount for their own treatment in order to



Iraqi refugees wait for assistance at the Caritas office in Amman, Jordan, on Feb. 13. Catholic groups are working in Amman to meet the basic needs of the refugees, who arrive with no legal status and no rights.

maintain their dignity and self-respect, she said.

“We have many new refugees coming, and that is part of our mission. We as Christians can never refuse anyone,” said Sister Kudassti. The hospital and its clinic are also open to Jordanians and other foreigners living in Jordan.

Five years ago, the hospital had to expand the building for its outpatient clinics because of the substantial increase in patients, she said.

“Now more and more refugees are starting to come with more sick conditions. They are very depressed and have hypertension” due to their situation, she said.

Cathy Breen, a member of the Catholic Worker Movement in New York and researcher on Iraqi issues for Voices for Creative Nonviolence, said the most basic need of Iraqis in Jordan is to have their legal status clarified so they can work, send their children to school and be free from

fear of deportation.

Currently, she said, one of the requirements for becoming a legal resident is to have \$100,000 frozen in the bank—a clear impossibility for the majority of refugees who have had to leave almost all they own in Iraq.

Another less-publicized problem facing Iraqi refugees is the cancellation of the “S” series passports they were required to have as a travel document following the U.S. invasion of Iraq in 2003. Some 1 million Iraqis left the country with this document, said Breen, but since their departure it was determined that the passports were too easily forged, so the series was made invalid.

In order to receive new documents to be able to travel abroad, the refugees must return to Iraq, she said, because Iraqi embassies have not been authorized to issue the new passports. This leaves most refugees stranded, since returning to Iraq is not a viable option for them, she said. †

## MCCARTY

continued from page 16

his head” (Mt 8:20; Lk 9:58).

As an adult, Jesus not only served the poor and suffering, he identified with them. So great was his solidarity that he declared all who tend the poor are also tending to the needs of Christ (Mt 25:31-46).

The very first Christians so believed this that they sold personal property to give to those most in need (Acts 2:45). They realized what St. Basil the Great would teach later in history: “The bread you store up belongs to the hungry; the

cloak that lies in your chest belongs to the naked; the gold you have hidden in the ground belongs to the poor.”

When we see great suffering in modern times, we may wonder if God really cares for us.

But Blessed Teresa of Calcutta saw it a different way: “If sometimes our poor people have had to die of starvation,” she wrote, “it is not because God didn’t care for them, but because you and I didn’t give, were not instruments of love in the hands of God, to give them that bread, to give them that clothing; because we did not recognize him, when once more Christ came in distressing

disguise—in the hungry man, in the lonely man, in the homeless child, and seeking for shelter. God has identified himself with the hungry, the sick, the naked, the homeless.”

Lent is a time for seeking out those who suffer and doing what we can to provide for their needs. We look for Christ in the faces of those who some people scorn: the prisoner, the immigrant, the sick, the unwed mother, the homosexual or lesbian, the guy from the “other side” of political or religious disputes, and the hidden face of the unborn.

We do what we can to alleviate

suffering immediately and work to change unjust laws or unfair social structures. We seek to love our so-called enemy as Jesus taught us to do.

In showing mercy and compassion, we discover Christ in his “distressing disguise,” the face of the homeless man at the freeway exit.

Next week: Prayer

(Julie McCarty, M.A.T., is a freelance writer and author of *The Pearl of Great Price: Gospel Wisdom for Christian Marriage*, Liturgical Press, forthcoming July 2007.) †

## Classified Directory, continued from page 18

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St. Joseph University Parish  
113 South 5th Street  
Terre Haute, IN 47807-3577  
E-mail: [search@stjoeup.org](mailto:search@stjoeup.org)

# U.S. seminarians win opening soccer match amid prayers

ROME (CNS)—The goal was a bullet into the net, and as his cheering teammates mobbed Daniel O'Mullane it seemed like a World Cup celebration.

O'Mullane had just led Pontifical North American College to a dramatic first-round victory in the 16-team Clericus Cup, the soccer tournament exclusively for priests and seminarians in Rome.

The North American College squad beat the highly touted Pontifical Urbanian University 4-3 on March 3 in a shootout after regular time ended in a 0-0 tie. When O'Mullane made the final shot, pandemonium erupted among the 60 or so U.S. flag-waving fans who watched from the sidelines.

"I felt some pressure. I'd never been in that position before," O'Mullane said after the match.

The 25-year-old seminarian, a native of England and a naturalized U.S. citizen, is co-captain of the North American College squad, which calls itself the North American Martyrs.

Urbanian College, an institution for seminarians from mission countries, fielded a mostly African team that was strong and swift, with several experienced players. But the Martyrs, who had trained extensively in previous weeks, seemed to play better as a team.

In the first half, the Martyrs had five shots on goal, including one blast that bounced off the crossbar, provoking

groans from the college's cheering section. There were fewer scoring opportunities in the second half, but the Martyrs continued to play tough defense.

As Msgr. James F. Checchio, rector of the North American College, paced nearby, the teams lined up for the shootout of five kicks each. The first

Martyrs shooter bounced one off the crossbar. Urbanian had the lead briefly, but one of its players sent a shot sailing over the net.

Then with the shootout deadlocked at 2-2, Martyrs goalie Andrew Roza made a brilliant save, just getting a hand on a sharp skidding shot. O'Mullane's winning goal came two kicks later.

The match saw only a few minor fouls and lots of good sportsmanship. Trainer Greg Rannazzisi, who

once worked as a paramedic in New York before joining the seminary, walked the sidelines with a stethoscope in his pocket, but never needed to use it.

Fans could see this was a different kind of tournament when both teams huddled for midfield prayers before each half. Martyrs benchwarmers occasionally spent time reading from the breviary or *The Shorter Book of Blessings*.

A crew from the British Broadcasting Corp. was there to film the event. The Clericus Cup, which ends in June, has

*'This soccer tournament is not all about winning. First and foremost, it's about evangelization. ... The overall principle is to show the world charity through sports—and to have fun.'*

—Josh Waltz, a seminarian from Bismarck, N.D.



Priests and seminarians from the Pontifical North America College pray prior to the start of a soccer match against the Pontifical Urbanian University during a first-round match of the newly formed Clericus Cup soccer tournament in Rome on March 3. The North American College squad beat the highly touted Pontifical Urbanian University 4-3 in a shootout after regulation time ended in a 0-0 tie.

already drawn an unexpected amount of media attention—something Martyrs players are happy about, in part because it reveals a different side of seminary life.

"This soccer tournament is not all about winning. First and foremost, it's about evangelization," said Josh Waltz, a seminarian from Bismarck, N.D.

"The overall principle is to show the world charity through sports—and to have fun," he said.

Waltz, a defenseman who spent much of the game thwarting Urbanian's fast breaks, described the match as "physical."

"I've got horrible ankles. I think I sprained them about 10 times," he said, then ran over to join a team photo and final prayer of thanksgiving. †



A player from the Pontifical North American College shoots on goal during the Clericus Cup soccer competition for priests and seminarians in Rome on March 3. The North American College beat the highly touted Pontifical Urbanian University 4-3 in a shootout after regulation time ended in a 0-0 tie.

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