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.

“She’s truly a miracle’

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 Guerin, the French nun who founded the Sisters of Providence of Saint Mary-of-the-Woods. Mother Theodore Guerin 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 diag-

In March 2005, the Schindler family in Hobe Sound, Florida, was on its way to the path of Terri Schiavo.

“We knew that’s what was needed. We had to have that kind of network [of support].”

“We asked a lot of people for prayers,” Paje Felts said.

“We knew that’s what was needed,” 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.

“For the very first time in my life,” he said.

“As far as I know, there have only been about 45 or 46 of these reported in the medical literature.”

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.”

“Her surgery was very delicate,” 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.”

“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 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 Schiolder 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?”

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
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?”

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-flopping patients, regardless of their individual illnesses. Instead, he said, doctors sometimes “use aggressive therapies and then 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 talk about feeding tubes.”

— Jesuit Father Myles N. Schehan

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 40 minutes and fed her.”

Father Myles 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.”

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 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.

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.

Commemorations mean 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.
**Chance of a lifetime**

Lilly grants allow teachers to embark on worldwide adventures

By John Shaugnessy

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 stonemasons 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 stonemasons—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 know 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 from European churches.

“We’re a small Catholic community in a rural area, and our children don’t have a chance to see you can go all over the world,” she says. “They ask questions about the altars, the stained-glass windows and the artifacts of European churches.

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 “zorbing”—an activity in which people crawl into a “human-sized hamster ball” then roll down a hill.

“I’ll be using that to demonstrate Newton’s Laws of Motion,” says Applegate, a science and religion teacher at Father Michael Shive 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 cultures.

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 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.

“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.”

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.

**Lilly grants allow teachers to embark on worldwide adventures**
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 stacked in a row, and 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, as the search for the tomb of Jesus was advanced in a scientific manner, the first week of Lent.

But if Cameron, Jacobovici and those others who have been making this documentary. This type of legalization of marriage. This can mean that 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 for 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.

(Parish Letter of Rev. Peter J. Daly writes for Catholic News Service)
A

nd there followed him a great

multitude of the people and of

women who bewailed and lamented

him. But Jesus turning to them

said, “Daughter, why do you weep for

me? but weep for yourselves and for your

children” (Lk 23:27-28).

Passing at the eighth station on

the Way of the Cross led the spiritual

leader Catherine de Hueck Doherty to compose a poetic reflection: “Their tears were bitter, full of salt. They wept for the bleeding, wrenched 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.

“Be bade them not to shed their tears for him but for themselves—that they might see, and believe, seeing 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 erythral grief for the bleeding Jesus who was passing by, burdened with the criminal’s cross. They wept but could not know the reason for their 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 young man I had counseled a couple of weeks ago. Father John O’Brien was a classmate of mine beginning in the 8th grade 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 aging 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, and he had to live with 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 suit 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 people 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 may be able to pause and acknowledge the suffering folks among us whom we may be inclined to take for granted.

Whether in a neighbor or family

Archbishop Doherty’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.

Lea esta reflexión pensando en la litúrgica familiar que celebró 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 Misas en San Gabriel en Connersville, me dirigí a la iglesia para rendirle los últimos honores antes de que cerraran el ataúd.

Me entró una especie de dolor, especialmente cuando vislumbré una multitud de fieles advirtiendo que él padecía doloroso, marcado por las marcas del cruce. Tuvieron que notar para sí mismos, pero podían identificarse.

“Nos prometieron que lo verían, y cuando lo hicieran, que creerían que merecía sacrificio de la mujer, a quien no 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 actuales de nuestro 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 notar que John sufria internamente debido a sus limitacio-

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

ministro, a pesar de que sus dificultades continuaban incomodándolo. Aun así, no siempre era fácil para él. Aquellas personas que lo conocían bien podían darse cuenta de que John padecía internamente.

Las jóvenes:

- Que ellos puedan aceptar 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.

¿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

Recognizing the suffering Christ in others during Lent
March 9
St. Therese of the Infant Jesus (Little Flower) Parish; 1491 N. Bosart Ave., Indianapolis.
Lenten fish fry, 4:30-7:30 p.m., $6.50 adults, $3.75 seniors. Information: 317-375-8332.
St. Gabriel the Archangel Parish; 6000 W. 34th St., Indianapolis.
Lenten fish fry, 4:30-7 p.m., $3 adults, $1.75 seniors. Information: 317-291-7014.
St. Andrew the Apostle Parish, 4052 E. 30th St., Indianapolis. Council and Court of the Knights of Peter Claver #201.
Lenten fish fry, 5-8 p.m., carryout available. Information: 317-291-7014.

March 10
St. John of Ancil 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, 6044 York Rd., Indianapolis.
Rosary, 4 p.m., Mass, 5 p.m., Way of the Cross, 7 p.m. Information: 317-623-3408.
St. Francis Hospital and Health Centers, 1201 Hadley Road, Moorestone.

March 11
St. Anthony Parish, 379 N. Warram Ave., Indianapolis.
Eucharistic adoration, praise and worship, 10 a.m.-noon. Information: 317-636-4828.
St. Meinrad Archabbey, 2000 Hill Drive, St. Meinrad.
Music program featuring baritone solo and piano, 3 p.m. Information: 800-682-0989 or e-mail gsdw@gsmcmeinrad.edu.
MKVS and DM Center, Resville (located on 925 South, 8 mile east of 421 South, 12 miles south of Versailles). Mass, 1 p.m., Father Elmer Burwinkel, celebrant. Information: 812-689-3559.

March 12
St. Lucy’s Church, 379 N. Warram Ave., Indianapolis.
Deacon Mass in honor of Deacon Bruce Harrison, 10:30 a.m. Information: 317-686-4828.
Mount St. Francis Center for Spirituality, 317-807-4022, e-mail St. Nicholas CatholicCenter@Kaiser.com.

March 13
Spalding University, 901 S. Fourth St., Breckenridge, Ky.

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., Prior Hall, “Who Needs Confession?” Dr. Markelloz D’Ambrosio, presenter. 7:15 p.m., suggested donation. Information: 317-636-4748.
St. John the Evangelist Church, 126 W. Georgia St., Indianapolis.
Digital retinal, Dr. Marko Petricino, 11:30 a.m.

March 15
St. Anthony’s Great Baptism 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.
Christ United Methodist Church, 8540 Highway 51 South, Indianapolis.

March 16
Knights of Columbus Hall, 2100 E. 71st St., Indianapolis.
Catholic Business Exchange, Mass, 6:30 a.m., buffet breakfast and program, 10 p.m. Information: 317-805-6112 or www.alphana.org.
St. Michael the Archangel Church, 1177 Blaine Ave., Indianapolis.
Cardinal Ritter High School, 3550 W. 38th St., Indianapolis.
“Put of God’s Will,” celebration, 7 p.m., $30 per person or $55 per couple. Reservation: 317-927-7825 or rcrpary@cardinalrite.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, 317-256-1569 or 800-382-9836, ext. 1569.

March 20
St. Monica Church, Pathway Family Center, 6131 N. Michigan Road, Indianapolis. “Drug Awareness Night,” parents and teens, 7-9 p.m. Information: 317-255-8077.

March 21
St. Augustine House for the Aged, 2345 W. 86th St., Indianapolis. St. Augustine Guild, “Day of Recollection,” Father Rick Günther, 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. 75th St., Indianapolis. Sunday Healing service and rosary for vocations, 6 p.m., eucharistic adoration, praise and worship, 6:30 p.m., confession available. Information: 317-623-8007.

March 22
St. Elizabeth/Coleman to host speaker
St. Elizabeth/Coleman Pregnancy and Adoption Services will host Paula Parker-Sawyers, executive director of the State of Illinois’ Office of Faith-based and Community Initiatives, on March 14 at the Allison Maison on the campus of Marian College, 3220 Cold Spring Road, in Indianapolis.
Parker-Sawyers will discuss the benefits of service to the community.

St. Elizabeth/Coleman, a Catholic Charities agency.

March 23–24

March 25
Threefold Value of a Liberal Arts Education, 7 p.m. Information: 502-585-9911, ext. 2783.

March 26
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., Prior Hall, “Who Needs Confession?” Dr. Markelloz D’Ambrosio, presenter. 7:15 p.m., suggested donation. Information: 317-636-4748.
St. John the Evangelist Church, 126 W. Georgia St., Indianapolis.
Digital retinal, Dr. Marko Petricino, 11:30 a.m.
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.

Batesville Deanery
March 14, 7 p.m. at St. John the Baptist, Ogood
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. 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

Connerville 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. Bridge, 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, Greenfield
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
March 21, 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, Navileton
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, at St. Mary, New Albany,
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
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
March 20, 7:30 p.m. at St. Anne,
Jennings County
March 22, 7 p.m. at St. Joseph,
Jennings County

Toll 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, Greensboro
March 22, 7 p.m. at Holy Rosary, Seelyville
March 27, 6:30 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

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St Francis Hospitals.org
By John Shaughnessy

Richardson’s home in Edinburgh, Scotland. He recalls the infamous day when his grandfather and his grandmother had a heated debate about whether anyone who is Irish could end up in heaven.

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 said, ‘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 he was 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 pietistic. 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 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 tough to play

WASHINGTON (CNS)—Even after playing professionally for 40 years, Cathal McConnell, a fiddler 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.

“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 said.

McConnell added, “Myself being from Northern Ireland, you know, 30 years ago, it wasn’t safe to sing some of those 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 considerate line.”

While some bands may specialize in that branch of music, “that’s their style: mandolins, flutes and whistles, oldies-but-goodies or classic rock favored by aging baby boomers,” he said. “If I were to sing political songs, they would be much older songs like ‘The Wind That Shakes the Barley,’ which was written in 1979, or something like that,” McConnell said.

The Boys of the Lough, based in Indianapolis, were touring the United States in March, but planned to return in the fall for a 40th-anniversary tour. McConnell, 62, and Richard Joyce 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 quaint’s striped-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.

Ancient Order of Hibernians to recognize Father Munshower

At parishioners at St. Simon the Apostle Church celebrate the tenth anniversary of their new location 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 worship. 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,” Sherry Cerat, 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.”

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 visitors and volunteers.

St. Simon Church was originally built in 1961 on Indianapolis’ east side, but was relocated to Oaklawn 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 maintenance 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. It can also be accessed at www.LegacyforOurMission.org.

Rapid Growth at St. Simon Creates New Challenges

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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 performances. Basic architectural drawings have already been prepared, he commented, and will be finalized as the plans are made on the buildings’ specific uses and their precise construction locations.

The church will be used to enhance the church’s audio and video systems and create a more welcoming environment for visitors and volunteers.

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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.

“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 that “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 immigration 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-Gary), 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 advisors.

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 legally 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.

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 bill, which passed the Senate 37-10, requires abortion doctors to have hospital privileges in the community where abortions are performed. Senate Bill 135—The bill calling 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.

The bill would allow a woman seeking an abortion to be 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 require 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 requires that any information be provided in writing. It requires a woman to be told about: (1) risks associated with abortion; (2) probable gestational age available options; (3) ultrasound imaging and fetal heart tone; and (4) adoption options. The Indiana Catholic Conference supported this pro-life legislation.

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.

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 1345—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—This bill, which passed in the House 97-0, would encourage communities to put pressure on the Sudanese government to end the genocide in Darfur.
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,” Patrice 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.”

Chris Felts said the family’s years of prayer were answered in the baby’s successful surgery.

“We are truly blessed and are very thankful to receive prayers, knowing that God is taking care of everybody.” †
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.’”

Lake 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.”

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

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

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

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

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.
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.

“Greyhounds, in Spain, 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 for and feed 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 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!”

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.”

Austrian 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 on-line 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.wyday2008.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 mass could be as high as 500,000 onlookers.

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. 

**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.”

We believe compassion and kindness are just as important as technology.

Just because something can’t be put on a chart or pulled from a cabinet doesn’t mean it can’t be a powerful tool for healing. That’s why the goal of the St. Vincent Foundation is to make possible the most advanced, and compassionate care possible for our patients. For more information about how you can support St. Vincent through donations of time, talent or treasure, call the Foundation at 317-338-2338.
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 books. 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.


Why should I dig inside to bring up God knows what from the depths of my soul? 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 can 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 attitude 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 want to decide and move on. God is often too slow.

In this process, think of sulking squabbles, divorces, broken childhoods, family feuds and the ravages of disproportionate ambition. And if you’re clear on those, think of self-contempt, self-doubt, self-esteem 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 referring to develop in myself? What temperamentally I am doing 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 Sonoma, Calif. She wrote Neither Be Afraid, and Other Poems, published by Ignatius Press in 2006.)

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

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

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

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 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 or write to Faith Alive! at 3211 Fourth St. N.E., Washington, D.C. 20017-1100."
Prayer: The use of Scripture in our prayer

From the Editor Emeritus/John F. Fink

(Twentieth in a series)

Someone (I forget now who) said, “When we pray, we speak to God. When we read the Bible as God speaking to us.”

“Dei Verbum,” the 1965 Vatican II Dogmatic Constitution on Divine Revelation, states, “Dei Verbum, made it clear that God has spoken to us through the Bible—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 antici-

pation of the New Testament. Dei Verbum said that the books of the Old Testament “are a house of storehouse of sublime teaching on God and of sound wisdom on human actions, as well as a treasury of prayers; in them, too, the mystery of our salvation is present in a hidden way.”

When we pray, we are 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 a friend until the man gets it for him, the widow who persists in pestering a judge, 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 rich and varied supplies 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 Redemp tion—clarity, 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 of us.”

The Criterion   Friday, March 9, 2007

Perspectives

Worrying about the significance of seven

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 to think about what they considered to be the Seven Wonders of the World.

The consensus was Egypt’s Great Pyramids, the Sphinx, the Grand Canyon, the Panam Canal, the Empire State Building, St. Peter’s Basilica and the Great Wall.

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

Although on the surface, 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.wonderchic.com/AllWork/Wonder

Why seven? According to the Dictionary of Symbols by J. Cyril, seven symbolizes “perfect order, a complete order or cycle … the seventh day (the Sabbath) … [and] the quinary [four] … the number that forms the basic series of musical notes, of colors and of races. The number seven corresponds to a three-dimensional cross,” which might explain why seven is also “the symbol of God.”

The best known categories are the seven deadly sins, also known as capital sins, and the seven liberal arts (seven versus which are pride/humility, envy/charity, lust/chastity, anger/composure, gluttony/moderation, greed/enlightenment, and sloth/zeal.

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


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

There are 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 many shall there be that repents in [his] in me and 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).

The seven are interesting, not mystical. Practically speaking, seven is simply “the cardinal number between six and eight,” according to Webster’s New Dictionary.

Yet, it’s interesting to know that the six weeks of Lent almost reach such our 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 Capeschi

No predicting the master’s plan

March Madness thrills sports nuts and statisticians alike.

March Madness is the perfect opportunity to speculate on teams that could make the Final Four, statisticians calculate, which teams we can expect our 64-9999 guess.

For the March Mambo and everything in between, the March March, little-known George Mason University made the Final Four, which we can see the march madness 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 blazily cast predictions. We apply theory to the practical, and by ESPN’s statistics, 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 noisiest handwriting, the signature of tightly- wound hopes and strategy. Then we watch the tournament unfold, that amorphous mix of skill and drive and momentum and magic.

More than one tournament, the week contest resonates with viewers because it is like life: packed with madness, short on meaning. In the Big Dance, the days are like buzzers and bracket busters. Trying to accurately predict an outcome in life is as futile as predicting the winner of March Madness.

And yet we try. We can’t help it. It is a human impulse: We want to be prepared, we want to know where the heck we headed.

Young adults feel this most acutely. The blankness of the future and the vastness of possibility frighten that help us for our lives.

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

Chuck daydreamed about an early retirement sometime 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 reach for the comfort of place to our trust in God.

St. Francis de Sales, a 16th-century sage, said that the books of the Old Testament “are our principal 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 blazily cast predictions. We apply theory to the practical, and by ESPN’s statistics, we listen to radio reviews, we read online guides, we swap notes with friends and we synthesize all the data.

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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. Moreover, all the people that 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 criterion@archindy.org.

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 his dealings. 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 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 with God and man” (Lk 3:25).

The letter to the Hebrews tells us Jesus was “beset by wickedness” as we are and “learned obedience through suffering” (Heb 5:8, 9).

Jesus had 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 serve, 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 their 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 “swury”? What is it? (Illinois)

A Yes, there was such a sin and still could be under certain circumstances. The word “swury,” which goes back to ancient Rome, means about the same as our word “interest”—money paid for the loan of someone’s money or 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.

The Church has, 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 some states, to actions which exploit an 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, glinting. 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 Szelek-Van Valkenburg

(Julie Szelek-Van Valkenburg 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.)
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

I encountered Christ the other day while my car was stopped at one of those long 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 “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.”

“Proper places” for help.
The Redemptorist Retreat Center

The Redemptorist Retreat Center

High Holy Week Retreat with Blessed Julian of Norwich
Jennifer Christ, Presenter—April 2–7, 2007—Fee: $250
Arrive Monday, April 2, 4 p.m.—Depart Sunday, April 7
The “teaching” and “learning” during Julian’s writings are filled with consolation and wisdom. Join us with this Holy Week for a transformational experience.

Preached Retreats for Women Religious

Fee: $250
June 4–9, 2007 (Fr. Edward Monroe, C.Ss.R.)
June 26–30, 2007 (Fr. Joseph Nolen, C.Ss.R.)
July 23–28, 2007 (Fr. Edward Monroe, C.Ss.R.)

Fee: $350
June 5–10, 2007 (Fr. Joseph Nolen, C.Ss.R.)
July 10–15, 2007 (Fr. James White, C.Ss.R.)

Directed Retreat

Team of Directors—June 17–24, 2007—Fee: $390
April 14 pm–Sunday, July 14 pm—August 24, 2007
A silent retreat during which a person seeks solitude for prayer and reflection. The retreatant meets daily with a director in order to guide the person in prayer and help them to discern the self more clearly.

Private Together: A Retreat for Women Religious

 Fee: $400 available during retreat—August 5–10, 2007—Fee: $350
Arrive 4 pm, Sunday, August 5—Depart 1 pm Friday, August 10
The Private Together retreat helps persons enter more deeply into their yearly retreat in a setting of optional common prayer and reflection. Meals in silence, daily Lukanich, Evening Prayer, Sacrament of Reconciliation, Spiritual Direction and massage (if desired) will be available.

To request information, email: redemptoristretreat.org

The Redemptorist Retreat Center

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262.567.0900 • Fax: 262.567.0134
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All from the genuine, the Original Door
Aid officials say influx of Iraqis puts burden on Jordan

AMMAN, Jordan (CNS)—The enormous influx of Iraqi refugees over the past five years has put a huge burden on Jordan, said Church 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, bishop 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, the local Church’s charitable aid agency.

“Most Jordanians do not welcome the Iraqis,” she said. “We are a very small, very 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 are stringent, 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 job, care, employment and educational opportuni-ties 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.

“There are too many demanding too little—especially for the chronic diseases which need treatment every month.”

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 Tele, the hospital administrator, who is originally from Eritrea.

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

Continued from page 16

his head” (Mt 8:20; Lk 9:58).

As an adult, Jesus not only served the poor and suffering, but was also among them. So great was his solidarity that he declared “the worthy son of the poor. I have declared that the worthy son of the worthy son of the poor. I have declared that the worthy son that I had rejoiced in the arms of a mother.”

The very first Christians so believed that they sold personal property to give to those in most need. And, when they sold the property, they put it in a common fund, which was then used to meet the needs of Christ (Mt 25:31-46).

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### Classified Directory, continued from page 38

### Positions Available

- **Elementary School Principal**
  - **St. Monica School** in Indianapolis is seeking highly qualified principal applicants. St. Monica is a thriving 2006 Blue Ribbon Award winning school with enrollment of 520 in grades K through 8. St. Monica Presbyterian Church, located on the Northwest side of Indianapolis, share an excellent and expanding campus. Applicants must be practicing Catholics, hold an administrator’s license and possess the experience, vision and ability to make an outstanding school even greater. Interested applicants should direct questions to and/or provide their résumé to: Rob Rash Archdiocese of Indianapolis 1400 N. Meridian Street Indianapolis, IN 46202 (317) 236-1544 rash@archindy.org Please apply by March 31

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    - Support Staff
    - Starting Date: June 1, 2007

- **Salary commensurate with education and experience. Candidate must be a practicing Catholic. good standing with the Church and hold or be eligible for a valid Indiana High School, Middle School, and Elementary School Administrative License.**

- **For application or contact:** Rev. Phyllis Bussing, Director of Schools Catholic Schools Office Diocese of Evansville P.O. Box 4169 Evansville, IN 47724-0169 (812) 424-5536 Application Deadline: March 25, 2007

- **Director of Music and Liturgy**
  - **St. Joseph University Parish,** an active parish of approximately 750 households with a substantial campus ministry, invites applications for the position of Director of Music and Liturgy. As Director of Music, this person is responsible for the effective planning, preparation, leadership, and performance of music for parish liturgies, including training cantors and directing the choir. Applicants should be comfortable with a range of musical styles, traditional to contemporary. Singing and organ skills are essential. Director of Music and Liturgy:
  - **St. Joseph University Parish**
  - 113 South 5th Street
  - Terre Haute, IN 47807-3577
  - E-mail: 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 Corporation was there to film the event. The Clericus Cup, which ends in June, has 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. ... The overall principle is to show the world charity through sports—and to have fun,” he said.

“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 defensemen 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. †