**Breaking down walls, building faith**

Priest and Protestant minister nurture special friendship as hospital chaplains

By John Shaughnessy

In the darkest moments of life, everyone needs someone to lean on, someone who will listen. So it was for Father John Mannion as he left the room of a 21-year-old patient at St. Francis Hospital in Beech Grove. For weeks in his role as a hospital chaplain, Father Mannion stopped by the room of the young man who had AIDS. During his visits, the priest saw the young man dying. He also listened to the mother of the young man as she talked about her only child. In the woman’s words and tears, Father Mannion knew that the young man was her mother’s life and her greatest love.

It was a time of suffering and anguish for the son and his mother. It was a time of heartbreak and struggle for Father Mannion as he tried to comfort both of them.

When the young man died, Father Mannion left the hospital room devastated. The priest who had cared for so many people needed someone who could comfort and counsel him. So he paged his close friend and fellow chaplain, the Rev. Darrel Crouter, a minister in the Christian Church (Disciples of Christ). They met and walked a mile together outside, with Father Mannion pouring his heart out to Crouter. Finally, Father Mannion stopped and told Crouter, “Thanks for talking.”

Crouter looked at Father Mannion and said, “You didn’t say a word the whole time.”

A test and a celebration of friendship

Friendships can start with a common interest in almost anything—playing sports, dancing, sewing, parenting, fixing cars, collecting stamps or sharing faith and compassion with people in the most vulnerable moments of life.

Ever since Crouter and Father Mannion started as chaplains at St. Francis Hospital in the summer of 1988, they have shared a bond that has continued to grow and deepen. Now, after nearly 22 years of working together in the hospital’s department of spiritual care, the two friends—the March 26 event will be a time to celebrate and reminiscence about the kind of friendship that most people hope for, a friendship that even thrived following a moment that could have destroyed or damaged a similar relationship.

That moment occurred 12 years ago when St. Francis Hospital administrators approached Father Mannion about becoming the hospital chaplain. Father Mannion didn’t say a word the whole time. Finally, Father Mannion stopped and told Crouter, “Thanks for talking.”

Crouter stepped down as a full-time chaplain and fill in on nights as a priest-on-call who will continue to offer sacraments to patients. Crouter will step down as a full-time chaplain and fill in on nights and weekends when needed.

The friends will be honored in a celebration at the hospital on March 26, a celebration that will also honor two chaplains who are retiring—Father Ruta Cabazi and Annette Barnes. For nearly 22 years, Father John Mannion, left, and the Rev. Darrel Crouter have shared a friendship that has continued to deepen while they have provided compassionate spiritual care to patients, families and staff members at St. Francis Hospital in Beech Grove. Both 68, the longtime friends have decided it’s time to cut back on their pastoral care at the hospital.

They will be honored in a celebration at the hospital on March 26.

See FRIENDSHIP, page 10

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**Vatican defends efforts by pope, Church to curb sex abuse**

In a new announcement in the Vatican, the pope has led the effort to root out “filth” in the Church. The Vatican statements came in the wake of hundreds of new sex abuse allegations against priests and other Church personnel that have surfaced in recent weeks in Ireland, Germany, the Netherlands, Austria and Switzerland.

The pope met with top German bishops on March 12 and encouraged them to move ahead “with decision and courage” in investigating the widening scandal of sexual abuse of minors in Catholic schools. Archbishop Robert Zollitsch of Freiburg, the head of the German bishops’ conference, told reporters that the pope’s action was “a signal of a new commitment.”

Later the same day, the Vatican responded to a report that a German priest accused of sexually abusing a child had been allowed to return to pastoral work in the Archdiocese of Munich and Freising in the early 1980s at the time Pope Benedict XVI was archbishop there.

The Vatican press office contended that the archdiocesan official who had returned the priest to ministry had taken “full responsibility” for his “serious error,” and said the future pope, then-Cardinal Joseph Ratzinger, was not involved in that decision. In 1985, three years after Cardinal Ratzinger had been called to serve as the Vatican’s chief doctrinal official, the same German priest faced new accusations of sexual abuse, and was eventually suspended from the priesthood and convicted in a civil court.

The revelations about the German case made headlines around the world, and some commentators questioned whether Cardinal Ratzinger could have been informed of the abuse.

See VATICAN, page 2

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**Bishops reiterate objection to abortion wording of health care bill**

WASHINGTON (CNS)—“Despite the good that proposed health reform legislation intends or might achieve,” concerns about the abortion wording in the Senate-passed bill compel the U.S. bishops to “regretfully hold that it must be opposed until these serious moral problems are addressed.”

Cardinal Francis E. George of Chicago said on March 15.

The statement from the president of the U.S. Conference of Catholic Bishops came soon after the head of the Catholic Health Association called on House members to quickly pass the Senate legislation and make changes later.

A House vote on the health reform legislation was expected by March 20 with Senate and House action to follow on a separate bill containing a set of “fixes” proposed by President Obama.

Sister Carol Keehan, a Daughter of Charity who is CHA president and CEO, said in a March 13 statement that the Senate bill isn’t perfect, but would “make the lives of millions more secure, and their coverage more affordable.”

She told Catholic News Service on March 15 that she considered the Senate language “an acceptable way to prevent federal funding of abortion,” even if it might not be the best way or the preferred way.

Cardinal George said in his statement that the USCCB concerns were “not quibbling over technicalities.”

“The deliberate omission in the Senate bill is a regretful failure to respect the moral concerns of other Americans,” she added.

See HEALTH CARE, page 11
Church relationship between archdiocese and Cuba is subject of lecture

By Mary Ann Wyand

A March 23 program at Marian University in Indianapolis will celebrate a decade of friendship between Caritas in the Archdiocese of Camagüey, Cuba, and the Knights of Columbus.

The event will feature a distinguished panel that will discuss the process of establishing the relationship and the work the Knights have done in Cuba since 2008, when the CUBAN SOCIETY OF KNIGHTS OF COLUMBUS INTERNATIONALS (CSKCI), the Knights' Global Solidarity Partnership, started a program with Caritas in Cuba.

The program will be held at 7:30 p.m. in the John T. and Margaret M. Burns Hall of the Marian University Student Center. The address is 3200 East 30th Street, Indianapolis, IN 46205.

On March 13, the Vatican countered by strongly defending the pope against what it said was an aggressive campaign to drag him personally into the widening sex abuse scandal.

"It is evident that over recent days some people have sought, with considerable persistence, elements that could personally involve the Holy Father in questions of abuse. To any objective observer, it is clear that these efforts have failed," Josef Feth, a spokesman for the Vatican, said in a written commentary.

The new round of attacks came at a time when the Vatican's reluctance to cooperate with civil authorities was attracting increasing criticism.

"There's a real spiritual relationship that the pope has, not only in Rome, but also in the people in Camagüey," Renner said during a March 16 phone interview. "There's an immense trust there, the trust I have for them, and for our culture, and a total understanding of the people involved."

[Representatives from Caritas Cuba in Camagüey visited [Catholics] once in Indianapolis.]

Lynn Renner

Catholic News Service

A seminary spokesman, said in a written commentary. The official, Msgr. Charles Scicluna, a doctrinal congregation, he handled such cases with wisdom and courage, and as pope he has dismissed many priests from the clerical state, Msgr. Scicluna said.

Magr. Scicluna also emphasized that the Vatican’s incursion on secrecy in the investigative cases by Church authorities does not mean bishops or others are exempt from reporting these crimes to civil authorities.

"In some English-speaking countries, in France, if bishops become aware of crimes committed by their priests, outside the sacramental seal of confession, they are obliged to report them to the judicial authorities. This is an onerous duty because the bishops are forced to make a gesture comparable to that of a father denouncing his own son. Nonetheless, our guidance in these cases is to respect the law," he said.

In countries where there is no legal obligation to report such accusations, Msgr. Scicluna said, "we do not force bishops to denounce their own priests, but encourage them to contact the victims and invite them to denounce the priests by whom they have been abused."

Msgr. Scicluna said that since the doctrinal congregation took over jurisdictional control of the sex abuse accusations in 2001, it has processed about 3,000 cases dealing with crimes committed over the last 50 years. He said about 60 percent of these cases involved sexual attraction toward male adolescents, 30 percent involved homosexual relations and the remaining 10 percent were cases of pedophilia, involving an adult sexual preference for pre-pubescent children.

He said the cases generally are handled without a Church trial because of the advanced age of the accused, and the penalties in such cases have usually been the imposition of strict limitations on the priest’s ministry, he said.

About 20 percent of the cases resulted in a Church trial, with most of the accused found guilty. The conviction rate is about 85 percent overall. Punishment can range from restrictions or removal to laicization from the priesthood.

In the most serious cases—about 10 percent of the total—the pope has dismissed the offender from the priesthood, and in another 10 percent the priest has been laicized at his request, Msgr. Scicluna said.

He said the number of new cases of sex abuse by priests has declined. Last year, there were 223 cases reported around the world. And while the majority of the 3,000 or so cases handled by the Vatican since 2001 have been covered up, the pope himself had dismissed many priests from the clerical state, Msgr. Scicluna said.

Magr. Scicluna said that in Italy, "the phenomenon [of priestly sexual abuse of minors] does not seem to have dramatic proportions, although what worries me is a certain culture of silence which I fear is still too widespread in the country."

Like others at the Vatican, Magr. Scicluna noted that a very small minority of the world’s 400,000 priests were sexual perpetrators, which he said “does not correspond to the perception that is created when these sad cases occupy the front pages of the newspapers.”

In a related development, Archbishop Raymond L. Burke, head of the Vatican’s supreme court, said on March 11 that the Vatican should prepare a document giving local bishops and their tribunals a detailed procedure based on canon law for conducting their initial investigations of accusations of sexual abuse against a priest, and help them determine whether it should be reported to the Vatican.

Catholics may eat meat on March 19, the Solemnity of St. Joseph

The Solemnity of St. Joseph, March 19, falls this year on a Lenten Friday, a penitential day for Catholics when they abstain or do not eat meat. However, since 1969, theovable clause §1251 of the Code of Canon Law dispenses Catholics from the abstinence rule.

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By: [Msgr. Charles Scicluna] a doctrinal congregation official from Malta who deals directly with cases of the Congregation for the Doctrine of the Faith, under Vatican to confront priestly sex abuse since 2001, the year that justice is rendered to the victims," it said.

sexual abuse, and also cooperating with civil authorities so various bishops’ conferences are turning a light on cases of

Lynn Renner

Catholic News Service

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The same day, the Vatican newspaper, L'Osservatore Romano, ran a front-page story under the headline: "Pope Benedict XVI’s declaration on the fiftieth anniversary of the draft of the Catechism of the Catholic Church in Cuba since Pope John Paul II’s beginning to start Caritas at the time. The Cuban Church was just about ready to get its ministry up and running. And while the majority of the 3,000 or so

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‘Novice priest’ reflects on joy during 40 Hours devotion
By Sean Gallagher

Father John Hollowell was ordained a priest on June 6, 2009, just prior to the start of the Year for Priests.

He reflected on his joyful experience as a newly ordained priest in a series of reflections given during an annual 40 Hours devotion on March 8-10 at Our Lady of the Most Holy Rosary Church in Indianapolis.

The last of his reflections was given as part of Holy Rosary’s 10th annual “Spaghetti and Spirituality” Lenten adolescent education series.

Father Hollowell began by focusing on the joy he has found by deliberately planning for the near and long-term future, which he described as intentional.

“Father, you probably have a real joy in that,” said Father Hollowell, a teacher, coach and chaplain at Cardinal Ritter Jr./St. High School in Indianapolis. “When I wake up, I know I have a purpose. And I know that we’re moving somewhere.”

He then encouraged his listeners to not wait for “the right time” to start giving attention to their lives of faith.

“Well, the time is never right, most likely,” Father Hollowell said. “In terms of our human weakness, we’re never really ready to dive into things. We have to plan. We have to mean it. And we have to understand it.

“A timely joy he reflected on was the practice of fasting, which Father Hollowell said he dreaded while growing up.

“My least favorite was a tie between Ash Wednesday and Good Friday,” Father Hollowell said.

The priest talked about how his spiritual director encouraged him, shortly after he was ordained, to fast in a regular basis.

He said it has made a fruitful cycle in his life.

“There’s a cycle of both penance and suffering on those days of fasting,” Father Hollowell said. “Then I find a much greater joy that comes on those days when I’m not fasting.”

He also encouraged his listeners to consider taking up the practice of regular fasting.

“It’s certainly something that needs to be done in prayer and possibly through discernment with your priest,” Father Hollowell said.

“Another joy for Father Hollowell is the happiness he sees in Catholics who love the Church and embrace its teachings.

This joy was also related to what he calls as the giving away of the belief that one could “be Catholic and hate the Church at the same time.” One can dissent from and basically trash the very Church that they claim to be a part of.

Father Hollowell claimed that this stance was rooted in schools of philosophy that emerged about 500 years ago in which people were encouraged to doubt everything.

Such a position, however, he said, ultimately brings people to unhappiness and despair.

“I think that we see now, when we honestly survey the surroundings, that when people carry out to its logical conclusion, there is no fruit on the tree,” Father Hollowell said.

On the other hand, Father Hollowell said, he has seen great vitality in an alternate vision of the Church in which there is “a love for the faith, for a love which means to be Catholic.”

“It’s there and it’s thriving.”

Father Hollowell said that the best way to make a connection with people who doubt the Church—and vision for life that it offers—is to be joyful in our love of the faith and our example in living the faith.

“May I be a people of joy, even in the midst of Lent, even in the midst of the fasting and the penance and the almsgiving—maybe especially because of those,” he said. “May I be a people who witness to the happiness and the joy and the peace that is to be found here and only here in the Catholic Church.”

One other people listening to Father Hollowell was someone who hears him preach on a regular basis—Peggy Martin, a member of St. Malachy Parish in Brownsburg, where Father Hollowell is in residence and serves as a sacramental minister.

“She is a joyful person,” said Martin, who assists in her parish’s confirmation program. “‘He lives his faith. And you see it when he talks to us and he tells us his stories about his youth and how he got to be a priest.’

“It’s important that (youth) see people living their faith. And with him being the (football) coach and chaplain that he is, that’s just great for the kids to see someone like that.”

Prior to his 40 Hours reflection, Father Hollowell assisted Father Michael Magiera, Holy Rosary’s Associate Pastor in Brownsburg, where Father Hollowell is in residence and serves as a sacramental minister.

Following the Mass, the Blessed Sacrament was exposed in a monstrance during Father Hollowell’s reflection.

Following the reflection, there was a eucharistic procession in the church and solemn Benediction.

Cardinal Ritter sponsors Tenebrae service on Good Friday night
By Sean Gallagher

“Tenebrae” is a Latin word that means “darkness.” It is also the name for a prayer service traditionally occurs on the evening of Good Friday in which worshipers mourn the death of Christ.

Cardinal Ritter Jr./Sr. High School, 3360 W. 30th St., in the Indianapolis West Deanery, will sponsor such a service at 9 p.m. on April 2, Good Friday. It is scheduled to take place in the school gymnasium and is open to the public.

During the service, various psalms and selections from Lamentations that are prayed in the Liturgy of the Hours for Holy Week will be chanted and sung.

The singers will include Cardinal Ritter students, parents of Cardinal Ritter students, archdiocesan seminarians and a choir of professional singers.

“The last group will sing Renaissance composer Gregorio Allegri’s beautiful but challenging setting of the Miserere, the Latin version of Psalm 51,” Father Hollowell said.

Father John Hollowell, chaplain at Cardinal Ritter Jr./Sr. High School, is organizing the service that he said will be a time “to remember that time when Christ was in the tomb.”

“I think people want to do something on Good Friday night,” he said. “They want to have an experience of prayer (after the ordinary Good Friday liturgy). This is just such a perfect thing to do. I think it resonates with people that want to be in mourning when they remember that time in a special way.

“I think that those attending the service will mourn the death of Christ will be embodied in a candelabra filled with lit candles.

As each reading is completed, one candle will be extinguished. When only one candle is left, a server will process it out of the gymnasium.

The last remaining candle will be processed back into the gymnasium then everyone will leave in silence.

For more information on the Tenebrae service, contact Father John Hollowell at johnh@cardinalritter.org.

Father Peter Marshall appointed vice postulator to promote Brute cause
By Sean Gallagher

It was his love of history that, in part, led Father Peter Marshall, raised as an evangelical Christian, into the full communion of the Catholic Church.

Ordained last June, the priest is now delving into history as the vice postulator of the beatification and canonization cause of the Servant of God Simon Bruté, the first bishop of the Diocese of Vincennes, which later became the Archdiocese of Indianapolis.

But for Father Marshall, history isn’t just about studying dusty books to learn about the past and account for it.

Before he was ordained, for him, it is living and a part of who he is. And he hopes that, with Bishop Bruté at least, this will come to be the case for Catholics across central and southern Indiana.

“Living history conjures up images of Williamsburg or Conner Prairie,” said Father Marshall, who is also the associate pastor of St. Barnabas Parish in Indianapolis.

“But living history is also Bishop Bruté. It’s our history of faith. It’s how great a cloud of witnesses that surrounds us as we are on this Christian journey. It’s important for us to be rooted, not stuck in, but rooted in, who and where we come from as a people of faith.”

Father Marshall succeeds Bishop Paul D. Etienne as vice postulator. Archbishop Daniel M. Buechlein appointed Father Marshall to this ministry shortly after Bishop Bruté’s cause was dismissed by the Congregation for the Causes of Saints on April 1, last October.

Father Marshall was honored to be chosen for the ministry just months after he was ordained a priest.

“Father, I’m excited to be a part of the history of the archdiocese, to get to know better the life of such a holy man,” Father Marshall said.

He is especially proud to be the first priest who has championed Bishop Bruté’s cause.

Father Marshall will promote devotion to and knowledge of him among Catholics, and will help coordinate work at the local level in advancing the cause.

“We’d like to get a place, probably in Indianapolis, where we might have an image of him and some information to promote his cause through prayer,” he said.

“I’ve promoted him here at St. Barnabas with our school kids. I just try to use the opportunities given to me in my other ministry to promote information and knowledge about Bishop Bruté.”

“If somebody has been asking Bishop Bruté for his intercession and feels that they have received a favor or a miracle, even in response to those prayers, then I do some of the follow-up with that.”

Father Marshall said promoting Bishop Bruté’s cause will be a way to help all archdiocesan Catholics grow in faith.

“I hope that the experience of the hoped-for canonization of Bishop Bruté is an opportunity for all of us in the archdiocese to really deepen our faith as well as just be in touch with who and where we come from as a community of faith.”

(For more information on the beatification and canonization cause of the Servant of God Simon Bruté, log on to www.archindy.org/brute, send us an e-mail to Father Peter Marshall at pmmarshall@saintbarnabasguzich.org or call him at 317-882-0724.)
Catholicism and Islam

Ever since the seventh century, there has been a strong rivalry between Christians and Muslims. It began with Islam’s conquest of northern Africa, where strong Christian cities such as Carthage and Livorno once existed, and then northward into Spain. It didn’t stop until Charles Martel’s Christian Franks defeated the Umayyad caliph between the cities of Tours and Poitiers in France on Oct. 10, 732.

Mainstream Muslims and Christians fought each other during the Crusades the first part of the second millennium. In 1571, the Catholics again threatened Europe, but were defeated by the Holy League during the naval battle of Lepanto on Oct. 7 of that year. In 1683, the Turkish forces drove into Europe and besieged the city of Vienna. This time, the Polish king Jan Sobieski led Christian troops who ended the siege.

There is a fear that Muslims are taking over Europe because of immigration and high birth rates. Today, they comprise 8.3 percent of the population of France, 4.3 percent of Germany and 2.7 percent of the United Kingdom. Some experts believe, though, that the Muslim total in Europe will level off at around 15 percent by mid-century.

In a comprehensive article in the winter issue of Notre Dame Magazine, R. Scott Appleby writes, “this is a recognition that, generation by generation, Catholicism and Islam will play an active role, separately or together, in determining the fate of the Earth in the decades to come.” He says that we should recognize our similarities and possibilities for collaboration on matters of social ethics.

Catholics and Muslims, he says, embrace “a view of the human person as created by and oriented toward God. Moreover, they share the mental conviction that the family, not the supposedly autonomous modern individual, is the fundamental social unit.”

When Pope John Paul II met with Muslims more than 60 times during his pontificate and established five standing dialogues with Muslim groups. Pope Benedict believes, as Allen put it in his book, “that John Paul’s efforts to build bridges with Muslims were essential, but that these bridges having been built, it’s now time to walk across them.”

The “clash of civilizations.” Pope Benedict believes, is not between Islam and the West, but between belief and unbelief, and Muslims should be natural allies in the struggle against a “dictatorship of relativism.”

He also insists that Islamic radicals, mainstream Muslims, and the rest of the world, have to deal with them.

—John F. Fink

Making Sense Out of Bioethics/Fr. Ted Patockczyk

Facing death in solidarity and hope

When I make presentations on end-of-life decision making. I sometimes have audience members approach me afterward with comments like “You know, Father, when my mom died six years ago, and I looked back on it, I’m not sure my brothers and I made the right decisions about her care.”

Remarks like these serve to remind us how the circumstances surrounding death are important, not only for the person who passes on, but also for those who remain behind. A “good death” generally involves the confluence of many elements and events: dying surrounded by our loved ones, preferably in surroundings like a home or hospice setting; receiving proper pain management; making use of reasonable medical treatments (and avoiding undue burdensome treatments); making peace with family members and friends; making peace with God (and not leaving the last sacraments); and uniting ourselves with Christ in his hour of suffering.

As we take care of those who are sick and suffering, we face the dual challenge of making ethical treatment decisions for them and ensuring a supportive and humanly enriching environment as they approach their last days and hours.

By providing a supportive and nurturing environment for those who are dying, we aid them in discovering new ways to overcome their sense of isolation.

Dominican Sister Diana Baider has perceptively described this modern health care challenge:

“In the past, death was a community event. People closest to the person ministered in a variety of ways—watching and praying with the patient, talking and teaching, comforting and weeping. In solidarity, a close community bore the pain of experience together. Today, however, the medicalization of the health care setting, death is more often regarded as a failure of medical science. The patient’s closest relatives are themselves isolated from human warmth and compassion in institutions, cut off from access to human presence by technology which dominates the institutional setting in which most deaths occur.”

Fostering a humanly enriching environment for those facing death often means giving expression to human presence and human contact even in the midst of a plethora of technology that may surround a patient. For example, thanks to the remarkable development of feeding technologies, it has become relatively simple to nourish and hydrate someone who is having trouble swallowing. Such a person, particularly if the tube is inserted directly into the stomach, is a highly effective means of providing nutrition and hydration in various institutional settings.

But the ease of injecting food and liquids through a so-called PEG tube into the stomach means that medical staff can quickly and efficiently move on to the next patient after a feeding, perhaps neglecting to meet the very real human need for companionship. Staff members may prefer the efficiency that such a tube affords, but human contact may be diminished in the process.

If a patient is still able to take small amounts of food orally, it may be preferable to feed him or her by hand rather than relying on a feeding tube.

The rich human contact that occurs whenever one person devotes time, energy and love to hand-feed another person should not become a casualty to our efforts to streamline medicine or to save money.

This focused effort on our part to be present to those who are dying maintains human solidarity with them, affirms their dignity as persons, manifests benevolence toward them, and maintains the bond of human communication with them. It also goes a long way toward helping to overcome their sense of loneliness and their fear of abandonment.

When we show compassion toward others in their suffering, we do far more than express a detached pity toward them. Rather, we manifest a willingness to enter into their situation. The word “compassion” (from Latin roots: com—“with” plus pati—to suffer) means, “to suffer along with,” to participate in suffering.

Pope Benedict XVI perhaps stated the importance of compassion most directly in 2007 when he wrote, “A society unable to accept its suffering members, and incapable of helping to share their suffering, is one that is not able to respond to ‘compassion’ as a cruel and inhuman society… Indeed, to accept the ‘other’ who suffers means that I take upon myself, and I suffer together with them. … The word ‘compassion’ expresses this beautifully. It suggests being with the other in his solitude so that it ceases to be his solitude.”

We suffer alongside our loved ones, aware of the abiding inner truth that a part of us is being called into existence and dies whenever another who is near to us suffers and dies.

Suffering with them in our shared humanity, and our dedicated solidarity in suffering invariably leads us, as we say, to “be the persons whom we are created to be, to share in the mysterious and enduring graces of a good death.”

(Father Tadeusz Pacholczyk, Ph.D. earned his doctorate in neuroscience from Johns Hopkins University, and post-doctoral work at Harvard University. He is a priest of the Diocese of Fall River, Mass., and a Senior Research Fellow at the National Catholic Bioethics Center in Philadelphia. See www.ncbcenter.org )
By joining our crosses to Christ’s, we can ‘stay glad’

Every morning as I button my shirt or check my phone, I am reminded of my chemotherapy and radiation of almost two years ago. Neoplasia, some numbness of my fingers, is a lasting effect of my cancer treatment in 2008. The ordeal seemed like it was only yesterday. It must seem the same to other folks because I am frequently asked how I am doing. I am happy to report that I continue to be in remission. Recently, a couple of people asked if I would consider reporting on and reflecting about my bout with Hodgkin’s lymphoma.

The first thing I would say is that if I ever had a regret about the power of prayer, I don’t any more. So many people assure me that they continue to pray for me and, believe me, I feel the prayers and I am sincerely grateful. And I hope you keep praying for me.

One of the difficulties about my health problems is that they become public because of my absence from liturgical ceremonies during recovery.

Unrelated to Hodgkin’s lymphoma, I had a left shoulder replacement and a couple of people asked about some of my fellow patients in chemotherapy are doing. I know some have gone home to God. But I run into companions on the way who have asked for a doctor’s appointment or lies on a gurney waiting for a scan of some kind knowledge, I mean. I specially notice how much poor people have to wait for even the most basic needs of their lives.

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By joining our crosses to Christ’s, we can ‘stay glad’.
Events Calendar

March 19

St. Joan of Arc Church, 4217 N. Central Ave., Indianapolis. Rosary, 6 p.m., Mass, 6:30 p.m., Stations of the Cross, Benediction, 7 p.m. Information: 317-283-5508 or mavisolz@comcast.net.

Sacred Heart of Jesus Parish, Parish Hall, 1125 S. Meridian St., Indianapolis. Lenten fish fry, 5-7 p.m., $6 adults, $3 children. Information 317-683-5551.

March 20
St. Mark the Evangelist Parish, 535 E. Edgewood Ave., Indianapolis. Lenten fish fry, 5:30-7:30 p.m., $7 adults, $5 children. Information: 317-787-8246.

St. Michael Parish, 1400 Farmers Lane, N.E., Broad Ripple, Indianapolis. Lenten fish fry, 4:30-7 p.m. Information: 812-364-6175.

March 22
St. Michael the Archangel Church, 3534 W. 30th St., Indianapolis. Holy Thursday, 6:30 p.m. Information and registration: wwwствовать.org/vivacruz.org.

March 23
Our Lady of Fatima Retreat House, 5535 E. 56th St., Indianapolis. "Three Marks of the Maturing Christian," day of reflection, Father Noah Casey, presenter, registration and breakfast, 9:15-9:45 a.m., program, 9:45 a.m., Mass, 10:35 a.m. Information: 317-545-7681 or spaseit@archindy.org.

March 24
St. Mary Catholic Community, 317 N. "A" St., Richmond. Charismatic prayer groups, 7 p.m. Information: dicksoncorp@parallax.ws.

MKVS, Divine Mercy and Glorious Cross Center, Louisville, located on 925 South, 8 mile east of 421 South and 12 miles south of Louisville. Mass noon, on third Sunday holy hour and pitch-in, groups of 10 pray the new Marian Way, 1 p.m. Information: 812-364-4478.†


St. John the Evangelist Church, 126 W. Georgia St., Indianapolis. Spring sale, books, cards, rosaries, gifts. Information: 317-545-7681.

March 25
Northside Knights of Columbus Hall, 2100 N. 10th St., Richmond. "Road Camp for New Dads," 9 a.m.-3:30 p.m. Information: 317-338-4447 or www.womensvencent.org.

March 26

Old Spaghetti Factory, 210 S. Meridian St., Indianapolis. Theology on Tap, "Hierarchy of the Church," Father Gary Roberts, presenter, 7 p.m. Information: 765-532-2403 or indytheologyontap@gmail.com.

St. Francis Hospital, auditorium, 1860 Albany St., Beech Grove. "National Teleconference on End of Life Care," 1-4:30 p.m. Information: 317-783-8930.

March 27
Benedit Knob Retreat and Conference Center, 1402 Southern Ave., Indianapolis. "Aged, 2345 W. 86th St., Indianapolis. Retreats and Programs, 6 p.m., $4 children. Information: 317-338-4437 or spasotti@archindy.org.

March 28
St. Meinrad. St. Meinrad Archabbey, 100 Hill Drive, 11 miles south of Versailles, 71st St., Richmond. "Keeping your Core Values in Faith All in Your Life’s Transitions.” Tim Spirel, presenter, registration and breakfast, 9:15-9:45 a.m., program, 9:45 a.m., Mass, 10:35 a.m. Information: 317-545-7681 or spaseit@archindy.org.

March 29


March 30
Archbishop Oscar Romero of El Salvador blesses the faithful after Mass at the "Shop INspired Spring-Stravaganza," 9 a.m.-3 p.m. Information: 317-788-7581 or benedictin@benedictin.org.

Holy Name of Jesus Church, 89 N. 17th Ave., Beech Grove. Holy Thursday, noon, ecumenical service, Dr. James Miller, presenter, 12-1:30 p.m. Information: 317-885-5098 or beagreed@comcast.net.

March 31
St. Matthew the Apostle Parish, gymnasium, 4100 E. 56th St., Indianapolis. Lenten fish fry, 5:30-8 p.m. Information: 317-257-4297.

Holy Trinity Parish, Rockhill Hall, 902 N. Holmes Ave., Indianapolis, Fish fry, 5:30-7:30 p.m., Stations of the Cross, 6 p.m. Information: 317-495-3019.

St. Bartholomew Parish, 1306 27th St., Columbus. Lenten reflection, Stations of the Cross, service and center, 7 p.m. Information: 812-379-9353, ext. 237, or bmmus_sv@yahoo.com.

March 26-28

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Gospel stories reveal the authorities’ plot to murder Jesus

By Fr. Dale Launderville, O.S.B.

Like the prophet Jeremiah, Jesus challenged religious authorities and the people who listen to them to reform their worship practices. When the cutting edge of Jesus’ charge that the corrupt practices in the temple have turned this “house of prayer” into a “den of robbers” strikes home, the chief priests and the scribes become afraid of Jesus’ growing influence with the people and want to silence him (Mk 11:17-18).

The chief priests during Jesus’ lifetime belonged to the house of Annas. The Syrian legate, Sulpicius Quirinus, appointed Annas high priest in A.D. 6. The Roman governor of Judea, Valerius Gratus, removed Annas from this position and appointed his son-in-law, Caiaphas, as high priest in A.D. 18. Extrabiblical sources often characterize the house of Annas as greedy and repressive. Nevertheless, members of this house held the position of high priest for a large part of the first century A.D., and were involved in the death of every famous Christian who died violently prior to the Jewish revolt in A.D. 66.

Caiaphas stands out as a prime example of the political savvy of the high priests of the house of Annas. He held this position for 18 or 19 years in times of great tension between the Roman occupiers and the Jewish populace.

In the Gospel of John, Annas is named twice and Caiaphas is named four times. Caiaphas is the chief priest in charge during the year of Jesus’ trial and death, yet John gives Anna’s the role of interrogator in Jesus’ trial the night before his crucifixion (Jn 18:13, 19-24).

Nevertheless, Caiaphas is the ruling high priest who unwittingly predicts that Jesus would die—not only for the nation, but also for the iniquith of the children of God scattered abroad (Jn 11:50-52). In the Passion narratives of Mark and Luke, the high priests are not named. Matthew mentions Caiaphas as the high priest linked with the chief priests and elders who sought to arrest Jesus secretly (Mt 26:3-4).

The Sanhedrin is typically described in the Gospels as composed of chief priests, elders and scribes. The roots of this ruling council can be traced back to the time of Ezra and Nehemiah in the fifth century B.C. By the time of Jesus, it is dominated by the priests. The scribes may include Pharisees in their role as teachers of the law.

The Gospel of John names the Pharisees, along with the chief priests, as the main members of the Sanhedrin; but this reflects the viewpoint of John’s community in the late first century in its struggles against the Pharisees.

A priority of the chief priests is the stability of the temple as a central symbol of the Jewish nation. The Sanhedrin is worried that the growing influence of Jesus’ preaching would provoke the Romans to destroy their holy place and nation. Therefore, they decide weeks ahead of time to have Jesus put to death near the Passover (Jn 11:48-53).

Judas leads the group that arrests Jesus. He has been sent by the Sanhedrin, who wish to seize Jesus secretly so as not to stir up the crowds drawn to him ( Mk 12:12, 14-1-2, 45). According to Mark, this arresting party, equipped with swords and clubs, is not a lynch mob (Mk 14:43).

But in John, the arresting party is called a cohort (Jn 18:3). Yet it seems likely that the reference to Roman soldiers here is more to accent the claim that both Roman and Jewish soldiers fall face down before Jesus (Jn 19:6).

The arresting party also seems to have been primarily court servants sent by the Sanhedrin. In the darkness of the night, Judas’ task is to identify Jesus among his disciples. In Mark, Judas calls Jesus “rabbi” (Mt 14:44-45)—which Jesus had asked his disciples not to do (Mt 23:7-8) —then kisses him.

During the trial of Jesus by the Sanhedrin as recorded in Mark and Matthew, false witnesses accuse Jesus of threatening to destroy the sanctuary. When the high priest asks him to respond to this charge, Jesus is silent (Mt 26:60 and Mk 16:61 and Mk 26:63). This charge seems to be the main reason why the chief priests wanted to have Jesus put to death.

But then the high priest asks Jesus if he is “the Messiah, the son of the Blessed One” (Mk 14:61). Jesus responds, “I am” (Mk 14:62), and further identifies himself as the Son of God. These identifications lead the high priest to declare Jesus a blasphemer. So the Sanhedrin condemns him to death (Mk 14:64).

The interrogation in this night trial, as argued by the late Sulpician Father Raymond Brown (Death of the Messiah), appears to have been carried out by chief priests and scribes who have already determined that Jesus is guilty (Jn 11:53).

In John’s Gospel, the interrogation of Jesus at night by Annas consists only of a question about his disciples and his teaching. The next morning, the Sanhedrin sends Jesus to Pilate, who has clear authority to put someone to death if he is framed as a political revolutionary (Jn 18:19, 31-33).

(Benedictine Father Dale Launderville is a Scripture scholar at St. John’s University in Collegeville, Minn.)

Discussion Point

Prayer leads to forgiveness, healing

This Week’s Question

Have you ever felt healed after you forgave someone who hurt you deeply?

“The all the time. I work in the medical field with lots of difficult personalities. I used to internalize, to hold onto, the hurt from people who made my life difficult. Then I began to pray for them, and often that resulted in me letting go of the hurt, I could love and care for her as she was dying.” (Debbie Herbeck, Ann Arbor, Mich.)

“I felt tremendous healing in the last years of my mother’s life. Because I was able to forgive her and let go of the hurt, I could love and care for her as she was dying.” (Denise Motowski, a friendship or sometimes an understanding that the hurt I couldn’t control or change.” (Denise Motowski, Reading, Pa.)

“In my first marriage, my husband didn’t follow his vows. ... It took me almost 20 years to forgive him. ... I wrote my ex-husband a letter, and in it I told him, ‘If I forgive you, you must forgive yourself.’ ... As I was handing him the letter, he told me that God had got me through it. And when I came home, my second husband said he could tell from the peacefulness on my face that a heavy load had been lifted. God needed me to work through it.” (Laura Novak, Millington, N.J.)

“Like the prophet Jeremiah, Jesus identified himself as the Son of God, which led the high priest to declare Jesus a blasphemer and condemn him to death.

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Lend Us Your Voice

An upcoming edition asks: Who are some lay ecclesial ministers in your parish, and what do they do?

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. © Catholic News Service.
What to do about the cursing in the psalms

Last week, I wrote about the psalms of lamentation. I can’t finish my thought without saying something about the cursing that is part of many of them.

The cursing can pop up in unexpected places. Psalm 139, for example, one of my favorite psalms, says that God knows me no matter where I might be, that “Truly you have formed my inmost being, and knit me in my mother’s womb.”

This is in verse 19, it suddenly changes: “If only you would destroy the wicked, O God!” Verse 21 says, “Do not hate me, O Lord, I am Your servant.” And verse 22: “With a deadly hatred, I hate them; they are my enemies.”

Psalm 54 is a prayer for help. Verse 6

The Joyful Catholic/Rick Herrmann

Living with joy and gratitude in today’s world

Recently, I met a friend for lunch and we were served by our favorite waiter, a humble man named Marvin. As Moses wrote down our order, he smiled.

“My friend asked, “Are you always so happy?”

Without hesitating, Moses replied, “You bet, you bet! It’s easier!”

He disappeared with our order while my friend and I laughed. Three people at the next table overheard us, and they also smiled.

“That man,” I declared, “has discovered one of the secrets of life.

We all nodded in agreement, and our lunch tasted better than usual.

This modern-day Moses is indeed a wise man. His smile is like a pebble tossed into a lake, sending ripples out far. To make life better for people he doesn’t even know.

Joy is like that.

Some say the fluffing wings of a butterfly can start a chain reaction in the weather, resulting in a life-giving rainstorm on the other side of the planet. I believe this.

Yesterday, I visited my parents and found them working in their garden. They labored with delight, just as our original parents must have done when they tended their garden in Eden.

My mother, in the middle of the garden, spontaneously broke into a familiar Broadway song and dance: “You’ve got to accentuate the positive, eliminate the negative, put less emphasis on the negative, don’t mess with Mr. In-Between.”

My father quickly joined her in this, adding: “And let two-edged swords be in their hands: to execute vengeance on the nations, punishment on the peoples.”

Psalm 18 is a long psalm of thanksgiving to God. But while praising God for his help in the past, he also says: “Let them set apart,” separate from the world. They create an oasis of joy that radiates to those around them, and they live a consecrated life, meaning they know.

That man, I thought, is the joy of your Lord.” (Mt 25:21).

Like my parents, they help me believe that the surest sign of a Christian is joy. They are the source of hope, the assurance that we are children of God, infinitely forgiven and eternally beloved, created for a purpose beyond our understanding, destined to share in God’s joy.

When I think of Jesus, I think of him smiling at the whole world, spreading this Good News.

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The Sunday Readings
Sunday, March 21, 2010

- Isaiah 43:16-21
- Philippians 3:8-14
- John 8:1-11

The first reading for this weekend in Lent is from the second part of the Book of Isaiah. When it was written, God’s people were facing many trials and tribulations. It was a bittersweet moment. After several generations of people being in exile in Babylon, the people were free to return to their homeland, thanks to a turn of power in the region. It was a time for which these people, or their parents or grandparents, had yearned to see for so many years. However, their historic homeland was still and desolate, barren and bare of water. They had to, by comparison. Their devotion to God was overwhelming with milk and honey as promised to Moses by God. Lifeless and dead, they had to trust in God and in the promise that the Lord would make all things right. In the end God will make all things right. We are reminded that Jesus is the only one true hope.

For its third reading this weekend, the Church offers a section of St. John’s magnificent Gospel.

The Fourth Gospel is a literary gem, presenting the life and teaching of Jesus with remarkable brilliance and appeal. The writer draws the reader’s attention to Jesus’ humanity and constancy of purpose. Certainly, such is the case in this reading. By way of explanation, Jewish law and custom were very hard on adulterers, not to victimize women, but rather to secure the racial integrity of the people who were chosen by God. When an adulterous woman conceived outside her marriage and gave birth to the child, concealing the child’s true paternity, then the family’s identity would be compromised and, more broadly, the identity of the Chosen People might be in jeopardy.

This mob, fervent and angry, was defying Roman supremacy by applying Jewish religious law, a great risk in itself. Only the Romans could execute a criminal, and the criminal had to be judged according to Roman law. Yet, fearlessly, Jesus rescued the woman from being stoned to death. His act of mercy אויה us, one way or another.

Reflection
Only two weeks of Lent remain, but there is still time to take advantage of the Lenten season. Lent calls us to repentance first and then to devotion to God. Essential to the process is the mere but difficult task of admitting that we have sinned. If we face the fact of our sins, at times in terror and fear, there is no hope and that we can never reform.

The Lord’s admonition to the woman who was guilty of such an awful offense shows the trust that even she can change her life. Everyone can change with God’s help, and God’s help awaits our request just as Jesus extended it to her. Holy Week is not far away. In these readings, the Church contrasts life and death that so dramatically will be put before us during the Holy Week liturgies.

We are reminded that Jesus is the only source of life and peace.μ

My Journey to God

Jesus said, “Stretch out your hand.” To receive the miracle, I must trust and reach for the gift offered even though the task is lowly and humbling. Even though I may endure the pain and sorrow of another and shed tears that my heart may stretch and grow in their hearts.

Even though I stretch out my hand at a time of my own failing and self reliance. Even though I stretch out my hand at a time of my own failing and self reliance. Where are the soft hearts that we as Christians are asked to have? What did Jesus mean by forgiving her, admonishing her not to sin again, and reminding all of the people present about their own sinfulness.

Consulting a medium or Ouija board about deceased loved ones is spiritually harful

Where does the Catholic Church stand on a medium or Ouija board for a spiritual reading? In the course of ordinary life, our identity of the Chosen People might be in jeopardy. As in everything else, we need some clarity and pathos. This mob, fervent and angry, was defying Roman supremacy by applying Jewish religious law, a great risk in itself. Only the Romans could execute a criminal, and the criminal had to be judged according to Roman law. Yet, fearlessly, Jesus rescued the woman from being stoned to death. His act of mercy אויה us, one way or another.

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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 6149, Indianapolis, IN 46206 or e-mail to criterion@archindy.org

Daily Readings

Monday, March 22
Daniel 13:1-9, 15-17, 19-30, 33-62
or Daniel 13:41-62
Psalm 23:1-6
John 8:12-20

Tuesday, March 23
Tobitio de Mogrovejo, bishop
Numbers 21:1-6
Psalm 102:2-3, 16-21
John 8:21-30

Wednesday, March 24
Daniel 3:14-20, 91-92, 95
(Responsory) Daniel 3:52-56
John 8:31-42

Thursday, March 25
The Annunciation of the Lord
Isaiah 7:10-14, 8:10
Psalm 40:7-11
Hebrews 10:4-10
Luke 1:26-38

Friday, March 26
Jeremiah 20:10-13
Psalm 18:2-7
John 10:31-42

Saturday, March 27
Zeekiel 37:21-28
(Responsory) Jeremiah 31:10-13
John 11:45-56

Sunday, March 28
Palm Sunday of the Lord’s Passion
Isaiah 50:1-7
Psalm 22:8-9, 17-18, 19-20, 23-24
Philippians 2:6-11
or Luke 23:1-49

Q
asked his friend if he was interested in becoming director. Crouter told him he wasn’t because he preferred to stay in close contact with patients and their families. Then came the potentially divisive moment.

In the department of spiritual care at St. Francis, the chaplain votes on the hiring of any employee, including the director. There were 10 chaplains when a vote was taken about Father Mannion becoming the director. One only chaplain voted against him—Crouter.

“I told him, ‘John, you and I are friends. If there’s something I fail to do or do poorly, you won’t confront or correct me if you’re the director.’” Crouter says, recalling the reason for his vote. “That’s come true a number of times over the past 12 years. That’s remarkable.”

We do talk to each other. We’re there for each other, and we look out for each other’s back. We’re part of that generation that feels when you’re hired to do something, you do it.”

“The brother I’ve never had”

One quality that marks the deepest friendships is trust, sometimes, that trust gets expressed in words. Often, it’s displayed in actions.

Father Mannion has placed Crouter in charge of his estate. The priest has also put his close friend’s name on his checking account and his savings account.

“When you do that, it means you trust someone,” Father Mannion says. “I always tell him if I hear I’ve dropped dead the money is to spend. I share everything with him. I’m left-handed, but Darrel is my right hand. I don’t need to see him, I know he’s there.”

Crouter is surprised by his friend’s praise. He has heard it before; he cherishes it still. He describes Father Mannion as “a person who will do anything for you,” including baking a cake for the people he loves and the hospital staff members he admires and respects.

That tradition started in his years as a parish priest in the Lafayette Diocese. When he distributed holy Communion to the shut-ins of his small, rural parish, he also brought them their favorite dessert—spending the previous night in the kitchen, making cinnamon rolls, chocolate cake, and lemon bars among other师mi.

“He’s a hard act to follow,” Crouter says. “He used to bake cakes for the birthdays of the staff [on the intensive care unit]. When I replaced him there, they let me know that he did that. I told them I don’t bake.”

They do share certain gifts, according to the woman who may know them best. “I’ve seen those two together for 20 years,” says LaRena Brown, the office manager of the department of spiritual care at St. Francis.

“I’ve seen them develop, grow old together, and go through some ups and downs. They have a huge impact on people. It’s effortless for him. Sometimes I think that’s what makes him so special.”

Breaking down walls, building faith

When Father Mannion interviewed for a chaplaincy position at St. Francis in 1988, the Franciscan sister doing the hiring confided to him that she hoped she had done the right thing when she hired Crouter—as a chaplain just a short while earlier.

And Crouter offers an insight into himself when he shares this comment about one of his patients.

“I've seen them develop, grow old together, and go through some ups and downs. They have a huge impact on people. If something needs to be done, they do it. It's a special relationship.”

LaRena Brown, office manager of the department of spiritual care at St. Francis Hospital in Beech Grove

HEALTH CARE

continued from page 1

of the necessary language that could have taken this moral question off the table and out of play leaves us still looking for a way to meet the president’s and our concern to provide health care for those millions whose primary care physician is now an emergency room doctor,” the cardinal said.

He acknowledged that the USCCB analysis “is not completely shared by the leaders” of CHA.

“They believe, moreover, that the defects that they do recognize can be corrected after the passage of the final bill.” Cardinal George said. “I believe,” however, that the flaws are so fundamental that they vitiate the good that will flow from an otherwise good proposal.

“Assurances that the moral objections to the legislation can be met only after the bill is passed seem little like asking us, in Midwestern parlance, to buy a pig in a poke,” he added.

Sister Carol said in her statement that CHA’s priorities for health care reform include “promoting moral human life and dignity,” including mothers and unborn children, and “to alleviate the suffering of people who cannot afford health insurance or the hardships of the healthcare they need);

She said those who want to pursue abortion coverage in their health insurance would have to “write a separate personal check for the cost of that coverage,” and insurance companies would have to be carefully monitored to “assure that the payment for abortion coverage fully covers the administrative and clinical costs, that the payment is held in a separate account from other premiums and that there are no federal dollars used.”

Sister Carol, who was at the White House on March 3 for Obama’s announcement of the final push for health care reform, also praised the Senate bill for a “wonderful provision ... that provides $250 million over 10 years to pay for counseling, education, job training and housing for vulnerable women who are pregnant or parenting.”

A lengthy analysis posted on the USCCB Web site on March 12 said the House-approved health care reform bill follows indispensable and long-standing federal policies on abortion funding and mandates, and conscience rights on abortion, while the Senate bill does not.

The USCCB analysis was directed at the points raised by Timothy Jost of Jost said, “the bill should ensure that the final, overall health care reform package will provide no federal funding for abortion.”

The USCCB analysis had a similar message on abortion in response to those who, like Jost, see no “significant differences” between the House and Senate bills on abortion.

“If the House leadership believes that to be true, it should substitute the House language on abortion for the Senate language when it makes other changes,” the USCCB said.

But Jost said such a recommendation “demonstrates a misunderstanding of the Senate procedures that constrain action at this time.” The reconciliation process “can only deal with revenues and outlays of the federal government, which does not include the abortion issue,” he said.

“They have a huge impact on people. If something needs to be done, they do it. It’s a special relationship.”

Sister Carol was present when Father Mannion was elected to one of Crouter’s grandchildren, Colette, as she entered the Catholic Church. Baby Colette is being held by her father, Andrew Clouse, while her mother, Jennifer Crouter-Clouse, stands nearby. Colette’s godfather, Mario Sgn, is at the far right.

In June 2002 at St. Monica Church in Indianapolis, the Rev. Darrel Crouter, left, was present when Father John Mannion baptized one of Crouter’s granddaughters, Colette, as she entered the Catholic Church. Baby Colette is being held by her father, Andrew Clouse, while her mother, Jennifer Crouter-Clouse, stands nearby. Colette’s godfather, Mario Sgn, is at the far right.
There’s an ‘app’ for that—iPhone applications devised for Catholics

WASHINGTON (CNS)—In a world that boosts continual technological change, the iPhone by Apple has gained near-iconic status. Even Apple boasts there are more than 140,000 applications—or “apps” in Apple-speak—that users can obtain for their phones.

It only follows that there would be some clever Catholics who have devised apps to bolster people’s faith.

Dave Brown of Bend, Ore., invented a virtual rosary-beads app as a sign of thanksgiving after doctors found a successful bone-marrow match for his kindergarten-age daughter in 2008, curing her of her leukemia.

Brown and his wife, Jackie, prayed the rosary frequently through their daughter’s treatment, even though one parent was at home in Bend while the other stayed with their desperately ill girl in Portland, Ore.

How? With iPhones that Dave Brown bought so they could talk, and send photos and video.

As an information technology manager at a window and door company, he used his know-how to design an iPhone app that allows the user to pray the rosary. The small screen has animated beads that can be moved with a touch. Corresponding prayers pop up on the screen along with devotional images. The application knows which mystery to pray on which day. It even knows where the user left off if the rosary is interrupted. The app also has Spanish and French capability.

Brown told the Catholic Sentinel, Portland’s archdiocesan newspaper, that within a year of its introduction more than 20,000 sales of the app had been recorded. The Browns decided to keep the price low—99 cents—to get as many people as possible praying.

A similar rosary app, known as the Prayer Beads App, was designed by Premier Christian media in England in advance of Pope Benedict XVI’s visit to Great Britain later this year, and made available in March through Apple’s online store.

Richard Smart, the firm’s marketing director, told the Telegraph, a daily newspaper in England, he got encouragement to develop the app.

“He has been encouraging young Catholics to use social media to share the message of Christ,” Smart said. “We want to support that. In a way, you could say that we made this app for the pope.”

The rosary beads for this app appear to sit on a lush bed of velvet. “The Prayer Beads App is intended for anyone who meditates or prays. Using the app is a tactile experience,” Smart told the Telegraph.

In California, the Riverside Press-Enterprise daily newspaper reported that a San Bernardino priest will use an iPhone app to deliver daily inspirational video messages.

Divine Word Father Michael Manning, who hosts a show on cable television’s Trinity Broadcasting Network, will make his iPhone debut in April. According to The Press-Enterprise, Father Manning will record his daily messages at the San Bernardino studios of WordNet Productions, a Catholic television ministry the priest founded.

The app is sponsored by the Vatican Observatory Foundation. The organization supports the work of the Vatican Observatory, which has telescopes near Rome and in the Arizona desert.

Proceeds from the app’s sales will help fund the observatory’s research and education efforts.

The foundation chose Father Manning for his ability to effectively convey the Church’s message, according to Robert Thorne, CEO of a Beverly Hills firm that co-manages global licensing and media for the foundation.

And, just in time for Lent, Ave Maria Press has developed its own app—a Stations of the Cross app. While already available free at Apple’s online iTunes app store, it was to be unveiled during the Los Angeles Religious Education Conference on March 19-21.

An announcement by Ave Maria said the app works on both the iPhone and the iPod Touch. The ‘Apps’ store.


“We are delighted to explore creative digital ways of keeping our readers connected to God through prayer. It’s our hope that many will take advantage of this free prayer resource,” said Ave Maria Press publisher Tom Grady.

The Ave Maria Press announcement called its app a “perfect pocket devotional.”

Priests must promote confession and show people God’s mercy, pope says

VATICAN CITY (CNS)—Priests today are challenged with the task of drawing the faithful back to confession, and assuring them that their true repentance will be met with mercy and compassion, Pope Benedict XVI said.

In an address to several hundred young priests, Pope Benedict said on March 11 that priests today are expected “to return to the confessional,” not only as a place to confess sins and receive absolution, but also as a place where “the faithful can find mercy, comfort, [and] feel loved and understood by God.”

Priests are called on to educate their flocks in the “radical requirements of the Gospel,” help them resist “the mentality of this world,” and make choices that take courage and are sometimes unpopular, the pope told the group.

The times are difficult, he said, and are marked by “a hedonistic and relativistic mentality that cancels God from people’s lives.” This mentality makes it difficult to “distinguish good from evil and develop a proper sense of sin.”

Priests must be particularly good examples in their lives so that Catholics will understand their own sins, and find the courage and desire to seek God’s forgiveness, he said.

During the course, Archbishop Gianfranco Goriotti, regent of the Apostolic Penitentiary, spoke to the priests about the challenges and complex situations that confessors are required to handle. He reminded them that the Church seeks to help “even in situations that are humanly so difficult that they seem to have no solution.”

Among these situations is the plight of divorced Catholics who, if they remarried without an annulment from the Church, are no longer allowed to receive Communion.

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Chicago Archdiocese begins sainthood process for first black U.S. priest

Father Augustine Tolton, also known as Augustus, is pictured in an undated portrait card. Born into slavery in Missouri, he was ordained a priest on April 24, 1886. He served as pastor of St. Joseph Parish in Quincy, Ill., and later established St. Monica Parish in Chicago. The canonization cause of Father Tolton, the first U.S. diocesan priest of African descent, was opened in Chicago earlier in March.

CHICAGO (CNS)—Father Augustine Tolton was the first U.S. priest of African descent and may one day be a saint from the Archdiocese of Chicago.

The archdiocese is introducing the priest’s cause for canonization, according to an announcement by Chicago Cardinal Francis E. George.

"It is appropriate that, during this Year for Priests, we recall our forebears who were holy men in the presbyterate" of the archdiocese, the cardinal told the Catholic New World, the Chicago archdiocesan newspaper.

Having Father Tolton as a saint would be a blessing for the whole Catholic Church and, in particular, for Catholics in Chicago, he said.

"First of all, saints intercede," he said. "We need his prayer and his example to especially become a more united Church. Secondly, his example of priesty dedication, his learning and preaching, are great examples for our seminarians and priests, and should inspire the laity." Father Tolton was born into slavery in Brush Creek, Mo., according to From Slave to Priest, a biography of Father Tolton by Sister Caroline Hernsacht, a member of the Congregation of the Sisters of the Holy Family.

His parents, Peter and Martha Tolton, were married in a Catholic ceremony. The couple had two sons and a daughter. During the Civil War, Peter Tolton escaped to St. Louis to serve in the Union Army. Shortly afterward, when Augustine was 9, Martha Tolton bundled up her three children and they escaped across the Mississippi River then hiked to Quincy, Ill., a sanctuary for runaway slaves.

After the war ended, Martha Tolton learned that her husband had died soon after his arrival in St. Louis. In Quincy, Martha Tolton and her sons began working at a cigar factory. They attended Mass at St. Boniface Church with other black Catholics. Augustine attended St. Boniface School for a brief time then went to a black Catholic school.

Later, he went to school at St. Peter Parish, where he became an altar server and began to feel he had a vocation to the priesthood. Franciscan Father McGarr, St. Peter’s pastor, encouraged his vocation although there would be many roadblocks to ordination. According to From Slave to Priest, no U.S. seminary would accept him. Neither would the Franciscans or the Josephites.

Meanwhile, several local priests educated Augustine for the seminary.

Years later, he was accepted to the Pontifical College of the Propagation of the Faith in Rome, which trained priests for ordination and missionary work around the world. After six years of study there, Augustine was ordained on April 24, 1886, at St. John Lateran Basilica in Rome.

At a recent conference, participants said that today’s “post-secular” society offers a role for religion that was foreseen when Christ urged his followers to be the “salt of the earth”—a term that Dallmayr said reflects the retreat from the world as well as its complete assimilation with the political order.

"Modern societies and faiths are struggling to achieve this balance, and avoid the ‘derealization’ of religion through its privatization or its politicization, he said.

"A recent report recommending more positive and sensitivie U.S. engagement of religions around the world briefly took center stage at the conference in a talk by R. Scott Appleby, director of the Joan B. Kroc Institute for International Peace Studies at Notre Dame.

"A major purpose of the conference was to convene a task force that wrote the report for the Chicago Council of Global Affairs. He told the conference that not only government agencies, but also business, educational and energy sectors need to deepen their understanding and respect for religious values and communities if they want to be successful in their global objectives."

Some people would rather that religion go away,” said Appleby. "Our realistic appraisal is that it’s not going away and, in fact, in many areas religious communities can be positive partners.

"Those who predicted that religion would become privatized across the board globally and would decline were wrong," he said. In most parts of the world, religion is a force of daily life, "and every data we have indicates that religiosity is growing," he said.

"This is changing, he said, because of globalization and related trends of intermarriage, interaction between people of different faiths and more fluidity in religious affiliation. The world is not neatly divided into the secular on one side and the religious on the other, but these two realms interact with each other and shape each other, he said.

"We won’t be able to address questions like economic development, health care or women’s rights without taking into account religious people who are also technocrats, who are middle class, who are very well educated, and who are movers and shakers in their societies," Appleby said.

In an interview with Catholic News Service, Appleby said there needs to be better appreciation of religion as a constructive force around the world. News media tend to emphasize religious violence and intolerance, and to depict Islam, for example, as a destructive and terrorism-inspiring religion, while ignoring the many progressive developments among Muslims.

Religious have a much more positive influence in society than is generally acknowledged in the West, he said. For example, he said, in sub-Saharan Africa, between 40 and 60 percent of health care is delivered by either Christian or Muslim organizations.

"We need to address religion in a constructive way, recognizing religion’s influence and bring some nuance to U.S. foreign policy on the role of religion," he said.

"We are trying to find out what devotion to Father Tolton exists,” the bishop said. Father Tolton is an example for all Catholics because he represents the highest ideal they wish to see in priests, Bishop Perry said.

"His quiet witness is a challenge to our prejudices and narrow-mindedness that keep us insulated from the variety in the kingdom of God," he said. †
Father David Lawler says Second Vatican Council defines his ministry

(Fields: a note: In conjunction with the Year of Priests, The Criterion published a monthly feature titled “Faithful Fathers.” We plan to profile a priest from each deanery during the next three months.)

By Mary Ann Wyand

Father David Lawler is the associate pastor of St. Christopher Parish in Indianapolis.

Vatican Council II priest—During a March 10 interview in his office at St. Christopher Parish, Father Lawler talked about his ordination to the priesthood at the time of the Second Vatican Council in Rome.

“I am proud of the fact that I was clearly a Vatican Council II priest,” he said, “and I let everybody know that.”

Father Lawler smiled as he paged through a bound volume of the council’s decrees, which he keeps with his other reference books.

“These are beautiful documents,” he said. “They are very easy to read.”

The church changed dramatically during the 1960s. Vatican Council II changed everything from the inside out to involvement by the laity to ecumenism.

“That was clearly the most exciting time of my priesthood,” Father Lawler said. “That was truly 1960s—because we were implementing and catechizing and helping our people with this new way of understanding the Church,” Father Lawler recalled.

“Father Raymond Bosler [who served as a council adviser for Archbishop Schulte] would come back from Rome and tell us what the council had done in English,” Father Lawler said. “And he said, ‘Yes, it’s going to happen.’”

Pope John XXIII, who convened the Second Vatican Council, is a hero of Father Lawler’s in the Church.

Relief partners’ outreach includes moving Haitian Catholic hospital to new location

PORT-AU-PRINCE, Haiti (CNS)—Medical teams evaluating the needs of Haiti’s largest hospital said they would move the 3,000-bed St. Francis de Sales Hospital to a new location even if it means tearing it down and rebuilding it in a site that is much safer and drier.

The hospital, with ongoing earthquake damage and a lack of emergency medical equipment, is struggling to provide medical care to the many Haitians injured by last January’s earthquake.

The hospital has been discharging patients to other facilities due to subject to other opportunistic infections,” Moul said. “We would like to keep them longer, but there are more patients coming in that we need to see.”

“Cholera is rampant and the hospitals are subject to other opportunistic infections,” Moul said. “We would like to keep them longer, but there are more patients coming in that we need to see.”

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Before the earthquake, CRS Haiti had received a $6 million grant from the U.S. government to provide medical care to around 3,000 people. The grant was targeted to create a center of excellence” in HIV care at St. Francis de Sales Hospital.

Moul expressed concern that the disruption in care caused by the earthquake will promote the spread of a more deadly form of HIV as patients miss their treatments, leading to a drug-resistant form of the AIDS virus.

“Without care, [patients] will be subject to other opportunistic infections,” Moul said. “There are second-line medications which are expensive and difficult to find in developing countries so we want to keep them in the first-line medications.”

“If we could keep everybody engaged in their medication it would be better, especially as people are really moving around a lot,” she said.

Ilena Celestine, who has a fractured hip, talks to Dr. Hans-Muller Thomas on March 5 at St. Francis de Sales Hospital in Port-au-Prince, Haiti. The blue armband that bears her name and the number 1 indicates she was the first trauma patient admitted to what was left of the hospital following the Jan. 12 earthquake.

Focus on racial equality—The 1960s were historic years for the international Catholic Church with the Vatican Council, and historic years for the civil rights movement in the United States.

“We are all created in the image of God,” Father Lawler said. “We are all equal. I don’t think we ought to look at a person’s skin color. I think we ought to be color-blind. . . . Priests are supposed to preach the Gospel, and I did that.”

In 1965, while he was serving as associate pastor of St. Joan of Arc Parish in Indianapolis, Father Lawler and several other priests responded to Father Raymond Bosler’s invitation to march in support of racial equality with Dr. Martin Luther King Jr. in Selma, Ala.

“We were only there for 24 hours,” Father Lawler said. “We were there to see,” Moul said.

During his nine-year battle with cancer as well as after his death, many diocesan priests and lay people supported the Lawler family with prayers, which still means a lot to Father David Lawler.

“His priests’ support group and all his parishioners prayed for him,” Father Lawler said. “Having a brother who was a priest helped immensely in my ministry. We concelebrated Mass together at times, and I enjoyed that. I had great respect for him.”

Parish ministries—Father Lawler enjoyed his early pastoral assignments at St. Andrew the Apostle Parish, St. Joan of Arc Parish and Immaculate Heart of Mary Parish, all in Indianapolis, and St. Ann Parish in Terre Haute as well as 21 years of ministry as the Catholic chaplain at Methodist Hospital in Indianapolis, the state’s largest hospital.

“I enjoy helping people in their everyday lives,” he said. “I love being a parish priest, and I love being at St. Christopher Parish.”

“I am very happy here.”

Prayer life—“My prayer life is focused with my parishioners,” Father Lawler said. “I love to celebrate the Eucharist and be with people in prayer. I love the Scriptures, and enjoy meditative prayer on the [daily] readings. The priest works in the person of Christ. I firmly believe that, whether you know it or not, God is here.”

Relief partners’ outreach includes moving Haitian Catholic hospital to new location

The heavy armband around Benia Celestine’s wrist bears her name and the number 1, indicating she was the first trauma patient admitted to what was left of the hospital following the Jan. 12 earthquake.

One member of the team, Dr. Robert Redfield, said Celestine needs follow-up treatment involving equipment not normally available in the poverty-wracked country. Her recovery will be hastened if she is moved to a better-equipped location, he said.

About 80 percent of the hospital was destroyed in the earthquake. Despite the destruction, the hospital remains one of the primary treatment centers for patients with trauma and chronic illnesses. Doctors from around the world have treated patients since the earthquake under primitive conditions in tents or under tarps and plastic sheeting hung from trees.

Because of the hospital’s importance to Haiti’s health-care network, plans are under way to relocate it to a safer location so patients can continue their treatment with waiting.

With donations and grant money from an existing partnership between CRS and the Maryland trauma center, the hospital will move in April to the grounds of the Arcadio of Port-au-Prince’s Our Lady of Lourdes Seminary near the international airport. The move will allow for the demolition and rebuilding of the existing St. Francis de Sales Hospital.

CRS is setting up what amounts to a field hospital, with surgical and rehabilitation rooms and a wide array of emergency equipment.

The decision to relocate the hospital was based partly on the fact that the neighborhood where people were being discharged was virtually destroyed, leaving them with no place safe to go, said Karen Moul, communications officer for CRS.

The medical staff was concerned that discharged patients were returning to unsafe and unsanitary tent cities that could hasten the onset of infection and other complications.

“We would like to keep them longer, but there are more patients coming in that we need to see,” Moul said.

In addition to treating earthquake victims, the hospital was one of Haiti’s leading centers for AIDS prevention and care. The move will allow those services to resume.

Prior to the earthquake, CRS Haiti had received a $6 million grant from the U.S. government to provide medical care to around 3,000 people. The grant was targeted to create a center of excellence” in HIV care at St. Francis de Sales Hospital.

Moul expressed concern that the disruption in care caused by the earthquake will promote the spread of a more deadly form of HIV as patients miss their treatments, leading to a drug-resistant form of the AIDS virus.

“Without care, [patients] will be subject to other opportunistic infections,” Moul said. “There are second-line medications which are expensive and difficult to find in developing countries so we want to keep them in the first-line medications.”

“If we could keep everybody engaged in their medication it would be better, especially as people are really moving around a lot,” she said.

†
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At Mercy Providence, our compassionate, caring staff of professionals is hand-picked to assist your loved one with the caring commitment promised by Mercy. Call us today to schedule a personal tour. You’ll feel and see the Mercy difference. It’s all part of the Mercy Circle of Caring.
Building a team

Indiana Pacers coach Jim O’Brien shares game plan for life and sports at ‘Coaching for Christ’ program

By John Shaughnessy

It’s a moment that most coaches eventually experience, a defining moment that guides the way they approach their teams and their players.

Sometimes these moments also define the way they lead their lives and follow their faith.

Indiana Pacers head coach Jim O’Brien recently shared one of the defining moments of his career during a "Coaching for Christ" program at Bishop Chatard High School in Indianapolis.

For O’Brien, a member of St. Mary Parish in Indianapolis, that defining moment came 28 years ago—after he decided to take the head coaching position at Wheeling Jesuit University, a small Catholic college in Wheeling, West Virginia.

Thirty years old at the time, O’Brien inherited a men’s basketball team that had won three games and lost 25 in the previous year.

It wasn’t exactly the situation he had imagined for his first head coaching job at the college level. Still, O’Brien determined to make the best of the opportunity. So he began searching for a personal statement that would guide him.

He found another building stone in the words of Frank Perdue, the owner of Perdue Farms, a chicken-processing company. "Excellence is the unlimited ability to improve, on a daily basis, the quality of what you have to offer."

In reading Perdue’s words, O’Brien focused on the last word—offer.

"Certainly those student athletes that I will coach, my wife, my children, my school,” O’Brien said. "...my God."

The game plan—and his life plan—had come into a clearer focus.

"We turned the program around very quickly," O’Brien told the ‘Coaching for Christ’ audience on March 10. "We went from being a team that didn’t win a game in the conference the year before to the champi- onship game in the conference finals. And in the finals of the conference tournament we had two points to the team that was runner-up to the national champions. One of those players are still my best friends."

"The first day I met with them, I said, ‘We will reach our potential, whatever our potential is, if you do one thing. I could teach you something, thinking about what that one thing was. Rebounding? Work!’ I said, ‘If you will learn to do that, it will define your potential. And I will monitor the respect you have for one another. There is nothing more important for the community that is our team than to care as a team.’"

O’Brien said he has shared that message with all the teams he has coached—the men’s team at the University of Dayton, the Boston Celtics, the Philadelphia 76ers and the Pacers.

"The two key principles of our faith are ‘Love our God’ and ‘Love our neighbor,’” he said. "What better way to start a team?"

"Jim, you have tried to build your whole career on not mistaking the growth of power and wealth for the growth of character and spirit. How could you be so stupid to lose sight of your transformative abilities as a coach? I changed. I forgot the principles we have for transforming people."

O’Brien said he continues to live his life by starting each morning praying with his wife, Lorraine. He defends the abilities of his days by the way he feels at the end of them. It was the parting thought he shared at the Catholic Youth Organization event held in cooperation with the four Indianapolis archdiocesan high schools: Bishop Chatard, Cardinal Ritter, Roncalli and Father Thomas Secchina Memorial.

"Think about the day of a coach. When you know you could not have given or loved any more, when you were just filled with the Spirit in how you taught and what you did, how did you feel when your head hit the pillow? You felt great!"

"That’s the challenge we give to our players. That’s our challenge on a daily basis. If you can give yourself and the rest of the world and your beliefs and your understanding of what love and caring and work ethic are all about, you will build the character and the spirit in your players that will last them a lifetime. If you gave it to them, they’ll give it to somebody else."

"It all starts with you!"

The Criterion  Friday, March 19, 2010

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**By John Shaughnessy**

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"It all starts with you!"
The National Water Commission blamed the flood on unexpected rains, but it rebounded this year with a
fixing the canal and other water problems has not been a priority, Father Rosas said, even though promises were made after flooding 10 years ago. Promises to fix the canal were made after the February flood, but Father Rosas and other Chalco residents have expressed skepticism. They point to a giant deep drainage pipe being built by the federal government on the east side of Mexico City that promises to reduce the risk of catastrophic flooding, but has been behind schedule and is the subject of public squabbling between the federal and state governments.

“What’s the priority? Fix these problems or stage political campaigns? This is part of the reflection that we must have,” Father Rosas said. The priest turned St. Ignatius of Loyola Parish and a nearby community center into a shelter for those flooded out, and Church volunteers served 4,000 meals per day. He also helped organized a “radiothon” with students from the Jesuit-run Iberoamerican University in Mexico City to collect basics, such as cooking supplies and household items for displaced residents.

Larrondo said her family received roughly $1,600 in vouchers from the state and federal governments along with a few bags of cement.

“Surely it can’t change anything,” said Larrondo, explaining that her family had to replace appliances and rebuild the smearing pits for their taco business.

Still, her family plans on staying put even though she expressed little confidence that the flooding problem will be resolved.

“We’ve been here for so long. … Where else would we go?” she asked.

Catholic Church in U.S. and Canada among religious bodies gaining members

WASHINGTON (CNS)—In the United States and Canada, membership numbers have gone up for the Catholic Church, the Church of Jesus Christ of Latter-day Saints and the Assemblies of God, among others, according to the 2010 edition of a yearbook published by the National Council of Churches.

The 78th annual edition of the Yearbook of American & Canadian Churches, which was released in March, shows a decline in membership of nearly all mainline Protestant denominations, including the Southern Baptist Convention, which reported a loss of members for the second year in a row. With more than 16 million members, it is still the nation’s second largest denomination.

The Catholic Church—the country’s largest denomination with more than 68 million members—reported a slight membership decline in the 2009 yearbook, but it rebounded this year with a 1.49 percent growth. The Latter-day Saints grew 1.71 percent to almost 6 million members, and the Assemblies of God grew 1 percent to about 9 million members.

The Rev. Eileen Lindner, editor of the yearbook since 1998 and NCC deputy general secretary for research and planning, said in a statement that observers have attributed the membership decline in some Churches to “an increasing secularization of American postmodern society and its disproportionate impact on liberal religious groups.”

But Rev. Lindner, a Presbyterian minister, urged caution in interpreting the data and added, “American society as a whole has not experienced the kind and rate of secularization so clearly demonstrated during the last quarter-century in Western Europe.”

The yearbook also looks at trends in Church membership, and the 2010 edition includes an essay on immigrants in the Church, noting that most U.S. immigrants in the past 50 years have been Christian.

The essay, “The New Immigrant Church,” written by Rev. Lindner, described immigration’s impact on the religious landscape of the United States and Canada. She said the increasing religious pluralism stemming from immigration may alter the views of faith communities on a variety of public issues.

“With the racial, ethnic and cultural diversity of the immigrant communities, more diverse and nuanced views of matters ranging from abortion to aid and trade policy as well as immigration policy may find voice as these Churches enter into civic engagement in their new culture,” Rev. Lindner wrote. “As they do, a new fault line in Christian theology and practice may open within the American religious landscape.”

The 440-page yearbook is an annual publication of the New York-based National Council of Churches. It lists U.S. and Canadian Church bodies, giving a brief description of each and a listing of national headquarters, officers, periodicals and major agencies or boards. The yearbook also includes directories of U.S. and Canadian seminaries, religious periodicals, ecumenical organizations, cooperative religious organizations, institutions engaged in religious research and a selective directory of non-Christian religious organizations.
Providence sisters celebrate 80 and 75 years in congregation

Providence Sister Grace Stewart, a native of Indianapolis, is celebrating 80 years as a member of the congregation at Saint Mary-of-the-Woods.

Four Sisters of Providence are celebrating the 75th anniversary of their entrance into the congregation.

They are Sisters Theresa Rose Butts, Maureen Loonam, Rosalie Marie Weller and Anne Marita Wynne.

Sister Grace entered the Sisters of Providence on Aug. 20, 1929, from St. John the Evangelist Parish in Indianapolis. She professed her perpetual vows on Aug. 15, 1937.

She earned a bachelor's degree in education at Saint Mary-of-the-Woods College, and a master's degree in education at the Catholic University of America in Washington, D.C.

In the archdiocese, Sister Grace taught at the former Holy Trinity School in New Albany from 1956-57. She also ministered at St. Joseph School in Jasper, Ind., from 1961-64.

At Saint Mary-of-the-Woods, she served as a nurse's aide from 1971-80, and in infirmary service from 1980-85. She served as the principal at Saint Mary-of-the-Woods College, and a master's degree in education administration at Purdue University in West Lafayette, Ind.

In the archdiocese, Sister Maureen taught at the former St. Joseph School in Indianapolis from 1967-68, and served as the principal at St. Simon School in Indianapolis from 1968-76.

She also taught or served as the principal at Catholic schools elsewhere in the state in Evansville, Lafayette and Jasper as well as in Illinois.


Sister Theresa Rose Butts, a native of Galesburg, Ill., entered the Sisters of Providence on July 15, 1934, from Corpus Christi Parish in Galesburg. She professed her perpetual vows on Aug. 15, 1942.

She earned a bachelor's degree in biology at Saint Mary-of-the-Woods College, and a master's degree in education at Xavier University in Cincinnati.

In the archdiocese, Sister Theresa Rose taught at St. Patrick School in Terre Haute from 1948-52, and served as a counselor and principal at the former St. Benedict School in Terre Haute from 1952-55.

She also taught at Catholic schools in Fort Wayne, Ind., as well as in Illinois, Maryland and Washington, D.C.


Sister Maureen Loonam, a native of Freeport, Minn., entered the Sisters of Providence on Feb. 10, 1934, from SS. Peter and Paul Cathedral Parish in Indianapolis. She professed her perpetual vows on Aug. 15, 1941.

She earned a bachelor's degree in education at Saint Mary-of-the-Woods College, and a master's degree in education administration at Purdue University in West Lafayette, Ind.

At Saint Mary-of-the-Woods, Sister Maureen taught at the former St. Joseph School in Indianapolis from 1967-68, and served as the principal at St. Simon School in Indianapolis from 1968-76.

She also taught or served as the principal at Catholic schools elsewhere in the state in Evansville, Lafayette and Jasper as well as in Illinois.


Sister Rosalie Marie Weller, a native of Earl Park, Ind., entered the Sisters of Providence on July 15, 1934. She professed her perpetual vows on Jan. 23, 1942.

In the archdiocese, she served as a parish visitor in Indianapolis from 1984-85 and in parish service at St. Lawrence Parish in Indianapolis from 1985-2001.

At Saint Mary-of-the-Woods, Sister Rosalie Marie ministered as an infirmary cook from 1937-38, and as a cook at the priest's house from 1940-49 and 1963-64.

Sister Rosalie Marie also served as a cook, in parish ministry and as a ministry coordinator for senior citizens in Fort Wayne, Ind.

She currently ministers in residential services at Saint Mary-of-the-Woods.

Sister Anne Marita Wynne, a native of St. Augustine, Ill., entered the Sisters of Providence on July 15, 1934, from St. Patrick Parish in Galesburg. She professed her perpetual vows on Jan. 23, 1943.

She earned a bachelor's degree in English at Saint Mary-of-the-Woods College, and a master's degree in education at Indiana State University in Terre Haute.

In the archdiocese, Sister Anne Marita taught English at Saint Mary-of-the-Woods College, and a master's degree in education administration at Indiana State University in Terre Haute.

She also taught or served as the principal at Catholic schools elsewhere in the state in Evansville, Loogootee and Fort Wayne as well as in Illinois.

At Saint Mary-of-the-Woods, Sister Anne Marita served the college as a faculty secretary from 1984-89 and a resource center staff member from 1989-96.

She currently ministers in residential services at Saint Mary-of-the-Woods.

Pope urges young people to follow their dreams, grow in love and faith

Pope Benedict XVI urged young people to follow their dreams, grow in love and faith and commit themselves to the common good, to find it.'

In his message, released in Italian and English in Rome on Monday to mark the start of the weeklong World Youth Day in Sydney, Australia, the pope called on young people not to be afraid of confronting difficult questions about life, such as: What makes life a success, and what gives meaning to life? What are the expectations for life and happiness?" he said.

The answers will come from listening to God, who has a loving plan for each and every person on Earth, he added.

The sadness felt by the rich young man in the Gospel account when he left Jesus is the same sadnes that “springs in the heart of everyone when he doesn’t have the courage to follow Christ and carry out the right choice. But it is too late to answer him,” the pope said.

Jesus showed people that the Ten Commandments are the essential guidelines for forming a conscience built on divine law, developing a sense of good and evil, and living a life of love, he said.

Following God’s law goes against the modern mentality, which advocates a life completely free from restrictions, and objective norms and values so as to be able to follow one’s own desires, he said.

Such a life is less free, he said, but turns people into slaves to their immediate desires and to idols such as power and money.

“The commandments don’t limit happiness, but rather show how to find it.”

—Pope Benedict XVI

For the 14th consecutive year the Feinstein Foundation, based in Rhode Island, will divide proportionately $1 million among the 17 Catholic Charities serving the diocese of Fall River. For the 16th consecutive year the Feinstein Foundation, based in Rhode Island, will divide proportionately $1 million among the 17 Catholic Charities serving the diocese of Fall River.

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Benedictine Sister Jennifer Dippel ministered at St. Paul Hermitage as rehabilitation director

Benedictine Sister Jennifer Dippel, a member of the Monastery Immaculate Conception in Ferdinand, Ind., and the rehabilitation director at St. Paul Hermitage in Beech Grove, died on March 9 at the monastery. She was 63. The Mass of Christian Burial was celebrated on March 12 at the monastery church in Ferdinand. Burial followed at the sisters’ cemetery. She was born on Oct. 26, 1946, in Evansville, Ind. She entered the Sisters of St. Benedict of Ferdinand in 1964, and made her first profession of vows in 1966 and her final profession in 1971. Beginning in 1967, Sister Jennifer taught at two Catholic grade schools in the Evansville Diocese. In 1975, she began a new ministry as a physical therapist at two hospitals in the Evansville Diocese. In 2003, Sister Jennifer began her last ministry assignment as the director of rehabilitation services at the safety officer at St. Paul Hermitage. A memorial Mass will be celebrated at the monastery on the anniversary of her death.

Providence Sister Mary Jane Newman served as a teacher for 51 years, volunteered in Terre Haute

Providence Sister Mary Jane Newman, the former teacher Patrick Ann, died on Feb. 13 at Union Hospital in Terre Haute. She was 80. The Mass of Christian Burial was celebrated on Feb. 17 at the Church of St. Mary Immaculate Conception at Saint Mary-of-the-Woods. Burial followed at the sisters’ cemetery at the monastery. She was born on Oct. 26, 1946, in Evansville, Ind. She entered the congregation of the Sisters of Providence on July 21, 1968, and professed her final vows on Jan. 23, 1968. Sister Mary Jane earned a bachelor’s degree in education at Saint Mary-of-the-Woods College and a master’s degree in education at Ball State University in Muncie, Ind. During 63 years as a Sister of Providence, she ministered in education for 51 years at Catholic schools in Indiana, Illinois and California. In 1972, Sister Mary Jane taught at St. Michael School in Greenfield from 1956-58, Holy Spirit School in Indianapolis from 1966-67, and Sacred Heart Junior College and Sacred Heart Junior College in Indianapolis from 1972-76. After retiring from teaching, she returned to the monastery, where she volunteered at the Providence Shrine of the Immaculate Heart of Mary stands honored at Our Lady of Fatima Retreat House in Indianapolis. The Marian shrine also includes statues depicting three shepherd children kneeling in prayer before the Blessed Virgin Mary as they did at Fatima, Portugal, during their apparitions there from May through October in 1917. Statues of two lambs looking up at the Mother of God complete the shrine.
Archdiocesan parishes schedule Lenten penance services

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

The schedule is also posted on The Criterion Online at www.CriterionOnline.com

Batesville Deaney
March 24, 7 p.m. at St. Vincent de Paul, Shelbyville
March 26, 7 p.m. at St. Mary, Greensburg

Bloomington Deaney
March 23, 7 p.m. at St. Paul Catholic Center, Bloomington
March 25, 7 p.m. at St. Martin of Tours, Martinsville

Connersville Deaney
March 23, 7 p.m. at St. Anne, New Castle

Indianapolis East Deaney
March 22, 7 p.m. at St. Rita
March 23, 7 p.m. for St. Mary, Holy Cross and SS. Peter and Paul Cathedral at SS. Peter and Paul Cathedral
March 25, 7 p.m. at St. Michael, Greenfield

Indianapolis South Deaney
March 25, 7 p.m. at St. Ann
March 29, 7 p.m. at Our Lady of the Greenwood, Greenwood

Indianapolis West Deaney
March 20, 10 a.m. for Holy Trinity and St. Anthony at St. Anthony
March 24, 7 p.m. at St. Joseph
March 24, 7 p.m. at St. Michael the Archangel
March 25, 7 p.m. at Holy Angels

New Albany Deaney
March 21, 4 p.m. at St. Mary, Lakesville
March 28, 4 p.m. at Holy Family, New Albany

Seymour Deaney
March 29, 6:30 p.m. for St. Mary, North Vernon;
St. Anne, Jennings County; and St. Joseph, Jennings County at St. Joseph, Jennings County

Tell City Deaney
March 21, 4 p.m. at St. Paul, Tell City
March 24, 6:30 p.m. at St. Meinrad

Lenten activities available online

Be sure to visit The Criterion’s Lenten Web page at www.archindy.org/lent.
The page consists of links to daily readings, a Lenten column by Archbishop Daniel M. Bechle, a full list of communal penance services taking place at parishes and other features.

The Criterion Friday, March 19, 2010
St. Francis is #1 in heart attack survival rates in Indiana.

Emergency Heart Attack Response Team changes the rules of treatment.

The St. Francis heart team is revolutionizing heart care by dramatically reducing treatment time. The result: St. Francis has the lowest heart attack death rate of any Indiana hospital and is ranked in the top one percent nationally as reported in USA Today. St. Francis has shared its methodology with 300 hospitals around the world. Saving even more hearts – and lives.

Schedule a FREE heart screening and learn more. Call 1-877-888-1777 or visit HeartAttackCare.net.