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There's an 'app' for that

iPhone applications are devised for Catholics, page 11.

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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 his 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."

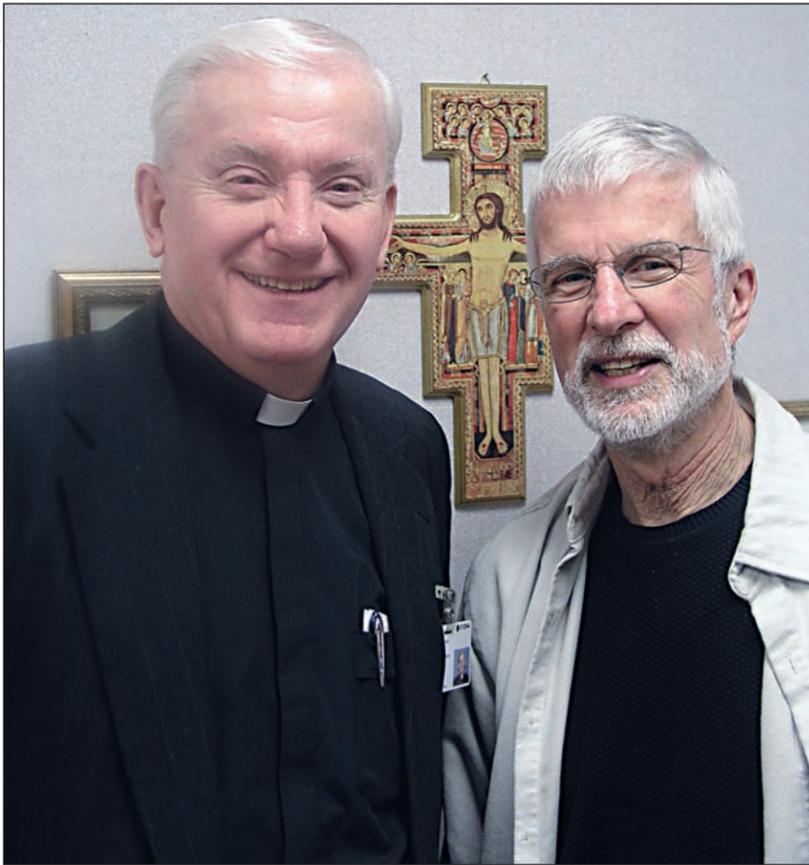
Crouter looked at Father Mannion and said, "You know, I didn't say a word the whole time."

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—who are both 68—have decided it's time to cut back dramatically on their pastoral care for

Photo by John Shaughnessy



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.

hospital patients.

Father Mannion will leave his post as the director of spiritual care at St. Francis Hospital to take up a lighter schedule 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 Crouter and Father Mannion—and everyone who knows the two friends—the March 26 event will be a time to celebrate and reminisce about the kind of friendship that most people hope for, a friendship that even thrived following a moment that could have damaged or destroyed a similar relationship.

That moment occurred 12 years ago when St. Francis Hospital administrators approached Father Mannion about becoming the director of spiritual care. In deference to Crouter, who had been hired at the hospital a month before Father Mannion, the priest

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Bishops reiterate objection to abortion wording of health care bill

CHA backs 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.



Cardinal Francis E. George

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 Barack Obama.

Sister Carol Keehan, a Daughter of Charity who is CHA president and CEO, said in a March 13 statement that the Senate bill



Sr. Carol Keehan, D.C.

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 See HEALTH CARE, page 10

Vatican defends efforts by pope, Church to curb sex abuse

VATICAN CITY (CNS)—Amid new disclosures of priestly sex abuse cases in Europe, including one in the German archdiocese formerly headed by Pope Benedict XVI, the Vatican strongly defended the Church's response to the crisis and said 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.

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 noted 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

CNS photo/Tony Gentile, Reuters



Archbishop Robert Zollitsch of Freiburg, head of the German bishops' conference, responds to questions during a press conference at the Vatican on March 12. After meeting with the pope, Archbishop Zollitsch apologized to victims of child abuse by priests.

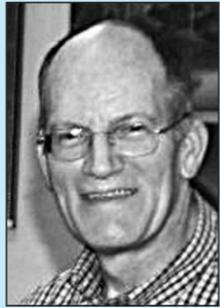
made headlines around the world, and some commentators questioned how Cardinal Ratzinger could not have been

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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 Catholics in the Archdiocese of Camaguey, Cuba, and the Archdiocese of Indianapolis. Lynn Renner of Baltimore, a Hoosier native and the Catholic Relief Services country manager for Cuba since 2008, will discuss the CRS Global Solidarity Partnership between the two archdioceses during a 7:30 p.m. presentation at the university's Mother Theresa Hackelmeier



Lynn Renner

Memorial Library auditorium. His lecture, titled "The Cuba-Indy Relationship: Building Church Solidarity," is free and open to the public. Renner, who also serves as the regional CRS representative for Caribbean countries, will describe the unique relationship between Catholics in the two archdioceses and share information about the future of Cuban-American relations. "There's a real spiritual relationship that the people have, not only in Indianapolis but also the people in Camaguey," Renner said during a March 15 phone interview. "There's almost a natural inclination for them to relate to each other," he said, "and I think that is very impressive. There's an acceptance on both sides for their culture and for our culture, and a total understanding of the people involved. [Representatives from] Caritas Cuba in Camaguey visited [Catholics] once in Indianapolis."

Several members of the archdiocesan Global Solidarity Partnership from Indianapolis will also talk informally about their personal experiences during visits to the Archdiocese of Camaguey, which have strengthened the Church's partnership. During 38 years with Catholic Relief Services, Renner has gained extensive experience in international relations. A native of Princeton, Ind., in southern Indiana, Renner earned a bachelor's degree in modern languages at Butler University in Indianapolis and a master's degree in Latin American studies at Indiana University in Bloomington. His work began as a Peace Corps volunteer in Colombia then for CRS in Latin America, the Caribbean and at the regional level from the 1970s through the early 1990s. "In 1992, I was sent to a Caritas conference in Uruguay," Renner said. "I met a person from Caritas Cuba, and I think that

might have been our first contact years ago. The Cuban Church was just beginning to start Caritas at the time. "There has been an openness to the Church in Cuba since Pope John Paul II's visit in 1998," he said. "I think, as a result of that, the Global Solidarity Partnership was allowed to blossom there." Renner traveled to Camaguey with the Indianapolis group once since he began his CRS ministry in Cuba in 2008. "It was enough [time] to know how affectionate they are toward, not only the Caritas people, but also the volunteers who work with Caritas, the people who are in their programs, the elderly, the children with disabilities and the other children," he said. "There's a very close affinity for them. They go out of their way to be affectionate, and it's reciprocal. The people from Indianapolis were accepted by the [people in] communities that they visited [in Camaguey]." †

VATICAN

continued from page 1

aware of details of the situation at the time. 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," Jesuit Father Federico Lombardi, the Vatican spokesman, said in a written commentary. The same day, the Vatican newspaper, *L'Osservatore Romano*, ran a front-page article under the headline: "The severity of Benedict XVI against the filth in the Church." It said Pope Benedict was being mischaracterized as an aloof administrator with little interest in the scandal, when in fact the German pontiff had led the way in addressing past cases and preventing new ones. "It is thanks to the greater severity of the pope that various bishops' conferences are turning a light on cases of sexual abuse, and also cooperating with civil authorities so that justice is rendered to the victims," it said. In an unusual interview on March 13, a key Vatican official described in detail the steps taken by the Vatican to confront priestly sex abuse since 2001, the year the Congregation for the Doctrine of the Faith, under then-Cardinal Ratzinger, laid out strict new norms for processing such cases. The official, Msgr. Charles Scicluna, a doctrinal congregation official from Malta who deals directly with cases of priests accused of abuse of minors, told the Italian Catholic

newspaper *Avvenire* that the allegation that Pope Benedict had covered up sex abuse crimes was "false and calumnious." As head of the 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. Msgr. Scicluna also emphasized that the Vatican's insistence on secrecy in the investigation of these cases by Church authorities does not mean bishops or others are exempt from reporting these crimes to civil authorities. "In some English-speaking countries, but also 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 sex abuse 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 juridical 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 heterosexual relations and the remaining 10 percent were cases of pedophilia, involving an adult sexual preference for pre-pubescent children. Most cases of priestly sex abuse against minors have been 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 from ministry to dismissal 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 from around the world. And while the majority of the 3,000 or so cases handed by the Vatican since 2001 have been from the United States, by last year U.S. cases had dropped to about 25 percent of the total. The trend is toward a growing number of countries reporting cases, but a drop in the overall number of accusations, he said. Msgr. 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 feel is still too widespread in the country." Like others at the Vatican, Msgr. 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. †

Court's ruling on 'under God' in pledge seen as 'breath of fresh air'

SAN FRANCISCO (CNS)—A federal appeals court's ruling upholding the constitutionality of the phrase "one nation under God" in the Pledge of Allegiance is a "breath of fresh air from a court system that has too often seemed to be almost allergic to public references to God," according to the head of the Knights of Columbus. Carl A. Anderson, supreme knight, also called the March 11 decision by a three-judge panel of the 9th U.S. Circuit Court of Appeals, based in San Francisco, a "victory for common sense." The Knights of Columbus, which led efforts to persuade Congress to add the phrase to the pledge in 1954, joined the case as defendants when it was filed in 2005 by California atheist Dr. Michael Newdow, a physician with a law degree. Writing for the majority in the 2-1 opinion, Judge Carlos T. Bea said, "Not every mention of God or religion by our government or at the

government's direction is a violation of the Establishment Clause" of the First Amendment to the U.S. Constitution. "Without knowing the history behind these words, one might well think the phrase 'one nation under God' could not be anything but religious," he said in the 60-page majority opinion. "History, however, shows these words have an even broader meaning, one grounded in philosophy and politics and reflecting many events of historical significance." †

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 the day is a solemnity, Canon #1251 of the *Code of Canon Law* dispenses Catholics from the abstinence rule. †



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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 adult 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 intentionality.

"There's a real joy in that," said Father Hollowell, a teacher, coach and chaplain at Cardinal Ritter Jr./Sr. 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 intend to do 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 on 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. "But it is something that has borne much fruit for me in my life."

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 sees as the fading 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 what we see now, when we honestly survey the surroundings, that when people carry that 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, a love for what it means to be Catholic."

"It's there and it's thriving," he said. "It's a great time to be in the Church. We're seeing a great rebirth in a love for the Church. I think we should recognize that, and we should be thankful, and we should be continuing to help those who aren't sure."

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

"May we 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 we 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 of the 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.

"He 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 [youths] 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 a solemn high celebration of the extraordinary form of the Mass. Also assisting was Father Ryan Hilderbrand, a priest of the Evansville Diocese.

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. †



Father John Hollowell reflects on joy during his first year as a priest during the close of a 40 Hours devotion on March 10 at Our Lady of the Most Holy Rosary Church in Indianapolis. The reflection was part of Holy Rosary's 10th annual "Spaghetti and Spirituality" Lenten adult educational series.

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 that 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 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."

A special way 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. Then percussionists from Cardinal Ritter's band will beat on their instruments in a way that will symbolize the chaos that entered the world when Christ died on the cross.

The single lit 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 jhollowell@cardinalritter.org.) †



Father Michael Magiera holds a monstrance containing the Blessed Sacrament during a eucharistic procession on March 10 at Our Lady of the Most Holy Rosary Church in Indianapolis, where Father Magiera serves as associate pastor. He is assisted by Father John Hollowell, left, and Father Ryan Hilderbrand, a priest of the Evansville Diocese. Brendan Garvey, a Holy Rosary parishioner and member of the Knights of Columbus, holds an *ombrellino* ("umbrella") over the Blessed Sacrament during the procession.

Father Peter Marshall appointed vice postulator to promote Bruté 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.



Fr. Peter Marshall

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 those who have gone before us. 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 are surrounding 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 Pope Benedict XVI appointed Bishop Etienne to lead the Diocese of Cheyenne, Wyo., last October.

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

"It's exciting 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.

As vice postulator of 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 an e-mail to Father Peter Marshall at pmarshall@saintbarnabasparish.org or call him at 317-882-0724.) †



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Editorial



Prince Ghazi Muhammad bin Talal applauds as Pope Benedict XVI gives a speech after visiting the new King Hussein Mosque in Amman, Jordan, on May 9, 2009. In his talk, the pope said faith calls both Christians and Muslims to respect each other and join together to promote the common good.

Catholicism and Islam

Ever since the seventh century, there has been a strong rivalry between Christianity and Islam.

It began with Islam's conquest of northern Africa, where strong Christian cities such as Carthage and Hippo 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.

Muslims and Christians fought each other during the Crusades the first part of the second millennium. In 1571, the Muslims 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 Muslim 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 have, however, been times when Christians and Muslims have lived together in peace, including in Spain prior to the reconquest there.

Today, as we know too well, some radical Muslims were responsible for the terrorist attacks of Sept. 11, 2001, and those extremists are intent on destroying Western civilization. Nevertheless, most Muslims are not extremists.

Pope Benedict XVI seems convinced that Islam and Catholicism have enough in common that they can not just live in peace, but are also natural allies in the pope's battle against secularism and relativism.

In his book *The Future Church*, author and journalist John L. Allen Jr. identifies Islam-Catholic relations as one of his 10 "trends" for the Church's future. He writes, "Whether Christians and Muslims can meet one another in constructive cooperation, or whether their relationship is destined to be one of conflict and rivalry—and the reality seems likely to be a mixture of both—their interaction will be a major driver of world history in the 21st century."

In a favorable review of Allen's book, *First Things* magazine notes that Allen "is perhaps the only prominent Catholic journalist trusted by Catholics across the spectrum of theological opinion."

Allen also writes, "Islam has replaced Judaism as the most important interfaith relationship for the Catholic Church, and Catholicism has become a lead actor in the global drama

surrounding the so-called 'clash of civilizations.'"

There are 2.3 billion Christians and 1.6 billion Muslims, representing more than half of the human family. Most Muslims are not Arabs, less than 20 percent. Of the 10 largest Muslim nations, only three are Arab, beginning with Egypt in fifth place.

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, "Unquestionably, Catholicism and Islam will play a critical 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 moral conviction that the family, not the supposedly autonomous modern individual, is the fundamental social unit."

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, those 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 Muslim countries acknowledge, and act upon, the right of religious freedom—a severe problem in many parts of the world.

There still are, though, those Islamic radicals. Mainstream Muslims, and the rest of the world, have to deal with them.

—John F. Fink

Making Sense Out of Bioethics/Fr. Tad Pacholczyk

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 look 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 unduly burdensome treatments); making peace with family members and friends; making peace with God (and receiving 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 powerful ways to overcome their sense of isolation.

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

"In the past, death was a community event. Those closest to the patient ministered in a variety of ways—watching and praying with the patient, listening and talking, laughing and weeping. In solidarity, a close community bore the painful experience together. Today, because of the medicalization of the health care setting, death is more often regarded as a failure of medical science. The dying find 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 details occur."

Fostering a humanly enriching environment for those facing death often means giving explicit attention 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 tubes, it has become a relatively simple matter to nourish and hydrate someone who is having trouble swallowing. Such a tube, particularly when 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 and French roots: com—"with" plus pati—"to suffer") means, "to suffer with," to suffer alongside, 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 and to bear it inwardly through 'compassion' is a cruel and inhuman society. ... Indeed, to accept the 'other' who suffers means that I take up his suffering in such a way that it becomes mine also. ... The Latin word *consolatio*, 'consolation,' expresses this beautifully. It suggests being with the other in his solitude so that it ceases to be solitude."

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

Our communion with them in our shared humanity, and our dedicated solidarity in suffering invariably leads us, and those who pass on ahead of us, to share in the mysterious and enduring graces of a good death.

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

Letters to the Editor

Former student's cancer reflection is a testament to a faith-filled life, teacher says

On page 12 of the March 5 issue of *The Criterion*, Shirley Vogler Meister's column was a reflection on Catholic schools.

On page 13 of the same issue, the "My Journey to God" submission was a reflection on living with cancer by Marsha Kane of St. Charles Borromeo Parish in Bloomington.

Marsha (Mena) Kane was a student in the first class that I taught—the fourth grade at Our Lady Queen of Peace

School in Washington, D.C.

Several years ago, she found me online and, since that time, we have been in frequent contact. Her reflection on how she is dealing with a devastating diagnosis is a testament to a faith-filled life.

Just maybe her years in Catholic schools helped form her into the courageous woman she is today.
Sister Mary Anne Brawley, D.C.
Binghamton, N.Y.

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



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

By joining our crosses to Christ's, we can 'stay glad'

Every morning as I button my shirt or when I turn the pages of my prayer book, I am reminded of my chemotherapy and radiation of almost two years ago. Neuropathy, some numbness of my fingers, is a lasting effect of my cancer treatment in 2008.

The ordeal seems 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 I never had questions 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 complete left shoulder replacement and a lot of rehabilitation since early August. The Saturday after Thanksgiving, I took a bad fall. In the latter case, the embarrassment was probably the worst effect. In mid-February, I underwent a surgical procedure to remove a kidney stone. So, I ask, please keep up the prayers!

On the ledge of the window in front of my computer is a little plaque that reads: "Always Stay Glad." Regular readers of my column will recall that Bryan, a sixth-grade student from St. Roch School in Indianapolis, wrote to me about courage back in 2008: "The definition of courage is hard to memorize. But luckily for everyone, it's easy to describe. It's the ability to move forward when times are dark. It's the times you give it all you've got even though you're weary. So remember dear Archbishop, that even though times are bad, you've still got the grace of God, so always stay glad." It was a timely message then, and I have no doubt it will always be so.

One of the positive consequences of my cancer is the impetus to spend more time praying for others who have cancer or any other debilitating illness. During chemotherapy, I learned to sit patiently and pray. Anyone who has been sick and waits for a doctor's appointment or lies on a gurney waiting for a scan of some kind knows what I mean. I especially notice how much poor people have to wait for even the most basic needs of their lives.

I wonder about how some of my fellow patients in chemotherapy are doing. I know some have gone home to God. But I run into companion lymphoma survivors like Rob, who had to go to work even while undergoing the difficulties related to chemotherapy.

I am in touch with a seminarian, Dominic, who while undergoing chemotherapy continues his formation for the priesthood at Saint Meinrad. There are many such stories.

I still undergo periodic scans and blood tests to check things out. I can't help but wonder each time if I am going to get a positive report. Some folks don't. But I continue with my first reaction back in 2008: God's will be done.

I think of the oncology and hospice nurses regularly. They have a very special mission, and are great people in my book. They deserve the support of our prayer and gratitude.

I guess I will always pray for a deeper understanding of the meaning of my having had cancer. I know God does not want bad things to happen to us. But he permits it. I guess since original sin some things go wrong simply because they can. And it is important to see them as opportunities to join our suffering to those of Christ.

On the eve of Passiontide, it is opportune to think of human sickness and limitations in relationship to the Passion that Jesus suffered for us. Our crosses may seem small and paltry compared to what he

endured, but it is our love, in exchange with his, that makes all of it count.

Someone once remarked that all of us have splinters in our shoulders from the crosses we bear. In prayer during the remaining days of Passiontide, let's offer those marks of suffering to Jesus as a gift of our love.

And let's offer these gifts of love with grateful hearts. The St. Roch sixth-grade student, now an eighth grader, had it right: "Even though the times are bad, we still have the grace of God, so always stay glad."

Our crosses joined to Christ's need not take away our interior peace. †

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

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

Archbishop Buechlein's intention for vocations for March

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

Al unir nuestras cruces a la de Cristo podemos 'mantener nos contentos'

Cada mañana mientras me abotono la camisa o al pasar las páginas de mi libro de oración, me viene a la memoria el recuerdo de mi quimioterapia y radiación hace casi dos años. Una neuropatía, algo de entumecimiento en los dedos, es la secuela persistente de mi tratamiento del cáncer en 2008.

Parece que fue ayer que pasé todo ese tormento. Debe de sucederle lo mismo a otras personas porque a menudo se me pregunta cómo me va. Me complace poder informarles que el cáncer sigue en remisión. Recientemente algunas personas me preguntaron si estaría dispuesto a hablar y reflexionar sobre mi batalla contra la enfermedad de Hodgkin.

Lo primero que diré es que si alguna vez tuve dudas acerca del poder de la oración sobre mi persona, ya no es así. Mucha gente me asegura que continúan rezando por mí y créanme que siento sus oraciones y me siento sinceramente agradecido. Y espero que sigan haciéndolo.

Una de las dificultades de mis problemas de salud es que se hacen públicos debido a mi ausencia en ceremonias litúrgicas durante el período de recuperación.

Algo no relacionado con la enfermedad de Hodgkin fue el reemplazo total de mi hombro izquierdo y la cantidad de sesiones de rehabilitación a las que tuve que asistir desde principios de agosto. El sábado después del Día de Acción de Gracias sufrí una caída fuerte. En este último caso, el peor efecto fue probablemente el bochorno. A mediados de febrero me sometí a un procedimiento quirúrgico para eliminar un cálculo renal. Así que les pido: ¡inclúyanme en sus oraciones!

En el alféizar de la ventana frente a mi

computadora se encuentra una pequeña placa que reza: "Mantente siempre contento." Los lectores regulares de mi columna recordarán a Bryan, el alumno de sexto grado de la escuela St. Roch en Indianápolis, quien en 2008 me escribió acerca del valor: "La definición de valentía es difícil de memorizar. Pero afortunadamente para todos, es fácil de describir. Es la capacidad de seguir adelante cuando nos tocan tiempos difíciles. Son los momentos en los que entregamos todo lo que tenemos, a pesar de estar agotados. Por eso recuerde, Arzobispo, que aunque los tiempos sean difíciles, aún tiene la gracia de Dios, así que manténgase siempre contento." Resultó ser un mensaje oportuno en su momento y no tengo duda de que siempre lo será.

Una de las consecuencias positivas de mi cáncer es el ímpetu de pasar más tiempo rezando por otros que padezcan de la misma afección u otra enfermedad debilitante. Durante la quimioterapia aprendí a sentarme pacientemente y a rezar. Todo aquel que haya estado enfermo y haya esperado en la consulta del médico o haya permanecido tendido en una camilla esperando a que le hicieran un examen de algún tipo, sabe a qué me refiero. En especial me doy cuenta de lo mucho que tiene que esperar la gente pobre para aquello que consideramos incluso las necesidades más básicas de la vida.

Me preguntó cómo estarán algunos de mis compañeros de quimioterapia. Sé que algunos han regresado a casa con Dios. Pero me he encontrado con compañeros sobrevivientes de la enfermedad, como Rob, quien tenía que trabajar a pesar de sufrir las dificultades relacionadas con la quimioterapia.

Sigo en contacto con un seminarista,

Dominic, quien al tiempo que sigue su tratamiento de quimioterapia, continúa con su formación para el sacerdocio en St. Meinrad. Existen muchas historias como estas.

Todavía me hacen exámenes y pruebas de sangre cada cierto tiempo para comprobar cómo va todo. No puedo evitar preguntarme en cada ocasión si obtendré un resultado positivo. Para algunos no es así. Pero sigo con mi reacción inicial de 2008. Se hará la voluntad de Dios.

Pienso con frecuencia en los enfermeros de oncología y del hospicio. Cumplen una misión muy especial y en mi libro, son personas excepcionales que merecen gratitud y el apoyo de nuestras oraciones.

Creo que siempre rezaré para obtener una comprensión más profunda del significado de mi cáncer. Sé que Dios no desea que nos sucedan cosas malas. Pero lo permite. Me imagino que desde el pecado original algunas cosas no salen según lo previsto, simplemente porque así es. Y es importante que las veamos como oportunidades para unir nuestro sufrimiento al de Cristo.

En la víspera de las últimas dos semanas de la Cuaresma, resulta oportuno reflexionar sobre las enfermedades y limitaciones humanas en relación a la pasión que Jesús sufrió por nosotros. Quizás nuestras cruces parezcan pequeñas e insignificantes en comparación a lo que él sufrió, pero el

intercambio de nuestro amor con el suyo es lo que hace que todo tenga sentido.

Alguien señaló una vez que todos tenemos astillas en los hombros por llevar las cruces que cargamos. En la oración, durante estos últimos días de la Cuaresma, ofrezcamos esas marcas de sufrimiento a Jesús como un obsequio de nuestro amor.

Y ofrezcamos esas dádivas de amor con corazones agradecidos. El alumno de sexto grado de St. Roch, que ahora cursa el octavo grado, lo comprendía: "aunque los tiempos sean difíciles, aún tenemos la gracia de Dios, así que manténgase siempre contento."

Nuestras cruces unidas a las de Cristo no deben robarnos la paz interior. †

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

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

Traducido por: Daniela Guanipa,
Language Training Center, Indianapolis.

Las intenciones vocacionales del Arzobispo Buechlein para marzo

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

Events Calendar

March 19

Northside Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange**, Mass, breakfast and program, **"Keeping your Core Faith Values in Any of Life's Transitions,"** Tom Sponsel, presenter, 6:30-8:30 a.m., online reservations only. Reservations and information: www.catholicbusinessexchange.org.

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 marivelli@aol.com.

Sacred Heart of Jesus Parish, Parish Hall, 1125 S. Meridian St., Indianapolis. **Lenten fish fry, 5-7 p.m., \$6 adults, \$3 children.** Information: 317-638-5551.

St. Mark the Evangelist Parish, 535 E. Edgewood Ave., Indianapolis. **Lenten fish fry, 5-7:30 p.m., \$7 adults, \$4 children.** Information: 317-787-8246.

St. Michael Parish, 11400 Farmers Lane, N.E., Bradford. **Lenten fish fry, 4:30-7 p.m.** Information: 812-364-6173.

March 20

St. Michael the Archangel Church, 3354 W. 30th St.,

Indianapolis. **Helpers of God's Precious Infants, pro-life Mass**, Father Eric Johnson, celebrant, 8:30 a.m., followed by rosary outside abortion clinic and Benediction at church. Information: Archdiocesan Office for Pro-Life Ministry, 317-236-1569 or 800-382-9836, ext. 1569.

Nativity of Our Lord Jesus Christ Parish, 7225 Southeastern Ave., Indianapolis. **"Poverty and Hunger Awareness," musical**, donation of non-perishable food items, 7 p.m. Information: 317-357-1200 or nataliehelfrick11@gmail.com.

St. Augustine Home for the Aged, 2345 W. 86th St., Indianapolis. **Catholic Charismatic Renewal of Central Indiana, "Praise and Worship," 7 p.m., Mass, 7:30 p.m.** Information: 317-797-2460.

St. Thomas More Parish, 1200 N. Indiana St., Mooresville. **Women's Club, chicken and noodle dinner, 6 p.m., \$5 per person.** Information: 317-831-4142 or stmmmshea@sbcglobal.net.

St. Vincent Women's Hospital, 8081 Township Line Road, Indianapolis. **"Boot Camp for New Dads," 9 a.m., \$30.** Information: 317-338-4437 or www.womens.stvincent.org.

March 21

Holy Trinity Parish, 902 N.

Holmes Ave., Indianapolis. **Euchre party, 1:30 p.m., \$4 per person.**

Richmond Catholic Community, 701 N. "A" St., Richmond. **Charismatic prayer group, 7 p.m.** Information: dicksoncorp@parallax.ws.

MKVS, Divine Mercy and Glorious Cross Center, Rexville, located on 925 South, .8 mile east of 421 South and 12 miles south of Versailles. Mass, noon, on **third Sunday holy hour and pitch-in**, groups of 10 pray the new Marian Way, 1 p.m., Father Elmer Burwinkel, celebrant. Information: 812-689-3551.

March 21-April 1

Our Lady of Fatima Retreat House, bookstore and gift shop, 5353 E. 56th St., Indianapolis. **Spring sale**, books, cards, rosaries, gifts. Information: 317-545-7681.

March 23

Northside Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **Great Lakes Gabriel Project, pro-life fundraising banquet**, David Bereit, co-founder and national director of "40 Days for Life," presenter, 6:30 p.m. Information and registration: 888-866-3045 or 2010gpbanquet@gmail.com.

St. Vincent Women's Hospital, 8111 Township Line Road, Indianapolis. **"Childbirth Preparation" classes**, four-week program, 6:30 p.m., \$65. Information: 317-338-HER or www.womens.stvincent.org.

March 24

St. Mary Church, 317 N. New Jersey St., Indianapolis. **"Commemoration of 30th Anniversary of Death of Archbishop Oscar Romero,"** movie, *Romero*, chapel, 10 a.m., ecumenical service, 7 p.m., reception following service. Information: 317-637-3983.

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"The Art and Practice of Being a Healing Presence," Catholic Cemeteries Mission Day**, Dr. James Miller, presenter, 9 a.m.-3:30 p.m. Information: 317-574-8898 or mwilliams@buchanan.org.

St. John the Evangelist Church, 126 W. Georgia St., Indianapolis. **Lenten organ concert**, Gustavo Andres, organist, 11:30 a.m. Information: 317-635-2021.

Our Lady of the Most Holy Rosary Parish, 520 Stevens St., Indianapolis. **"Spaghetti and Spirituality,"** Mass, 5:45 p.m., pasta dinner, **"Doorstep Apologetics-When**

Missionaries Come Knocking," John Pepino, Ph.D., presenter, suggested donation \$5. Information: www.holyrosaryindy.org.

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

St. Francis Hospital, auditorium, 1600 Albany St., Beech Grove. **"National Teleconference on End of Life Care," 1-4:30 p.m.** Information: 317-783-8930.

March 26

St. Paul Hermitage, 501 N. 17th Ave., Beech Grove. **Ave Maria Guild, rummage sale, 8:30 a.m.-2:30 p.m.** Information: 317-885-5098 or beaglered@aol.com.

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, Bockhold 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 concert, 6 p.m. Information: 812-379-9353, ext. 237, or bminut_stb@yahoo.com.

March 26-28

Saint Mary-of-the Woods, St. Mary-of-the-Woods. **Sisters of Providence, "Come and See Weekend-Faith without Action is Dead," for young Catholic women interested in exploring a calling to religious life.** Information: 812-535-2895 or bkuper@spsmw.org.

March 27

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Indianapolis. **"Shop INNspired Spring-Stravaganza," 9 a.m.-3 p.m.** Information: 317-788-7581 or benedictinn@benedictinn.org.

Holy Name of Jesus Parish, 89 N. 17th Ave., Beech Grove. **Altar Society, rummage sale, 8 a.m.-3 p.m.** Information: 317-784-5454, ext. 2.

Our Lady of the Most Holy Rosary Parish, 520 Stevens St., Indianapolis. **Knights of Columbus Council, Santo Rosario Council #14449, "Lenten Knight of Reflection" for men, 6-10 p.m.** Information: 317-636-4478. †

Retreats and Programs

March 19-21

Monastery Immaculate Conception, 802 E. 10th St., Ferdinand, Ind. (Evansville Diocese). Sisters of St. Benedict, **"Come and See Weekend,"** single women ages 18-40 meet other women who are considering religious life. Information: 800-734-9999 or vocation@thedome.org.

March 23

Our Lady of Fatima Retreat House, 5353 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., \$35 per person. Information: 317-545-7681 or spasotti@archindy.org.

March 26-27

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"To Turn, To Turn, T'will Be Our Delight-An Overnight Lenten Retreat,"** Benedictine Father Noël Mueller, presenter. Information: 317-545-7681 or spasotti@archindy.org.

March 26-28

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"Veni Creator**

Spiritus-The Meaning of Creation in Scripture and the Christian Life,"

Benedictine Brother Matthew Mattingly, presenter. Information: 800-581-6905 or MZoeller@saintmeinrad.edu.

March 27

East Central High School, Performing Arts Center, St. Leon. **"Setting the Captives Free," one-day conference**, Father Thomas Euteneuer, president of Human Life International; Father Greg Bramlage, Father Dan Wilder, Deacon Ralph Poyo and Dr. Richard Meyer, presenters. 8 a.m.-6 p.m., \$40 per person/couple, lunch \$8, registration after March 18 is \$50 with no lunch available.

Information: 812-623-8007 or www.HealingThroughThePowerofJesusChrist.org.

Oldenburg Franciscan Center, Oldenburg. **"Parenthood-Living the Sacraments at Home,"** Jeanne Hunt, presenter, 9-11:30 a.m., \$15 per person. Information: 812-933-6437 or center@oldenburgosf.com.

March 30-April 1

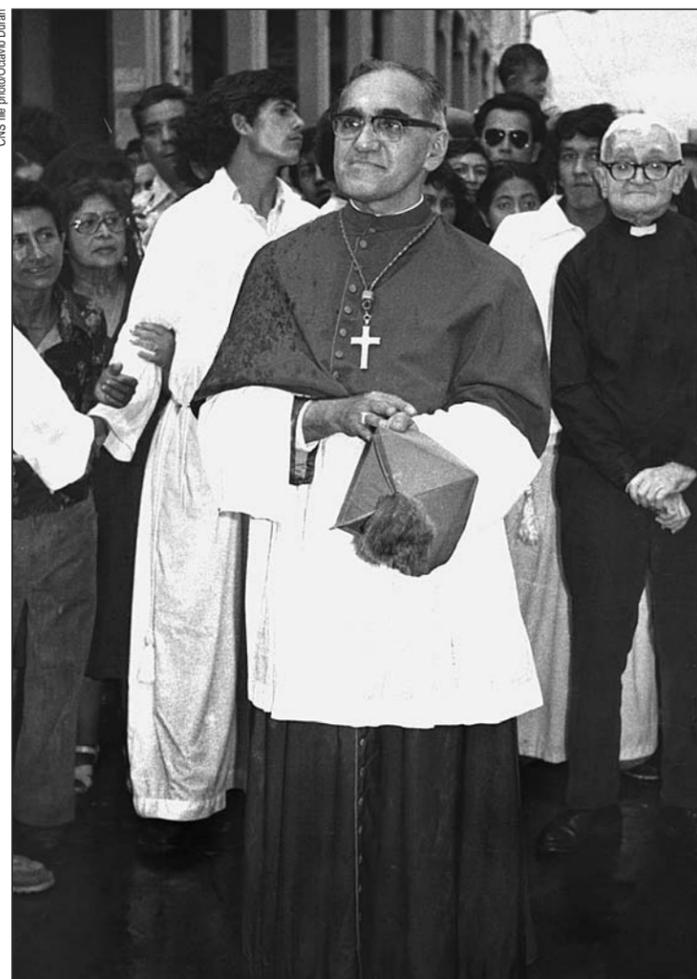
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Holy Week Silent Non-Guided Days and Night of Reflection,"** Information: 317-545-7681 or spasotti@archindy.org. †



Via Crucis

Members of the Hispanic Ministry of the New Albany Deanery area parishes have planned two opportunities for Catholics to participate in the *Via Crucis*, a bilingual outdoor Way of the Cross, on Good Friday, April 2. One of the Way of the Cross commemorations begins at 7 p.m. at St. Mary Church, 415 E. 8th St., in New Albany. Another Way of the Cross is scheduled at 5 p.m. at St. Rita Church, 8709 Preston Highway, in Louisville. Members of the Hispanic community portray Jesus, the disciples, the women and the soldiers as well as re-enact the trial and journey to Calvary. The outdoor observances will conclude with a bilingual service, meditation on the Passion and veneration of the cross in the churches. The public is invited to join in this commemoration of the Passion of Christ and to experience part of the Hispanic culture during the holy Triduum. For more information about either event, call Franciscan Father Tom Smith at 502-494-3264.

Romero memorial



Archbishop Oscar Romero of El Salvador blesses the faithful after Mass at the cathedral in San Salvador on Aug. 6, 1979. He was assassinated on March 24, 1980, while celebrating Mass. This year marks the 30th anniversary of his death. Members of the Tamarindo Foundation, an ecumenical organization in Indianapolis which helps poor people in El Salvador, have arranged a memorial service for Archbishop Romero at 7 p.m. on March 24 at St. Mary Church, 317 N. New Jersey St., in Indianapolis. The public is invited to participate in the liturgy.

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 Quirinius, 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 mentioned five times. Caiaphas is the chief priest in charge during the year of Jesus' trial and death, yet John gives Annas 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 ingathering 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



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

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, 43). 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 facedown before Jesus (Jn 18:6).

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" (Mk 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 (Mk 14:61 and Mt 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 Colleeville, 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?

"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 a friendship or sometimes an understanding that the hurt [they were meting out] was part of their personality that I couldn't control or change." (Denise Motowski, Johnson City, Tenn.)

"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." (Debbie Herbeck, Ann Arbor, Mich.)

"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.)

"In the course of forgiveness of my mother, I learned that she had dealt with more pain than me in our relationship. In the healing process, God showed this to me. ... I hadn't realized that my feelings of hurt and rejection, even though sometimes I was unaware of them, held back my spiritual growth. So even though it may be hard, we have to go into [such problems] with the Lord, and hear what he may have to say." (Libby Gaffney, Orwigsburg, Pa.)

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. †



From the Editor Emeritus/John F. Fink

What to do about the cursing in the psalms

(Sixth in a series of columns)

Last week, I wrote about the psalms of lament. I can't finish writing about them 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 favorites, says that God knows me no matter where I might be, that, "Truly you have formed my inmost being," and, "Your eyes have seen my actions; in your book they are all written."

But then, in verse 19, it suddenly changes: "If only you would destroy the wicked, O God." Verse 21 says, "Do not I hate, O Lord, those who hate you?" And verse 22: "With a deadly hatred, I hate them; they are my enemies."

Psalm 54 is a prayer for help. Verse 6

says, "Behold, God is my helper; the Lord sustains my life." But that's followed with this in verse 7: "Turn back the evil upon my foes; in your faithfulness destroy them."

Or Psalm 149, an invitation to glorify the Lord, says, in verse 5 and the first half of verse 6, "Let the faithful exult in glory; let them sing for joy upon their couches. Let the high praises of God be in their throats." But that's followed up with, "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 battle, the psalmist recounts how he pursued and killed his foes, having no mercy on them even when they cried to the Lord.

Psalms 58 and 109 are the most clear of the cursing psalms. Psalm 58 is a curse against unjust judges, saying among other things, "O God, smash their teeth in their mouths; the jaw-teeth of the lions, break, O Lord!" Later, it says, "The just man shall

be glad when he sees vengeance; he shall bathe his feet in the blood of the wicked."

Psalm 109 is a curse against an enemy who has slandered the psalmist. The curses continue for a dozen verses. Among them are these: "May his children be fatherless, and his wife a widow. May his children be roaming vagrants and beggars; may they be cast out of the ruins of their homes."

What do we do about these psalms? I take my cue from the Church. I simply don't pray the offending verses; I skip over them. I pray the psalms with which I am comfortable.

Someone who prays the entire Liturgy of the Hours over a four-week period will pray at least parts of 147 psalms. They will not pray Psalms 58, 83 and 109. Psalm 139 is included, but it skips verses 19 to 22. When Psalm 54 is prayed, verse 7 is skipped.

However, some of the cursing psalms are included in the Liturgy of the Hours, including the offending verses in Psalms 18 and 149. But that doesn't mean that I have to pray them. †



Catholic Evangelization Outreach/

Charlie Gardner

The evangelizing ministry of the greeter at Mass

In my occasional Sunday visits to different parishes, I am struck by the variety of experiences that I have had as I enter a church.



At Holy Angels Church in Indianapolis, I was warmly greeted and even acknowledged as a visitor during the liturgy.

When I visited the new church at St. Malachy Parish in Brownsburg, I was surprised and pleased to be personally greeted at the door even though both the community and its worship space are quite large.

But in the majority of cases, I have not received any greeting or welcome.

In *Go and Make Disciples: A National Plan and Strategy for Evangelization in the United States*, our bishops encourage us "to make the evangelizing dimension of the Sunday Eucharist more explicit."

Of course, much of this is done in the course of the liturgy itself. But it starts at the door of the church.

When we greet people coming to worship, we are evangelizing.

Pope Paul VI wrote that the Church exists in order to evangelize, and he defined evangelization as "the carrying forth of the Good News to every sector of the human race."

We all share this responsibility of bringing Christ to others.

But especially in medium- and large-sized parishes, it is important to designate a group of people who will take the lead in this ministry of greeting and make a special effort to welcome those who are arriving—parishioners and visitors alike.

It helps if these ministers have a natural gift for hospitality, and are motivated by a sincere belief that they are greeting others in the name of Christ.

In his ministry, Jesus emphasized the importance of giving welcome, and he taught his followers to include others, especially those they might have preferred to avoid.

Ask yourself if this is an area that could use improvement in your own parish. Often, we assume that those who serve as ushers are also functioning as greeters, but this is not always the case. There is much more to this ministry than taking up the collection and finding seats for late-comers—as important as these functions are at Masses.

Our parishes need ministers of hospitality who are committed to developing a variety of skills, and to offering a broad range of hospitable services to the worshipping community.

These include the general skills of attentiveness, good judgment and effective communication as well as practical knowledge in diverse areas, such as the flow of the liturgy, the physical layout of the parish facilities and emergency procedures.

Liturgy Training Publications offers an excellent resource booklet titled *Guide for Ushers and Greeters* (www.ltp.org). In addition to providing many practical suggestions, this booklet consistently encourages greeters to be rooted in their baptismal call to spread the Good News of Christ.

"When you serve as a greeter at your church, you are not making the first move in evangelization," the guide explains. "Something has already prompted people to come to the door. Most are coming because they are members who have attended for many years. Some come less frequently. Others are visitors. But some few are checking out a Catholic church for the first time in their lives. The Spirit has moved their hearts, and they have taken a big step. Now it's your turn. You are the face of Christ, and your welcome will evangelize."

(Charlie Gardner is the executive director for *Spiritual Life and Worship* and director of *Liturgical Music for the Archdiocese of Indianapolis*. For information about forming parish evangelization teams, contact Peg McEvoy, associate director for Evangelization and Family Catechesis, at pmcevoy@archindy.org or call 317-236-1430 or 800-832-9836, ext. 1430.) †

The Joyful Catholic/Rick Hermann

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 Moses.



As Moses wrote down our order, he smiled.

My friend asked, "Moses, why are you always smiling?"

Without hesitating, Moses replied, "Because 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 outward to make life better, touching people he doesn't even know.

Joy is like that.

Some say the fluttering 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, and latch on to the affirmative, don't mess with Mr. In-Between."

My father quickly joined her in this recreation, and they finished with a kiss among the flowers and bumblebees.

Is it any wonder that I consider it a privilege to be their son? Of all the people I know, the most enjoyable are glad to be alive.

Abraham Lincoln said, "People are about as happy as they make up their minds to be."

Perhaps the most joy-filled people that I have ever met are the nuns living at a Carmelite monastery near my home.

Like the nuns in the movie *The Sound of Music*, they live a consecrated life, meaning "set apart," separate from the world. They have gladly sacrificed everything that we crave and grasp so desperately—money, power and prestige.

Nevertheless, beyond all worldly explanation, they are joyful, each and every one, giving themselves wholeheartedly to our Lord with thanksgiving.

If you visit their chapel, you will hear them softly singing songs of gladness and praise.

They pray for you and me, and for the

whole world, so they touch all of us deeply, in a hidden way, whether we know it or not.

They create an oasis of joy that radiates outward.

Like my parents, they help me believe that the surest sign of a Christian is joy.

What is the source of joy? Believing that we are children of God, infinitely forgiven and eternally beloved, created for a wonderful purpose beyond our understanding, destined to share in God's joys.

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

Even when we frown at him, Jesus opens his heart and offers us forgiveness and infinite joy. Even if we spit on him, Jesus points us lovingly to the way, the truth and the life.

James counsels us to "consider it all joy, my brethren, when you encounter various trials" (Jas 1:2).

Paul calls joy one of the fruits of the Spirit, and pleads with us to "speak to one another with psalms, hymns and spiritual songs . . . sing and make music in your heart to the Lord" (Eph 5:19).

So put a smile on your face, knowing that you are loved by God, and "enter into the joy of your Lord" (Mt 25:21).

(Rick Hermann is a popular columnist, conference speaker and author. His e-mail is rh222@sbcglobal.net.) †

Faithful Lines/Shirley Vogler Meister

Contemplating tomorrow during the Lenten season

When I was a student at St. Bernard School in St. Louis, I don't remember



worrying very much about anything.

Family life was simple. Neither church nor school nor home life seemed complex to me.

My girlfriends and I always found fun things to do. I had chores to accomplish at

home. I took school seriously and made good grades. I went roller skating.

Sometimes my parents would take our family to an amusement park. Of course, I used some of my allowance from doing chores to go to Saturday movie matinees.

I don't remember worrying about much at the time—until I read *Is This Tomorrow: America under Communism*.

The first thing I noticed was that there was no question mark after the first title of the 10-cent booklet that resembled a comic book at first glance.

I didn't buy it with my meager allowance, and I don't recall who gave it to me. However, when I read it, I realized there was

nothing comical about it.

The cover itself was horrifying, showing the American flag in flames and men attacking other men. One of the men being attacked was wearing what looked like a priest's alb.

The years sped by and I didn't think about this booklet again until I was an adult in the computer age using technological equipment sophisticated enough to automatically point out if a question mark was necessary or not.

With computers came the Google search engine so one day, while thinking back about all this, I researched and learned that the booklet was published by the Catechetical Guild Educational Society in 1947, and it warned everyone about Communism.

The back cover was as colorful as the front, but more sedate in design. At the top was the heading "Fight Communism with:" and under those words were the "Ten Commandments of Citizenship." Under that text were these rules:

- Know your government.
- Know the issues before it.
- Keep up on foreign problems.
- Be tolerant of other races, religions

and nationalities.

- Practice your own religion.
- Use your vote.
- Follow closely the actions of your elected representatives.
- Join political organizations.
- Be American first.

Politically speaking, these points are just as viable today as they were years ago.

Pondering this, I also recommend a lobbying organization in our archdiocese which keeps Catholics on top of political issues that are important to us—the Indiana Catholic Conference (ICC), our Church's official public policy voice regarding state and national matters.

For those not aware of ICC's wonderful work, call 317-236-1455 for information or log on to the Web site at www.indianacc.org.

It is important for U.S. citizens to understand the issues at hand and to vote as knowledgeable Catholics.

Although the threat of Communism, of course, is passé, there are plenty of worrisome situations in our society today.

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

Fifth Sunday of Lent/Msgr. Owen F. Campion

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 living in exile in Babylon, the people were free to return to their

hometown, thanks to a turn of power in the region. It was a time for which these people, and their parents or grandparents, had yearned to see for many years.

However, their historic homeland was sterile and desolate, hardly the land overflowing with milk and honey as promised to Moses by God. Lifeless and without yield, it was far from being a place of security and plenty.

It is easy to imagine the cynicism with which this prophet had to contend from the people. It is easy almost to hear the angry remarks by many of the people that indeed God at long last had provided them with the freedom to go back home, but look at the home that God had prepared for them!

With its customary eloquence and directness, this section of Isaiah insists that in the end God will make all things right. He will never forsake the people, no matter how bad the circumstances may seem to be.

For the second reading, the Church presents a passage from the Epistle to the Philippians.

The Christians of Philippi were few in number by comparison. Their devotion to Christ set them utterly opposite, not just apart from, their neighbors.

Paul encouraged and challenged these Christians. Strong in its message, the epistle employs the imagery of racing. Paul says that he has not yet finished the race, but he has his eyes on one sight alone, namely the finish line. When he crosses this line—in other words, when he dies an earthly death—he will have won because

he will have entered life everlasting.

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, clarity and pathos.

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 to be God's special people.

If 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 by forgiving her, admonishing her not to sin again, and reminding all of the people present about their own sinfulness.

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 we then may think that for us 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. †

Daily Readings

Monday, March 22

Daniel 13:1-9, 15-17, 19-30, 33-62

or Daniel 13:41c-62

Psalm 23:1-6

John 8:12-20

Tuesday, March 23

Toribio de Mogrovejo, bishop

Numbers 21:4-9

Psalm 102:2-3, 16-21

John 8:21-30

Wednesday, March 24

Daniel 3:14-20, 91-92, 95

(Response) 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

Ezekiel 37:21-28

(Response) Jeremiah 31:10-13

John 11:45-56

Sunday, March 28

Palm Sunday of the Lord's

Passion

Luke 19:28-40 (procession)

Isaiah 50:4-7

Psalm 22:8-9, 17-18, 19-20, 23-24

Philippians 2:6-11

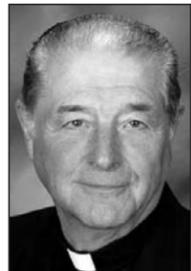
Luke 22:14-23:56

or Luke 23:1-49

Question Corner/Fr. John Dietzen

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

Where does the Catholic Church stand on asking a medium for a spiritual reading?



My mother battled serious diseases for many years. The last time I saw her I told her that I knew she was tired and it was OK for her to let go.

Since then, I've wondered what she was going through at

the end of her life.

At the suggestion of a friend, I went to a medium, who said some specific things that I don't think he could have known without my mother being there.

I now have peace knowing that my mother is in a better place.

For some reason, I have the feeling that a spiritual reading by a medium is against the Catholic faith. Is it? (Pennsylvania)

Unless one does it deliberately to look for information from "evil spirits" or to challenge God's designs for our knowledge of the next world, I don't think what you did is automatically sinful.

However, it is spiritually dangerous and can easily lead to unhealthy and even immoral searching for knowledge that God seems to have deemed unhelpful or even harmful for us.

Ouija boards, and how some people consult them and become addicted to them, are a good example of an unhealthy fascination and belief in the unknown.

As in everything else, we need some humility in the fact that we are created, limited human beings. We need to be extremely careful when, just because we think we can do it, we are tempted to search for and even expect knowledge and information that comes from another realm of existence.

In the course of ordinary life, our deceased relatives and friends sometimes appear to us, or manifest themselves to us, one way or another.

That can be helpful and good. But we shouldn't act as if we deserve or require these or other kinds of messages from eternity.

Nine years ago, my daughter married and joined the faith of her husband. They have since divorced and she is thinking of returning to the Catholic faith.

Can she just go to confession or does she need instructions of some sort to return to the Church? (Illinois)

From the information you mention in your note, all she needs to do to become a full member of our faith again is receive the sacraments of reconciliation and the Eucharist then resume the other aspects of faithful Catholic life.

When she goes to confession, she need only tell her story to the priest and ask forgiveness for any personally sinful actions that she has committed. It's very simple.

Beyond that, it is important for her to recognize that she has missed much about the Catholic faith during these years, and she needs to do some serious reading about Catholic life and spirituality.

These religious education resources will keep her return to the Church from being just a formality, and that will also nourish her relationship with God. There are some excellent Catholic books and magazines that can help her do that.

She may also consult the director or coordinator of religious education at her parish for help in finding suitable adult catechetical resources for educational instruction as she returns to the practice of her faith.

(A free brochure answering questions that Catholics ask about the sacrament of penance is available by sending a stamped, self-addressed envelope to Father John Dietzen, Box 3315, Peoria, IL 61612. Questions may be sent to Father Dietzen at the same address or by e-mail in care of jjdietzen@aol.com.) †

My Journey to God

Stretch Out Your Hand

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 love.

Even though I stand at the side of the dying, and hold on to shaking hands and broken hearts that I may understand your loving gift.

Even though the challenge seems too great, and fear grips my heart as knees quake at the task set before me.

Even though I stretch out my hand at a time of my own failing and self reliance. Jesus stretches out his hand and opens my heart to receive the miracle



CNS photo/Ron Medina, Reuters

of his strength and love, the only real protection there is.

By Trudy Bledsoe

(Trudy Bledsoe is a member of St. Christopher Parish in Indianapolis and the chairperson for the parish's Spreading Hope in Neighborhoods Everywhere (SHINE) ministry. She wrote this poem as a reflection for a bulletin column. In the column, she also noted that, "Jesus is asking for us to be good servants, and sometimes we respond by grumbling. Where are the soft hearts that we as Christians are asked to have? What happened to nonjudgmental behavior that marks us as Christians, making us different from the secular world? I think of the many times that Jesus stretched out his hand to the poor and hurt without hesitation, and then I am humbled by my own grumbling.")

Readers may submit prose or poetry for faith column

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

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

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

FRIENDSHIP

continued from page 1

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 chaplains vote on the hiring of any employee, including the director. There were 10 chaplains when a vote was taken about Father Mannion becoming the director. Only one 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 situation is telling of him and me. 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 he hears I've dropped dead, the money is his to spend. I share everything with him. I'm left-handed, but Darrel is my right arm. I'm the youngest of seven. I had brothers, but they were in high school before I even started grade school. To me, Darrel is the brother I've never had."

Sitting nearby, Crouter isn't 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—having spent the previous night in the kitchen, making cinnamon rolls, chocolate cake, and lemon, cherry and apple pies.

"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



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 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 Sgro, is at the far right.

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. "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."

Yet, 22 years ago, their friendship didn't seem destined to become 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 a Protestant—Crouter—as a chaplain just a short while earlier.

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

the influences that Father Mannion has had on his mindset: "I learned to trust Catholics. I came to deeply appreciate and to care for the whole Catholic movement because of who John is as one of its representatives."

Their nearly 22 years of offering spiritual care to patients, families and hospital workers have also created a lasting impression on their approach to faith.

"My 21-plus years here have been the happiest of all my priesthood," Father Mannion says. "What I found in hospital chaplaincy is that the patient is the teacher. The minister or the priest standing at bedside is the pupil. The patient opens us up. The patient makes us realize what life is all about. And all the barriers of the different Churches are like the Berlin Wall. They just come tumbling down."

Crouter nods and adds, "We're sensitive to the people who show up, whether they're Buddhists, Jewish or a member of a Christian denomination. A doctor who believes in the Hindu faith asked me to pray

for his wife who was in the ICU [intensive care unit]. Being ecumenical is one of the strengths of our program."

Crouter was present when Father Mannion baptized one of Crouter's grandchildren, Colette, as she entered the Catholic Church eight years ago.

"I couldn't think of two more gentle, compassionate souls to bring her into this community," says Jennifer Crouter-Clouse, the daughter of Crouter and the mother of Colette. "They're kindred spirits. They both have the ability to be in the moment when they're with you. I think that's what makes them such gifted chaplains."

As a man of faith, Crouter believes "every person is on a spiritual journey."

He also believes that Father Mannion continues to be one of the great fellow travelers on that journey.

"He's the extrovert, I'm the introvert," Crouter says. "He's just out there for people. It's effortless for him. Sometimes my evil side says I'm envious of him. But my good self has been invited and inspired to be the way he is. He's made me share more openly the things I've felt. He reminds me of my vulnerable side, and I remind him of his strong side. That's why we're good for each other."

"We both care deeply. That's the nature of our spirituality. Caring is what you do as a chaplain."

It's also what you do as a friend. †

'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. "The bishops, however, judge that the flaws are so fundamental that they vitiate the good that the bill intends to promote."

"Assurances that the moral objections to the legislation can be met only after the bill is passed seem a 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 were to "protect human life and dignity," including mothers and unborn children, and to "alleviate the suffering of people who cannot afford health insurance or cannot afford the health care 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 Stoltzfus Jost, a law professor at the Washington and Lee University School of Law and co-author of a casebook widely used in the teaching of health law, in a March 11 article in *The Hill* newspaper.

"In our judgment, ... the Jost analysis is wrong in most of its major claims," the USCCB response said. "The Senate bill's major flaws are as real as ever and must be addressed."

Jost responded to the USCCB statement with a seven-page memorandum on March 14 that said the Senate bill is "far more pro-life than the [USCCB pro-life] secretariat acknowledges, as has now been recognized by the Catholic Health Association and other pro-life organizations, leaders and theologians."

"The Senate bill is essentially as pro-life as the House bill, indeed more so on some issues," Jost said. "Pro-life members of Congress should, therefore, be supportive of the Senate bill."

In a letter on March 11, Sister Carol urged House members to "move quickly to enact health reform by passing the Senate-approved legislation in conjunction with

a second 'corrections' bill providing for necessary legislative fixes that will improve the overall package."

She said the corrections package should include:

- An increase in tax credits for low-income individuals and families.
- A rise in Medicaid primary-care reimbursement rates to Medicare levels.
- Extension of drug discounts for low-income patients to cover drugs dispensed for those patients during hospital stays.

And, Sister Carol said, "the bill should ensure that the final, overall health 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.

"The choice we face, in sum, is the Senate bill or our current health care system," Jost added. "The Senate bill will undoubtedly save many lives through extending insurance coverage to people who cannot afford insurance. It will also in all likelihood make abortion coverage less common than it is now since people will have to explicitly choose and pay extra for it." †

There's an 'app' for that—iPhone applications devised for Catholics

WASHINGTON (CNS)—In a world that boasts continual technological change, the iPhone by Apple has gained near-omnipotent 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 papal 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

‘He [Pope Benedict XVI] has been encouraging young Catholics to use social media to share the message of Christ. We want to support that. In a way, you could say that we made this app for the pope.’

—Richard Smart

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 “we must 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, counsel and comfort, [and] feel loved and understood by God.”



Pope Benedict XVI

The pope addressed some 700 priests at the conclusion of a March 8-12 course designed to develop their skills as confessors. The course was offered by the Apostolic Penitentiary, a Vatican court that handles issues related to the sacrament of penance.

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 Girotti, 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 remarry without an annulment from the Church, are no longer allowed to receive Communion.

Archbishop Girotti said that in those cases, if the person cannot separate from the new spouse for various reasons, the confessor could suggest that refraining from sex and transforming the relationship into one of friendship might open the way to the possibility of partaking once again in Communion.

He also said confessors must be careful with the psychological states of penitents, and if they find themselves with someone with serious problems they should not “try to be a psychologist,” but rather seek expert help.

Archbishop Girotti warned that in the case of repeat offenders, who don't show even a minimal intention to change, absolution must not be granted. However, the priest must be very patient because a conversion is always possible, he said.

Showing that there is a better way to live is always the job of a priest, especially as an antidote to increasing hedonism and selfishness in contemporary society, said Archbishop Fortunato Baldelli, who heads the tribunal as major penitentiary.

“It's the duty of the confessor to open the consciences of people and make them

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.

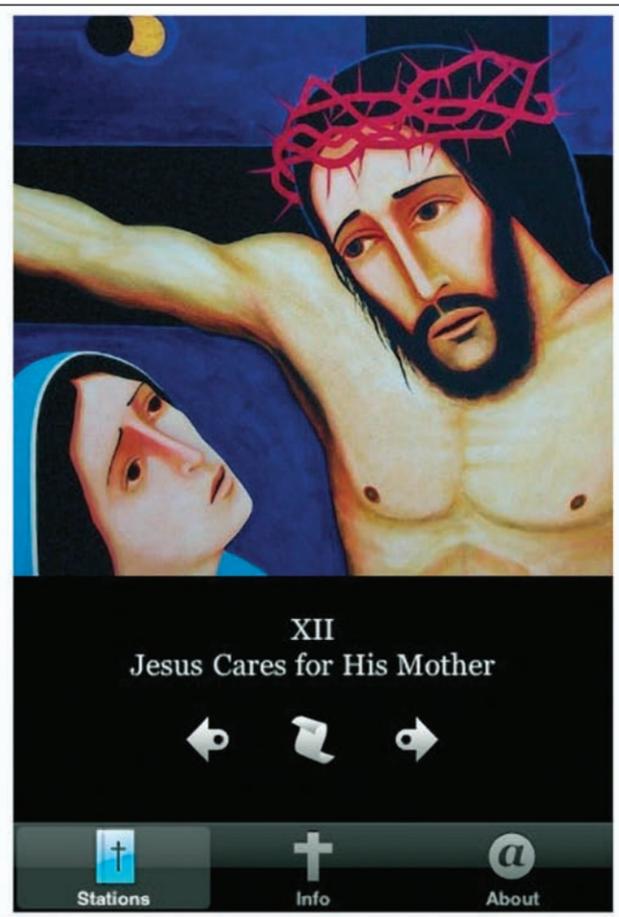
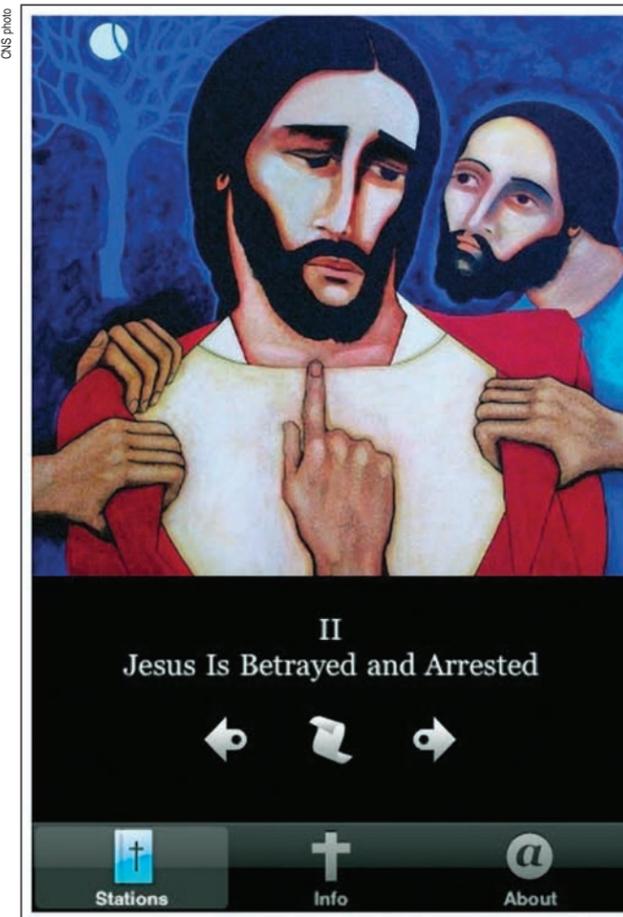
The foundation chose Father Manning for his ability to effectively convey the Church's message, according to Robert Thorne, CEO of a Beverly Hills firm that co-manages global licensing and media for the foundation.

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, another Apple product.

The app features artwork by Michael O'Brien. It is based on a biblical-based Way of the Cross conceived by Pope John Paul II in 1991.

“We are delighted to explore creative



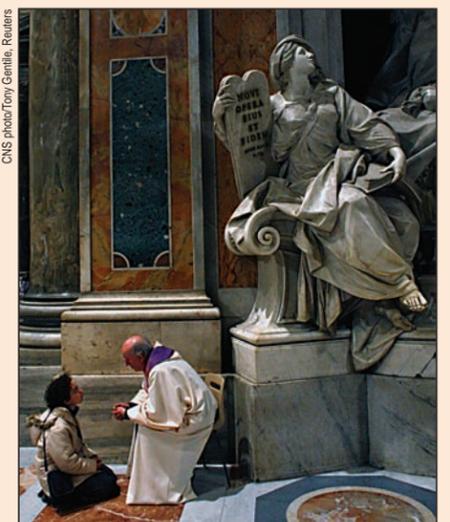
This image shows screenshots from the iTunes page that describes an application for the iPhone titled “Stations of the Cross,” which was developed by Ave Maria Press.



Among the more than 140,000 applications for Apple's iPhone—or “apps” as they are better known—are several aimed at helping Catholics bolster their faith.

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.” †



A priest hears the confession of a woman during a penance service for young people led by Pope Benedict XVI at St. Peter's Basilica at the Vatican on March 13, 2008.

understand the needs of others, showing them that doing so won't take anything away from them, but will make them richer.” †

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

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



CNS photo/courtesy Archdiocese of Chicago Archives and Records Center

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, he said.

"First of all, saints intercede," he said.

"We need his prayers and his help, especially to become a more united Church. Secondly, his example of priestly 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 Hemesath, 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 public 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 Peter McGirr, 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 seminarians 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.

College officials felt he should be a missionary in his own country, not in Africa.

Father Tolton was uneasy about returning to the U.S. because of the racism he would face there. But he returned to Quincy, and celebrated his first Mass on July 18, 1886, at St. Boniface Church. He was named pastor of St. Joseph Parish, a black parish affiliated with St. Boniface Parish.

Racism and anti-Catholicism hindered his ministry in Quincy. He asked his superiors if he could accept an invitation from Archbishop Patrick Feehan in Chicago to minister to black Catholics there. His appeal was granted in December 1889.

By all accounts, Father Tolton worked tirelessly for his congregation in Chicago, even to the point of exhaustion. On July 9, 1897, he died of heat stroke while returning from a priests' retreat. He was 43.

Chicago Auxiliary Bishop Joseph N. Perry is organizing Father Tolton's cause for the archdiocese. He said he is now poring through archival material to prepare a report about his life that will first go to Cardinal George and then on to the Congregation for Saints' Causes at the Vatican.

In Father Tolton's case, this will be termed an "ancient" cause because there are no living witnesses to the candidate's life and all research comes after the fact, Bishop Perry explained, but he thinks there will be "enough material for Rome's initial examination."

CNS photo/Karen Callaway, Catholic New World



A statue and plaque dedicated to Father Augustine Tolton sits in front of St. Peter School, where he attended school as a boy, in Quincy, Ill. Born into slavery in Missouri, Tolton was ordained in 1886, becoming the first U.S. diocesan priest of African descent.

Bishop Perry's office is preparing a holy card, with a prayer that God will intercede on behalf of Father Tolton's cause, which will be distributed throughout the archdiocese.

"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. †

Rome conference examines growing religious role in public life around the world

VATICAN CITY (CNS)—The role of religion in public life, long written off by many in secular societies, is growing steadily around the world and demands closer attention by civil authorities, speakers at a Rome conference said.

"Religion has been and will continue to be a powerful force that shapes and is shaped by historical experiences," said Miguel H. Diaz, U.S. ambassador to the Vatican.

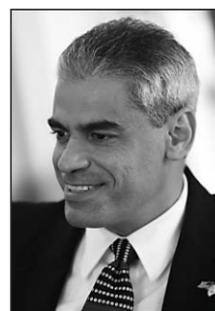
"In our times, we have all witnessed the positive as well as the negative impacts of

religion at the level of national and international relations," Diaz said. "Today, consensus is on the rise that no nation can bypass the contribution of religion if we are to address successfully the signs of our time."

The ambassador spoke at a conference on March 11 on Christians, Muslims and their relationship with civil authority, sponsored by the Italian Catholic magazine *30 Giorni*.

Fred Dallmayr, who teaches political theory at the University of Notre Dame,

told participants that today's "post-secular" society offers a role for religion that was



Miguel Diaz

foreseen when Christ urged his followers to be the "salt of the earth"—a term that Dallmayr said rejects religion's 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 "derailment" of religion through its privatization or its politicization, he said.

A recent report recommending more positive and sensitive 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.

Appleby was co-chairman of a task force that wrote the report for the



Scott Appleby

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 an important part of daily life, "and every data we have indicates that religiosity is growing," he said.

Religion is also 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 realm on one hand 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.

Religions have a much more positive effect 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, recognize religion's influence and bring some nuance to U.S. foreign policy on the role of religion," he said. †

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Father David Lawler says Second Vatican Council defines his ministry

(Editor's note: In conjunction with the Year for Priests, The Criterion is publishing 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 the Indianapolis West Deanery. He is 74. Born in Richmond, he grew up in St. Mary Parish there, attended St. Mary School

and graduated from the former Saint Meinrad High School in St. Meinrad.

He studied theology at the former Saint Meinrad College in St. Meinrad, the former St. Mary College in Lebanon, Ky., and St. Maur Seminary in South Union, Ky., then was ordained to the priesthood by Archbishop Paul C. Schulte on May 6, 1962, at Saint Meinrad Archabbey Church.

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'm 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 liturgy to involvement by the laity to ecumenism.

"That was clearly the most exciting time of my priesthood—the '60s and early '70s—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 about it. He told us, 'We're going to have Mass in English.' I said, 'Are you serious?' And he said, 'Yes. It's going to happen.'"

Pope John XXIII, who convened the Second Vatican Council, is one of Father Lawler's heroes in the Church.

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 stood with thousands of people to see Martin Luther King. He came in an armored car, surrounded by federal marshals, to the black part of Selma where the marchers had assembled. There were no paved streets. We couldn't get in the chapel, but they had speakers set up outside. He gave a beautiful talk, a very moving talk. It could not have been any more electrifying than a papal audience. That's how excited we were. He was saying what needed to be said to this country."

Participating in that civil rights march changed his priestly ministry, Father Lawler said, because he felt called to preach the Gospel message of equality.

Years later, while serving as the pastor of Immaculate Heart of Mary Parish in Indianapolis, he marched for racial equality again with other priests and Protestant ministers outside a segregated swimming club then later testified in a federal deposition on behalf of a discrimination lawsuit related to the club's restrictive membership.

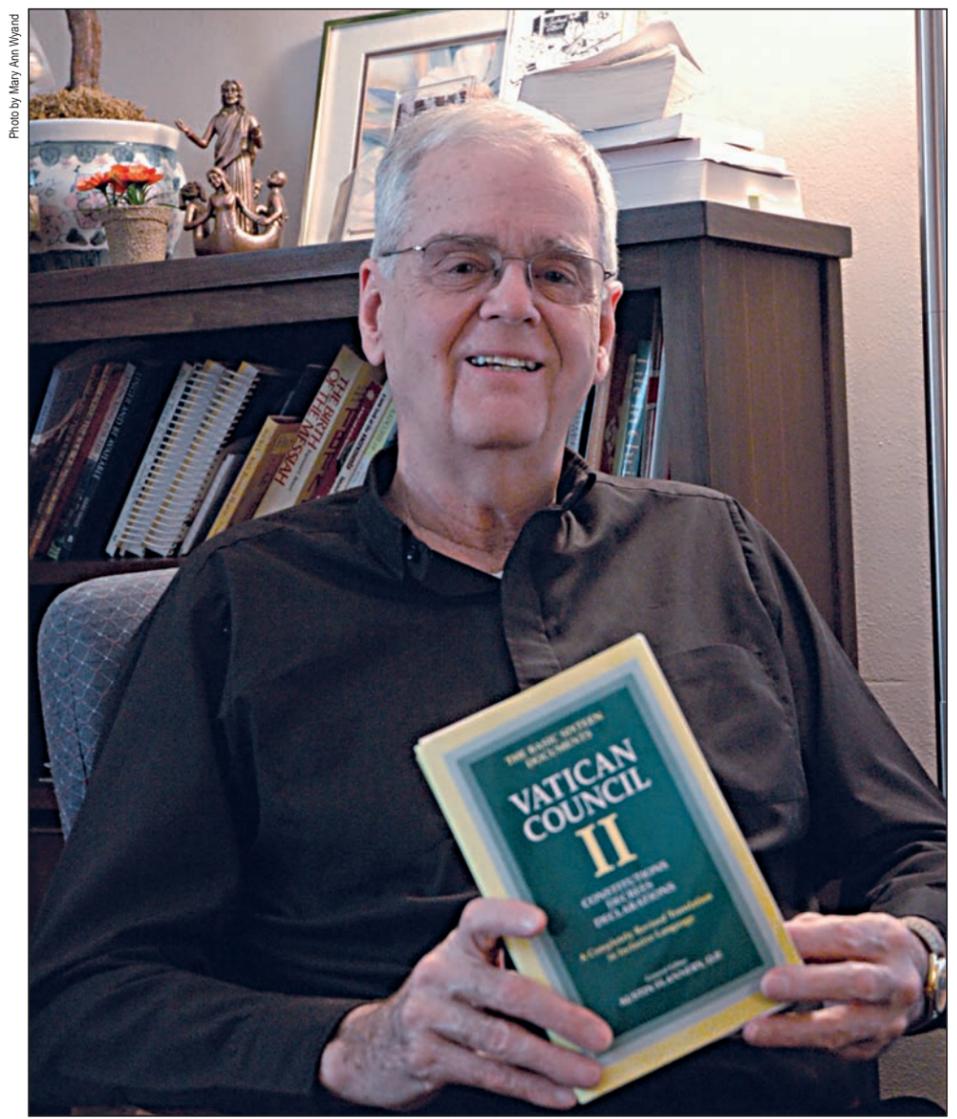
Cardinal Joseph E. Ritter, a former archbishop of Indianapolis, is another Church hero, Father Lawler said, because he integrated the Catholic schools in Indianapolis and St. Louis.

Two priests in the family—

Father Lawler's older brother, Richard, also answered God's call to the diocesan priesthood.

"Dick went to the seminary first then a couple of years later I decided that I wanted to go," Father Lawler said. "I never felt any pressure from my mom or dad to become a priest. I wanted to be a priest."

Father Richard Lawler was the pastor of St. Mark the Evangelist Parish in Indianapolis at the time of his illness and then his death on Aug. 9, 2001.



Father David Lawler, associate pastor of St. Christopher Parish in Indianapolis, holds a copy of the Second Vatican Council documents, which he often refers to while preparing his homilies. During 48 years of priestly ministry, he has served at five parishes as well as at the state's largest hospital, where he enjoyed visiting the nursery to see the newborn babies.

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'm 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

PORT-AU-PRINCE, Haiti (CNS)—The blue armband around Benia Celestin's wrist bears her name and the number 1, indicating she was the first trauma patient admitted to what was left of St. Francis de Sales Hospital following the Jan. 12 earthquake.

Celestin remains in a bed under a temporary tarp in the hospital's courtyard near the center of the Haitian capital. A brace holds together her fractured hip.

"I fell through the second floor of my building while standing in front of a TV set when the earthquake struck," she told doctors from the University of Maryland Shock Trauma Center, who were visiting the hospital in early March as part of a special delegation teamed with Catholic Relief Services.

The medical teams include 20 surgeons and other health care workers who rotate in and out of Haiti weekly. CRS manages peripheral aspects of their work, including management of drug supplies, laboratory needs, finance and compliance, and working with community health workers.

One member of the team, Dr. Robert Redfield, said Celestin 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 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 Archdiocese of Port-au-Prince's Our Lady of Cazeau 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 partner with the University of Maryland for AIDS prevention and care for about 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. †



Benia Celestin, 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.

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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 those 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" talk to Catholic high school coaches and Catholic Youth Organization coaches 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 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 was determined to make the best of the opportunity. So he began searching for a mission statement that would guide him.

He came across one foundation in a quote from Hall of Fame pro football coach Vince Lombardi: "The quality of a person's life is in direct proportion to their commitment to excellence, regardless of their chosen field of endeavor."

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.

"Offer who?" O'Brien recalled thinking.

Then he came up with his answer:

"Certainly those student athletes that I will coach, my wife, my children, my school,

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 championship game in the first year. We lost in the finals of the conference tournament by two points to the team that was runner-up to the national championship team. Some 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 see them sitting there, thinking about what that one thing was. Rebounding? Work? I said, 'If you will learn to love each other, we will reach our 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?"

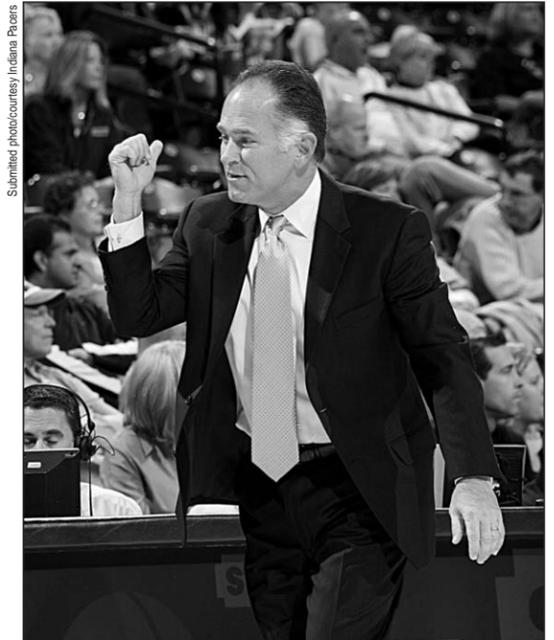
For O'Brien, that first season at Wheeling Jesuit was an affirmation of another philosophy he has based his life upon: "Never mistake the growth of power and wealth for the growth of character and spirit."

Still, O'Brien acknowledged he has lost that focus at times throughout his 35 years of coaching. The passion, fiery nature and demanding qualities that he brings to coaching have led his teams to great success—and sometimes great strife.

"I remember I was at the University of Dayton," he recalled. "I was your typical maniac coach you looked at on television and you hated. This was my big crack at Division I basketball, and we were struggling. We were nine and nine. And I was not very good about the growth of character and spirit.

"I went to a Sunday Mass on campus and heard a sermon about transformation. I remember being filled with the Spirit during that sermon. I said, '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 privilege we have to transform lives."

O'Brien said he continues to live his life by starting each morning praying with his wife, Sharon. He also defines the qualities 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,



Indiana Pacers' head coach Jim O'Brien pumps his fist during a preseason game against the Seattle SuperSonics in 2007. O'Brien was the speaker at a "Coaching for Christ" talk to Catholic high school coaches and Catholic Youth Organization coaches on March 10 at Bishop Chatard High School in Indianapolis.

"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!"

—Indiana Pacers head coach Jim O'Brien

Roncalli and Father Thomas Scecina Memorial.

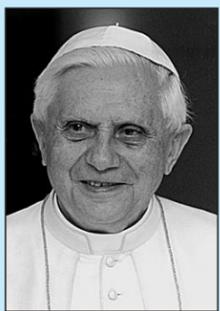
"Think about the day of a coach," O'Brien said. "When you know you could not have given or loved any more, when you were just filled with the Spirit in how you taught and what you did, how did you feel when your head hit the pillow? You felt great!"

"That's the challenge we give to our players. That's our challenge on a daily basis. If you can give them an 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 give it to them, they'll give it to somebody else.

"It all starts with you." †

Model for policymakers seen in encyclical's focus on truth and justice

UNITED NATIONS (CNS)—Pope Benedict XVI's encyclical "*Caritas in Veritate*" ("Charity in Truth"), while not intended to be a treatise on economics, offers a framework for solving the current



Pope Benedict XVI

financial crisis, according to panelists at a March 10 U.N. event.

The encyclical's focus on truth, trust and social justice is a model for policymakers to consider, they said. Their presentations addressed

globalization in the context of the encyclical.

The event was sponsored by the Vatican's U.N. mission and the Path to Peace Foundation, and coincided with the 54th session of the U.N. Commission on the Status of Women.

"With this document," said Archbishop Celestino Migliore, papal nuncio to the United Nations, "Pope Benedict writes to us not as a politician, or an expert in finance and economy, but as a man of faith trying to read the signs of the times in light of God's wisdom—not to give out recipes and solutions, but to shed light on different human situations, and help people make sense of and find hope and the necessary resilience to confront new situations and events."

Joseph E. Stiglitz said the crisis is

taking a toll on people all over the world, but it "has a 'Made in USA' label on it."

"We exported the deregulatory philosophy that created the crisis and allowed it to move quickly around the world," he said, "but we also exported our toxic mortgages," which were purchased largely by Europeans.

Stiglitz, a Nobel laureate, is a professor at Columbia University and chair of the U.N. Commission of Experts on Reforms of the International Financial and Monetary System.

He said economist Adam Smith's long-dominant philosophy that the pursuit of self-interest in the marketplace leads to economic efficiency and the well-being of society is not valid. Those who relied on it allowed governments to abrogate their responsibility to protect the vulnerable, he said.

Government and civil societies must play a role alongside the economic markets, he said.

"Governments will not solve all the problems and can not stop all bad behaviors," Stiglitz said, but they must enact simple rules to protect individuals.

Stiglitz said there were "aspects of moral depravity" in the conduct of some people in

the financial sector who engaged in practices that were "unethical but not illegal." As an example, he cited predatory lending in the credit card market. He said banks that charge 30 percent annual interest are abusive, violate religious dictums against usury and prey on poor people "because that's where the profits are."

The basic values of truth and honesty were ignored by the financial sector,

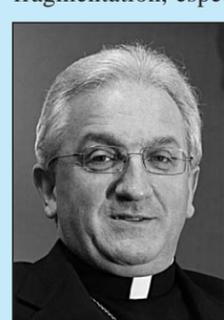
leading to the undermining of trust throughout society, said Stiglitz. "The silver lining on the cloud of our crisis is it has brought about a re-examining of the way our society and economy functions," he said.

Karen E. Boroff, dean of the Stillman School of Business at Catholic-run Seton Hall University in South Orange, N.J., said "*Caritas in Veritate*" inspires an honest search for the root causes of the financial crisis as a basis for a successful solution. Assigning blame is not productive, she said. "An unfettered search of 'what went wrong' with

a true zeal to find out the truth—the *veritas*—places us in the wisdom of the pope's encyclical," she said.

Boroff said the most resonant element in "*Caritas in Veritate*" is that "without

truth, without trust and love for what is true, there is no social conscience and responsibility, and social action ends up serving private interests and the logic of power, resulting in social fragmentation, especially in a



Archbishop Celestino Migliore

globalized society at difficult times like the present."

She said just and moral people search for truth and not expedient answers, and should be more earnest in probing "what has given rise to

the economic crisis."

"If we hope to have any economy operate with distributive and social justice," Boroff said, "it has to have honest people at every juncture, and not just those at the top."

She said the encyclical promotes the principle of subsidiarity—"that matters should be handled by the lowest level of competent people because that fosters efficiency, effectiveness and, in the pope's words, is well-suited to manage globalization and directing it toward authentic human development."

Subsidiarity was violated when people distanced themselves from the financial instruments they created and relied on mathematical models that offered a false sense of security, she said. †

"With this document, Pope Benedict writes to us not as a politician, or an expert in finance and economy, but as a man of faith trying to read the signs of the times in light of God's wisdom."

— Archbishop Celestino Migliore, papal nuncio to the United Nations

Mexicans want politicians to stop campaigning and fix infrastructure

VALLE DE CHALCO SOLIDARIDAD, Mexico (CNS)—Wastewater suddenly rushed into Edith Larrondo's home in this bedroom community of Mexico City shortly after midnight on Feb. 5. The water reached at least 5 feet and stayed for three weeks, wiping out the family's home-based taco stand—famed locally for serving *barbacoa*, lamb roasted on-site in an earthen pit.

Larrondo said it was the third time in 25 years that sewage from a nearby canal inundated her home. But this time was different. Not only was the water deeper, it displaced thousands in the community known as Chalco, a magnet for impoverished residents of southeastern Mexico in search of better economic opportunities.

"There are far more people now," she said of Chalco. "This used to be nothing but vacant lots."

The National Water Commission blamed the flood on unexpected rains, but locals, outside experts and political observers say the inundations were typical of the water woes perpetually vexing the Mexico City area. They point to such disasters as an indictment of rampant corruption, politicking and poor urban planning that places many residents in fast-growing, working-class areas at risk of catastrophes.

"For many years, there have been warnings of two serious risks we have—a large flood and another earthquake," Father Hugo Valdemar Romero, spokesman for the Mexico City Archdiocese, told reporters in February. "Adequate measures have not been taken."

The commission has warned that large parts of Mexico City—a region of 20 million people situated on a series of drained lakes in a high-altitude valley—risk being flooded because the infrastructure has been poorly maintained and inadequately expanded for a growing

population.

But water seldom tops political agendas in Mexico City and the neighboring state of Mexico, which surrounds the capital on three sides and contains the Chalco area. Politicians—who are barred from re-election—often fail to plan projects that last beyond the end of their administrations and show a preference for plowing money into visible infrastructure projects that will generate votes when they seek their next public office.

Mexico City Mayor Marcelo Ebrard and Mexico state Gov. Enrique Pena Nieto are the early favorites for the 2012 presidential contest, and have invested heavily in promoting their images and high-profile public works projects.

Father Valdemar called on both men to focus on improving services.

"They both need to stop spending time seeking the presidency and get to work for the citizenry and, above all, respond to those affected, the thousands of families that are unfortunately poor," he said.

Finding long-term solutions might prove difficult, however, especially in Chalco. The municipality of 330,000 residents on the southeastern outskirts of Mexico City was a thinly populated valley until 1988, when then-President Carlos Salinas unveiled a massive public works and anti-poverty project known as "Solidarity." Chalco was the crown jewel of the program. It brought electricity, paved roads and sewers to the area, which was visited by Pope John Paul II in 1990.

It also brought about a population influx. Much of the development was poorly planned, said Jesuit Father Gonzalo Rosas of St. Ignatius of Loyola Parish, which serves some of the areas hardest hit by the recent flood.

"There wasn't an adequate urban development plan. Rather, they brought thousands of people here in a very short period of time," Father Rosas said.

Water problems have been rife. As the wells in the region have been exploited, Chalco sunk by 25 feet, according to researchers from the National Autonomous University of Mexico. The sinking aggravated the recent floods because the nearby canal carrying untreated wastewater once was at a lower elevation than the populated areas. Now it is at a higher elevation and, because of poor maintenance, has burst its banks twice in the last decade.

Unfortunately, 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 again 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 political squabbling between the federal and city 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



Eulalio Guevara Gonzalez cleans a small sewing business on March 9 that he runs with his wife in Valle de Chalco Solidaridad, Mexico, after a Feb. 5 rupture in a nearby canal sent wastewater flooding into his business. The high water mark is still visible despite his attempts to wash it off the wall.

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 cleaning 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.

"It barely covers anything," she said, explaining that her family had to replace appliances and rebuild the roasting pits for their taco business.

Still, her family plans on staying put even though she expresses 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* also reported a continuing 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 1.27 percent to about 2.9 million members.

The Rev. Eileen Lindner, editor of the yearbook since 1988 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. †

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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.



Sr. Grace Stewart, S.P.

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 also ministered in community service from 1994-96 and residential services from 1996-97.

Sister Grace also taught at Catholic schools in Illinois, New Hampshire, Massachusetts, Maryland and Washington, D.C.

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

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 English 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 teacher and principal at the former St. Benedict School in Terre Haute from 1952-58.



Sr. Theresa Rose Butts, S.P.

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

At Saint Mary-of-the-Woods, Sister Theresa Rose ministered in residential services from 1996-2006.

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

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.



Sr. Maureen Loonam, S.P.

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.

At Saint Mary-of-the-Woods, Sister Maureen served as the director of summer sessions and continuing education from 1977-86, a librarian from 1986-89 and the resource center coordinator from 1989-2007.

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

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.



Sr. Rosalie Marie Weller, S.P.

At Saint Mary-of-the-Woods, Sister Rosalie Marie ministered as an infirmary cook from 1937-38, and 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,



Sr. Anne Marita Wynne, S.P.

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 at St. Joan of Arc School in Indianapolis in 1943. She also taught or served as the principal at Catholic schools elsewhere in the state in Jasper, 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

VATICAN CITY (CNS)— Pope Benedict XVI urged young people

to follow their dreams, dedicate their talents to the common good, and grow in love and faith.

The pope told the world's young Catholics to not let life's difficulties lead to discouragement.

"Instead nurture in your heart great hopes for fraternity, justice and peace. The future is in the hands of those who know how to seek and find strong convictions in life and hope," he said in his message for World Youth Day 2010.

The Vatican and most dioceses around the world will mark World Youth Day on

Palm Sunday, March 28.

In his message, released in Italian and French by the Vatican on March 15, the pope asked young people to build a more just and fair world.

Changing the world for the better does not have to mean "performing heroic or extraordinary acts, but allowing your talents and potential to bear fruit, and committing yourself to constantly growing in faith and love," he said.

The theme the pope chose for the 2010 celebration was from Jesus' encounter with the rich young man in St. Mark's Gospel: "Good teacher, what must I do to inherit eternal life?" (Mk 10:17).

Pope Benedict noted that 2010 marks the

25th anniversary of the institution of World Youth Day, which he called "a prophetic initiative that has brought abundant fruits."

In his message, he told young people to not be afraid of confronting difficult questions about life, such as: What makes life a success, and what gives meaning to life?

Such questions need real answers that will fulfill "your authentic 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 sadness 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 never 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 limits, rules, and objective norms and values so as to be able to follow one's own desires, he said.

Such a lifestyle doesn't bring true freedom, 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," he said. †



'The commandments don't limit happiness, but rather show how to find it.'

—Pope Benedict XVI

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Rest in peace

Please submit in writing to our office by 10 a.m. Thursday before the week of publication; be sure to state date of death. Obituaries of archdiocesan priests serving our archdiocese are listed elsewhere in *The Criterion*. Order priests and religious sisters and brothers are included here, unless they are natives of the archdiocese or have other connections to it; those are separate obituaries on this page.

AHLERS, Robert D., Sr., 81, Christ the King, Indianapolis, Feb. 28. Husband of Dorothea (Schwert) Ahlers. Father of Andrew, Christopher, John, Matthew and Robert Ahlers Jr. Grandfather of 10.

BUSH, Ruth Ann, 66, Holy Family, New Albany, March 1. Mother of Teresa Roberson, Michael, Nicholas and Thomas Bush. Sister of Douglas and J.L. Quebbeman. Grandmother of four.

CLARK, Rhonda Lee, 51, St. Mary-of-the-Knobs, Floyds Knobs, March 5. Wife of Tim Clark. Mother of Shawn Clark. Daughter of William Cox. Grandmother of one.

CURTIS, Alec Dolan, 18, St. Roch, Indianapolis, Feb. 23. Son of Jeffrey Curtis and Eileen Weber. Brother of Andrew, Bryan and Kiel Curtis. Stepbrother of Charlie Pino. Grandson of Joseph and Mary Weber.

FLEITZ, Charles, 91, Our Lady of Lourdes, Indianapolis, March 8.

HARVEY, Alice A., 90, Mary, Queen of Peace, Danville, Feb. 24. Wife of George Harvey. Mother of Jean Curtis, Ann Geissler, Amy Jo Martin, Sarah, Frederick, Michael and Richard Harvey.

IRELAN, Judith (Aldrich), 70, St. Therese of the Infant Jesus (Little Flower), Indianapolis,

Feb. 11. Mother of Gary Henson, Jeff, Jim and John Mason. Sister of Jody Dean, Mike and Richard Aldrich. Grandmother of 11.

JONES, Bernice R., 98, St. Anthony of Padua, Clarksville, Feb. 25. Mother of Daniel and David Jones. Grandmother of three. Great-grandmother of five.

KENNEDY, John D., 83, St. Lawrence, Lawrenceburg, Feb. 21. Husband of Patricia Kennedy. Father of Susan Block, Jackie Gibson and Debbie Kennedy. Grandfather of four.

KENNEDY, Robert J., 88, St. Lawrence, Lawrenceburg, Feb. 20. Uncle of several.

KIN, Stephen R., 100, St. Joan of Arc, Indianapolis, Feb. 11. Father of Barbara Pinney, Edward, Henry, John and Michael Kin. Grandfather of 13. Great-grandfather of 21. Great-great-grandfather of three.

KOSEGI, John L., 91, St. Bernadette, Indianapolis, March 1. Husband of Sue Kosegi. Father of Ann Cameron, Jim, Joe and John Kosegi. Brother of Betty DiEugenio and Rose Pissanelli. Grandfather of 10. Great-grandfather of nine.

LEPPER, Kevin, 44, St. Roch, Indianapolis, Feb. 9. Son of Doris Lepper. Brother of Kathy and Chris Lepper.

McCORMICK, Sara J. (McDowell), 86, Our Lady of Lourdes, Indianapolis, March 6.

MERKEL, Clara L., 85, St. Anthony of Padua, Morris, March 2. Mother of Angela Deutsch, Doris Harmeyer, Pauline Kuntz and Andrew Merkel.

METZ, John F., 88, St. Mary, Greensburg, March 9. Husband of Evelyn Metz. Father of Cheryl, Darell and Gary Metz. Grandfather of five.

MORRIS, Mary Elizabeth (Clift), 90, St. Anne, New Castle,

March 7. Mother of Mary Arthur, David, James and William Morris. Grandmother of seven. Great-grandmother of five.

NIEHAUS, Donald, 67, St. Roch, Indianapolis, Feb. 18. Brother of Martha Fleetwood, Nancy Hurley and Linda May.

O'CONNOR, Roseanna, 75, Christ the King, Indianapolis, March 2. Mother of Colleen Crandell, Karen, Marilyn, Kevin, Patrick and Timothy O'Connor. Sister of Sharon Hansman and Maxine Schuller. Grandmother of 10. Great-grandmother of three.

PAPALIA, Joseph, 72, Holy Spirit, Indianapolis, March 3. Husband of Vincenza Papalia. Father of Lisa Brown, Antonio, Dominic, Enzo and Joseph Papalia. Grandfather of eight.

RICHARDSON, Robert F., 80, Sacred Heart of Jesus, Indianapolis, Feb. 21. Father of Judy Drummond, Joyce Dunn and Michael Richardson. Brother of Eleanor Reimer. Grandfather of two.

SEAL, Betty, 85, St. Roch, Indianapolis, Feb. 22.

SIPPEL, George Robert, 84, St. Luke the Evangelist, Indianapolis, Feb. 22. Husband of Pat Sipple. Father of Kristine Stelzner. Grandfather of one.

SOLBRIB, Estel, 91, St. Augustine, Leopold, Feb. 23. Father of Carolyn Poehlein and Wonda Wittmer. Brother of Goldie Luecke and Lester Solbrig. Grandfather of three. Great-grandfather of four.

THOMPSON, Roger, 88, Holy Family, Richmond, Feb. 23. Father of Robert and Roger Thompson. Brother of Byron Thompson. Grandfather of seven. Great-grandfather of 11.

VELIKAN, Judith, 64, Holy Trinity, Indianapolis, Jan. 10. Wife of Jim Velikan. Mother of Jennifer Velikan. Sister of Mary Crum and Jim Leffler. †



Photo by Mary Ann Ward

Marian shrine

This statue of the Immaculate Heart of Mary stands in a wooded area at Our Lady of Fatima Retreat House in Indianapolis. The Marian shrine also includes statues depicting the three shepherd children kneeling in prayer before the Blessed Virgin Mary as they did at Fatima, Portugal, during her apparitions there from May through October in 1917. Statues of two lambs looking up at the Mother of God complete the shrine.

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 and the safety officer at St. Paul Hermitage, a ministry of the Sisters of St. Benedict of Our Lady of Grace Monastery

in Beech Grove.

Surviving are her mother, Gertrude (Foster) Dippel of Evansville; two brothers, Dr. Jim Dippel and Joseph Dippel, both of Evansville; five sisters, Janice Verplank of Indianapolis, Jackie Richards and Jennifer Knaebel of Mount Vernon, and Joan McCord and Jean Baker of Evansville; and several nieces and nephews.

Memorial gifts may be sent to the Sisters of St. Benedict, Monastery Immaculate Conception, 802 E. 10th St., Ferdinand, IN 47532. †

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

Providence Sister Mary Jane Newman, the former Sister Patrick Ann, died on Feb. 13 at Union Hospital in Terre Haute. She was 80.

The Mass of Christian Burial was celebrated on Feb. 18 at the Church of the Immaculate Conception at Saint Mary-of-the-Woods. Burial followed at the sisters' cemetery at the motherhouse.

Mary Jane Newman was born on Feb. 10, 1930, in Fort Wayne, Ind.

She entered the congregation of the Sisters of Providence on July 21, 1948, and professed her final vows on Jan. 23, 1956.

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 61 years as a Sister of Providence, she ministered in education for 51 years at Catholic schools in Indiana, Illinois and California.

In the archdiocese, Sister Mary Jane taught at St. Michael School in Greenfield from 1956-58, Holy Spirit School in Indianapolis from 1962-66 and St. Joan of Arc School in Indianapolis from 1972-76.

After she retired from teaching, she returned to the motherhouse, where she volunteered at the Providence

Food Pantry and Woods Day Care/Pre-School.

In 2009, Sister Mary Jane began her full-time ministry of prayer with the senior sisters.

Surviving are three brothers, John Newman of Scottsdale, Ariz.; Richard Newman of Miamisburg, Ohio; and Samuel Newman of Fort Wayne.

Memorial gifts may be sent to the Sisters of Providence, 1 Sisters of Providence Road, Saint Mary-of-the-Woods, St. Mary-of-the-Woods, IN 47876. †

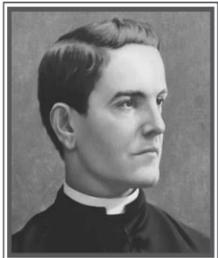


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For information, itinerary, reservations and letter from Father Bennett with his phone number call 7 days a week:

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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 Deanery

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

Bloomington Deanery

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

Connersville Deanery

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

Indianapolis East Deanery

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 Deanery

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

Indianapolis West Deanery

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 Deanery

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

Seymour Deanery

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 Deanery

March 21, 4 p.m. at St. Paul, Tell City
March 24, 6:30 p.m. at St. Meinrad, 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. Buechlein, a full list of communal penance services taking place at parishes and other features. †

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Employment

Headmaster

Lumen Christi Catholic School

Lumen Christi Catholic School, an independent K-12 school adjacent to Holy Rosary Church in downtown Indianapolis, is seeking a Headmaster.

Established in 2002 to teach the unity of faith and reason through the traditions of the Church, including daily Mass and a classical curriculum, the school seeks an individual of authentic Catholic faith and commitment to Catholic education. As the school's leader, the Headmaster ensures the spiritual, moral and educational growth of our students while promoting the institutional growth of the school and managing its administrative functions.

He/she should have strong leadership ability; fundraising and development expertise; excellent management skills; the ability to be an effective representative for the school; and vision to achieve long-range plans. Expertise in education/educational leadership including experience in Catholic school administration is preferred.



Contact:

Bob Collins
Lumen Christi Catholic School
580 Stevens St.
Indianapolis, IN 46203
or at search@lumenchristischool.org.

The deadline for applications is April 9.

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For application, please contact:

Mrs. Donna Halverson
Director of Schools
Catholic Schools Office
Diocese of Evansville
P.O. Box 4169
Evansville, IN 47724-0169
(812) 424-5536

Application deadline: March 26th, 2010

HolyFamilyJasper.com



PRINCIPAL

St. Malachy Parish School

St. Malachy Parish School, Brownsburg, Indiana is seeking a strong leader to serve as principal for the 2010-2011 school year. St. Malachy is a faith based community located on the Indianapolis west side, fourteen miles from downtown Indianapolis. The school, serving 428 Kindergarten-Eighth grade students, is blessed to have an exceptional teaching staff with strong support from the pastor, generous support from parents, and parish.

Applicant must foster a strong Catholic identity, possess strong leadership and interpersonal skills, and have a passion for academic excellence, faith development and student achievement. The successful candidate will assume responsibility for the administration of our school including leadership for faculty, managing finances, and communicating effectively with parents, parish and community.

Candidates must be a practicing Roman Catholic.

For more information and submission of completed application, contact:

Mr. Rob Rash
Office of Catholic Education
Archdiocese of Indianapolis
1400 N. Meridian St.
Indianapolis, IN 46202
E-mail: indyocce@archindy.org

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PRINCIPAL

Notre Dame Academy

Park Hills, KY



Notre Dame Academy (www.ndapandas.org), a Catholic college preparatory high school for young women sponsored by the Sisters of Notre Dame of Covington, KY, seeks an experienced principal to assume duties beginning July 2010.

NDA has been faithful to its mission of educating young women to make a difference for over 100 years. We are looking for a leader with a vision for 21st century Catholic education. The Principal, who reports directly to the President, serves as the chief operating officer and is responsible for the academic and spiritual formation of faculty, staff, and students. The current enrollment of 600 students in grades 9 through 12 is served by 70 faculty and staff members. NDA recently completed a \$10 million capital campaign that added a new performing arts center, upgraded labs and technology, and expanded athletic facilities.

Candidates must be active Catholics who share the values of the SND Educational Vision and Principles. They should have a minimum of three years successful educational administration experience, and should hold or be working toward a valid Kentucky school administration certificate. We invite qualified candidates to send a letter of interest along with a detailed résumé and supporting materials to ndahr@ndapandas.org. The position will remain open until filled.

PRINCIPAL

St. Matthew Parish • Gahanna, Ohio

St. Matthew Parish, in Gahanna, Ohio, announces its search for a new principal of the parish elementary school. The principal candidate must be a practicing Catholic and appropriately credentialed. Catholic elementary school administrative experience is preferred.

Interested applicants must apply for this position on the diocesan website at www.cdeducation.org

For more information, contact the Diocese of Columbus Catholic Schools Office
614-221-5829

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