ROME (CNS)—“The most horrendous evil” of crimes perpetrated by the Nazis are reminders that recognizing one another as brothers and sisters created by the same God is a choice and not necessarily something instinctual, Pope Benedict XVI said.

“Everywhere, on every continent, to whatever people one belongs, a human being is a child of that Father who is in heaven and is a brother or sister of everyone else,” the pope said on March 27 during a morning visit to the Ardeatine Caves, now a memorial to 335 Italians, mostly civilians, who were executed there in retaliation for an attack on Nazi soldiers.

The families of the victims often meet for commemorations of the anniversary of their loved ones’ deaths, the cardinal said.

The cardinal, who went to the caves with the pope, told Vatican Radio, “I am grateful to the pope for this gesture, recognizing that he, being German, can’t but help but have special feelings.”

The families of the victims often meet for commemorations of the anniversary of their loved ones’ deaths, the cardinal said.

The lesson of the Ardeatine Caves, he said, is that even a violent atrocity can “bring together people of different faiths who have sacrificed their lives,” perhaps for different reasons, “but always with faith.”

By John Shaughnessy

It’s a story about the power of a dream. Even more, it’s a story about the power of sisters—the ones we are given, the ones we have lost and the ones we choose to embrace.

It’s also a story of deep faith that takes place in an unlikely setting—a salon on the north side of Indianapolis that offers manicures, pedicures, facials and massages, a salon that also provides touches of hope, courage and love to cancer patients.

Teresa Bryan, left, and Carolyn Smith hold a photo of their sister, Ruth Anne Arajuo, who died of cancer in 2005. Arajuo is the inspiration for Smith’s decision to provide free weekly services to cancer patients at her Indianapolis salon that offers pedicures, manicures, facials and massages.

Thinking of her family’s history, Smith knew that she wanted to provide free services to cancer patients when she opened the Ribbon Salon last year. She began the weekly offer on July 26—Ruth’s birthday.

“This has been such a huge emotional experience—opening the salon and making it available for people who have cancer,” says Smith, who, at 48, “My husband was injured in a work-related accident 10 years ago. We’ve struggled financially. This is a way of grieving for me, but it’s also a way of experiencing the joy of healing.”

Her sister, Teresa Bryan, often helps at the shop on Mondays. “I’ve been in remission for five years now,” Bryan says. “I’ve been blessed. Carolyn wanted to do something in honor of our sister, and she’s made it happen. It’s a rich feeling here. It can be emotional. It’s a way of grieving for me, but it’s also a way of experiencing the joy of healing.”

The spirit of sisters

The bond of sisters isn’t just limited to blood relations. Sometimes it develops among female friends over a long period of time. At other times, it’s forged among women who endure a common pain or hardship.

Spend any part of a Monday at the Ribbon Salon and it’s soon clear that the bond of sisterhood runs deep there for cancer survivors.

The spirit of sisters

The bond of sisters isn’t just limited to blood relations. Sometimes it develops among female friends over a long period of time. At other times, it’s forged among women who endure a common pain or hardship.

A way to grieve, a way to heal

Like the story of most sisters, the story of Carolyn Smith, Ruth Anne Arajuo and Teresa Bryan is marked by shared memories and a powerful bond.

They shared a bedroom growing up, they were part of a family of eight children, and they stayed close even when the years and the miles separated them.

Ruth’s death on Aug. 13, 2005, was another devastating blow for their family, which has been hit hard by cancer. Two of their brothers, Thomas and Stephen Bryan, have died of colon cancer. Another brother, Robert Bryan, and Teresa Bryan are cancer survivors.
Although the executions took place 67 years ago, “to lose a father isn’t just a wound, it’s an amputation. A wound can heal but an amputation remains,” he said.

In his remarks to those gathered outside the memorial, Pope Benedict said that people “don’t always instinctively recognize each other as children of God or as brothers and sisters.” Unfortunately, “the Ardeatine Caves demonstrate that”.

Each individual must make the choice to “say ‘yes’ to good and ‘no’ to evil,” he said. “One must believe in the God of love and life, and reject every false divine image that betrays his holy name and, consequently, besmirches made in his image.”

Recognizing God as father and, therefore, recognizing one another as brothers and sisters “is the sure guarantee of hope, the possibility of a different future, freed from hatred and vengeance, a future of freedom and brotherhood,” the pope said.

Pope Benedict, who spoke with family members of the Nazis’ victims buried in the caves, said, “In this place, a painful reminder of the most horrendous evil, the best response is to take each other by the hand as brothers and sisters and say, ‘Our Father, we believe in you, and with the strength of your love we want to walk together in peace.’”

Like Pope Paul VI and John Paul II, who also had visited the cave, Pope Benedict said he wanted to pray at the site and keep alive the memory of what happened there.

“I came to invoke divine mercy, which is the only thing that can fill the void, the abyss opened by human beings, when, pushed by blind violence, they deny their own dignity as children of God and brothers of one another,” he said. "TheCriterion.com

Hand as brothers and sisters and say, “The invaluable role of parents in caring for their children and in supporting them when facing life-changing decisions.”

- Bishop John B. McCormack and Auxiliary Bishop Francis J. Christian of Manchester, N.H., said in a March 17 statement they were pleased that the lawmakers passed parental notification. They praised the measure “simply perpetuates the cycle of violence and undermines the intrinsic sacredness of each person.”

The bishops also noted their disappointment in a House vote to expand the use of the death penalty in the state. They said the measure “simply perpetuates the cycle of violence and undermines the intrinsic sacredness of each person.”

his history of health problems and finally was admitted last October to the London Health Sciences Centre. Hospital officials, who called the boy’s condition fatal, wanted to take the child off his feeding tube and ventilator, allowing him to die. The parents refused.

A statement from Cardinal Glennon said the tracheotomy was deemed “medically appropriate” after a thorough examination of the child and consultations with Joseph’s parents and the medical center’s ethics committee.

“It is our hope that this procedure will allow Joseph to die. The parents refused.

After he is discharged from Cardinal Glennon, he will stay at Ranken Jordan before being transported to his family home in Windsor, Ontario.

Joseph was placed at the center of an end-of-life debate while he was receiving treatment at a hospital in London, Ontario. Born in January 2010, Joseph has had a surgery to recover

therapy at the hospital. He will continue to oversee the operations of the Archdiocese of Indianapolis during his recovery.

Archdiocesan officials ask that everyone continue to keep Archbishop Buechlein in their prayers. Those who wish to send notes or cards to the archbishop can mail them to the Archdiocese of Indianapolis, 1404 N. Meridian St., P.O. Box 1410, Indianapolis, IN 46202-1410. There is also an electronic form to send a greeting to Archbishop Buechlein on the archdiocesan website at www.archindy.org. A link to the form can be found in the story on the homepage updating the archbishop’s condition.

"‘Baby Joseph’ responds well to operation; transfer expected soon

"It is our hope that this procedure will allow Joseph to die. The parents refused.

We’ll be there waiting if you give us two weeks’ advance notice! Alternate phone number: (317) 236-1570

Phone Number:
Main office: 317-236-1570
Advertising 317-236-1572
Toll free: 1-800-382-9836, ext. 1570
Circulation 317-236-1425
Toll free: 1-800-382-9836, ext. 1425
Price: $22.00 per year, 75 cents per copy
Postal master: Send address changes to The Criterion, P.O. Box 1410, Indianapolis, IN 46206-1410
Web site: www.CriterionOnline.com
E-mail: criterion@archindy.org

Published weekly except the last week of December and the first week of January. Mailing address: 1400 N. Meridian St., P.O. Box 1410, Indianapolis, IN 46206-1410. Periodical postage paid at Indianapolis, IN. Copyright © 2011 Criterion Press Inc. ISSN 0574-4350.

Chosen as the site for the April 10 meeting of the U.S. bishops’ annual spring meeting was Indianapolis, IN 46206-1410. Periodical postage paid at Indianapolis, IN. Copyright © 2011 Criterion Press Inc. ISSN 0574-4350.
Rome expecting at least 300,000 pilgrims for John Paul’s beatification

ROME (CNS)—Church and local government organizers are planning to accommodate at least 300,000 people in St. Peter’s Square and the surrounding area for Pope John Paul II’s beatification Mass on May 1.

Msgr. Liborio Andreatta, the head of Opera Romana Pellegrinaggi, the Vatican-related pilgrimage agency, told reporters on March 29, “Rome is ready to welcome every pilgrim who wants to come.” Earlier, newspapers published megalithic numbers, and said every hotel is booked. That’s not true.

Father Cesare Anuire of Opera Romana Pellegrinaggi said that as soon as Pope Benedict XVI announced the beatification date, travel agents and others booked large blocks of hotel rooms. Now that the beatification is just a month away, they have a more precise idea of how many rooms they will need and so they are freezing up the extras.

In addition, he said, two campgrounds outside of Rome will be reserved for pilgrims who want to keep their costs to a minimum. The commuter trains, which usually do not run on weekends, will be on a special schedule to get them to the prayer vigil on April 30 at Rome’s Circus Maximus and to the Mass the next morning.

Because the pope is the bishop of Rome and the pilgrims will spend most of their time in Rome, not at the Vatican, the Diocese of Rome is responsible for much of the cost of the event, Msgr. Andreatta said.

The diocese is passing the collection basket to large Italian companies to come up with at least $1.7 million to cover the costs of handling 300,000 pilgrims for the beatification, Msgr. Andreatta said.

Although the city of Rome and its hotels, restaurants and shops will benefit financially from the pilgrims, Msgr. Andreatta said the financial crisis still weighing on Italy made the diocese look to donors instead of the local government for funding.

The money will cover building a stage and installing a sound system and lighting outside of the Circus Maximus, running extra buses, covering the cost of the bus and subway tickets included in the pilgrim’s package, renting and erecting crowd-control barriers, and renting dozens of large video screens.

The screens will be placed in the squares around the Vatican and in most of the churches in the historic center of Rome so that people who cannot get close to St. Peter’s Square or would prefer to stay away from the crowds can still follow the Mass, he said.

An Italian beverage company has donated 1 million bottles of mineral water, he said, and a restaurant chain has donated the ingredients for thousands of box lunches.

Father Anuire said that as of March 29, the largest numbers of pilgrims were coming from Italy, then Pope John Paul’s native Poland, followed by Spain and the United States.

Opera Romana Pellegrinaggi has launched a special website—www.pilgrims.org—to assist pilgrims with reservations and information. The information is available in five languages, including English.

Dolan: Bishops’ commitment to address clergy sex abuse remains firm

WASHINGTON (CNS)—The U.S. bishops’ procedures for addressing child sex abuse remain “strong in place,” and the bishops remain “especially firm” in their commitment to “to remove permanently from public ministry any priest who committed such an intolerable offense,” said the president of the U.S. bishops’ conference.

“Hard work continues to receive our careful attention,” said Archbishop Timothy M. Dolan of New York.

“Protection of our children and young people is of highest priority,” the archbishop said in a statement released on March 24. He added that the “Charter for the Protection of Children and Young People,” approved by the bishops in 2002 “remains strong in place.”

He said the bishops who met in Washington for the U.S. Conference of Catholic Bishops’ Administrative Committee meeting on March 22-23 asked him to offer reassurances about the Church’s resolve to address sexual abuse and deal firmly with clergy who abuse children.

The Administrative Committee—comprised of the executive officers, committee chairmen and regional representatives of the USCCB—is the highest decision-making body of the bishops apart from the entire body when it meets twice a year in general assembly.

“We bishops recommit ourselves to the rigorous mandates of the charter, and renew our confidence in its effectiveness,” Archbishop Dolan said in his statement. “We repeat what we have said in the charter. We make our own words of His Holiness, Pope John Paul II: that the sexual abuse of young people is by every standard wrong and rightly considered a crime by society; it is also an appalling sin in the eyes of God.”

Both the “Charter for the Protection of Children and Young People” and the norms that the U.S. bishops approved for dioceses to adhere to the charter’s mandates have Vatican approval.

The charter, which also established the bishops’ Office for Child and Youth Protection, was updated in 2005, and the norms in 2006.

The charter mandates that safe environment programs be set up in dioceses and parishes. It also requires an annual audit on how dioceses and religious orders are complying with provisions in the charter.

In the nine years since the charter was first approved, “we have constantly reviewed the high promises and rigorous mandates of the charter as we continually try to make it more effective,” Archbishop Dolan said.

He said the bishops “keep refining” it based on input from the lay-led National Review Board and from Catholic parents, professionals, the victim-survivor community, law enforcement officials and diocesan victim-assistance coordinators.

“We want to learn from our mistakes, and we welcome constructive criticism,” the archbishop added.

He said the bishops are to take up a “long-planned review” of the charter during their June meeting.

Archbishop Dolan said the audits will continue in order to check on how well the Church is able “to protect our young people, promote healing of victims/survivors and restore trust.”

His statement referred to “recent disclosures about the Church’s response to the sexual abuse of minors by priests,” but did not mention the recent clergy sex abuse crisis in the Philadelphia Archdiocese.

A Philadelphia grand jury released a report on Feb. 10 that called for the archdiocese to “review all of the old allegations against currently active priests, and to remove from ministry all of the priests with credible allegations against them.”

In response, the archdiocese, among other things, has hired a former state crimes prosecutor to review personnel files of the 37 priests named in the grand jury’s report.

Cardinal Justin Rigali has placed 21 priests on administrative leave while any allegations made against them are reviewed.

In his statement, Archbishop Dolan said the progress the Church has made in addressing abuse “must continue and cannot be derailed. We want to strengthen it even more. We can never stop working at it because each child and young person must always be safe, loved and cherished in the Church.”

He said the designation of April as National Child Abuse Prevention Month provides the bishops with “the providential opportunity to unite with all Americans in a renewed resolve to halt the scourge of sexual abuse of youth in our society.”
Go to confession this Lent

W e encourage you to go to confession between now and Easter. There was a time within the memory of a high percentage of our readers when such encouragement wasn’t necessary. Most Catholics went to confession at least once a month, many every two weeks. Today, according to the Center for Applied Research in the Apostolate at Georgetown University, only 2 percent of Catholics in the United States avail themselves of the sacrament of reconciliation once a month or more. Seventy-five percent say they go to confession less than once a year or never.

It is not that priests are discouraging confessions. On the contrary, many priests preach about the importance of the sacrament, and try to make it as convenient for parishioners as possible.

The list of Lenten penance services still scheduled for this Lent can be found on page 10 in this week’s issue of The Criterion. There is, of course, that precept of the Church that says that we must confess our sins in secret at least once a year. The trouble is that many people seem to no longer believe that they have committed a serious sin. We have lost our sense of sin. Perhaps all is not lost, though. In this era of cell phones and smartphones, there is a software application—commonly known as an “app”—for everything, including one designed to help Catholics prepare for the sacrament of reconciliation.

“Confession: A Roman Catholic App” for iPhones, iPads and iPods has the imprimatur of Bishop Kevin C. Rhoades of the Diocese of Fort Wayne-South Bend. Reports indicate that it is a top download from Apple’s app store.

This should definitely not be confused with another app called “Penance.” Released for the iPhone last December, it supposedly allows users to absolve one another’s sins. We fail to understand why anyone would confess their sins over the Internet.

The sacrament of penance and reconciliation has been around ever since Jesus said to the Apostles, “Receive the Holy Spirit. Whose sins you forgive are forgiven them, and whose sins you retain are retained” (Jn 20:22-23). God has forgiven sins through the priest since that time.

The Dicucho, a first-century document sometimes called Teaching of the Twelve Apostles, taught those early Christians who assembled for the Eucharist, “First confess your sins, so that your sacrifice may be pure.”

There was a time when Christians confessed their sins explicitly and received severe penances. However, Pope Leo the Great (440-461) wrote in a letter to the emperor Valens: “It is sufficient that the guilt which people have on their consciences be made known to the priests in a private fashion.”

The present century isn’t the only century when people were lax about receiving the sacrament. The ninth and 10th centuries were a particularly dark period for the Church. Then, though, came an era of reform, including the matter of confession.

In 1219, the Fourth Lateran Council stated “Let everyone of the faithful of both sexes, after he has reached the age of discretion, devoutly confess in private all his sins at least once a year to his own priest, and let him strive to fulfill to the best of his ability [the] penance enjoined upon him.”

Confession, of course, is only part of the sacrament of penance and reconciliation. It has also been called the sacrament of peace.

Christopher Buckner has written, “In short, the action performed by the penitent is called confession; the sacrament is called penance; and rite [or ritual] is called reconciliation; the effect of the sacrament is peace. In one sentence: We confess our sins in the sacrament of penance by using the rite of reconciliation, and are brought to peace as a result of this.”

The penitent has three responsibilities when receiving the sacrament: to repent of his sins, known as contrition, which also includes a firm purpose of amendment; to make one’s life sin no more with the help of God’s grace; to confess those sins to a priest, the actual confession; and to have a will to make satisfaction, that is, to accept whatever penance the priest may impose.

Most priests and bishops set a good example when they come to confession. New York’s Archbishop Timothy M. Dolan recently wrote that on Saturdays he puts on street clothes and walks to one of New York’s churches to receive the sacrament, his identity unique to the priest behind the grille. “In so doing, I receive forgiveness, I pray, renewed I walk back home,” he wrote.

We should do the same this Lent.

—John F. Fink

Parishioners wait in line for confession at St. Hyacinth Basilica in Chicago. Statistics show that decreasing numbers of Catholics go to confession.

The human side

Fr. Eugene Hemrick

The ability to speak effectively ensures a brighter, happier future

The two most important qualities of a great actor are to be able to project one’s voice and to understand. This advice is one of the many valuable tips on acting that I learned from the drama department at St. Vincent College in Latrobe, Pa. As a member of its board for humanities, it was often appraised of activities in the college’s drama courses.

Being able to project, however, is as important in other walks of life as it is in acting.

The word “project” means to throw forward, creating the image of speaking with gusto. Its opposite is to mumble, delivering one’s voice at the end of a sentence or speaking so softly that it becomes difficult to be heard.

When we project poorly, the impression of being shy, uncertain or timid is given. On the other hand, strong, audible projection connotes strength. It is also a courtesy when it is practiced well, sparing listeners the trouble of straining to hear and implying that the speaker has make a concerted effort to connect with his or her audience.

To project well doesn’t require shouting. This advice is one of the many valuable principles of preaching I learned when teaching his son how to conduct himself in life. Interestingly, when the ancient Roman philosopher and statesman Cicero was teaching his son how to conduct himself in life, he exhorted him to speak melodiously. I still have beautiful memories of the time I was at a meeting with Jesus Father Walter Burghardt, the famous preacher.

When speaking, he never wasted a word, and his words were clear and carefully weighed. I realize now that he was following one of his favorite principles of preaching: Speak with fire in the belly!

Father Burghardt, who died in 2008, believed that if you do not speak with fire, nobody, not even the most skilled orators. Words are thrown around carelessly, shouted or mumbled. They are anything but melodious. More often than not, they are vitriolic, examples of speech gone barbarous.

Our institutions of higher learning place a strong emphasis on the sciences as a way of overcoming many of our post-modern problems. However, the accomplishments can boost our hope for a brighter future.

Speech, however, is the primary vehicle for ensuring that hope. Being heard and understood is imperative to progress.

How better to ensure this than by utilizing the art of dramatics and its principles for speaking clearly and with heart?

(John F. Fink is the executive director of the Secretariat of Pro-Life Activities for the U.S. Conference of Catholic Bishops. Log on to www.usccb.org/relprolife to learn more about the bishops’ pro-life activities.)

Abortion is a grisly business

That masquerades as compassion

A priest friend of mine has been known to say, “Abortion is nothing more than violence masquerading as compassion.”

Planned Parenthood, the nation’s largest abortion provider, tries hard to keep public focus on their “compassionate” services to women, not on the reality that they kill more than 300,000 defenseless children in year and year out.

As much as abortion advocates struggle to hide that violence from the public view, nothing can hide the ongoing revelations of botched abortions and wanton injuries and deaths of mothers undergoing abortions coming from many abortion clinics across the country.

The news of Dr. Kermit Gosnell’s horror abortions factory in Philadelphia was the most dramatic example of the depravity to which a person will sink when he makes his living by killing children. Abortion makes fast money with little to no government regulation.

Gosnell has been charged with eight counts of murder, and several staff members at his abortion center have been charged with assisting in botched abortions, practicing medicine without a license or covering up the actions of those who did. The counts include grisly mutilations of babies, whose premature births were induced so they could be killed in the minutes following their birth.

This kind of horrid news seems to be helping Americans wake up to the extent of the carnage: More than a million babies have died, and more than 5 million of them at the hands of Planned Parenthood staff.

Every abortion—whether in a filthy slaughterhouse or in a clean and bright abortion—still destroys a precious little boy or girl. And some of their mothers have died from abortions done at Planned Parenthood centers as well—as from California to Massachusetts and in states in between.

That abortion industry takes in more than $1 billion a year so why does its flagship, Planned Parenthood, require $360 million a year in federal funding?

Planned Parenthood will argue that those federal dollars go to other expenses such as salaries and other programs, but this certainly frees other monies to be spent on promoting and performing abortions. As Congress has been debating ways to cut back on the budget, the pro-life people have proposed cutting all funding for Planned Parenthood and its 102 affiliates all around the country.

But Senate Majority Leader Harry Reid has now threatened that the Senate will not tolerate any defunding of Planned Parenthood. If Congress is really concerned about compassion for women, it should redirect funds now provided to organizations that perform and promote abortion instead to respond to the basic needs of the poor.

Whether a shoddy abortion business in Philadelphia or the entire empire of Planned Parenthood, abortion is truly “nothing more than violence masquerading as compassion.”

And cutting programs for the poor, while giving hundreds of millions of federal dollars to an organization dedicated to eliminating the children of the poor, is simply one of the most appalling aspects of this tragic masquerade.

(Tom Grenchik is the executive director of the Secretariat of Pro-Life Activities for the U.S. Conference of Catholic Bishops. Log on to www.usccb.org/relprolife to learn more about the bishops’ pro-life activities.)

Be Our Guest/

Becky Grenchik

To project well doesn’t require shouting.
**Archbishop/Arzobispo Daniel M. Buechlein, O.S.B.**

**SEEKING THE FACE OF THE LORD**

**BUSCANDO LA CARA DEL SEÑOR**

**Focus your Lenten prayer on the suffering Christ**

**Concentre su oración cuaresmal en el sufrimiento de Cristo**

---

**Esta temporada santa nos proporciona diversos recordatorios de que si deseamos seguir a Jesús de cerca, necesitamos velar por los enfermos y aquellos que sufren entre nosotros.**

Nuestro Santo Padre, el papa Benedicto XVI se remite al papel que desempeñó incesantemente al mundo del sufrimiento (Camerún, 19 de marzo de 2009).

**En el mismo discurso en Camerún, hace dos años,** el papa Benedicto dijo: "El difunto Papa Juan Pablo II nos recordó que, aunque a veces evitemos el sufrimiento, no podamos comprender aún por qué nos suceden cosas malas; significa mucho saber que Cristo está de nuestro lado y nos ofrece una mano que brinda consuelo y nos sostenga. Con frecuencia recordo a mamá junto a mi cama cuando estaba hospitalizada por una operación de la rodilla. Me daba tazas de helado refrescantes para calmar mi sed. Su presencia era consoladora. Algo así es acudir a Cristo, que se encuentra a nuestro lado. Que las semanas que quedan de la Cuaresma nos brinden la oportunidad de profundizar nuestra fe en el consuelo de Jesús.""
Events Calendar

April 1

Our Lady of the Most Holy Rosary Parish, 320 Stevens St., Indianapolis. Lenten fish fry, 5:30 p.m.-9 p.m., $6 adults, $3 children. Information: 317-356-7291.

Lenten fish fry, 5:30 p.m., 812-945-2000 or send e-mail to benny@indyu.org.

The Sisters of Providence of Saint Mary-of-the-Immaculate Conception, 211 Fourth St., Aurora. Lenten fish fry, 4-8 p.m., $10 adults, $5 children 6-10, carry-out available, $7 adults, 56.25 seniors, $4 children under 12. Information: 317-357-8352.

St. Mary of the Immaculate Conception Parish, 421 South and 12 miles south of Versailles, 8:30 a.m., no charge. Information: 812-923-3011.

St. Michael Parish, 535 E. Edgewood Ave., Indianapolis. Lenten fish fry, 5:30 p.m.-7:30 p.m., $7 adults, 5:30 p.m.-4 p.m., $3 children and seniors. Information: 317-356-7291.

St. Mary’s Parish, 507 N. Kenmore St., Indianapolis. Lenten fish fry, 11 a.m.-12:15 p.m., $20 fee per person, $80 per family. Information: 317-955-6213 or fagian@marinj.edu.

April 2

Most Holy Name of Jesus Parish, 89 N. 17th St., Bloomington. Parish Mission, 7 p.m. Information: 812-945-2000 or debbie@indyu.org.

April 3

Our Lady of the Holy Rosary Parish, 520 Stevens St., Indianapolis. Knights of Columbus, blood drive, 1 p.m.-3:30 p.m. Information: 812-945-2000 or cnuh@indyu.org.

St. Nicholas Parish, 6610 E. St. Steve and Tim O’Bryan, presenter, 7 p.m., charge no charge. Information: 812-353-8999 or fishfry@indyu.org.

April 4

Our Lady of the Most Holy Rosary Parish, 320 Stevens St., Indianapolis. Lenten fish fry, 5:30 p.m., $6 adults, $3 children. Information: 317-356-7291.

April 5

Marian University, Mother Therese Hackelmeir Library Memorial, 3200 Cold Spring Road, Indianapolis. Tournées Festival, five French films, no charge, registration required. Information: 317-955-6215 or fagian@marinj.edu.

April 6


April 3-4

St. John the Evangelist Parish, 1752 Scheller Lane, Bradford. Parish Mission, 7 p.m. Information: 317-236-1483 or ww@stjohnbethel.org.

April 5

Our Lady of the Holy Rosary Parish, 320 Stevens St., Indianapolis. Fish fry, 5:30 p.m.-9 p.m., $6 adults, $3 children. Information: 317-356-7291.

April 6

St. Michael Parish, 140 Farmers Lane, Bradford. New Albany Deaney Catholic Youth Families, family Lenten night, Steve Angiran, Catholic musician and youth minister, presenter, 7 p.m., no charge. Information: 812-945-2000 or debbie@indyu.org.

April 7

Our Lady of the Holy Rosary Parish, 320 Stevens St., Indianapolis. Lenten fish fry, 5:30 p.m., $5 fish or shrimp dinner, 36 adults, $3 children. Information: 317-356-7291.

St. Mark the Evangelist Parish, 535 E. Edgewood Ave., Indianapolis, Lenten fish fry, 5:30 p.m.-7:30 p.m., $7 adults. Information: 317-356-7291.

St. Lawrence Parish, 1752 Scheller Lane, Bradford. Parish Mission,” 7 p.m., no charge. Information: 317-236-1483 or www@stjohnbethel.org.

April 8

Our Lady of Lourdes Parish, 30 E. Downey Ave., Indianapolis. Lenten fish fry, 5:30 p.m.-9 p.m. Information: 317-356-7291.
You are not alone, doctor tells pro-life medical students

Dr. John Bruchalski has a message for the pro-life medical students who don’t want to be involved in abortion. “You are not alone, and you are needed,” he told them.

Bruchalski, a pro-life obstetrician and gynecologist, shared his own journey from abortion provider to pro-life medical doctor, and encouraged students to challenge those who think pro-life doctors have no place in medicine.

"The national "bioethics symposium and tour" by Bruchalski and Dominique J. Monleuz Jr., the national coordinator of Medical Students for Life of America, also was aimed at highlighting threats to the conscience rights of health care providers 

Pro-life, school choice legislation affected by House Democrats’ walkout

After a five-week hiatus, House Democrats returned to the Indiana Statehouse on March 28. Their absence took a toll not only on the patience of Republicans in the House and Senate, but also on the passage of pro-life and school choice legislation that the Indiana Catholic Conference has marked as top priorities for the year, which still may be in jeopardy.

The two potential casualties of the political war over collective bargaining and education reform that caused the walkout are a proposed rescission of 2008 regulations protecting conscience rights, the U.S. Department of Health and Human Services eliminated much of it, and a proposed education and outreach effort to ensure that health care providers know their rights under existing laws.

"By reducing conscience rights, we reduce health care choices and potentially reduce the number of people seeking medical care. The U.S. Department of Health and Human Services eliminated much of it, and a proposed education and outreach effort to ensure that health care providers know their rights under existing laws.

"I'm still optimistic that the bill will pass because of the synergies that are together," Behning said. "I know that I have the votes in the House. I know that the teachers in the House, I know that the House Bill 1210 would improve Indiana's access to care, by providing Medicaid coverage for women who have an abortion are more likely to experience depression or anxiety disorders and to be diagnosed with breast cancer.

"Both sides need to take a better look at the facts when they are doing the 'abortion-messaging,'" he said. "We need to stop buying the party line that there is no problem at all."
Anthony R. Picarello Jr.

what Smith calls the people who come on Mondays—can be heard talking, laughing and sharing stories about their lives.

“A lot of our guests have made friends here,” Bryan says. “They know what they’ve been through. They don’t have to hold back because the other person knows, too.”

That perspective is shared by a woman who has come to the salon for several Monday visits—a woman who has endured three months of chemotherapy and a mastectomy.

“It’s the commonality of spirit here that’s very important, says the woman, who asked that her name not be used in this story. “We’re all trying to survive this. Sometimes you can’t talk to your family or your significant other about this. You have to have a lot of courage and hope. I have a lot of hope, but sometimes I have to work on the courage to face what’s next. There’s a spiritual element to this. I always feel blessed.”

So do the women who volunteer on Mondays to add a touch of healing and pampering for the guests.

Carolyn Sager provides skin care. Amy Redmond trims the wigs of the guests to make them look more natural and stylish. Smith does manicures while Kellie Redmond offers manicures and pedicures.

Margaret Nale is a cancer survivor who uses massage therapy. Amy Fuller gives massages, too.

“Massage can help with the nausea of chemo, and the stress,” Fuller says. “They all just seem happy when they’re here. They forget for a moment what they’re going through. A lot of our guests who come in appreciate life more. They live in the moment, and value the small things more than most people.”

While one service a week is performed for free, there is a common currency that is exchanged often between the volunteers and the guests—a hug.

Guests who come on a regular basis get a hug from Smith when they walk into the salon. First-time visitors will receive one from her before they leave.

“Words don’t describe how generous and loving Carolyn is,” says a guest, who also asked to remain anonymous. “Her hug is worth a million bucks.”

That embrace of sisterhood also has a spiritual connection, guests say.

“It’s so wonderful that somebody is thinking of us who are going through treatments,” says Minnietta Millard, who has been diagnosed with pancreatic cancer. “Just the fact that they are thinking of us is so special. You don’t expect it from a private operator. When you go through a week of aches and pains, to have a massage is such a lift. When I get a massage, I know Amy is sending up prayers for me. I know there’s a faith connection there.”

A faith that stays strong

While each of the women who enter the Ribbon Salon leaves her own special touch on the shop, the most lasting legacy left by the volunteers is their faith.

As she mentions the statue of the Blessed Mother in the corner, Smith says, “I have a strong devotion to our Immaculate Heart [of Mary] at 6:30 in the morning. After Immaculate Heart Mass, I start my day. It’s how I guide my ministry with the Blessed Mother. I was going through a hard time in my life when a friend gave me the statue.”

The deaths of her sister, two brothers and mother shattered her faith.

“It was my faith that brought me through everything,” Smith says.

“Ten years ago, I attended the Christ Renews His Parish program. As a group, we attended the rosary at Immaculate Heart of Mary at 6:30 in the morning. After that, I dedicated myself to that rosary group for three years. During that time, my mother died and my sister got cancer. I really feel fortunate that I have a strong connection with my faith and my Church and my friends. The Blessed Mother has worked through my life to keep my sights on the Lord.”

Now that she knows that peace in her life, Smith tries to share it with people who are faced with their own challenges. In a way, she believes that she is being the sister to others that Ruth was to her.

“Even though the loss of my brothers and sister has been difficult, it’s important for me to help others through their journeys,” Smith says. “I want to make life less difficult for them. It’s an amazing experience to bring together my faith and my love for people—to see the connections that we can make on a daily basis.”

### USCCB urges no change in federal housing discrimination rules

WASHINGTON (CNS)—Proposed changes in federal housing regulations to forbid discrimination based on “sexual orientation” or “gender identity” could violate existing federal law and could violate existing federal law and force faith-based organizations to end their “long and successful track record in meeting housing needs,” according to comments filed by the USCCB late on March 25, the final day of a 60-day comment period on the proposed changes.

The two attorneys filed the comments on behalf of the USCCB, which is the law.

Anthony R. Picarello Jr.

and Michael F. Moses, the USCCB general counsel and associate general counsel, respectively, said the proposal by the U.S. Department of Housing and Urban Development to add to the list of protected categories for which discrimination in HUD programs is prohibited “appears at odds” with the Federal Defense of Marriage Act, which says marriage is the union of one man and one woman.

“HUD should not create a new protected classification where there is no statutory policy undergirding it, and where the new classification flies in the face of a policy expressly adopted by Congress,” they said.

The two attorneys filed the comments on behalf of the USCCB late on March 25, the final day of a 60-day comment period on the proposed changes.

When HUD first proposed the addition of the two new protected categories on Jan. 20, HUD Secretary Shaun Donovan called it “a fundamental issue of fairness,” and said the agency’s aim was to clarify that “a person’s eligibility for federal housing programs is, and should be, based on their need and not on their sexual orientation or gender identity.”

The proposed rule would clarify that the term “family” as used to describe eligible beneficiaries of public housing and Housing Choice Voucher programs, would apply to any combination of adults and children regardless of marital status, sexual orientation or gender.

HUD rules already prohibit discrimination based on marital status.

Picarello and Moses noted in their comments that faith-based organizations “fulfill a vital role as partners in implementing HUD and other government housing programs.”

Last year, for example, Catholic Charities agencies assisted nearly half a million people with housing services, and in 2007 they sponsored or were affiliated with programs that provided housing or housing-related services to 662,954 clients, according to a study by the Center for Applied Research in the Apostolate.

Catholic Charities housing programs were “especially likely to have served ... persons with HIV/AIDS,” the CARA study said. That suggests “that not only does the Church not decline services to, but actively serves, a client base that includes large numbers of homosexual clients,” the attorneys said.

Catholic dioceses and religious orders also are actively involved in housing programs, the USCCB comments noted.

“It is especially imperative, given their large role in meeting the housing needs of the poor, elderly, disabled and others, that such faith-based and other organizations not be required, as a condition of participating in such programs, to compromise or violate their religious beliefs,” Picarello and Moses said.

“Continued from page 1
Catholic Bible studies have grown in breadth and depth

By Sean Gallagher

Bible study programs for Catholic lay people started to be developed in earnest after the Second Vatican Council, which concluded in 1965. But according to Peg McEvoy, it has been during the past 10 years that the breadth and depth of those study programs have really begun to expand.

The driving force has been the needs of the parishioners,” said McEvoy, the associate director for evangelization and family catechesis for the archdiocese’s Office of Catholic Education. “There’s a hunger that they want to know more. And they want it tied even more closely to their life.”

That description fits Lisa Roll to a T. A member of St. Michael Parish in Bradford in the New Albany Deanery, Roll, 41, is part of a cohort of a “lost generation” of Catholics that weren’t formed well in their faith during their childhood and teens.

“When I was going through high school, I was trying desperately to hold on to my faith and what I knew about it,” Roll said. “But then I was trying to squish my faith into a more secularized idea of what was right.”

About five years ago, however, she and her husband, Rick, became familiar with the Bible Timeline study developed by Catholic author Jeff Cavins and published by Ascension Press. Through this preliminary introductory study in Cavins’ series of Bible study programs called The Great Adventure at home, Roll felt like “a whole world had been illuminated for me. I understand why I believe what I believe,” she said. “I feel more confident about my faith. And I just love it.”

Now she is trying to pass on that confidence and love to the youths in her parish, including her 16-year-old son, Derrick, by teaching The Great Adventure —a version of The Bible Timeline for teenagers, and a study for teens on the Gospel of St. Matthew in The Great Adventure for central and southern Indiana. John Jacobi, the director of religious education at St. Michael Parish in Bradford, also likes the Bible study program under The Great Adventure umbrella.

Catholic Bible study programs have also used some of the Bible Timeline study program under The Great Adventure umbrella.

St. Jude Parish in Indianapolis has also used The Great Adventure in its Bible study programs. Annette Calloway, the parish’s director of religious education, said that small Church communities in the parish have also used the Bible study program that is inspiring participants to connect the Bible to their everyday life.

“The Threshold Bible Study does a really good job of taking you through the Scriptures and does a little theology as far as the questions go that you discuss after you read the Scriptures,” he said. “But then it always has questions that are applicable to modern-day faith.”

McEvoy is hopeful as she sees the growing number of parishes using Bible study programs that are helping participants learn to delve deeply into Scripture and their Catholic faith. “I think it’s existing,” McEvoy said. “Any time people connect more deeply with their faith, and especially the word, I think there’s going to be amazing fruit that’s going to come from that at every parish and in their own personal lives. It’s critical to come to know Christ through Scripture.”

More information is available on Catholic Bible study programs

By Sean Gallagher

Peg McEvoy, the associate director for evangelization and family catechesis for the archdiocese’s Office of Catholic Education, said there are many good Bible study programs that have emerged over the past decade.

Following is information on some of the parish-based programs:

• Journey through Scripture —This series is published by the Steubenville, Ohio-based St. Paul Center for Biblical Theology. According to McEvoy, it “combines live presentation, multimedia, small group discussion and some outside reading to help ordinary Catholics to grow in their knowledge of the Scriptures while deepening their understanding of the riches of the Catholic faith.”

For more information on this program, log on to www.salvationhistory.org.

• Kingdom Series—This Bible study program is published by Emmaus Road Publishing. McEvoy said that it “offers a concise, solid treatment of sacred Scripture based on specific books.”

For more information, log on to www.emmausroad.org.

• Our Father’s Plan—This is a 24-week Bible study program published by Ignatius Press that, McEvoy said, “includes a DVD, facilitator’s guide and study guide. It is based on the 138-page EWTN series of the same name, and looks at Scripture chronologically as well as covering specific themes.”

Reputable online Bible study programs can be found, McEvoy said, at the website of the St. Paul Center and at www.agapebiblestudy.com.

She said that Emmaus Road also has available Bible study series geared specifically for men and women, and that focus on marriage and family life.

Worldwide concern and prayers help Japanese to cope, U.S. priest says

SEATTLE (CNS)—Despite the devastation caused by the March 11 earthquake and tsunami in Japan, Catholics there are hearing from around the world, according to a U.S. priest who has lived in Japan for decades.

The prayers and support from around the world are a source of comfort to the Japan-born pastor of two parishes in the Diocese of Sapporo on the northern island of Hokkaido, Japan’s second-largest island. Father Mylet has been associated with the parishioners there and is physically OK, but depressed by the overwhelming devastation dealt to nature he knows so well.

The two parishes most affected by the earthquake and tsunami, he said, are Saitama and Sendai. One priest, a 76-year-old member of the Quebec Foreign Mission Society, died of a heart attack at the time of the earthquake, and another priest is missing, he said.

“Because the Church tends to build on hills everywhere, only two places were affected by the tsunami, although there was damage from the earthquake,” he added.

There are about 509,000 Catholics in Japan out of a total population of more than 127 million, according to Vatican statistics.

“Right now, Japan is like Israel when they came back from the exile and built the Temple destroyed and their homes occupied—homeless [in case of Japan, homes destroyed],” said Father Mylet. “It is a time when people lose heart, and the Church is trying to be a beacon of hope in these difficult circumstances.”

A few other Seattle priests have connections to Japan. Father Richard Hayad, the pastor of St. Francis of Assisi Parish in Seattle, told the Progress that he has several relatives living in Japan. He visited them a few years ago, but had to communicate through a translator since he grew up in the United States and does not speak Japanese. He had not been in contact with his relatives in the days following the earthquake and tsunami.

Although he knows they live in Fukushima prefecture, where a damaged nuclear plant is located, “I haven’t got a clue how close they are to any of that,” he said.
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 Online. Due to space constraints, penance services scheduled later during Lent may be omitted from the list in this week’s newspaper. However, the entire schedule is posted on TheCriterionOnline.com.

Batesville Deanery
April 14, 7 p.m. at St. Mary, Aurora
April 15, 7 p.m. at St. Joseph, Shelbyville
April 6, 6:30 p.m. at St. John the Baptist, Dover, and St. Joseph, St. Leon, at St. Joseph, St. Leon
April 6, 7 p.m. for St. Paul, New Alveal, and St. Martin, Yorkville, at St. Martin, Yorkville
April 13, 7 p.m. at St. Anthony of Paul, Morris
April 17, 7 p.m. at St. Teresa Benedicta of the Cross, Bright
April 13, 7 p.m. at St. Vincent de Paul, Shelby County
April 14, 7 p.m. at St. Mary, Greensburg
Bloomington Deanery
April 5, 7 p.m. at St. Agnes, Nashville
April 8, 3-5 p.m. and 7-9 p.m. for St. Paul Catholic Center, Bloomington; St. Charles Borromeo, Bloomington; and St. John the Apostle, Bloomington; at St. Paul Catholic Center, Bloomington
April 14, 7 p.m. at St. Martin of Tours, Martinsville
Connersville Deanery
April 5, 7 p.m. at St. Elizabeth of Hungary, Cambridge City
April 6, 7 p.m. at St. Gabriel, Connersville
April 7, 7 p.m. at St. Bridget, Liberty
April 13, 7 p.m. at St. Anne, New Castle
April 14, 7 p.m. at St. Andrew, Richmond
Indianapolis East Deanery
April 4, 7 p.m. for Thesee of the Infant Jesus (Little Flower), St. Bernadette and Our Lady of Lourdes
April 5, 7 p.m. at St. Rita
April 6, 7 p.m. at St. Thomas the Apostle, Fortville
April 7, 7 p.m. at St. Michael, Greenfield
Indianapolis North Deanery
April 3, 3 p.m. deanery service at St. Lawrence
April 5, 7 p.m. deanery service at St. Lawrence
April 6, 7 p.m. deanery service at St. Lawrence
Indianapolis South Deanery
April 4, 7 p.m. at Nativity of Our Lord Jesus Christ
April 7, 7 p.m. at Sacred Heart of Jesus
April 10, 3 p.m. at Good Shepherd
April 11, 7 p.m. at St. Roch
April 12, 7 p.m. at St. Ann
April 13, 7 p.m. at St. Jude
April 18, 7 p.m. at Our Lady of the Greenwood, Greenwood
Indianapolis West Deanery
April 4, 7 p.m. at Gabriel the Archangel
April 6, 7 p.m. at St. Christopher
April 7, 7 p.m. at St. Malachi, Brownsburg
April 12, 6:30 p.m. at St. Susanna, Plainfield

Due to space constraints, penance services scheduled later during Lent may be omitted from the list in this week’s newspaper. However, the entire schedule is posted on TheCriterionOnline.com.

Pope John Paul II’s rapport with media was important, cardinal says

VATICAN CITY (CNS)—No one can fully understand the personality and courage of Pope John Paul II without examining the “flying press conferences” that he held on airplanes during 104 trips outside of Italy, said retired Cardinal Roberto Tucci, who organized most of those trips.

“He was not evasive. He wasn’t afraid to answer, even if sometimes he was irritated by the question,” Cardinal Tucci said on March 23 at the presentation of a book containing the transcripts in Italian of Pope John Paul’s high-altitude encounters with the press.

The transcripts were made from recordings in the archives of Vatican Radio, and reflect the often informal and sometimes chaotic atmosphere in the journalists’ section of the papal plane, particularly during the early years of Pope John Paul’s 1978-2005 pontificate.

Cardinal Tucci said the speeches, books and poetry of Pope John Paul give people some light-hearted joking and some good-natured scolding—show more of his personality, his ability to think on his feet and his real facility with languages since he would respond in the language in which the question was posed.

The transcripts help people recognize the late pope’s “great ability to face the great questions of the day without fear,” the cardinal said.

Jesuit Father Federico Lombardi, the director of Vatican Radio and the Vatican press office, said the tapes demonstrate Pope John Paul II’s “spontaneity and good nature in meeting journalists.”

He said 70 percent of Vatican Radio’s entire sound archive consists of the voice of Pope John Paul, not only because he was the longest reigning of any pope in Vatican Radio’s 80-year history, but also because “he was the pope who spoke the most.”

In the introduction to the book, Father Lombardi wrote, “The pontificate of John Paul II probably was the first to be documented in a truly systematic and almost complete way through audio recordings.”

It was only during his pontificate that the radio started recording and archiving what the pope said off-the-cuff, he said.

---

Lenten activities available online
Be sure to visit TheCriterion’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.

---

Our Lady of Fatima Retreat House
---

**Pass the Faith, Please**
A Morning for Moms
with Lori Borgman
April 12, 2011
8:30 am -1:00 pm
$30 per person
Childcare is included but space is limited! Register early!

**Holy Week Silent Days & Nights**
April 18-21, 2011
Create your own silent, non-guided retreat for holy week by combining one or more days and nights of quiet contemplation, prayer, and retreat from the distractions of everyday life.
Prepared By The Way of the Lord
$25 per day or night * Continental breakfast and light lunch included with each day's registration * A light cold plate dinner included with each overnight registration

Our Lady of Fatima Retreat House
5533 E. 56th Street
Indianapolis, IN 46226
(317) 545-7681
www.archindy.org/fatima
**A place to be...with God!**
Faith can spur positive change and bear good fruit

By Fr. David K. O’Rourke, O.P.

We are living in a time of exceptionally great change. And many of the most profound changes involve religion.

A generation ago, Lech Walesa, the Catholic Polish labor leader, with help from Pope John Paul II, was instrumental in calling for mass protests in support of human rights, and in negotiations that led to the fall of communist rule in his country.

From Eastern Europe to North Africa, religious beliefs played a central role in human rights—the right to live a decent life. And we have seen responses by evil and violent rulers. They answer these calls with tanks, tear gas, troops and hired thugs.

In the Gospel of St. Matthew, Jesus gives us several guidelines. First, he tells us to look carefully at what people are actually doing because “by their fruits you will know them” (Mt 7:16).

Jesus also asks, “Do people pick grapes from thorns bushes or figs from thistles? Just so, every good tree bears good fruit, and a rotten tree bears bad fruit” (Mt 7:16-17).

So look at what today’s leaders and emerging movements are doing. Do they bear good fruit? It is good to ask this question today.

We must examine our own lives, too. Is what we are doing and how we are thinking furthering the kingdom of God on Earth? Are we producing “good fruit” that gloriifies God, our Creator?

To help us understand what is truly good, Jesus describes its opposite in very concrete language. He calls those who do evil instead of good “ravenous wolves” (Mt 7:15), wild animals who will tear defenseless people apart for their own need and nourishment.

This makes the image that Jesus gives of the ravenous, merciless wolves all the more profound, especially when you picture them confronting defenseless sheep.

Jesus often calls his followers his sheep. Sheep have no natural defenses. They are the most helpless of creatures.

And for the sake of his helpless sheep, Jesus even accepted a terrible death at the hands of evil. Many of his followers also suffered martyrdom rather than desert their people. They believed that poor and helpless people, and their common faith were worth dying for.

I am the pastor of a small parish in what is often referred to as a tough town. Our city’s crime, addiction and poverty rates are high.

The people in the parish are continually gathering clothes, donating food, collecting money for the different city groups that help those in need as well as volunteering their own time in this ministry.

When I am asked what the parish is like, I describe these activities by saying, “By their fruits you will know them.” What they are actually doing for the good of others is a kind of good fruit that is pleasing to God.

But we also have to be on the alert for the predators. A few months ago, a couple—I will call them Tom and Celine—were asked to join a family support program with other parents in the school that their children attended. The program wasn’t officially religious, but it did present itself as Christian.

Tom asked me about it, and I admitted that I knew nothing about the program. So I asked Tom to check out their activities and the leaders.

As it turned out, it was a movement with questionable rules for parenting. Its leadership expected members to be disciplined, not questioning their authority. My friends dropped the idea. They realized that neither they nor their children would flourish—bear fruit to the glory of God—in a group like that.

And that image of counterproductivity was all that they needed to stay away.

(Dominican Father David K. O’Rourke is a senior fellow at the Santa Fe Institute in Berkeley, Calif.)

Is our generosity prompted by obligation or love?

By Louise McNulty

The act of sharing with others is important. Twice, the Gospel of St. Matthew emphasizes that “by their fruits you will know them” (Mt 7:16, 20).

The question left to ponder, then, is the intentions of those good deeds that constitute the “fruit” thatScripture speaks of. Are they prompted by fear and obligation or kindness and charity?

Msgr. James Clarke, the pastor of St. Paul Parish in North Canton, Ohio, believes that the correct spirit of giving consists of “being aware of how God has blessed us, and giving to others as a way of saying thank you to God because he has been so good to us.”

This is the thrust of Church teaching on responsible stewardship, he said.

But he also noted that “Catholics are generally not well-educated … in the practice of tithing or giving a portion of what they have” so it is important to pass on this teaching.

“If a person opens his wallet in church and sees a $10 bill and a $1 bill, he is more likely to give the single than the larger bill,” he said, so a plan as to what to give—and why—is helpful.

It is gratifying for Msgr. Clarke that people will give—monetarily or by sharing their time and talents—if “they are convinced of the legitimacy of the need and they believe in [what] they are asked to contribute to.”

He also believes that priests and parishies have a responsibility to educate parishioners on giving and sharing, to teach them to share in proportion to the need, thereby avoiding giving only “what they have left over.”

“People like to give to good causes,” he said, “but the Catholic community hates to harp on money.”

At his own parish, however, he added, it is often a matter of “ask and you shall receive.” He cited the evidence of two capital campaigns that the parish conducted in the past 10 years.

“The campaigns—one for $5 million, the other for $3 million—were for building a parish life center and for renovation of the church,” he said. “One began the week after 9/11, the other right after the recent recession set in. But it was just amazing [to see] the amount that was given. These campaigns were a huge success.”

Msgr. Clarke also appreciated that some of the giving came about in the spirit of the poor widow in St. Luke’s Gospel, who put two small coins in the temple treasury while the wealthy people gave more. The lesson, then, from that parable, he said, is that people need not give equal amounts, but make equal sacrifices.

He cited one young couple who “didn’t have much wiggle room in the family budget, but they decided that, if they gave up their cell phone for two years, they could pledge $40 a month [approximately $1,000] to the building fund.”

That, he believes, illustrates the best spirit of giving.

(Louise McNulty is a freelance writer in Akron, Ohio.)

People cheer as a Christian Egyptian raises a cross and declares solidarity with the anti-government protesters in Tahrir Square in Cairo on Feb. 9.
The wisdom of the saints: St. Isidore

Faithful Lines

It is possible that St. Isidore, whose feast is on April 4, is the least known of the Church’s 33 Doctors of the Church. That would not have been true a millennium ago because Isidore was known as “the Schoolmaster of the Middle Age.” The encyclopedia that he helped to create was used as a textbook for nine centuries. Isidore was the bishop of Seville, Spain, from 600 till his death in 636. It was a time of division in the Church, with the Visigoths there professing Arianism. Isidore revised the Church’s councils, but also through his writings. Besides that encyclopedia, Isidore wrote a dictionary, a rule for religious orders, a history of the Goths and a history of the world.

He encouraged everyone to pray and to read, especially Scripture. Here are some of the things he wrote in his Book of Maxims: “Prayer purifies us, reading instructs us.”

If we want to always be in God’s company, he wrote, we must both pray regularly and read daily. “When we pray, we talk to God,” he wrote. “When we read [Scripture], God talks to us.”

He also taught that reading and reflection are the keys to understanding the Bible. “By reading, we learn what we did not know. By reflection, we retain what we have learned.”

He described two benefits from reading Scripture. One is knowing that all spiritual growth comes from reading and reflection. “By reading, we learn what we did not know. By reflection, we retain what we have learned.”

The other benefit is understanding that some people have great mental power, but can’t be bothered with reading, while others have a desire to know, and eagerly take in the material processes. “The one who is slow to grasp things but who really tries hard is rewarded equally.”

Reading is good when reading “fulfills the word.” “We must fill the well so that it is not dry when we go back to draw from it. We must nurture this relationship with God and with others or they could dry up.”

Love takes work. Relationships take work. We must tend to this relationship. When I stop to think that I might only get out in proportion to what I have put in, I am suddenly willing to do a lot more giving and a little less taking.

A few more weeks of Lent remain. I am hopeful that I can use these weeks leading up to Easter as time to fill the well. I plan to take a few minutes every day beyond some of my daily routines and ask, “God is that in the form of talking to him or serving someone in his name.”

My hope is that this small Lenten resolution will grow and bloom beyond Easter.

Faithful Lines

Photography and the awesome word of God

About a week before Ash Wednesday, my husband, Paul, celebrated a birthday. Because he has been a photographer since graduating and attending and graduating from Cathedral High School in our home town of the Belleville, Ill., I surprised him with a book of beautiful nature scenes coupled with appropriate quotations from the Bible.

Actually, I meant to give this book to him for Valentine’s Day. However, I hid it so well that I couldn’t find it! I found it by accident during a search for my alma mater, the Academy of Notre Dame in Belleville.

At the time, a girlfriend and I were drinking with photography and darkroom work, and it was our favorite pastime for a lifetime. Paul’s did.

After we were married and moved to Chicago, where Paul worked as a mechanical engineer and I worked for a Chicago publisher, he was transferred to Indianapolis.

Throughout new friends, he learned about and joined the Camera Club in Indianapolis. During and after the years that we raised our three daughters, Paul was an active member of the Camera Club.

As the years passed, he not only continued with his engineering work, but also developed his passion for photography as a pleasant avocation. His photography earned him countless awards, and he often served as a judge for many competitions.

The art of photography has changed considerably. However, he continued to remain up to date with the latest camera equipment, and still enjoys the hobby that he began during his youth. So I was pleased to present him with The Awesome Word of God by Bob Crocker published by WinePress Publishing (P.O. Box 428, Enniscowen, WA 98022).

Crocker has been a freelance photographer for 25 years. However, he especially uses his photography to illustrate not only the beauty of creation, but also the beauty of Scripture. And some friends are the contributors to the book. They live in a variety of states. The other photographers include Jane Loughney, Lynn Bauer, Marita Sutherlin, Sharron and Rob Rhinehart, Candy Smith and Melanie Henning. Their collaborative Images and those of their friends show breathtaking views of natural formations, sunsets and clouds—things that “here we go again” reaction. Most steady eyes roll, heads bob, groans become audible and one hears the “eye rollers” seem to immediately associate “socialism” with “social justice,” which leaves little room for openness or understanding. This is so unfortunate for a Christian since so much of the life of Jesus was looking at and acting in the world through the lens of justice.

We “put on Christ,” we can no longer look at the world and those around us the same. When Christ inhabits us, as he does in the sacrament of Eucharist, we are reminded that, as Catholics, we are called to work for peace and justice in the world, not because of any ideology or political platform, but because that is the path that Jesus walked in life.

It is simply unjust that 43.7 million people live below the federal poverty line in the United States. No matter our ideology or our politics, God’s justice calls us to do something to right this wrong.

Archbishop Thomas G. Wenski of Miami put it beautifully when he said, “As Catholics, we are called to work for peace and justice in the world, not because of any ideology or political platform, but because that is the path that Jesus walked in life.”

We must nurture our relationships with God and with others or they could dry up. Love takes work. Relationships take work. We must tend to this relationship. When I stop to think that I might only get out in proportion to what I have put in, I am suddenly willing to do a lot more giving and a little less taking.

A few more weeks of Lent remain. I am hopeful that I can use these weeks leading up to Easter as time to fill the well. I plan to take a few minutes every day beyond some of my daily routines and ask, “God is that in the form of talking to him or serving someone in his name.”

My hope is that this small Lenten resolution will grow and bloom beyond Easter.

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

Faith, Hope and Charity

On the highway to heaven

There are some phrases, terms or words that, spoken in some circles, can make the most steady eyes roll, heads bob, groups become audible and one hears the “eye rollers” seem to immediately associate “socialism” with “social justice,” which leaves little room for openness or understanding. This is so unfortunate for a Christian since so much of the life of Jesus was looking at and acting in the world through the lens of justice.

When we “put on Christ,” we can no longer look at the world and those around us the same. When Christ inhabits us, as he does in the sacrament of Eucharist, we are reminded that, as Catholics, we are called to work for peace and justice in the world, not because of any ideology or political platform, but because that is the path that Jesus walked in life.

It is simply unjust that 43.7 million people live below the federal poverty line in the United States. No matter our ideology or our politics, God’s justice calls us to do something to right this wrong.

No doubt that a portion of these 43.7 million people have created their own obstacles—their personal sin. But God would have us show mercy and forgiveness for them, just as all people are in need of his mercy and forgiveness. No one is exempt from God’s justice nor is anyone exempt from demonstrating God’s justice to anyone else.

It is simply unjust that 43.7 million people live below the federal poverty line in the United States. No matter our ideology or our politics, God’s justice calls us to do something to right this wrong.

No doubt that a portion of these 43.7 million people have created their own obstacles—their personal sin. But God would have us show mercy and forgiveness for them, just as all people are in need of his mercy and forgiveness. No one is exempt from God’s justice nor is anyone exempt from demonstrating God’s justice to anyone else.
The Sunday Readings

Sunday, April 3, 2011

- 1 Samuel 16:16, 6-7, 10-13a
- Ephesians 5:8-14
- John 9:1-41

Drawing from the first word, in Latin, in the Entrance Antiphon for this weekend’s liturgy, this Sunday has been called “Laetare Sunday.” Laetare means “to rejoice.” The Church rejoices that even amid the drabness and penance of Lent, the glory of Christ shines forth as the Lord rose in brilliant light after being crucified. The first reading for this weekend is from the First Book of Samuel. An ancient prophet, and therefore God’s representative and spokesman, Samuel selected the young David to be the king of Israel. To signify this appointment, Samuel anointed David with oil. Anointings always have marked persons for special missions or to strengthen them in particular circumstances.

All Catholics are anointed when they are baptized and confirmed. Priests and bishops are anointed. Faithful people in bad health are anointed to strengthen them and reinforce their spiritual constitution should they near death. At one time, kings were anointed. David was, and still is, special in the Hebrew mind. He was the great king who unified and empowered the nation, but he was much more than a successful political leader. His ultimate duty was in tightening the bond between God and the people of Israel. The bond was in the people’s genuine acknowledgement of God, and their lives of obedience to God’s law confirmed this bond. Every priest, even the Ephesians, provides the second reading. This reading is an admonition to the Christian people of Ephesus, which in the first century A.D. was one of the major seaports, commercial centers and places of luxury of the empire. Drawing heavily upon the imagery of light and darkness, the reading seemingly links faith with righteousness and darkness with sin. It calls upon the Christian Ephesians to live in the light. St. John’s Gospel furnishes the last reading. Central to the story is the Lord’s meeting with a man blind since birth. The Lord gives the man sight. To understand this entire story, it is necessary to realize how Jesus at the time of his ministry encountered physical difficulties. Unaware of the scientific explanations for blindness and other problems that people of this age have come to see as obvious, the ancient Jews believed that sin made such things happen in sin. After all, Original Sin ushered death itself into the world. In this thinking, sin also upsets the good order of nature, hence disease. Thus, the question came: Was this man’s blindness the result of his own sin or a sin of his parents? Searching for an answer, the Pharisees question the man. Different from the blind man, the Pharisees are shown as being obstinate and obtuse. By contrast, the blind man is humble and sincere. He has faith in God and in Jesus. An added element, which surely was of special interest to the early generations of Christians who suffered persecution, was that the Pharisees expelled the man from their synagogue. The righteous often suffer from the ill will of others.

Reflection

The Gospel story tells a miracle. It also is a study in contrasts. On the one side is the man born blind, whom Jesus healed. On the other side are the Pharisees, who were so self-satisfied and so confident in their own knowledge and their own high estimates of their piety. We must apply these contrasts to ourselves. We may not be very evil or even pompous and boastful as were the Pharisees. Still, we must admit our limitations. Our exaggerated judgments of ourselves trick us again and again and again. This keeps us in the dark. Lent is the time to face facts. We must recognize our need for God. We must turn to God. The wonder of this is that God will receive us, love us, forgive us and give us sight. The light of God’s presence awaits us. Rejoice!

Gospel accounts vary about how long Jesus hung on the cross, since he died

(Editing note: Father John Dietzen died on March 27 at OSF St. Francis Medical Center in Peoria, Ill. His obituary is printed on page 14 of this issue.)

Q)

I’m reminded each Lent of a question about Jesus’ death.

According to St. Mark’s account of the Passion, Jesus was crucified at 9 o’clock in the morning—the third hour—and died at the ninth hour. This means that he hung on the cross for six hours, rather than the three hours we usually assume from the other Gospel’s accounts.

How is this explained? (New York)

A

Some of the differences in the Gospels’ chronology of Good Friday are due to the various themes and theologies of the evangelists who wrote them, but the question that you raise isn’t that complicated. All three synoptic Gospels note the “darkness” over the land from noon to the ninth hour—3 o’clock in the afternoon—after which Jesus died. Neither St. Matthew’s Gospel nor St. Luke’s Gospel indicate a time for the Crucifixion, but they describe several events after the Crucifixion and before the darkness, perhaps implying that the time on the cross was somewhat more than three hours.

As he does so often, St. John makes the whole picture much less neat. The core of Hebrew faith through the centuries had been that God is their only king, a belief reaffirmed every Passover. Significantly then, John tells us that, at the sixth hour, when Pilate presents Jesus to the Jewish leaders as king, the “chief priests” reject the ancient adherence to God as their only king by declaring, “We have no king but Caesar” (Jn 19:14-15).

There seems little question that this chronology was adopted by John to connect that rejection of God and Jesus to the sixth hour, the hour when Passover regulations went into effect for the Jews. John’s timing of the crucifixion and death of Jesus would thus be quite different than in the synoptic Gospels, but he makes no attempt to provide any further chronology.

In any case, of course, Jesus would have remained on the cross a considerable time after his death while Joseph of Arimathea made arrangements with the authorities to assume responsibility for his body.

When does the season of Lent officially end now? Is preparing our Holy Week programs, we are told that Holy Saturday is the last day of Lent. Is that true? (Texas)

A

That information is correct. The season of Lent concludes on Holy Thursday. In the past, we are who are older will recall that for a long time Lent ended at noon on Holy Saturday. This happened because the liturgies of Holy Thursday, Good Friday and Holy Saturday were celebrated in relatively brief and informal ceremonies on the morning of those days. The earlier tradition of the Church, however, was that the sacred Triduum, which literally means “the sacred three days,” formed a separate holy time between Lent and the beginning of the Easter season.

Now, therefore, the Mass celebrating the installment of the Eucharist again takes place on Holy Thursday night, and the Easter Vigil liturgy is back where it traditionally belongs, during the night between Holy Saturday and Easter Sunday. The General Ordinary for the Liturgical Year and Calendar, which was promulgated by Pope Paul VI in 1969, states, “Lent lasts from Ash Wednesday to the Mass of the Lord’s Supper exclusive” (#25).

In other words, Lent ends before the Mass on Holy Thursday evening. The Triduum begins with the evening Mass on Holy Thursday and reaches its high point in the Easter Vigil, which begins the Easter season.

Readers may submit prose or poetry for festival 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 1410, Indianapolis, IN 46206 or e-mail to criterion@archindy.org.

The Most Elloquent Word

“My Journey to God

The Most Elloquent Word

“Do you not hear how the mighty accuse You, Jesus of Nazareth, King of the Jews?” Pilate, he waits for Your fervent defense. But without speech, You stand there. The silence ... immense.

Please, come defend Yourself. Say who You are— from the Father unbroken, the most eloquent Word that was ever unspoken.

Such humility never has come from we mortals; Rather, reasons or curses at death’s hellish portal. Our emptiness wrathes us from deep down within.

And the fear of demise tempts our mortal lips to sin. We’ve always some word, some excuse, endless noose. Some hold to impurity, and a finger to point.

Not Jesus. The cross, and the tomb, and hell vexed, broken—

The most eloquent Word that was ever unspoken.

By Kenneth Jensen

(St. John the Evangelist parishioner Kenneth Jensen of Indianapolis wrote this poem on Good Friday in 1995. He is a theology and epistemology teacher at Cathedral High School in Indianapolis.)

Daily Readings

Monday, April 4

Isidore, bishop and doctor

Isaiah 65:17-21

Psalm 30:2, 4-6, 11-12a, 13b

John 4:43-54

Tuesday, April 5

Vincent Ferrer, priest

Ezekiel 47:1-9, 12

Psalm 46:2-3, 5-6, 8-9

John 5:1-16

Wednesday, April 6

Isaiah 49:4-5, 10-11

Psalm 145:8-9, 13c-14, 17-18

John 15:17-30

Thursday, April 7

John Baptist de la Salle, priest

Exodus 32:7-14

Psalm 106:19-23

John 5:51-47

Friday, April 8

Wisdom 2:1a, 12-22

Psalm 34:17-21, 23

John 7:1-2, 10, 25-30

Saturday, April 9

Jeremiah 11:18-20

Psalm 7:2-3, 9b-12

John 7:40-53

Sunday, April 10

Fifth Sunday of Lent

Ezekiel 37:12-14

Romans 8:8-11

John 11:1-45

or John 11:3-7, 17, 20-27, 33b-44
Father John Dietzen wrote a nationally syndicated question-and-answer column in the Catholic press in the U.S. for 35 years, dying on March 27 at OSF St. Francis Medical Center in downtown Peoria, where he was hospitalized since suffering a heart attack on March 6 at his Peoria residence.

He was a former board member and secretary of the Diocese of Peoria, a founding member of the diocese's Hermitage, Beech Grove, Tony Lansing. Grandfather of 12.

BISHOP Daniel R. Jenky of Peoria, he served as the pastor of St. Mark's Parish in Peoria from 1998 to 1999.

"What is very moving and inspiring is the desire that so many people, good people, have to grow in their faith and understanding of the Church, and to grow closer to God, to ..."
What was in the news on March 31, 1961? New high schools in Indianapolis and more trouble with federal school funding

By Brandon A. Evans

This week, we continue to examine what was going on in the Church and the world 50 years ago as seen through the pages of The Criterion, which is celebrating its 50th anniversary. Here are some of the items found in the March 31, 1961, issue of The Criterion:

- Cornerstone rite set Sunday for Chantad High School
  - "Archbishop [Paul C.] Schulte will bless the cornerstone of Chantad High School, the first of three archdiocesan secondary schools to be erected in Marion County as a result of a $5 million fund campaign, on Easter Sunday at 4 p.m. … Four-year capacity of Chantad, which will graduate its first class in 1965, will be 1,300 students. Included in the basic physical plant at Chantad will be 16 classrooms, commercial room, three science laboratories, home economics laboratory, library, audio-visual room, shop, offices, faculty lounges and conference rooms. The gymnasium-auditorium will accommodate 2,100 in bleachers."

- An Easter Prayer by John Henry Newman
  - "WASHINGTON—The uphill climb facing backers of federal aid to private education looked steeper this week because of the administration’s controversial legal stand. In a 63-page memorandum to Congress, the Department of Health, Education and Welfare limited constitutional aid to those funds lent to primary and secondary Church schools for purposes not closely related to religious education. Even aid conceived this narrowly does not guarantee constitutionalism, said the memorandum. It concealed only that it is ‘likely’ that constitutional objections may be avoided by such aid as equal to that schools receive from federal aid."

- Clergy joins hands against prejudice
  - New efforts, new conflicts: Rocky road to unity fords years of wrangling ‘50s
  - Only one priest has served as chaplain in Congress. Some priests are required for work among the deaf.

- A convert may be first native saint
  - "LEGBRN, Italy—This seaport city north of Rome holds the memories of the conversion of Mother Elizabeth Seton, who may one day be the first native citizen of the United States to be canonized a saint. Mother Seton, who was declared venerable by Pope John XXIII on December 18, 1959, was 32 years old when she entered the Church. Her life and works after her conversion made her one of the most important figures in the history of Catholicism in the United States. However, it is not generally known that the initial steps in her conversion were taken on Italian soil. Mother Seton’s youth spanned that transitional period from colonial America to the foundation of the new nation of the United States. In the year that she was born, 1774, was the year of the first Continental Congress. The year that she was married to William Magee Seton, 1793, was the year that George Washington was elected to his second term as President of the United States."

- The Vatican Library: Oldest collection of learning serves the scholars of the world
  - Hails Dead Sea Scrolls as ‘greatest discovery’
  - Put human rights before technology, prelate advises
  - Crushing taxes levied against Polish Church
  - Report priest executed as ‘anti-Castro rebel’

---

Montreat College, a private Baptist college in Montreat, N.C., is seeking a friendly, outgoing vice president for Student Affairs. The ideal candidate will be responsible for all aspects of student life, including academic affairs, campus life, residence life, health services, counseling services, and student engagement. The position requires a minimum of ten years of related experience and a bachelor’s degree. Interested candidates should submit their resume and cover letter to: searchcommittee@montreat.edu

---

For web ad space, call 317-239-1972 today!

---

Healthcare

Husky HomeCare

Healthcare

Authorized and Compassionate Care

- Elderly or special need care
  - Personal care assistance
  - Companion care
  - Homemaker services
  - Special care
  - Transportation & errands

Call all for free in-home consultation
Kathy and Terry Hussey(317-750-1777)
www.HuskyHomeCare.com

---

Employment

Principal and Chief Educational Officer
Mount Notre Dame High School
Cincinnati

Mount Notre Dame High School of Cincinnati seeks exceptional educator for position of Principal and CEO to lead Catholic School for young women. The successful candidate will be a practicing Catholic who possesses a Master’s Degree in Education or Educational Leadership, five to ten years secondary education administrative experience, Secondary Administrators Certificate, and strong business and communication skills. Send personal letter of introduction, résumé, and references to MND Search slaine@strategicleadership.com

---

PASTORAL ASSOCIATE
St. Matthew Church, Indianapolis is seeking a full-time pastoral associate to serve as direct of Adult Faith Formation programs, assist in some areas of Liturgy and Sacramental preparation and provide supervisory support and guidance to other staff members.

Applicant should have a deep understanding and love of the Catholic faith, knowledge and commitment to Archdiocesan Faith Formation Guidelines and Curriculum and the ability to work with catechists, leaders, CCD Team, school personnel and parish staff. The ideal candidate will have a degree in theology and experience in parish formation programs.

Direct Inquiries to: Ken Oparnak
Director of Catechesis
Office of Catholic Education
Archdiocese of Indianapolis
1400 North Meridian
Indianapolis, IN 46201
koparnek@archindy.org

---

Re: Classified Ad

St. Vincent Health has been serving the health care needs of Indiana residents for more than 100 years. Our health ministry consists of 2000 beds, with a direct presence in 17 counties. The mission of St. Vincent Health is to be a hospitable presence to all, offering compassionate care. We are currently seeking a Director, Pastoral Care/CPE, to promote the spiritual, emotional, and psychological well-being of patients, families, and staff.

Responsibilities:

- Provide quality, systematic, and consistent spiritual care to patients and their families.
- Provide education and training to staff and stakeholders.
- Coordinate the development of pastoral care programs and services.
- Develop and maintain relationships with external agencies and organizations.
- Participate in the development of pastoral care policies and procedures.
- Represent St. Vincent Health in the community.

Qualifications:

- Master’s degree in pastoral care or a related field.
- Minimum of five years of pastoral care experience.
- Excellent interpersonal and communication skills.
- Ability to work effectively in a team environment.
- Demonstrated ability to work with diverse populations.

This board-certified chaplain will lead Pastoral Care and Clinical Pastoral Education for St. Vincent Health across Catholic Health resources in Indiana.

Send resume and cover letter to: jobs.stvincent.org

---

The Criterion Friday, April 1, 2011

Page 15
The Saint John's Bible sections of the Bible are on display during Lent.

The Saint John's Bible was commissioned by St. John's Abbey 500 years ago. The original Bible was commissioned by a Benedictine monastery in 500 years. The Townes own a full-color reproduction of one of the original pages. So when the parish asked to borrow one of their treasures, they found their new church home to be both welcoming and friendly.

“Why not?” she said. “We love it. It’s just a treasure.”

When the parish asked to borrow one of their treasures, the Bishop of Lafayette felt it was the right thing to do. “We love it. It’s just a treasure.”

The residents praised Hannah’s House as a safe haven in their lives. The staff also assists the women with job leads and learning how to apply for a job. Parenting skills are also taught, and residents who choose adoption for their babies are helped to connect with appropriate agencies. The residents all have household assignments, including cooking, cleaning and laundry, and the women learn how to prepare nutritious food for themselves and their babies.

The Saint John’s Bible is on display during Lent at the Church on the Purdue University campus.

Geraldine Ferraro dies; was first woman to seek vice presidency for major party

BOSTON (CBS) — Geraldine Ferraro, a lawyer and former congresswoman, has died. Ferraro was the first woman to seek the vice presidency on a major political party ticket, dying on March 26 at Massachusetts General Hospital in Boston.

Ferraro was not only the first woman on a major party’s presidential ticket. She was the first Catholic Democrat to be nominated after abortion became a significant issue in political campaigns.

A family representative said she had been suffering from a type of blood cancer known as multiple myeloma, which was first diagnosed in 1999. She was 75 years old.

The Associated Press reported that a funeral Mass for Ferraro was to be celebrated on March 26 at the Church of St. Vincent Ferrer in Manhattan. All attendance at the funeral would be limited to friends and family, and that no press coverage would be permitted.

Geraldine Ferraro was the running mate of former Vice President Walter Mondale of Minnesota—Ferraro was challenged about how she could be a “good Catholic” and vote as she did in support of legal abortion.

Throughout the campaign, Ferraro was met by pro-life supporters and was regularly challenged for saying that, although she accepted Church teaching that abortion is wrong, a range of political positions on the topic are acceptable.

In accepting the nomination for vice president on July 19, 1984, at the Democratic National Convention in San Francisco, Ferraro stressed family, fairness and hard work. She also said her roots from an Italian immigrant family growing up in the New York borough of Queens and her dreams of a better future. She was not only the first woman to seek the vice presidency, but also the first Italian-American. She was the fifth Catholic to run for the post.

Our faith that we can shape a better future is what the American dream is all about. The promise of our country is that the rules are fair. And if you work hard and play by the rules, you can earn your share of America’s blessings,” she said.

She described herself as “a tough Democrat” and had a mixed record on issues of interest to Catholics. She always said that as a matter of conscience, she was against abortion. “I am Catholic and I accept the teachings of my faith,” she said. But she opposed legal restrictions on abortion.

That view drew criticism from then-Archbishop John J. O’Connor of New York, who said Church teaching was very clear in opposing abortion.

“Certainly it is true that in good conscience in some cases one could vote for a candidate, for a political party, for a legislative program, that favors legal abortion,” he said.

On other issues, Ferraro received high marks from groups such as the Catholic social justice lobby known as Network for her stands on defense spending, foreign policy, human rights, jobs and food stamps. She also supported tuition tax credits for parents who send their children to parochial school.