



The Criterion

Serving the Church in Central and Southern Indiana Since 1960



Twenty Something

Columnist Christina Capecchi shares wisdom from Dr. Seuss, page 12.

CriterionOnline.com

April 8, 2011

Vol. LI, No. 26 75¢

'God, use me'



Photo by Mary Ann Wyand

French nun cured of Parkinson's to speak at John Paul II prayer vigil

VATICAN CITY (CNS)—The French nun whose healing was accepted as the miracle needed for Pope John Paul II's beatification will share her story with pilgrims at a prayer vigil in Rome on the night before the beatification Mass.



Pope John Paul II

Cardinal Agostino Vallini, the papal vicar for Rome, said the vigil on April 30 would include "the precious testimony" of Joaquin Navarro-Valls, the former papal spokesman; Cardinal Stanislaw Dziwisz of Krakow, Poland, who was the pope's personal secretary for almost 40 years; and Sister Marie-Simon-Pierre, the member of the Little Sisters of the Catholic

pilgrims at a prayer vigil in Rome on the night before the beatification Mass.

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Sr. Marie-Simon-Pierre

news conference on April 5 to discuss the details of Pope John Paul's beatification on May 1 and other events surrounding the ceremony.

After the prayer vigil at Rome's Circus Maximus, eight churches located between the vigil site and the Vatican will remain open all night for pilgrims to pray, the cardinal said.

The cardinal also announced that prayers for the Mass and the office of readings for

See CURE, page 8

Ultrasound technician and pro-life speaker Shari Richard of West Bloomfield, Mich., displays a fetal model made by Our Lady of Mount Carmel parishioner Noel Merrick of Carmel, Ind., in the Lafayette Diocese, during her keynote speech for the Great Lakes Gabriel Project's second annual "Partners for Life" fundraising dinner on March 29 in Indianapolis. The pro-life ministry's website is www.glgabrielproject.org.

New technology is changing hearts and saving unborn babies' lives, speaker says

By Mary Ann Wyand

These portraits are priceless.

A preborn baby yawns, and another sucks her thumb. Yet another tiny infant smiles contentedly, and a fourth baby stretches his arms and legs. Twins snuggle together inside their mother's womb.

Amazing digital ultrasound images of developing

babies recorded by the miracle of technology are saving lives as well as changing minds and hearts through

unforgettable pro-life educational videos.

Sonographer Shari Richard of West Bloomfield, Mich., has given a powerful voice to the unborn by using her pictures of babies growing *in utero* for DVDs titled *Ultrasound: A Window to the Womb* and *Eyewitness to the Earliest Days of Life*.

Her compelling two-dimensional videos produced by Sound Wave Images, a company that she founded in 1990, have educated millions of people about prenatal development with more than 500,000 copies distributed, broadcast and translated worldwide.

In 2009, Richard produced *Window 2* and

Eyewitness 2: The Next Generation featuring incredible three- and four-dimensional ultrasound images that clearly display the humanity of unborn babies, and expose the abortion industry's lie that fetuses are disposable tissue.

During her emotional keynote address for the Great Lakes Gabriel Project's second annual "Partners for Life" fundraising dinner on March 29 in Indianapolis, Richard praised Ian Donald, the pioneer of clinical ultrasound technology, for his life-saving invention that she has used for 34 years to show people

See UNBORN, page 8

CRS rep says priority is to help Haitians help themselves

PORT-AU-PRINCE, Haiti (CNS)—After serving in Iraq and Congo, Luke King was sent to Haiti as country director to manage Catholic Relief Services' massive response to the Jan. 12, 2010, earthquake.



Luke King

Since arriving in August, King—the agency's fourth country director within a year—has overseen an effort that integrates various forms of vital assistance while encouraging Haitians to shape the path that their recovery should take. It is a task the

35-year-old Toledo, Ohio, native admits is a major challenge given the immense difficulties confronting a nation historically beset by profound poverty. The quake killed more than 300,000 people, and left 1.5 million people homeless.

King met with Catholic News Service in his office at the CRS compound in the Haitian capital to discuss how the agency is structuring its work going into the future.

Q. A year-plus after the earthquake, what is CRS working to achieve in Haiti?

A. "At this point, it's rebuilding communities in a holistic manner through something we call integrated human development. It takes into account all types of qualities of a person's life. There's the spiritual

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CNS photo/Bob Rolier

A woman carries cabbage in the rural community of Petite Riviere des Nippes, Haiti, on March 16. The community is working on a variety of development programs, such as expanding electrical and clean water distribution, and improving agricultural production.

High court tosses out challenge to Arizona tuition tax credit program

WASHINGTON (CNS)—The Supreme Court on April 4 tossed out a challenge to Arizona's tuition tax credit program—which directs money to scholarships for students at mostly Catholic nonpublic schools—saying that because no direct state expenditures are involved, taxpayers have no legal basis for suing.

The 5-4 ruling written by Justice Anthony Kennedy held that because the arrangement is for taxpayers to receive tax credits for their donations to tuition scholarship organizations, no actual state spending is involved, and that therefore taxpayers in general lack jurisdiction for challenging the program.

"In an era of frequent litigation, class actions, sweeping injunctions with prospective effect, and continuing jurisdiction to enforce judicial remedies, courts must be more careful to insist on the formal rules of standing, not less so," wrote Kennedy. He was joined in the decision by Chief Justice John Roberts and Justices Antonin Scalia, Clarence Thomas and Samuel Alito. Scalia also wrote a brief concurring opinion.

In a strong dissent, Justice Elena Kagan said that because of the program the state has lost an estimated \$350 million in revenue that never got into government coffers since the 1997 law took effect.

The program allows tax credits of up to \$500 for individuals and \$1,000 for couples who donate money to a scholarship tuition organization, which in turn uses the money to fund scholarships for students who attend private schools, including religious schools. The vast majority of such scholarships have gone to students who attend religious schools.

"The court's arbitrary distinction threatens to eliminate all occasions for a taxpayer to contest the government's monetary support of religion. Precisely

because appropriations and tax breaks can achieve identical objectives," wrote Kagan, "the government can easily substitute one for the other.

"Today's opinion thus enables the government to end-run [a previous ruling that guaranteed] access to the judiciary. From now on, the government need follow just one simple rule—subsidize through the tax system to preclude taxpayer challenges to state funding of religion."

The case is a joint hearing of two related lawsuits, *Arizona Christian School Tuition Organization v. Winn*, and the *Arizona Department of Revenue v. Winn*.

Kathleen M. Winn and other taxpayers brought the suit.

Paul Bender, the attorney for the people who sued to stop the program, told reporters that because the court did not address whether the law itself is constitutional, the door remains open for another lawsuit, assuming a plaintiff can be found who the court would accept as having been harmed by the program.

Ron Johnson, the executive director of the Arizona Catholic Conference, told Catholic News Service that Kagan's conclusion that the program costs the state money overlooks how much Arizona saves by not having to pay for educating the thousands of children who get scholarships to nonpublic schools.

Johnson said the average credit—or the amount that doesn't go into state coffers—is \$2,000, while the average cost to the state to educate a child is \$9,000 to \$10,000 a year. The difference of \$7,000 to \$8,000 per child is an expenditure the state doesn't have to make for that student. Johnson said private schools typically have lower per-student costs, and the balance of the expense is covered by the parents and by the parishes or other private organizations that sponsor the schools.



Security guards walk the steps of the U.S. Supreme Court in Washington on Oct. 1. The nation's highest court on April 4 tossed out a challenge to Arizona's tuition tax credit program.

The 2010 annual report of the Catholic Tuition Support Organization of the Diocese of Tucson says it provided scholarships for 3,378 students in 26 schools in seven counties of southern Arizona, including 11 schools in economically depressed areas. Forty-seven percent of the students enrolled in those schools benefited. And 34 percent of the individual scholarships went to families headed by a single mother, it said, and the average income of recipient families is less than \$35,000.

There are more than 50 such tuition support organizations in the state, representing religious and nonreligious schools, Johnson said. The vast majority of the scholarship beneficiaries are students who go to Catholic schools.

The Phoenix Diocese's Catholic Tuition Support Organization awarded 6,019 scholarships for the 2008-2009

school year, and more than \$9 million worth of scholarships during the 2008 tax year, according to the most recent information on its website.

Johnson said the program has made it possible for Arizona's private schools to keep up steady enrollment at a time when the state's economy was among the worst in the nation and parochial schools nationwide have been closing because of shrinking enrollment.

"The tuition tax credit is helping keep schools open, primarily those in inner-city areas," he said. If those schools closed and the students were pushed into neighborhood public schools, "it would cost the government even more money than they're not getting because of these tax credits.

"I think the ruling was outstanding," Johnson added, "because they said this isn't government money." †

Indiana Court of Appeals ruling upholds Lawrence Township decision on nonpublic school bus fee

Criterion staff report

An Indiana Court of Appeals recently upheld an earlier court decision that Lawrence Township Schools do not have to provide full bus transportation to students who attend nonpublic schools.

The appeals court ruling upheld an order by Marion Superior Court Judge Robyn L. Moberly that Lawrence Township no longer had to provide free shuttle service from its public middle schools to two Catholic elementary schools in the district—St. Lawrence School and St. Simon the Apostle School.

The dispute started in November of 2009 when the principals of those two Catholic schools were informed that the Lawrence Township School Board had developed a plan to charge a fee to those schools for their students to ride public school buses from the middle schools to their

parochial schools.

Previously, the transportation had been provided—as required by Indiana law—at no cost, but the school board said it had to start charging a fee for the shuttle services because of financial problems in the district.

Lawrence Township sought to charge the two Catholic schools a fee based on a formula of \$1 per mile per student.

In response, the archdiocese filed two lawsuits against the school district on behalf of Catholic school parents trying to prevent Lawrence Township from charging the fee, and challenging the district's decision to not transport the students to their Catholic schools.

In issuing her order, Judge Moberly stated, "If the nonpublic schools request that transportation from the middle schools to their respective schools be provided by the defendant school corporation, then the nonpublic schools must pay the actual cost thereof."

The appeal court agreed.

"We're disappointed," said G. Joseph Peters, the associate executive director of Catholic education for the archdiocese. "In this case, they effectively denied transportation to our students."

Peters offered that assessment after noting that it doesn't help the affected Catholic students to get bussed to the middle schools when there is no free shuttle service from the middle schools to the Catholic schools—a distance of about five miles.

"We feel the parents and the kids are the losers here," Peters said. "We feel it came down to more of a financial issue than anything else, than something in favor of the kids. It may lead us to seek a legislative solution in the future. Our parents are taxpayers. They're already paying for this. We're thankful for the parents and school administrators who attended the hearings and testified in this matter." †

Indian bishop who worked for spiritual renewal declared venerable

COCHIN, India (CNS)—Syro-Malabar Bishop Thomas Kurialassery, the founder of the Sisters of the Adoration of the Blessed Sacrament, has been declared venerable by Pope Benedict XVI.

The pope signed a decree on April 2 recognizing the virtues of Bishop Kurialassery, who died in 1925, said Adoration Sister Benjamin Mary, vice postulator of the bishop's cause for sainthood.

"I've been working as vice postulator for the last seven years," the 70-year-old nun told the Asian Church news agency UCA News. "This news makes us happy and proud as he founded the Adoration congregation."

Born on January 14, 1873, Bishop Kurialassery was ordained a priest on May 27, 1899, and consecrated a bishop on Dec. 3, 1911. He ministered in the southern Indian state of Kerala.

The prelate worked for spiritual renewal, and his apostolic activities were inspired by devotion to the Eucharist. †

The Criterion

Phone Numbers:

Main office:317-236-1570
 Advertising317-236-1572
 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

Postmaster:
 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.

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The Criterion (ISSN 0574-4350) is published weekly except the last week of December and the first week of January.

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 P.O. Box 1410
 Indianapolis, IN 46206-1410
 317-236-1570
 800-382-9836 ext. 1570
criterion@archindy.org

Periodical postage paid at Indianapolis, IN.
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POSTMASTER:
 Send address changes to:
 Criterion Press Inc.
 1400 N. Meridian St.
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School choice measure passes Indiana House

By Brigid Curtis Ayer

"School choice now! School choice now! School choice now!"

This chant, which echoed throughout the Indiana Statehouse in Indianapolis,



was generated by a crowd estimated at 800 people—

some of whom were school children—during a March 30 rally.

Hours after the gathering, House lawmakers passed the school scholarship bill, House Bill 1003, by a 56-42 vote, which allows eligible families to use public dollars to attend a private school of their choice. The Indiana Catholic Conference supports the bill.

During his address to participants at the rally, Indiana Superintendent of Public Instruction Tony Bennett said, "In all the time I spent coaching basketball, I have never enjoyed this time of year as much as I am enjoying this year when we turn around education.

"Frequently, when I travel around the state I get this question," Bennett said. "Tony Bennett, you are the superintendent of public instruction. Why do you support charter schools, private schools [and] home schools if you are the superintendent of public schools?"

"I want you to have this answer galvanized in your heart," Bennett said. "I want you to look at the children standing all around me, and all the children standing up above in the balcony and all around you in this room. Ladies and gentleman, my public is these children. Your public is these children. Our future is these children."

Speaker of the House Brian Bosma, R-Indianapolis, said, "This is about our constitutional obligation to give every student the most educational opportunities that they can receive. This legislation is about options. We are going to see it though until the job is done."

Sen. Earline Rodgers, D-Gary, agreed. "As a former teacher, I can never get away from asking questions," Rodgers said, "What takes time, pressure and heat?"

The crowd responded, "A diamond." Rodgers then drew an analogy between a diamond and charter schools.

"It will take time, pressure and heat for charter schools to show their beauty," she said. "There's a lot of pressure for schools to achieve. I think that they [charter schools] can withstand the pressure and heat, and contribute to the development of children so that they can compete in the global economy."

Michelle Rhee, the former chancellor of public schools in Washington, D.C., also attended the rally.

"We have the opportunity in Indiana today for this state to be leading the charge for education reform. We cannot make this issue about partisan politics," she said. "We have a Republican governor and a Democrat president who support school choice. I'm a Democrat."

Rhee, who is the founder and chief executive officer of Students First, an education reform advocacy group, said she was not a supporter of school choice until she was responsible for 25,000 students in the Washington, D.C., school system.

The former chancellor said she had mothers coming to her every day asking for a choice.

"I was sending my own children to a private school because I could," she said.

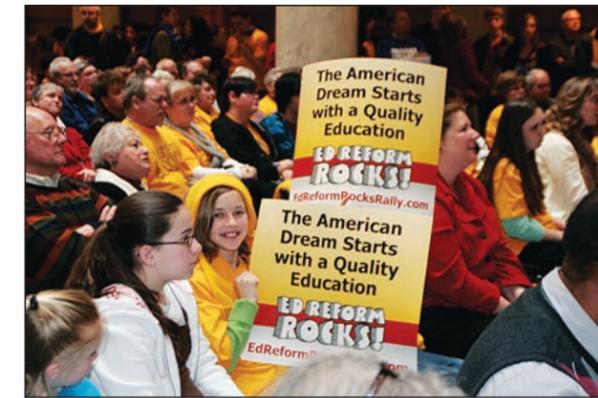
But for those who could not afford it, Rhee said, "Who am I, as chancellor of public schools, to deny these children a \$7,500 voucher so they could go to the school of their choice? I could not look these mothers and their children in the eye and tell them, 'Give it five years for the school to improve.'"

"Children can't vote or contribute to campaigns so they are voiceless," Rhee said.

She said that when these Indiana lawmakers take heat back in their districts for going against the status quo of the education establishment, they should remember they are representing "the next generation of constituents and voters."

Gov. Mitch Daniels addressed the crowd on a big-screen television.

"We have a tremendous opportunity to move public education forward," the governor said. "We want to ensure a top quality teacher in every classroom."



Above, Indiana Superintendent of Public Instruction Tony Bennett discusses the merits of education reform legislation during a March 30 school choice rally at the Indiana Statehouse in Indianapolis. Bennett is surrounded by charter school students from across the state.

Left, many students were among the estimated 800 people who attended a school choice rally on March 30 at the Indiana Statehouse.

We want to increase the number of charter schools that are bringing great innovations to the classroom. We want to move in and turn around schools that are the worst performing.

"I want to thank you so profoundly for coming to show your support for our kids and their futures. The special interest groups who oppose any change of any kind do not represent, thank goodness, the majority of Hoosiers, and they certainly do not represent the interests of children."

Sen. David C. Long, R-Fort Wayne, noted the striking difference between this rally and previous rallies this year.

"It's so nice to see a crowd 'for something' rather than 'against everything,'" he said.

"Good education is the key to success. The goal of the education reform legislation is to give our kids the educational opportunities that each of our kids need," said Long, who is the president pro tempore of the Senate. "Tell your neighbors that the education reform work we are doing here is very important. It is not against public teachers, but for giving children the best educational fit for them."

House Bill 1003 now moves to the Senate for further consideration.

(Brigid Curtis Ayer is a correspondent for The Criterion. For more information on the Indiana Catholic Conference and an update of the status of its priority bills, log on to its website at www.indianacc.org.) †

Like Jesus, world's migrants seek a place of welcome, says cardinal

WASHINGTON (CNS)—Migrants around the world struggle to find welcome, making the Catholic Church's challenge to educate its own people about the teachings of the faith a universal one, said Cardinal Theodore E. McCarrick, the retired archbishop of Washington, who was the keynote speaker during a daylong conference on the subject.

"I have witnessed the migration phenomena in all its forms," said Cardinal McCarrick at the March 21 conference co-sponsored by The Catholic University of America and the U.S. Conference of Catholic Bishops. "In every visit to another country, migration is part of the conversation. And it's not a pretty sight. But it cannot be ignored because it involves human beings."

Earlier in the day, speakers representing the USCCB and the Migration Policy Institute took a detailed look at the theological development of Catholic teaching on migration and how that shapes the Church's public policy approach. Later, speakers tackled the role of faith-based groups in the ongoing U.S. debate about immigration policy, and delved into U.S.-Mexico relations and how they are affected by migration issues.

Cardinal McCarrick, whose international travels haven't slowed since his retirement in 2006, traced migration-related Scriptural passages from the flight of the Israelites in Exodus to the admonition in Leviticus that "the stranger who resides with you shall be to you as the native among you" (Lv 20:34) and through the New Testament.

"Jesus was an itinerant preacher," he reminded the audience. "He had nowhere to lay his head. There are many like that in our world today."

In today's society, "you may not recognize Jesus at first" in a stranger, "but he is there," said

Cardinal McCarrick.

Globalization makes more urgent the need for the Church to defend the human rights of the tens of millions of refugees and other people who are in search of a better life, he said. The cardinal serves as a board member for Catholic Relief Services, among other activities that take him around the world.

He told of recently meeting a family of Iraqi Christians who were refugees in Jordan, and expected not to be able to go home anytime soon.

The husband of the family explained that he had been waiting for Mass to start on Oct. 31 at a Syrian Catholic Church in Baghdad when he heard explosions outside. He decided to leave, and later learned 58 people, including two priests, were murdered in an attack on the church.

After being directly threatened with death, he and his wife decided to leave Iraq, and he told his sons of the plan, he told the cardinal. The boys said they didn't want to go because their friends and familiar places were there.

Cardinal McCarrick said the man finally told his boys, "Well, if we stay, we can't talk to Jesus any more," meaning they couldn't go to church.

"We can't stay without Jesus," his 6-year-old son responded, and agreed to leave.

Cardinal McCarrick bemoaned the fact that U.S. government plans to withdraw troops from Iraq don't include any public plan to protect religious minorities.

Meanwhile, in neighboring countries, such as Syria and Jordan, which have absorbed Iraqi refugees, "the welcome mat is fraying" as they face their own political struggles, he said.

In outlining Church teaching on the rights of migrants, J. Kevin Appleby, the director of migration policy and public affairs for the USCCB, traced the same scriptural roots that Cardinal McCarrick referenced and listed some principles that guide the work of his office.

The principles state that people have a right to migrate to be able to care for themselves and their families as well as a

right to be able to support themselves without migrating, governments have a sovereign right to control their borders, refugees and asylum seekers should be protected, and the rights and dignity of people without immigration documents should be protected.

"These rights are not absolute," he added, saying the balance favors individuals over governments as well as human life and dignity over other concerns.

Don Kerwin, the vice president for programs at the Migration Policy Institute and former director of the Catholic Legal Immigration Network, elaborated on similar points, noting, for example, that "states don't give us rights. States exist to give us ways to honor our God-given rights."

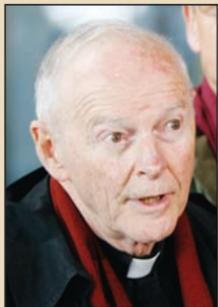
Governments have a responsibility to honor the common good by making it possible for people to survive decently, he said. But "if you can't survive, you have a right, sometimes a responsibility, to migrate."

He took issue with those who say people who come into the United States illegally are greedy, "yet we're not greedy for staying?"

Immigrants also have rights and responsibilities to contribute to the social good, Kerwin said, including people who are in the country without legal immigration status.

To those who say immigrants need to follow "the rule of law," Kerwin's response is, "What don't you get about God-given dignity?"

The phrase "rule of law" has become a red herring in the immigration debate, he said. What the term means is that leaders should be bound by the law. But in the case of U.S. immigration laws, they are nearly impossible to follow with provisions that are retroactive, inconsistently applied and don't reflect realities of life, he said. †



Cardinal Theodore E. McCarrick



J. Kevin Appleby



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Editorial

South Dakota's new abortion law is worth emulating

As state that is famous for its mammoth sculptures of four former presidents carved into a mountainside is making news for a different reason these days.

And those of us who support pro-life initiatives are happy to see the Mount Rushmore State take the lead in that regard.

As reported in the April 1 issue of *The Criterion*, South Dakota Gov. Dennis Daugaard signed a law on March 22 establishing a three-day waiting period for all abortions—a time frame that exceeds other state laws that require 24-hour waiting periods.

We applaud the governor and South Dakota legislators for adopting the measure, which also helps women find abortion alternatives.

We were also heartened to see the Indiana House pass House Bill 1210 on March 30. Authored by Rep. Eric Turner, R-Cicero, the bill would make most abortions illegal after 20 weeks. Current law restricts most abortions after the fetus is considered viable, generally about 24 weeks.

Among its other provisions, the House bill would require abortion providers to tell patients that abortion carries risks, including the possibility of breast cancer. The fact that a similar measure has passed the Indiana Senate means it is likely some version of the legislation will reach Gov. Mitch Daniels' desk this session.

In today's ever-expanding "me-first" society, it is an answer to prayer and gives us hope to see lawmakers putting the life of an unborn child at the heart of legislation.

"I think everyone agrees with the goal of reducing abortion by encouraging consideration of other alternatives," Daugaard, a Republican, said in a statement. "I hope that women who are considering an abortion will use this three-day period to make good choices."

Daugaard said weeks ago that he supports life issues, and would likely sign the bill into law.

"I am pro-life," Daugaard told the *Rapid City Journal*. "I've read the bill and I'm inclined to sign it, but I want to examine it along with the counsel of others to make sure there's no unintended consequences that haven't been identified during the debate."

The South Dakota law, which takes effect on July 1, requires women considering an abortion to visit a crisis pregnancy center before going to an abortion facility to get counseling on abortion's alternatives as well as the risks associated with having the procedure.

The idea behind the bill is to get women tangible pregnancy help and support that they won't normally find at an abortion facility. The counseling would not require any out-of-pocket expense on behalf of the women considering an abortion.

In a statement supporting the measure before the final vote and the governor's signature, the Diocese of Sioux Falls said it would help ensure that "mothers are as fully aware as possible of the implications and ramifications of the grave decision to terminate the most sacred gift of life."

Opponents of the new law



Tom McHugh of St. Patrick Parish in Bay Shore, N.Y., offers pro-life literature to passengers of a car entering the parking lot of a Planned Parenthood center in Smithtown, N.Y., on Jan. 19. South Dakota Gov. Dennis Daugaard signed a law on March 22 establishing a three-day waiting period for all abortions—a time frame that exceeds other state laws that require 24-hour waiting periods.

immediately announced plans to challenge it, but the governor said that he has talked with state attorneys who are willing to defend the law. He also said there is a private donor who has agreed to finance the state's costs for defending the law.

According to www.LifeNews.com, about half of the states across the country have a waiting period that is typically 24 hours in length. No other state requires women to visit a pregnancy center beforehand, but some states give women information about such centers, which provide tangible help for pregnant women.

Still, until the new law was passed in South Dakota, it was obvious that the abortion provider had the upper hand.

Rep. Roger Hunt, a South Dakota Republican who sponsored the bill, said he has been contacted by many women who made it clear that they did not get adequate information or counseling about abortion before getting their abortion at the Planned Parenthood facility in Sioux Falls, the state's only abortion center.

Women told him of how they were pressured into getting abortions at the Planned Parenthood facility.

Brittany Weston of Yankton, who testified before a South Dakota legislative panel, became pregnant at age 22, but the father of her child insisted that she have an abortion because he did not want to pay child support to help raise the baby.

Before the abortion, Weston only spoke with staff at Planned Parenthood. She said she wanted the abortion clinic to provide her with help on how to deal with the situation. Instead, they performed an abortion and took the life of her unborn child.

"If this bill you're discussing today was law at that time, I would have my child right now and he would be about 5 years old," Weston told the legislators. "They took something from me I'll never get back—my child and my soul."

No matter where you stand concerning life issues, that chilling testimony should cause all of us to pause and reflect about abortion and its consequences.

We wholeheartedly support this new law, and pray that other states muster the courage to follow suit.

We must never waver in standing up for all life—born and unborn.

Millions of defenseless unborn babies—and their mothers experiencing crisis pregnancies—are depending on us.

—Mike Krokos

Be Our Guest/Fr. Jeffrey Godecker

Spirituality and the Final Four

(Editor's note: The Butler University Bulldogs advanced to the NCAA Men's Basketball championship game on April 4 in Houston, where they lost to the University of Connecticut 53 to 41. Father Jeffrey Godecker, the Catholic chaplain for Butler University in Indianapolis, wrote this reflection after the team advanced to the Final Four on March 26.)

Assumption A—Spirituality is the art of paying attention to the sacred in our lives.

As Christians, we pay attention to the life and words of Jesus as a primary way. But we can also pay attention to the sacred through creation, nature and art, and also through our own experience. God is not to be found only in some heaven light years away. He is also to be found in the ordinary and extraordinary lives we lead.

Assumption B—I am not trying to canonize the Butler University basketball team and head coach Brad Stevens.

Each of us has our own shadows and weaknesses to deal with. However, the team and coach provide us with some very positive qualities that allow us to also reflect on our religious lives.

Spiritual Discovery No. 1—Paying attention is our first clue and need.

Imagine walking out on a basketball floor and being distracted by last week's win, tomorrow's game or what I am going to have for supper today.

Athletics is about being fully present to the game at hand. So is spirituality and religious practice. The Butler team accomplishes what it does because everybody pays full attention.

Someone said that they believe that Brad Stevens is successful because he is always fully present in a natural way.

Fully present—to our lives, to our religious practices, to the God that we believe in.

In Catholicism, we talk about the real presence of Christ. Christ fully present is asking for our real presence as well.

Spiritual Discovery No. 2—Brad Stevens said after the Florida game that he got out-coached, and that the players and assistant coaches held things together. An ESPN commentator said in response: "It's obvious that Brad Stevens has never read the sports manual on self-promotion."

Spirituality is not about self-promotion. In fact, the self has to get out of the way for God to get in. Humility is an often forgotten virtue in sports, entertainment and for religious people as well.

"Jesus humbled himself," St. Paul says in his Letter to the Philippians (Phil 2:8).

Spiritual Discovery No. 3—The five players on the floor are a team. The Butler team excels with qualities of cooperation, non-stardom and the ability to play together.

Spirituality also requires others for support and guidance.

Imagine the power of a parish where everybody is working together. Imagine what our world would be like if the different religions could think of themselves as a team rather than who is right or wrong. Imagine a world where nations are a team in combating the issues of our world. Imagine education where the learning is done only in teams that play and work well together.

Spiritual Discovery No. 4—The Butler basketball team plays in a wholehearted way. This is related to Spiritual Discovery No. 1, and includes not just presence, but also full effort, a full giving yourself to the game and team.

Both the Jewish and Christian Scriptures talk about full-hearted loving as a spiritual

task and goal.

"You shall love the Lord your God with your whole self" (Mt 22:37, Mk 12:30, Lk 10:27). Wholehearted means pure in heart, and that the heart is not divided.

Spiritual Discovery No. 5—When players step onto the basketball floor, they take a big risk. They may win, but they also could lose. They can make the crucial play or miss the play that everybody will remember as a mistake and not being good enough to win.

A willingness to be vulnerable, to step out in front and risk the mistake is part of life. Vulnerability is present everywhere in life, and is a spiritual invitation toward growth and relationship.

Spiritual Discovery No. 6—Forward Matt Howard will not be featured on the cover of *GQ* magazine in the near future—unless stretched-out socks become fashionable. But if there was a magazine devoted to the inner heart then he would be front and center. How Matt performs comes from his heart, not from how he looks.

Good performance is always tied to the inner heart. Without the heart, the hard work, the follow-through and the good play would be missing. The same is true for spirituality.

Spiritual Discovery No. 7—The road to the Final Four is a long one. Sometimes a team gets pushed off the road by failure and losses. That happened to Butler in January.

Sometimes many Catholics have a rather odd attitude toward personal and moral failure in religion. Failure isn't supposed to happen in the Christian life? Failure can push us off the road, make us give up and lead us to indifference.

This year's Butler basketball team gives us a totally different model: Failure means you pick yourself back up and put yourself back on the road.

Spiritual Discovery No. 8—A few of the Butler basketball players come to practice early. Some of the players stay after. Practice, practice, that's the key to growth and expertise in any area of life.

Without practice, our spirituality and faith become vague. Christianity invites us to a regular practice. At the top of the list is kindness and compassion toward others. Other regular practices include prayer, Sunday worship, care for and respect of the body, sharing resources, fasting, silence, hospitality, forgiveness, healing, building community, and seeking justice for all.

Spiritual Discovery No. 9—Athletics is about play. Granted, there is the hard work and the need for regular practice. But if it is not also about the joy that comes from play and the sheer fun of the game, sports can be drudgery, leaving the participant lifeless.

The same is true of the spiritual life and religion. Too often, spirituality is articulated in terms of only hard work, difficulty and the moral challenges of life.

Christ says in the Gospel of John: "I have come that my joy may be yours" (Jn 15:11).

I wonder how often people leave church with the sense of joy—and maybe even excitement—of having prayed and sang together, having heard an encouraging word and having felt something of the presence of Christ in our midst. †

Letters Policy

Letters from readers are welcome and should be informed, relevant, well-expressed, concise, temperate in tone, courteous and respectful.

The editors reserve the right to select and edit the letters based on space limitations, pastoral sensitivity and content.

Letters must be signed, but, for serious reasons, names may be withheld.

Send letters to "Letters to the Editor," *The Criterion*, P.O. Box 1410, Indianapolis, IN 46206-1410.

Readers with access to e-mail may send letters to critterion@archindy.org.

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



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

Take time for reflection and prayer to open your heart to God's love

If we page through the New Testament, the ordinary picture of Jesus is a very human one.

Jesus is the son of a carpenter. He is the son of Mary. He was a man who tired, a man who lost his patience. He had friends like us, and when his friend, Lazarus, died, Jesus wept.

During this time of Lent, we focus on the fact that Jesus was a man who suffered. He was mocked and scourged. He died on the criminal's cross.

The disciples of Jesus were distressed and discouraged to hear from Jesus that he must suffer and die at the hands of the chief priests, elders and scribes. And so to encourage them, Jesus gave them a glimpse of his glory in the Transfiguration.

Unlike the disciples, our recollection of Christ as a suffering and courageous person is a source of consolation to us.

We, in our joys and sorrows, easily identify with him, and we are encouraged to pray to him for help.

Yet it is a good thing for us, too, that the Church recalls to our minds the mystery of the Transfiguration on the way to Holy Week.

Christ, after all, is more than a suffering, patient and brilliant teacher. Like the disciples, we need to know that Christ is divine.

The Christ of our faith is the God

man. His glory must shine through, and give us confidence in our prayer.

We can be grateful that in our times of trouble and need, we have someone who can offer us even more than consolation. We have the Christ to whom all power in heaven and on Earth has been given.

The beautiful mystery of the Transfiguration, which the Church presented to us earlier in Lent, takes us to the mountain and helps us remember, once more, what is important about life and what is important about death.

As it did for Peter, James and John, the showing of the Lordship of Jesus for one, brief, shining moment assures us that the fullness of love indeed wins out over the pain and power of evil.

Day after day, we look at the many faces of evil. During Lent, we are dramatically reminded to seek the face of Jesus and to listen to him. We are reminded that we share in the glory and fullness of God's love. In this season, we are reminded that there is much more to life and reality than meets the eye.

But how forgetful we are. Like Peter, James and John, we get confused. The face of the Lord Jesus gets lost in the crowd. Pain and suffering and all kinds of painted masks veil the simple glory of God's love and presence all around us.

As Christians, we promise to love God as simply and as faithfully as we can.

During Lent, once again, we are called

to be as single-hearted and honest as we can be.

Soon, at Easter, when we renew our baptismal promises, we testify to do our part to let our lives and our loves be transformed by God's love. We struggle to remember that his love is the truly consistent thread in our lives. We prepare to renew our radical faith in the powerful and faithful love of Jesus.

We need Lent because our promise to carry God's love gets lost in the busyness and challenges of everyday life. How easily we forget why we do what we do in life. Daily, we face the hazard of having our fundamental faith gradually dry up and, with that, the meaning of life and death is confused.

Both the Christ of human sorrow and the Christ of joyful power is present to us in this sacrament of the Eucharist. As Christians, we need to contact the human and the powerful Christ.

Our observance of Lent and our remembering the Lordship of Jesus in the midst of his suffering gives us a chance to renew our faith in the constancy of God's love.

And we still have the opportunity to

refresh our Christian mission to carry Christ to others—the Christ who suffers and the Christ of joy. What a marvelous Lenten grace—to remember more clearly why we live and why we die.

Maybe during the fifth week of Lent, we need to seize the opportunity to renew our resolve to come closer to Jesus and to prepare the rest of this week for a truly prayerful and faith-filled Holy Week.

Perhaps we need to take a little more time for reflection and prayer to open our hearts to receive God's love, especially the sacrificial love of his Son.

It is not too late to be still and quiet in the prayer of our hearts. †

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 April

Priests: that they may joyfully and faithfully live out their priestly promises and encourage other men to embrace God's call to the priesthood.

Dedique tiempo a la reflexión y la oración para abrir su corazón al amor de Dios

Si hojeamos el Nuevo Testamento, nos daremos cuenta de que la imagen de Jesús resulta muy humana.

Jesús es el hijo del carpintero. Es el hijo de María. Era un hombre que se cansaba, que perdía la paciencia. Al igual que nosotros, tenía amigos, y cuando su amigo Lázaro murió, Jesús lloró.

Durante esta época de la Cuaresma nos concentramos en el hecho de que Jesús fue un hombre que sufrió. Se burlaron de él y fue azotado. Murió en la cruz de un delincuente.

Los discípulos de Jesús se sintieron afligidos y desanimados cuando Jesús les dijo que debía sufrir y morir a manos de los sumos sacerdotes, los ancianos y los escribas. Así pues, para alentarlos, Jesús les mostró un atisbo de su gloria en la Transfiguración.

A diferencia de los discípulos, el recuerdo de Cristo como una persona que sufre y que es valiente constituye una fuente de consuelo para nosotros.

Nosotros, en nuestras alegrías y nuestras tristezas, podemos identificarnos fácilmente con él y se nos exhorta a que le recemos para pedir su ayuda.

No obstante, para nosotros también resulta beneficioso que la Iglesia nos evoque el misterio de la Transfiguración en el camino a la Semana Santa.

Después de todo, Cristo es más que un maestro penitente, paciente y brillante. Al igual que los discípulos necesitamos saber que Cristo es divino.

El Cristo de nuestra fe es el Dios hombre. Su gloria debe brillar y brindarnos confianza en la oración.

Debemos estar agradecidos de que en

estos tiempos de tribulaciones y necesidad tenemos a alguien que puede ofrecernos más que consuelo. Tenemos al Cristo a quien se le han dado todos los poderes del cielo y de la Tierra.

El hermoso misterio de la Transfiguración que la Iglesia nos presentó a principio de la Cuaresma nos transporta a la montaña y nos ayuda a recordar una vez más qué es importante en la vida y qué es importante en la muerte.

Tal como les ocurrió a Pedro, Jacobo y Juan, ver el poder de Jesús por un breve y esplendoroso momento nos garantiza que la plenitud del amor efectivamente prevalece por encima del dolor y el poder del mal.

Día tras día vemos los distintos rostros del mal. Durante la Cuaresma se nos recuerda drásticamente que debemos buscar el rostro de Jesús y escucharlo. Se nos recuerda que tenemos participación en la gloria y la plenitud del amor de Dios. En esta temporada se nos recuerda que la vida y la realidad encierran mucho más que lo que resulta evidente.

Pero ¡qué olvidadizos somos! Al igual que Pedro, Jacobo y Juan, nos confundimos. El rostro del Señor Jesús se pierde entre la multitud. El dolor, el sufrimiento y todo tipo de máscaras disfrazan la sencilla gloria del amor y la presencia de Dios a nuestro alrededor.

Como cristianos, prometemos amar a Dios tan sencilla y fielmente como podamos.

Durante la Cuaresma, una vez más, se nos llama a ser todo lo honestos y sinceros que podamos ser.

Pronto, en la Cuaresma, cuando

renovamos nuestras promesas bautismales, declaramos que haremos nuestra parte para permitir que nuestras vidas y nuestros amores sean transformados por el amor de Dios. Luchamos por recordar que Su amor es el verdadero hilo constante en nuestras vidas. Nos preparamos para renovar nuestra fe radical en el amor poderoso y fiel de Jesús.

Necesitamos la Cuaresma porque nuestra promesa de llevar el amor de Dios se pierde en el ajetreo y los desafíos de la vida cotidiana. ¡Con qué facilidad olvidamos por qué hacemos lo que hacemos en la vida! A diario enfrentamos el peligro de que nuestra fe fundamental se agote gradualmente y con ello se confunde el significado de la vida y de la muerte.

En el sacramento de la Eucaristía se nos presentan tanto el Cristo del sufrimiento humano como el Cristo del poder jubiloso. Como cristianos necesitamos comunicarnos con el Cristo humano y con el poderoso.

Nuestra observancia de la Cuaresma y recordar el poder de Jesús en medio de su sufrimiento nos brinda la oportunidad de renovar nuestra fe en la constancia del amor de Dios.

Y todavía tenemos la oportunidad de refrescar nuestra misión cristiana de llevar a Cristo a los demás, al Cristo que sufre y al Cristo del gozo. Qué gracia cuaresmal

tan maravillosa: recordar con más claridad por qué vivimos y por qué morimos.

Tal vez durante la quinta semana de la Cuaresma necesitemos aprovechar la oportunidad para renovar nuestro propósito de acercarnos más a Jesús y para preparar el resto de esta semana para arribar a una Semana Santa verdaderamente piadosa y colmada de fe.

Quizás debamos dedicar un poco más de tiempo a la reflexión y a la oración para abrir nuestros corazones para recibir el amor de Dios, especialmente el amor penitencial de Su Hijo.

No es demasiado tarde para hallar calma y sosiego en la oración de nuestros corazones. †

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

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

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

La intención del Arzobispo Buechlein para vocaciones en abril

Sacerdotes: ¡Que ellos realicen sus promesas como sacerdotes con júbilo y fe y den ánimo a otros hombres para que contesten la llamada de Dios al sacerdocio!

Events Calendar

April 8

St. John the Evangelist Parish, 126 W. Georgia St., Indianapolis. **"Hungry?" young adult Lenten series,** 6 p.m., food provided. Information: 317-635-2021.

St. Therese of the Infant Jesus (Little Flower) Parish, 1401 N. Bosart Ave., Indianapolis. **Stations of the Cross,** 5:30 p.m. at church, **Lenten fish fry,** 4:30-7:30 p.m., carry-out available, \$7 adults, \$6.25 seniors, \$4 children under 10. Information: 317-357-8352.

Our Lady of Lourdes Parish, 30 S. Downey Ave., Indianapolis. **Lenten fish fry,** 5-8 p.m., fish or shrimp dinner, \$6 adults, \$3 children. Information: 317-356-7291.

St. Mark the Evangelist Parish, 535 E. Edgewood Ave., Indianapolis. **Fish fry,** 5-7:30 p.m., \$7 adults, \$4 children and seniors. Information: a_coltman@sbcglobal.net.

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

St. Lawrence Parish, Conen Hall, 6944 E. 46th St., Indianapolis. **Lenten fish fry,** 5:30-7:30 p.m., \$6 and \$4 meals. Information: 317-546-4065.

St. Mary of the Immaculate Conception Parish, 211 Fourth St., Aurora. **Lenten fish fry,** 4-8 p.m., \$10 adults, \$5 children ages 6-10, children age 5 and under no charge, carry-out available. Information: 812-926-1558.

St. Michael Parish, 11400 Farmers Lane, Bradford. **Fish fry buffet,** 4:30-7 p.m., \$8 and \$4 meals. Information: 812-364-6173, ext. 22, or johnjacobi@insightbb.com.

St. Susanna Parish, 1212 W. Main St., Plainfield. **Men's Club and CYO fish fry,** 5-8 p.m., fish dinner, \$7 per person, feed a family of four for \$20. Information: 317-837-8315 or vpfister@indy.rr.com.

St. Lawrence Church, 6950 E. 46th St., Indianapolis. **Lenten concert, musicians Tony Avellana, Katie Stark, Linda Yu-Picard and John Bolt,** 7:30-9:30 p.m., no charge. Information: 317-546-4065.

St. Mary-of-the-Knobs Parish, 3033 Martin Road, Floyds Knobs. **St. Mary-of-the-Knobs and Knights of Columbus, annual social,** 7:30 p.m., \$25 per person. Information: 812-923-3011.

St. Joseph's Holy Family at God's Country, 25992 Cottonwood Road, Bristow. **"Lenten Soup with Substance," speakers' series,** *Angelus* followed by simple pitch-in meal of soup and bread, Mass, 6 p.m. CDT, pitch-in dinner, 7 p.m. CDT, candlelight rosary trail, 8 p.m. CDT. Information: 812-631-2377 or www.stjosephsholyfamily.org.

April 8-10

Saint Mary-of-the-Woods, St. Mary-of-the-Woods. Sisters of Providence, **"Come and See" weekend for women 18-42** considering a call to apostolic religious life. Information: 812-535-2897 or jhoward@spsmw.org.

April 9

St. Roch Parish, Family Life Center, 3603 S. Meridian St., Indianapolis. **Single Seniors,** meeting, 1 p.m., age 50 and over. Information: 317-784-4207.

Holy Angels Parish, 740 W. 28th St., Indianapolis. **African Catholic Ministry, day of recollection, "What Is the Purpose of Our Ministry?"** Father Kenneth Taylor, facilitator,

8:30 a.m.-noon luncheon. Information: 317-926-3324.

St. Luke the Evangelist Parish, 7575 Holliday Drive, Indianapolis. PTO and Knights of Columbus, **blood drive,** 9 a.m.-4 p.m. Information: 317-407-2124 to lberry@indianablood.org.

Holy Name of Jesus Parish, 89 N. 17th Ave., Beech Grove. **Alumni association, "I Want My '80's Dinner and Dance,"** 6:30 p.m.-midnight, \$35 per person, \$60 per couple. Information: 317-865-3051 or tradermark@juno.com.

St. Bartholomew Parish, 1306 27th St., Columbus. **Archdiocesan Office of Worship, "Revised Roman Missal" workshop,** parish liturgical leaders and pastoral musicians, 9 a.m.-4 p.m., no charge for workshop, optional lunch \$10 per person. Information: 317-236-1483 or ctuley@archindy.org.

St. Mary Catholic Academy, 415 E. Eighth St., New Albany. **Spring craft and vendor show and luncheon,** 10 a.m.-3 p.m. Information: 812-944-0417.

St. Malachy Parish, 9833 E. County Road 750 N, Brownsburg. **"Walk with Haiti,"** 8:30 a.m., \$25 per person, \$80 per family. Information: 317-407-2384 or yaggykj@hotmail.com.

Our Lady of Perpetual Help Parish, 1752 Scheller Lane, New Albany. **Spring prayer breakfast for those who have lost a loved one,** Kathy Wilt, presenter, 9-11 a.m. Information: 317-945-2374.

Southeastern Church of Christ, 6049 E. 91st St., Indianapolis. **Indiana Foundation for Home Schooling, "Getting Started" and "Support Group Leadership," workshops,** 9:15 a.m.-noon, \$10 per event per person. Information: 800-465-2505 or

info@IndianaHomeSchooling.org.

April 10

St. Therese of the Infant Jesus (Little Flower) Church, 4720 E. 13th St., Indianapolis. **Retreat, Social Justice Committee, "The Call to Live Like Jesus-A Lenten Journey,"** Franciscan Sister Norma Rocklage and Father Jeffrey Godecker, presenters, 7 p.m. Information: mcavosie@easterandcavosie.com.

Queen and Divine Mercy Center, Rexville, located on 925 South, .8 mile east of 421 South and 12 miles south of Versailles. **Mass, 9:30 a.m., on third Sunday holy hour and pitch-in,** Father Elmer Burwinkel, celebrant, daily Mass, 9 a.m. Information: 812-689-3551.

April 12

St. Paul Hermitage, 501 N. 17th Ave., Beech Grove. **Ave Maria Guild, "National Volunteer Month," Mass,** 11 a.m., lunch following Mass. Information: 317-885-5098.

April 13

Our Lady of the Most Holy Rosary Parish, 520 Stevens St., Indianapolis. **"Spaghetti and Spirituality,"** Mass, 5:45 p.m., pasta dinner, **"The Bible and the Mass?"** Father Peter Stravinskis, presenter, suggested donation \$7, reservations no later than 5 p.m. on March 28. Information: 317-636-4478 or www.holyrosaryindy.org.

St. Michael Church, 11400 Farmers Lane N.E., Bradford. **Dessert and card party,** 6-9:30 p.m., \$5 per person. Information: 812-364-6646 or darlenec@insightbb.com.

April 14

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Caregiving-A Spiritual Transformation," sixth annual day of renewal,** 8:15 a.m.-3:30 p.m., lunch

included, \$50 per person, register by April 8. Information: 317-788-7581.

Our Lady of Peace Cemetery, Mausoleum Chapel, 9001 N. Haverstick Road, Indianapolis. **Mass,** 2 p.m. Information: 317-574-8898 or www.catholiccemeteries.cc.

Archbishop O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. **Catholics United for the Faith, Abba, Father Chapter, meeting,** 6:30-8 p.m. Information: 317-236-1569, 800-382-9836, ext. 1569, or parthur@archindy.org.

Broadway United Methodist Church, 609 E. 29th St., Indianapolis. **"Faith United," an interfaith summit on volunteerism and service,** 8:30 a.m.-2 p.m. Information: 317-921-1271 or joyce.rose@uwci.org.

Marian University, Hackelmeier Memorial Library, 3200 Cold Spring Road, Indianapolis. Sen. Richard G. Lugar Franciscan Center for Global Studies, speaker series, **"Ethics, Interpretation and the Torture Memos,"** Peter Brooks, presenter, 7 p.m., free admission, registration required. Reservations: <http://www.marian.edu/LFCGS/Pages/SpeakerSeries/Registration.aspx>.

April 14-16

Cathedral High School, O'Malia Performing Arts Center, 5225 E. 56th St., Indianapolis. **The Secret Garden play,** Thurs.-Sat. 7:30 p.m., Sun. 3:30 p.m., general admission \$8, preferred admission \$12. Ticket line: 317-968-7436 or jselse@aol.com.

April 15

Northside Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange,** Mass, breakfast and program, **"Catholic Charities-Needed Now More than Ever,"** David Siler, executive

director of archdiocesan Catholic Charities and Family Ministries, presenter, 6:30-8:30 a.m., **"Fraud Prevention Strategies for Small Business Owners,"** Scott Long, assistant vice president, Huntington Bank, presenter, 8:30-9 a.m., online reservations only. Reservations and information: www.catholicbusinessexchange.org.

April 16

Our Lady of the Greenwood School, 399 S. Meridian St., Greenwood. **"Hearts for Haiti," fourth annual sale of children's clothing, toys and equipment,** 8 a.m.-2 p.m., cash only. Information: 317-881-1300.

St. Michael the Archangel Church, 3354 W. 30th St., Indianapolis. **Helpers of God's Precious Infants, pro-life Mass,** Father Paul Landwerlen, 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.

Holy Trinity Parish, 901 N. Holmes Ave., Indianapolis. **Haughville Health Fair,** health screenings and activities related to health, safety and nutrition, 10 a.m.-2 p.m. Information: 317-253-6212.

Oldenburg Academy, 1 Twister Circle, Oldenburg. **Holly Bruns Memorial 5K walk/run,** registration, 9 a.m., run and walk, 10 a.m. Information: 513-382-1922 or HBWalk2011@yahoo.com.

Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **White Violet Center for Eco-Justice, 13th annual Earth Day celebration,** 11 a.m.-3 p.m., free-will donations. Information: 812-535-2930 or mfreeman@spsmw.org. †

Spring sale continues during Lent at Our Lady of Fatima Retreat House

Our Lady of Fatima Retreat House Gift Shop and Bookstore, 5353 E. 56th St., in Indianapolis is offering a sale on all items through Holy Week.

The archdiocesan retreat house's Gift Shop and Bookstore offers a wide variety of books, greeting cards, home décor items, and gifts for first Communion,

weddings and confirmation.

Call 317-545-7681 for more information and hours of operation. †



Hibernian Mass

Members of the Ancient Order of Hibernians and the Ladies' Ancient Order of Hibernians pose for a photograph before a Mass on March 6 at St. John the Evangelist Church in Indianapolis. With the Hibernians, at left from first row to third row, are Father Harold Rightor II, the pastor of Annunciation Parish in Brazil and Holy Rosary Parish in Seelyville; Father Glenn O'Connor, the pastor of St. Ann and St. Joseph parishes in Indianapolis; and Father Noah Casey, the pastor of St. Luke the Evangelist Parish in Indianapolis.



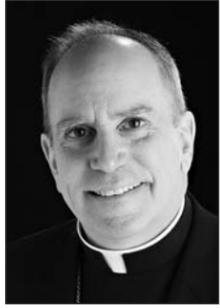
Franciscan jubilarian

Conventual Franciscan Father Pius Poff speaks to a member of the Knights of Columbus during a Feb. 19 celebration for his 50th jubilee of his ordination to the priesthood at St. Mary Parish in Navilleton in the New Albany Deanery, where he serves as the pastor. Father Pius grew up as a member of nearby St. Joseph Parish in Clark County.

Bishop urges seminarians to exercise Christ's authority in priesthood

PHILADELPHIA (CNS)—Seminarians must not be afraid to exercise the priestly authority of Christ upon their ordination to the priesthood, Bishop Samuel F. Aquila of Fargo, N.D., told an assembly of seminarians in Philadelphia.

“Jesus is the shepherd who teaches us, as bishops and priests and future priests, how to shepherd, how to live his own pastoral authority bestowed upon us by him and the Holy Spirit on the day of our ordinations,” Bishop Aquila said at the 10th annual Symposium on the Spirituality and Identity of the Diocesan Priest.



Bishop Samuel F. Aquila

He urged the seminarians to understand how direct Christ was in calling people “to change their way of acting and thinking,” and learn his criteria “for correcting a brother or sister,” especially those who dissent from Church teaching on abortion, contraception, same-sex unions and euthanasia. He also questioned why Catholic politicians who year after year vote to keep legal abortion continue to receive Communion.

In today’s secular society, “with its rejection of God” and his authority, exercising the office of governance is the most difficult for the Church’s leaders, but they learn how to exercise that authority by turning to Christ.

The March 18 symposium was sponsored by the Institute for Priestly Formation and St. Charles Borromeo Seminary in the Philadelphia Archdiocese.

Bishop Aquila delved into the Gospels to point out several examples of how Christ exercised that authority.

Quoting from the Gospel of Matthew, he noted that Jesus called his Twelve Apostles and “gave them authority over unclean spirits, to cast them out and to heal every disease and every infirmity” (Mt 10:1).

From Luke’s Gospel, Bishop Aquila

said how Jesus shared his authority with “the 72” (Lk 10:1)—the disciples he sent out—and they returned to him from their mission rejoicing that “even the demons are subject to us in your name” (Lk 10:17) although Jesus redirected them to keeping their eyes on the Father, from whom all authority comes.

Jesus told the Apostle Philip in the Gospel of John, “The words that I say to you I do not speak on my own authority; but the Father who dwells in me does his works” (Jn 14:10). Jesus “is at the service of the Father,” Bishop Aquila said.

Earlier in John’s Gospel, Jesus declares, “My teaching is not mine, but his who sent me; if any man’s will is to do his will, he shall know whether the teaching is from God or whether I am speaking on my own authority” (Jn 7:16-17). Bishop Aquila added, “The teaching authority of Jesus stems from his intimate union with the Father.”

Bishop Aquila said there are four ways for seminarians to form “receptive hearts” to this authority.

One is to nourish intimacy with the Trinity through “*lectio divina*,” a form of prayerful meditation on the word of God. Another is to “experience the school of Nazareth,” according to Bishop Aquila, quoting Pope Paul VI’s 1964 visit to Jesus’ hometown: “Here we can observe and ponder the simple appeal of the way God’s son came to be known, and profound and yet full of hidden meaning. And gradually we may even learn to imitate him.”

The other two ways are closely linked—“regular celebration” of the sacrament of reconciliation and “daily celebration” of the Eucharist.

“Every seminarian must know himself as a sinner,” Bishop Aquila said. “Conversion is constant in the life of the faithful priest,” he continued, adding that he “recovered the practice” of weekly confession during his graduate studies in Rome more than 20 years ago.

“A deep love for the daily celebration of the Eucharist,” he said, is the “most important way for the seminarian to grow in the desires of Jesus.”

Jesus was clear and direct in calling people to “conversion,” and to change “their way of acting and thinking,” the



Peter Mottola, center, and other men who are discerning if they are called to a priestly vocation are seen in this April 2008 photo praying during daily Mass at Becket Hall, a Rochester, N.Y., residence for seminarians and other men considering the priesthood. In a speech in Philadelphia, Bishop Samuel F. Aquila of Fargo, N.D., told seminarians they must not be afraid to exercise the priestly authority of Christ upon ordination.

bishop said, and he provides the criteria “for correcting a brother or sister.

“Jesus is teaching us, but do we listen and follow his example?” Bishop Aquila asked. “If this criteria had been followed with dissenting theologians, priests, religious and faithful in 1968 with the encyclical ‘*Humanae Vitae*,’ would we still be dealing with the problem today of those who dissent on contraception, abortion, same-sex unions, euthanasia and so many other teachings of the Church?”

“One must honestly ask, how many times and years may a Catholic politician vote for the so-called ‘right to abortion,’ ‘murder’ in the words of [Pope] John Paul II in ‘*Evangelium Vitae*,’ and still be able to receive holy Communion?” he asked.

“The continual reception of holy Communion by those who so visibly contradict and promote a grave evil, even more than simply dissent, only creates grave scandal, undermines the teaching and governing authority of the Church, and can be interpreted by the faithful as indifference to the teaching of Christ and the Church on the part of those who have

the responsibility to govern,” he said.

Bishop Aquila outlined ways that bishops and priests exercise the pastoral authority of Christ—teaching, sanctifying and governing the Church.

“We as the servants of Christ and the Church must teach boldly and without hesitancy. The ‘new evangelization’ means following the example of Jesus!” he said.

“We must remember to contemplate within our hearts the sanctifying authority that Jesus bestowed on his Apostles and the 72 in the Gospels, and thus upon bishops and priests, to forgive sins, to preach, to heal the sick and to cast out demons. ... Every priest has the sanctifying authority bestowed by Christ to be victorious over the power of evil in the spiritual battle.”

Bishops and priests, he said, “must return to a full exercise of the governing authority of Christ witnessed in the Gospel. If we do not exercise that authority, are hesitant to exercise it or doubt it, then it only leads to the ‘father of lies’ taking hold of the minds and hearts of the faithful.” †

Artist’s work aims to make Stations of the Cross ‘more immediate’

WASHINGTON (CNS)—Pennsylvania artist Virginia Maksymowicz said she created her sculpted reliefs of the Stations of the Cross using real people as models because she wanted each Station to seem “more immediate” to viewers than be some abstract imagery they could easily dismiss.

“In most Roman Catholic churches, the Stations are up all the time, and we sort of dismiss the imagery and don’t notice it anymore,” Maksymowicz said in a phone interview from Lancaster, Pa. “Some contemporary ones are simplified or abstract. However, I think you can make it more universal, more personal, by making it more particular with casting real people.”

Maksymowicz’s sculptures are on display in Washington at the Basilica of the National Shrine of the Immaculate Conception through April 25.

“The process that I use involves alginate, and it picks up every pore and wrinkle. It makes it really real,” she told Catholic News Service.



Artist Virginia Maksymowicz stands next to one of her Stations of the Cross sculptures on March 25 at the Basilica of the National Shrine of the Immaculate Conception in Washington. The Lancaster, Pa., sculptor said she created the Stations in a lifelike relief style to make the story of each one more meaningful to visitors to the exhibit. Her sculptures are on display at the shrine through April 25.

At the beginning of the casting process, the part of the model that is needed for a particular Station, such as the hands or the feet or the face, is covered in alginate, a nontoxic, flexible mold-making material often used in dental applications. A secondary mold, called a “mother” or “shell,” is made of plaster-impregnated gauze and formed over the alginate.

“I didn’t want to go the [Mel] Gibson route and go gory,” she noted, referring to Gibson’s 2004 film *The Passion of the Christ*, criticized by some as being too violent and bloody.

“In an odd way, that turns people away. But having real people would make it more immediate.”

After the alginate and gauze molds are removed from the model, they must be reinforced with pottery plaster. Open ends are “dammed” with Plastilene, an oil-based clay, and a type of ultra-hard plaster called Hydro-Stone is added.

“There’s something about body casting that is so real. No matter how realistic a sculptor you are, it never allows the realism of being able to see pores and wrinkles. With casting, they can see for themselves,” Maksymowicz said.

The 14 Stations of the Cross, also called the Way of the Cross, are the chief scenes of Christ’s suffering and death. The Resurrection is sometimes included as the 15th one, though it is not traditionally part of the Stations.

Maksymowicz has exhibited her work in New York City as well as at college, university and nonprofit galleries throughout the United States and abroad. She is a past recipient of a National Endowment for the Arts fellowship in sculpture, and has other grants as well as several honors and awards.

Her sculptures on display at the national shrine are replicas of Stations that she created a number of years ago

for St. Thomas Episcopal Church in Lancaster. The church commissioned the pieces.

“This is actually the first major commission that I have ever gotten. It was a dream commission. They were so open, the community at St. Thomas,” she said.

“St. Thomas had a competition and I won. The reason I applied was because it was socially concerned work that

was also in line with Catholic doctrine,” she explained. “I teach at a college in Lancaster, and I made a proposal to do body casting and they loved it. They also agreed to allow me to make a second set of the Stations and that’s the set that I tour with.”

The immediate response to her work at St. Thomas was very positive. “The community loved it, and it’s up right now in Lancaster. I’m delighted they allowed me to cast a second set,” she said.

Receiving the commission from St. Thomas was a delight for the veteran artist.

“When I was a kid, I loved art, I loved to draw, and my mom taught me to draw,” she told CNS.

“I didn’t expect to go to college—there was no money in the family. But back then, college was free. My mom said, ‘Great! Wonderful, you can go to college!’ I decided I was going to study something I love. I love art.”

In 1973, she received a bachelor’s degree in fine arts at Brooklyn College of the City University of New York. In 1977, she earned a master’s of fine arts in visual arts at the University of California at San Diego.

Maksymowicz has been a visiting artist at the American Academy in Rome, an artist-in-residence at the Powel House Museum in Philadelphia, and a fellow at the Vermont Studio Center. She is currently an associate professor of art at Franklin & Marshall College in Lancaster. †

The 14 Stations of the Cross, also called the Way of the Cross, are the chief scenes of Christ’s suffering and death. The Resurrection is sometimes included as the 15th one, though it is not traditionally part of the Stations.

HAITI

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side, the economic side, the physical side, the physical infrastructure that they have in other areas.

“We’re focused on not just building to rebuild and getting people back to work, but connecting communities with the institutions [that] they’ve known and sought solace at for years—reconnecting them with their neighbors, with their schools—trying to do it in a manner we think creates a more just foundation for development.

“The one-year anniversary of the earthquake was a key transition point. It was a moment to remember what happened the past year, to take stock, to look at what we accomplished, and sort of re-energize our efforts in these communities.

“It coincides with where Haitians are with their recovery. They’re anxious to get back into their communities, to get out of the camps, to restart their income-generation activities, whether they had jobs or whether they had businesses, to get their churches rebuilt, to get back to a sense of normality.

“There was a period when it was just complete shock. There was so much trauma. Everyone was focused on the physical trauma, the buildings that were destroyed. But there was an emotional trauma as well. It still isn’t completely healed, but I feel the tide is turning, that people are beginning to move on.”

Q. How much is CRS working with the Haitian Church?

A. “Something we realized after the earthquake was that we needed to reinforce our relationship with the Church. We have always had the Church as our partner of preference, and we’re here by invitation of the Church. We’ve been working with them for 54 years.

“But, as in any relationship, you have ups and downs, and there have been struggles in the past. We realized after the earthquake that no matter what the struggles, you have to keep supporting these institutions because these are the institutions that are going to be here long after we’re gone. These are the people who are going to lead the community into recovery.

“That is our top priority for the next five years—reinforcing those institutions, reinforcing our relationships with the local Church and supporting the idea of subsidiarity, of permitting space for Haitians to lead this response.”

Q. What are the specific goals for the next year or five years?

A. “The overarching goal is, through solidarity and right relationships, to strengthen the partners, to become true agents of change in these communities. Of course, we get to that through programs addressing shelter or water and sanitation, but it’s no longer for us the ‘what.’ Even though we are interested in getting people under roofs and helping families to get enough food and water, we’re focused on the ‘how’—how we’re going to go about that process, and what sort of skills we are going to transfer to partners.”

Q. When U.S. bishops have visited, what has been their message?

A. “All of the bishops who have come here have been very moved by what they see. They’ve been very appreciative of what all the Caritas Internationalis members are doing. We hear a lot of thanks. We receive a lot of their prayers and a lot of their encouragement. They don’t just come and sit in the office with me. They go out in the camps.

“There was a moving moment in one of the camps where two young women have transformed the community. They walked here several times, knocking on our door [and] asking if we could help them. We were so busy at the time, we said, ‘Well, that



An elderly resident stands amid the rubble of homes destroyed by the 2010 earthquake in the Diquini area of Carrefour, Haiti, on March 11.

community is so hard to access that we can’t do anything until the rubble is cleared.’ They said, ‘Give us some tools.’ We gave them tools. They came back two weeks later and said, ‘We’re ready.’ So we sent a few folks over and we didn’t expect to see much progress. They had changed the place completely. They had gotten almost all the rubble out.

“Now we’ve built over 200 shelters in that community, Delmas 62. We took Bishop [Richard J.] Malone [of Portland, Maine] there, and he was talking with these women. As we left, they asked if he would bless them. He gave them a blessing right there. It was really a touching moment.”

Q. Is it empowerment that you are doing?

A. “I don’t know if that’s the right word. There’s certainly the sense that we don’t want to do work for people. We want to help them, we want to listen to them and hear what their priorities are and hear what they can do. We want to support those types of initiatives.

“We recognize that Haiti is a place where there often is a lack of leadership. Over 80 percent of Haitians with college degrees leave the country to work somewhere else. We recognize, if we intend to have a lasting impact here, [that] we need to invest in this country. We’re committed to the idea of building capacity.” †

CURE

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Pope John Paul’s feast day should be approved before the beatification, although he said people will have to wait until the beatification Mass to find out which date will be Pope John Paul’s feast day each year.

The Vatican, he said, will be “very flexible” in granting permission to use the Blessed John Paul Mass texts around the world.

Generally, when someone is beatified, only Catholics in his or her diocese or religious order can celebrate publicly the blessed’s feast day Mass. With canonization,

the person—recognized as a saint—can be venerated throughout the Catholic Church.

Even after the beatifications of Pope John XXIII and Mother Teresa of Kolkata, the Vatican insisted on maintaining the restrictive rule even though bishops around the world requested permission to have feast day Masses in their dioceses.

Cardinal Vallini said that the Vatican recognizes that Pope John Paul is a “universal figure” and, therefore, public Masses are likely to be approved for more dioceses than just Rome and Krakow, where he served as archbishop.

Father Lombardi told reporters that the grotto under St. Peter’s Basilica would be closed to the public on April 29 and April 30 as Vatican workmen prepare to move

Pope John Paul’s casket from its grotto burial site to the chapel of St. Sebastian on the main floor of the basilica.

The body of Blessed Innocent XI, who originally was buried in the chapel, will be transferred on April 8 to the Altar of the Transfiguration, closer to the main altar, Father Lombardi said.

During the news conference, Msgr. Marco Frisina, the director of the Rome diocesan liturgy office, released the text of a hymn that he has composed for the beatification. The diocesan communications office, working with the Pontifical Council for Social Communications and assisted by young adult volunteers, announced the addition of a beatification page to the revamped website for young people at www.pope2you.net. †

UNBORN

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the miraculous stages of fetal growth.

“We couldn’t do this [pro-life work] without all of you coming together,” she said, to help the Great Lakes Gabriel Project and

other pro-life ministries.

“In 1987, when *The Silent Scream* came out—which is actually an abortion being done viewed by ultrasound—and I watched the baby’s heart rate and saw the baby try to get out of the way and then the baby’s mouth opened, I just screamed too,” Richard told the pro-life supporters.

“I said, ‘God, use me.’ And that’s why I’m here today.

“I had seen ultrasounds over and over again,” she said. “I see them every day. I know what babies do in the womb. They move, they jump, they relax, ... and I could no longer be silent. So I collected my ultrasound images.”

Richard named her favorite baby “George” because the delightful 10-week-old fetus continually bounced around in his mother’s womb during the ultrasound.

“George never stopped moving,” she recalled, so she took his ultrasound to Capitol Hill when she testified before Congress in an effort to end legalized abortion.

“Sen. Orrin Hatch [of Utah] said it was the most powerful testimony ever brought before Congress,” Richard said. “No one had brought in an ultrasound before.”

A year after she recorded George’s amusing prenatal antics, the baby’s mother contacted Richard to say thank you for helping her to choose life for her unborn baby.

At the time, Richard said, “I didn’t realize that she was scheduled for an abortion the next day.”

Gender is difficult to determine by ultrasound at 10 weeks of gestation, she explained, and

George turned out to be a girl who is now 24 years old.

“God called her from the womb to be a prophet for the nation,” Richard said. “God chose the weakest of the weakest to confront the lies.”

Sometimes women who saw this special ultrasound would tell her, “I aborted a baby at that age. I was told that it was a blob of tissue.”

Richard could see the grief and pain in the women’s eyes so she began producing her first pro-life educational video to show to women experiencing crisis pregnancies and high school students so they can see the truth about the miracle of life.

“I had a powerful tool that God gave me,” she said. “[The video of] George went everywhere I went, and gave me the confidence to speak out [against abortion, including on television]. All George had to do was jump around.”

Now, Richard also teaches volunteer nurses to do obstetrical ultrasounds at pro-life clinics like the Gabriel Project’s recently opened 1st Choice for Women at 5455 W. 86th St. in Indianapolis.

“Your life is never the same once you start serving God,” she said, who healed her from the pain of an abortion as a college student, led her to become an obstetrical sonographer and blessed her as the mother of three sons.

“For the first time in American history, the polls are showing that the majority of the people are now pro-life,” Richard said, “and they give the credit to ultrasounds.”

Pointing to one of her prenatal ultrasounds projected on a large video screen, she explained, “The first thing you can see, which is so cool, is that little, little heart beat four weeks following conception. ... So much [fetal development] happens in those first few weeks.

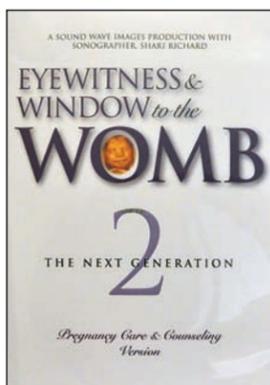
“At seven to eight weeks from conception, every organ is formed and just need to develop and grow,” she said. “At 24 weeks, the baby weighs about one pound, and can hear her mother’s voice and heartbeat. The mother will begin to feel the first stirrings of life within her. ... During the third trimester, from 28 to 40 weeks, the baby’s weight will triple to more than seven pounds and the baby will grow to about 20 inches. ... The unborn baby now uses the four senses of vision, hearing, taste and touch.”

Fetus is not a bad word, Richard said. “It means ‘young one.’”

Because these young ones cannot speak for themselves, pro-life supporters must give them a voice, she said, by helping crisis pregnancy ministries purchase ultrasound machines to reveal the truth and beauty of God’s miraculous gift of life. †



Above left, Our Lady of Mount Carmel parishioner Noel Merrick, left, of Carmel, Ind., in the Lafayette Diocese, poses for a photo on March 29 with ultrasound technician Shari Richard of West Bloomfield, Mich., after he gave her a fetal model that he sculpted to help her with her pro-life ministry. Tears cover the baby’s face to symbolize the more than 54 million preborn babies killed in abortions since 1973.



Above, sonographer Shari Richard’s pro-life videos of prenatal ultrasounds have educated millions of people about prenatal development with more than 500,000 copies distributed, broadcast and translated worldwide.

Photos by Mary Ann Wyand

Unexpected blessings

Volunteers say helping people in need moves their heart and soul

By John Shaughnessy

They are moments of unexpected blessings—moments that touch the heart and the soul of anyone who experiences them.

Some people even suggest that the odds of experiencing an unexpected blessing increase when a person is involved in helping someone in need.

That's definitely the view of Tim Hahn, a member of Holy Cross Parish in Indianapolis who leads a grassroots, non-profit organization called Helping Hand—a volunteer effort that provides needed food and clothing for Hispanic families.

As an example, Hahn shares the story of a cold Saturday morning in February when he picked up groceries from one of the stores that donate surplus food for his ministry.

"The strong wind and bitter cold reminded me that I had not dressed warm enough," Hahn recalls. "As I tried loading the bread from the grocery cart into plastic trash bags, the bags became parachutes and flew down the ramp. The loaded carts quickly followed, spewing bread onto the pavement.

"My eyes were watering, my hands felt like cold bricks, and as I was bent over my trunk, the wind shut the trunk on my back. I am not proud of the next 10 seconds of my life or my vocabulary, but at just that time I saw a woman calmly chasing down the carts, bread and trash bags, and returning them to my car. Although I had never seen her before, and still have no idea who she is, she seemed to know exactly what to do.

"She held the sacks while I put some bread in for weight, collected all the carts and helped me finish loading. I was too cold to talk, but finally I said, 'I'm Tim.' She replied, 'I know who you are, and you need a hat.' I took the carts back in, and she was gone. Angel? Who knows? But she was to me. It was just as cold and windy when she was helping me, but it didn't seem so. Maybe she made me feel

how our needy friends feel when we help them.

"It's not so much the food and the clothes. It's that you show them somebody cares."

The warm feeling continued for Hahn when he reached the place where he distributes food and clothes to people.

"I saw all the women gathered around the coats we had," he notes. "They weren't grabbing, pushing or shoving, but holding up the coats, and passing them down to the children, all the children, whom they thought the coat would fit. Strange how a day that started out bad could end up good. It will remain a warm memory for me."

Anne Evans knows that feeling, too, from her efforts for the St. Vincent de Paul Society of Indianapolis. She volunteers at its distribution center, giving blankets, sheets and towels to people in need. She also collects the stories that appear in the organization's newsletter.

One of those stories recalled the unexpected blessing that happened for a client at the St. Vincent de Paul food pantry and a volunteer who helped him. It's the story of a family reunion.

Here's an edited version of the story that appeared in the newsletter, as shared anonymously by the volunteer:

"A gentleman came to my work station, and I proceeded to enter his client number in our system. As I was verifying his information, he mentioned to me that he had noticed on a prior visit that we had a person in our system that had the same name as his mother. If a client does not have their shopping card, we must perform a name search on our records. Apparently, during the name search, he looked at the screen and noticed the name of a client identical to his mother.

"He asked me if we had his mother in our system. He stated that he had been looking for his mother for over eight years with no luck. He said he had lived in Michigan at one time, and he was



As the founder of a grassroots group that helps the poor, Tim Hahn, second from right, has learned that his efforts to help others work best when he puts his trust in God. Here, Hahn stands between 10-year-old Alexander Simons and Amy Moore as people in line select the food they want for their families in July of 2010.

desperate to find her.

"Well, our client information is strictly confidential. I could not share the lady's address with him. I did not know the circumstances of their separation, nor was it any of my business. For all I knew, there may be a good reason for the separation. I thought if he was being truthful with me, he could write the person a note, explaining to her his situation, and she could call him if she wanted to."

The volunteer gave the man a piece of paper. He wrote his phone number and a note on it, and returned the paper to the volunteer. After the man left, the volunteer decided to mail his note to the woman. The volunteer also wrote a letter to the woman, explaining the situation.

The volunteer didn't think about it

again until the man returned to the food pantry a week later.

"I did not recognize him at first, but when he spoke it came back to me. He thanked me for sending his letter. He said the lady was his mother [and they planned to reunite]. I could not speak. I just looked at him.

"I finished entering him in the system. As he got up to leave, I gave him a hug and told him that I thought he was the reason I came into the pantry the Saturday before."

That unexpected blessing moved the volunteer in another way, too.

"I am one of those shy Catholics, you know, the ones who realize that God touches all of us, but I just don't like to talk about it. Well, I talked about it this time." †

Educators learn about Catholic identity at New York symposium

NEW YORK (CNS)—A New York City bus is not the most likely place that you would expect a child to learn a valuable life lesson.

But Dominican Sister Mary Thomas Huffman, the principal of St. Cecilia Academy in Nashville, Tenn., related how a young boy received one on a bus



Sr. Mary Thomas Huffman, O.P.

she also was riding downtown from a recent visit to the Cloisters museum in Upper Manhattan.

The child, about 8 or 9, had entered the bus with a couple of older children and, in the confusion that a bus full of kids can sometimes produce, tried to sneak a ride without paying his fare.

Calling him back to the front, the driver confronted the boy: "Do you have a card?" Sister Mary Thomas recalled him asking. "The boy said 'no.' The bus driver said, 'You know what, son, that's all right, but what is not all right is that you tried to play like you had a Metro [fare] card. You know what that is called? It's called dishonesty. The best thing to do when you get on is to say, I don't have a Metro card, but can I ride? And most of us [drivers] will say yes. Honesty will get you a long way in life.'

"As I was sitting there, I thought

what an incredible lesson in humanity," Sister Mary Thomas said. "The bus driver was taking care of the boy, ... but was also teaching the young man."

Unfortunately, those kinds of lessons can be few and far between in daily life in an early 21st century awash in media saturation, technology and instant gratification.

Catholic schools must fill in the gaps in the intellectual, ethical and moral education of our children, Sister Mary Thomas told a symposium on Catholic education sponsored by the Catholic Education Foundation at Cathedral High School in Manhattan on March 25.

The Catholic Education Foundation, based in Rochester, is committed to ensuring a strong future for Catholic high schools in the United States through providing scholarships to needy students and by strengthening the Catholic identity of Catholic schools.

Sister Mary Thomas reminded her audience of the long odds.

"When our students walk into the doors of our school building each morning, for the last 16 hours they've been exposed to, been listening to, watching and reading things that are in many ways counter to the message that we share with them every day in the classroom."

That message, Sister Mary Thomas said, can be boiled down to two essential questions, "Who is God, and what and who am I?"

She offered the teachings of Pope John Paul II, who was posthumously honored at the symposium, as giving Catholic educators excellent guidance in how to

communicate the answers.

"This day is in honor of Pope John Paul II, and he left us a great legacy of how, in the midst of this culture, to reach young people, to articulate to this generation who is the human person," she explained. "And we've all watched him dearly resonate with young people, sometimes hundreds of thousands at a time.

"If we have that example, it is possible for us to work with the 20 young people in our classroom. ... I think we have to be explicit in what we teach and we have a lot of things at our disposal. But the number one thing we need to do first, before anything else, we need to love them," she said.

Following the symposium, Boston Cardinal Sean P. O'Malley celebrated Mass for participants at Holy Innocents Church in Manhattan.

The federation also honored Cardinal O'Malley at a gala dinner with its Lifetime Achievement Award, and inducted several people into the Catholic Education Foundation Hall of Fame, including Joe Petriello, the chair of the religion department and director of Ignatian service programs at Xavier High School in Manhattan.

"Our headmaster, Michael LiVigni, informed me that I was one of the award recipients. I didn't even know that he had nominated me so it's kind of a big surprise," Petriello told *Catholic New York*, the archdiocesan newspaper.

As an inductee, he also was called on to respond to Sister Mary Thomas' presentation. "A lot of what she said re-enforced my own observations as a teacher in a Jesuit high school," he said. †

Pope advances sainthood causes, including cause of Canadian brother

VATICAN CITY (CNS)—Pope Benedict XVI advanced the sainthood causes of 35 candidates, including Canadian Christian Brother Adolphe Chatillon.

During a meeting on April 2 with Cardinal Angelo Amato, the prefect of the Congregation for Saints' Causes, the pope signed a decree recognizing that Brother Adolphe lived the Christian virtues in a heroic way.

Before Brother Adolphe can be beatified, the pope would have to recognize a miracle attributed to his intercession.

Brother Adolphe, who lived from 1871-1929, taught at schools in Quebec and at the Christian Brothers' novitiate.

Pope Benedict also signed decrees that pave the way for several beatifications:

- He recognized the martyrdom of French Norbertine Father Pierre-Adrien Toulorge, who was guillotined in 1793 during the French Revolution.

- He recognized the martyrdom of 22 Oblate priests and a layman, Candido Castan San Jose, killed in 1936 during the Spanish Civil War.

- He formally recognized the miracles needed for the beatifications of two Italian priests, two Italian nuns and a Spanish nun.

In addition to recognizing the heroic virtues of Brother Adolphe and of three Italian nuns, the pope recognized the heroic virtues of a 14-year-old boy from his native Bavaria.

Bernhard Lehner was born in Herrngiersdorf, Germany, in 1930, and entered the minor seminary in Regensburg when he was 12. He caught diphtheria and died shortly after his 14th birthday in 1944. †

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*.

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

Batesville Deanery

April 11, 7 p.m. at St. Teresa Benedicta of the Cross, Bright
 April 13, 7 p.m. at St. Vincent de Paul, Shelby County
 April 13, 7 p.m. at St. John the Evangelist, Enochsburg
 April 14, 7 p.m. at St. Mary, Greensburg

Bloomington Deanery

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 13, 7 p.m. at St. Anne, New Castle
 April 14, 7 p.m. at St. Andrew, Richmond

Indianapolis South Deanery

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 12, 6:30 p.m. at St. Susanna, Plainfield
 April 13, 7 p.m. at St. Joseph
 April 14, 7 p.m. at St. Michael the Archangel

New Albany Deanery

April 10, 3 p.m. at Holy Family, New Albany
 April 13, 7 p.m. at St. Mary, Navilleton
 April 17, 1 p.m. at St. John the Baptist, Starlight

Seymour Deanery

April 10, 2 p.m. for Holy Trinity, Edinburgh, and St. Rose of Lima, Franklin, at St. Rose of Lima, Franklin
 April 18, 6:30 p.m. for St. Ann, Jennings County; St. Mary, North Vernon; and St. Joseph, Jennings County; at St. Joseph, Jennings County

Tell City Deanery

April 13, 6:30 p.m. at St. Augustine, Leopold

Terre Haute Deanery

April 14, 7 p.m. at St. Paul the Apostle, Greencastle †



Participants at a pro-life youth rally line up for confession at the Verizon Center in Washington on Jan. 22, 2009.

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. †

Dialogue is response to secularism, fundamentalism, cardinal says

VATICAN CITY (CNS)—Interreligious dialogue is the peacemaker's alternative to secularism and fundamentalism, a top Vatican official wrote in a message to Buddhists around the world.

"In today's world, marked by forms of secularism and fundamentalism that are often inimical to true freedom and spiritual values, interreligious dialogue can be the alternative choice by which we find the 'golden way' to live in peace and work together for the good of all," said Cardinal Jean-Louis Tauran, the president of the Pontifical Council for Interreligious Dialogue.

In a message for the feast of Vesakh, a commemoration of the major events in the life of the Buddha, Cardinal Tauran said that when believers of different religions enter into dialogue with one another and get to know each other better, "respect for the fundamental human rights of freedom of conscience

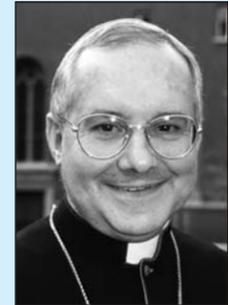
and freedom of worship" increases.

"Wherever religious freedom is effectively acknowledged, the dignity of the human person is respected at its roots," the cardinal wrote in the message released by the Vatican on March 31.

Freedom, truth and peace are all related, he said.

"By the sincere search for what is true and good, moral conscience and civil institutions are strengthened, and justice and peace are firmly established," the cardinal wrote.

Most Buddhists will celebrate Vesakh in May. †



Cardinal Jean-Louis Tauran

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Trusting in God in tragedies is an ever-present challenge

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

Psalm 113:4-6 succinctly describes the God to whom praise is due: “High above all nations is the Lord, above the heavens his glory. Who is like the Lord, our God, who is enthroned on high and looks upon the heavens and the Earth below?”

The Lord not only holds power, but uses it to care for all people. This affirmation of God’s power and love lies at the heart of hymns of praise that describe God’s attributes and typical ways of acting (e.g., Ps 8, Ps 19, Ps 29, Ps 65).

When tragedy strikes, we are tempted to doubt one of these two divine attributes—God’s power or God’s love. But the challenge for the person of faith is to hold firmly to both claims. God is not only powerful, but also cares for us.

The *Magnificat* that Mary prays in response to her cousin Elizabeth’s affirmation of Mary’s elect status echoes Psalm 113. Mary proclaims: “Behold, from now on will all ages call me blessed. The Mighty One has done great things for me, and holy is his name” (Lk 1:48-49).

As a pregnant woman engaged to be married, Mary most likely was suspected of having committed adultery. Yet, in this situation of danger and distress, she is consoled and supported by Elizabeth, and so breaks forth into songs of praise, proclaiming God’s power and love.

After the Israelites worshipped the golden calf at the base of Mount Sinai, the Lord desired to withdraw from traveling in their midst. But Moses interceded for them, and God revealed himself to him, describing himself in what came to function like a creedal statement among the Israelites:

“The Lord, the Lord, a merciful and gracious God, slow to anger and rich in kindness and fidelity, continuing his kindness for a thousand generations, and forgiving wickedness and crime and sin; yet not declaring the guilty guiltless, but punishing children and grandchildren to the third and fourth generation for their fathers’ wickedness!” (Ex 34:6-7).

This statement sums up the way that the Israelites’ understood the Lord to be—a God who was both just and merciful.

Both the good times and the bad times were seen as issuing from the Lord’s will—no matter how extreme the



Father Michael O'Mara, the pastor of St. Mary Parish in Indianapolis, comforts mourners after the caskets of six homicide victims were carried from SS. Peter and Paul Cathedral in Indianapolis on June 7, 2006. God mysteriously allows tragedies in our lives to draw us closer to himself.

conditions were. Therefore, the tension between God’s mercy and justice can potentially explain the full range of human experience.

God comes near and withdraws in order to bring us humans more fully into his love. Such ups and downs in our experience can be disorienting if we are not aware that God uses these rhythms of daily life in order to bring us into right relationship with him and others.

Many Christians have an easier time embracing the mercy of God, but have great difficulty in coming to terms with God’s wrath.

Many people are also tempted to say that God’s anger is expressed primarily in the Old Testament, and that God’s patience and kindness rule supreme in Jesus’ ministry and thereafter.

Yet, God’s attention to issues of justice

oftentimes is essential in order to promote the healing of those who have been injured.

God’s demand that satisfaction be made for injuries suffered makes the case that he takes

seriously the rights of the poor and oppressed. As such, when we are confused by the anguish that we are undergoing, the lament psalms (e.g., Psalm 89:39-52) encourage us to cry out to God to change the circumstances or illuminate us.

As Jesus was about to die upon the Cross, he cried out to God:

“My God, my God, why have you forsaken me?” (Mk 15:34), essentially praying Psalm 22. And by crying out to God to respond and not be absent from him, Jesus was able to bring to expression his anguish and his faith in God.

Notice that, by the end of Psalm 22, not only is the psalmist praising God, but also has exhorted all humans both near and far, both

deceased and those yet to be born, to join him in giving thanks and praise to God (Ps 22:23-32).

This act of praising God, particularly in times of great distress, is an indispensable means for coming into right relationship with God.

When we have emerged from a troubled situation, we are ready to proclaim with the psalmist: “You let men ride over our heads; we went through fire and water, but you have led us out to refreshment” (Ps 66:12).

When we have been restored, we are ready to acclaim God’s mercy: “For as the heavens are high above the Earth, so surpassing is his kindness toward those who fear him. As far as the east is from the west, so far has he put our transgressions from us. As a father has compassion on his children, so the Lord has compassion on those who fear him” (Ps 103:11-13).

God’s parental care for us leads us to be people of hope (Rom 5:3-5).

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

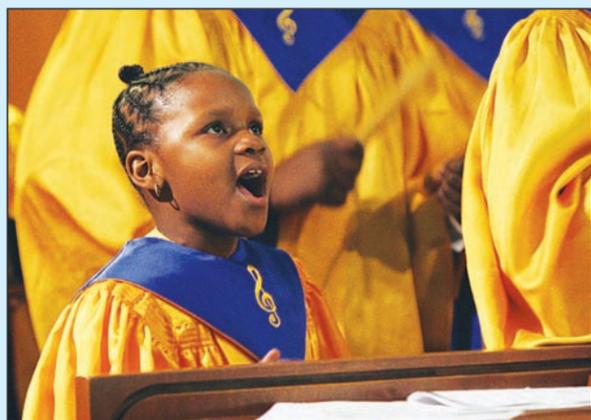
‘... ups and downs in our experience can be disorienting if we are not aware that God uses these rhythms of daily life in order to bring us into right relationship with him and others.’

‘Beauty so ancient and so new’—Praise God with beautiful music

By Fr. Gerald O’Collins, S.J.

The Book of Exodus, Chapter 15:20-21, recalls how the prophetess Miriam led other Israelite women in song and dance to praise God for liberating them from Egypt.

And Psalm 149:3 picks up this language, inviting all the people of Israel to “praise his name in the festive



Jessica Lacrete sings with the English youth choir of St. Jerome Parish in Brooklyn, N.Y., during a special Mass for young Catholics of African ancestry at St. Boniface Church in Elmont, N.Y.

dance, let them sing praise to him with timbrel and harp.”

The psalms repeatedly praise God, who has made the universe and lovingly delivers us from various dangers and evils.

To drive home this theme, the Book of Psalms closes with six psalms that praise God as Creator and Savior. The climax of this final sequence, Psalm 150, lists the instruments of an ancient orchestra to tell everyone and everything to “praise the Lord ... for his mighty deeds” (Ps 150:2). God’s people are to use “lyre and harp ... strings and pipes ... clanging cymbals” (Ps 150:3-5).

This powerful hymn calls on the people of God down through the ages to praise God always and everywhere in a sacred concert that will never end!

Praising God means “telling out” the greatness of the Lord, echoing, for example, Mary’s *Magnificat* (Lk 1:46-55).

God is indeed all good, all powerful, all wise and—let us not forget—all beautiful!

St. Augustine of Hippo called God “the beauty of all things beautiful,” and confessed: “Late have I loved you, Beauty so ancient and so new, late have I loved you!”

God is gloriously beautiful and wonderful. We must join in Michael Perry’s splendid hymn and sing: “O God, beyond all praising, we worship you today.”

Breaking into songs of praise expresses the truth of who God is, and what he has done for each one of us.

The hymn “How Great Thou Art” sings to God, who

has created the world and who, through suffering and dying for us on the Cross, has then taken away sin and become our “Savior God.”

Praising and thanking God is the only appropriate lifestyle for believers.

In its picturesque way, the Book of Revelation calls on Christians to unite themselves with the marvelous liturgy that is the life of heaven. We should join in the universal song of praise offered by the angels and the saints to God and to Christ, the crucified and risen Lamb of God.

Christian hymn books supply us with the language and tunes of praise that we can also sing to ourselves. There are new hymns of praise, such as “Glory and Praise to Our God” and “All the Ends of the Earth.” Think, too, of some traditional hymns of praise: “All People Who on Earth Do Dwell,” “Holy God, We Praise Thy Name,” “Praise God From Whom All Blessings Flow” and “Praise, My Soul, the King of Heaven.”

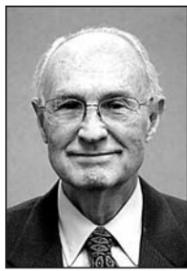
On our Lenten journey, we can check our lives and ask: How much do we praise God, day by passing day?

(Jesuit Father Gerald O’Collins has taught theology at Gregorian University in Rome. His 48 published books include *Jesus Our Redeemer*, published by Oxford University Press, and *Pope John Paul II: A Reader*, published by Paulist Press.) †

From the Editor Emeritus/John F. Fink

Wisdom of the saints: John Baptist de la Salle

This column is particularly for those men and women who teach children, either as full-time teachers at our Catholic schools,



those who teach religion to children that attend public schools, parents who are our children's first teachers or anyone else who helps form our children in the faith.

St. John Baptist de la Salle, whose feast day is on April 7, was named the patron of schoolteachers by Pope Pius XII in 1950 because of St. John's efforts in upgrading school instructors.

He lived in France from 1651-1719 and is known especially as the founder of the Brothers of the Christian School, who are commonly known as the Christian Brothers, in 1680.

Although suppressed for a period during the French Revolution, the community continues today. In the United States, its 94 houses are spread over 33 archdioceses and dioceses. The brothers are teaching 30,000 pupils at parochial schools,

academies and colleges. Worldwide, there are 1,335 Christian Brothers.

In a letter to his brothers, John reminded them that St. Paul declared that there are different kinds of ministry and work, but we all have a special place in the Church, depending upon our gifts.

Therefore, John said, "you should not doubt that you have been given the same kind of grace to teach boys, to instruct them in the Gospel, and to form them in religion. This is a great gift which God gave you when he called you to this holy work."

At that time, the brothers taught only boys.

John told them that the children must see by the way they teach that they are true ministers of God, full of true charity and sincere in carrying out their task.

"It is most important," he said, "for you to realize that you are ministers, not only of God, but also of Jesus Christ and the Church."

In their teaching, he said, teachers should be driven by the love of God.

"Let your students be moved by your

untiring care for them," he said, "and feel as though God were encouraging them through you because you perform your duties as ambassadors of Christ."

Above all, he said, teachers must let their charity and zeal show that they love the Church.

"Your work is for the Church, which is the body of Christ," he said. "By your diligence, show your love for those whom God has given you, just as Christ loved the Church."

Their most important task, he indicated, was to teach their students in such a way that they will "enter into the building up of this temple so that one day they may become worthy to stand, glorious and without spot or wrinkle, before the tribunal of Jesus Christ."

The results of teachers' labors will be seen far into the future as the students grow into adults.

Therefore, John said, "See to it that the abundant grace God has given them may be shown in the years to come as well as the grace given you to teach them and to bring them up to inherit the kingdom of God and our Lord Jesus Christ." †

Twenty Something/

Christina Capecchi

Escape 'The Waiting Place' with wisdom from Dr. Seuss

Another batch of graduates is nearing the finish line, and preparations are humming along—party planning and robe ordering,

i dotting and t crossing.

And speech writing, of course.

That's my favorite part of the pomp and circumstance—the prospect of a send-off speech that summarizes the past four years and prepares for all the remaining ones. An address that wipes away



distractions—sweltering heat, silly stilettos, stiff chairs—and makes us all feel promising and powerful. A bold-face life manual.

My hope is to be surprised, challenged and delighted by something original, free of cliché and the standard quote recipe of John F. Kennedy plus Martin Luther King Jr. plus Helen Keller.

I've collected my favorite commencement addresses, stored as hardback books and YouTube clips, and I turn to them on foggy days.

Last night, I revisited what may be the best one, Dr. Seuss' rollicking speech turned book, *Oh, the Places You'll Go!* It was published in 1990, the year before he died, and has enjoyed one of the longest stays on *The New York Times* bestseller list, landing there 178 weeks—nearly three and a half years.

It was nothing like I had remembered.

I recalled the rhyming fanfare, the mountain moving and "banner flip-flapping."

The part about my success being 98¾ percent guaranteed. I suppose that's what I wanted to hear.

But reading it again, I saw it more clearly, not as a celebratory book, but as a cautionary one.

"Wherever you fly, you'll be the best of the best. Wherever you go, you will top all the rest. Except when you don't. Because sometimes you won't. I'm sorry to say so but, sadly, it's true that Bang-ups and Hang-ups can happen to you."

The book is a tour through pitfalls and potholes, which makes it a valuable read for the post-graduate, those of us who have traveled far enough to have hit some.

Dr. Seuss doesn't sugarcoat anything, noting that life's detours are lengthy, and that you'll "grind on for miles" and "hike far" and row "up many a frightening creek, though your arms may get sore and your sneakers may leak."

The two-page spread that struck me most illustrates "The Waiting Place," which looks like one big, drawn-out staring contest with long lines, long faces and blank expressions.

There, people wait for "the mail to come, or the rain to go, or the phone to ring, or the snow to snow, or waiting around for a Yes or a No, or waiting for their hair to grow."

It's a wake-up call for 20-somethings like me, caught in the drift between graduation and *The Rest Of My Life*, floating between the milestones of 21 and 30, settling for *The Good Enough For Now*.

Somewhere along the line, the important and the urgent are divorced. A bad job market takes the blame. Grad school slows our pace. And busyness masquerades as meaning and purpose.

Suddenly, we're in "The Waiting Place," sitting on stories and leads and invitations, holding the keys, but afraid to unlock the door.

"No!" Dr. Seuss screams out. "That's not you! Somehow you'll escape all that waiting and staying."

So join me today. Stop waiting, and start doing.

We walk the path of the saints, who turned dreams into deeds—whether there was rain or snow, whether they heard yes or no. We heed God's call to action, his summons to use our talents and not bury them. And we hold the banner high, with a Seuss-like bravado, so the new graduates can see where to go.

(Christina Capecchi is a freelance writer from Inver Grove Heights, Minn. She can be reached at www.ReadChristina.com.) †

Cornucopia/Cynthia Dewes

When duty calls, will we answer it in our lives?

Lately, I've been reading the new official biography of Great Britain's

Queen Mother Elizabeth.



Since she lived to be a little over 100, and the biographer, William Shawcross, is obsessively conscientious, the book is more than 900 pages long. I've been reading and

reading and reading, and have now learned more than I ever wanted to know about this lovely lady.

The Queen Mother was a commoner who gained royal status by marrying Prince Albert, the Duke of York, who was a son of King George V and Queen Mary.

Her status as a commoner doesn't mean that she was what we think of as coming from a family of common people.

Her parents were a duke and duchess who owned a large estate in Scotland, and the young Elizabeth's social circle included other aristocrats and members of the royal family.

Elizabeth was also a child of the generation which had one foot in Victorian attitudes and the other in the social change of the 20th century.

She was a devoted Christian, who was trained to believe that duty came before any other element of a person's life. She

knew that the privilege of her station made her responsible for others.

These ideas are partly the reason for the Queen Mother's widespread popularity since she was truly interested in others, receptive to their advances and responsive to their feelings. Men and women, old and young, rich and poor, all believed that she saw them as the people they were or hoped to be, and they loved her for it.

Monarchy was thrust upon Elizabeth and "Bertie" unexpectedly in 1936 when his older brother, King Edward VIII, abdicated the throne to marry a divorced woman.

Since the monarch is also the head of the Church in England, the ruler was not permitted to marry a divorcee. This created an unexpected trial for Bertie, now King George VI, since he was a shy man with a debilitating stutter—as documented so well in the recent Academy Award-winning movie *The King's Speech*.

The Queen Mother supported, soothed and encouraged her husband into becoming one of the most popular and successful heads of state in modern history.

Her gift for encouragement also extended to the couple's two daughters, one of whom is now Queen Elizabeth II, and to the entire British Commonwealth.

Partly through Elizabeth's efforts, the British monarchy survived as a strong symbol of national pride and moral

authority through World War II, the nation's governmental change into a welfare state, and the declarations of independence among much of the Commonwealth.

Duty called, and the Queen Mother answered.

Blessed Teresa of Calcutta also answered this call even through several years of experiencing a crisis of faith.

Here again, love and attention made people better and allowed them to live in joy despite whatever hardships they were enduring.

Firefighters called to respond to the disaster of the terrorist attacks on 9/11 were doing their duty.

School children finishing their homework on time and teachers giving up extra time to help students are also doing their duty.

Duty is not a dirty word. There are many, many less dramatic examples of doing our duty—things like trudging to work at a so-so job every day to feed our families, swallowing our pain cheerfully so that others don't have to worry, or caring for a crabby oldster or handicapped child with kindness and patience.

It is God who calls us to duty, and it is God's great joy that we receive in return.

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

The Bottom Line/Antoinette Bosco

Book offers insight into finding good news in bad times

Imagine telling people that you are inviting them to accept a special invitation that has the potential of bringing them "greater happiness ... a deeper understanding of life" and a "spiritual awakening."



That is, in fact, the invitation being offered by Deacon John

P. Lozano in his book *Good News in Bad Times: Discovering Spiritual Meaning in the Midst of Crisis and Uncertainty* (ACTA Publications).

Deacon Lozano has worked for 24 years at Villanova University in the Department of Theology and Religious Studies.

I have always known that books can be silent teachers, and this book confirms my belief.

Deacon Lozano writes, "Each piece of bad news, like every crisis and failure, is

an invitation to choose either despair or inertia, or trust and action."

I have learned from the events of my own life how true his words are, and how important it is to not only remember such heart-wrenching times, but to simultaneously ask and trust the Lord to direct you to the hope and joy that will sustain you.

It is so important to remember, really remember, how very special we are, each one of us, Deacon Lozano says, emphasizing that "the fact that we exist means we are loved."

He shares the wisdom of Albert Einstein, who said, "There are two ways to live: You can live as if nothing is a miracle; you can live as if everything is a miracle."

I was very touched when I read again the words of Anne Frank, the young Jewish girl who died at the hands of the atrocious Nazis in World War II, and I was grateful that the author also remembered her writing: "Everyone has inside him a

piece of good news. The good news is that you don't know how great you can be! How much you can love! What you can accomplish!"

Deacon Lozano asks, "What if Anne is right, that we all have a piece of good news within us, a potential to love that is present even in the midst of great sadness or misfortune?"

He leaves us with some questions that are so important for self-examination: "Where have you experienced the most growth, learning and personal development in your life? Was it from your successes, awards and achievements or from your failures, sufferings and losses?"

His book certainly offers us much to think about.

Best of all, it helps us to find truly spiritual ways of responding to the crises, uncertainties and tragedies in our lives even as we rejoice in our successes.

(Antoinette Bosco writes for *Catholic News Service*.) †

Fifth Sunday of Lent/Msgr. Owen F. Campion

The Sunday Readings

Sunday, April 10, 2011

- Ezekiel 37:12-14
- Romans 8:8-11
- John 11:1-45

The Book of Ezekiel provides the first reading for this weekend.

Even a quick reading of the history of ancient Israel shows that there were precious few periods of prosperity and calm. Indeed, only the reigns of David and Solomon might properly be considered as truly good times.



However, some times were more trying than other times were. Certainly, the generations of people who spent their lives in Babylon lived during a miserable time.

Confined in Babylon in wretchedness and as a minority, the Jewish exiles yearned for the day when they would be able to return to their homeland.

Ezekiel built upon this theme of hope and expectation. As did all the prophets, he saw a release from Babylonian bondage not as an accident or happy turn of events. Rather, he saw it as a result of God's mercy and of fidelity to God.

Thus, in this reading, the Lord speaks, promising to breathe new life into the defeated, dejected people.

St. Paul's Epistle to the Romans furnishes the second reading.

Rome was the absolute center for everything in the first century Mediterranean world. It was the political, economic and cultural heart of the empire, and its inhabitants came from everywhere, having brought with them a great variety of customs and beliefs. It was a sophisticated city.

Paul wrote to the Christian Romans, among whom he eventually would die as a martyr.

This reading stresses two spiritual realities. The Christian is linked with God in Christ, and the Christian possesses the very life of the Holy Spirit, a life, of course, that will never die.

For its third reading, the Church this weekend presents the Gospel of John.

Jesus went to Bethany, then a separate community but now part of greater Jerusalem. He was summoned by Martha and Mary, who were anxious because their brother, Lazarus, the Lord's friend,

had died.

When Jesus arrived at last, Lazarus was dead. In fact, he had been dead for several days. Putrefaction of his body had begun.

Responding to the sisters' faith, the Lord restores Lazarus to life.

Several important themes occur in the passage.

First, of course, is the active, life-giving love of Jesus. In the mystery of the Incarnation, Jesus knows and expresses human love.

Secondly, the faith of Martha and Mary is unqualified.

The Evangelist sees a parallel between the Resurrection of Jesus and the restoration of earthly life to Lazarus.

In each account, mourning women are essential parts of the story. A stone closes the tomb. The body is dressed and a face cloth, customary in Jewish burials of the time, covers it.

Finally, in each story, faith and human limitation have important roles.

Reflection

Next week, on Palm Sunday, the Church will invite us to learn and to worship during the most intense liturgical days of its year.

Calling us to Christ, with ancient drama and the most compelling symbolism, it will proclaim Jesus as the Savior and Risen Lord.

This weekend, the Church prepares us for this experience, giving us the beautiful and wondrous story of Lazarus.

Echoing the Lord's own resurrection, today's message is clear. If we are united with Jesus, as Lazarus and his sisters were united, then in God's power we will have everlasting life.

However, this eternal life will occur only if we seek Jesus, and if we seek Jesus with the faith uncompromisingly shown by Martha. Only Jesus can give us life.

The other readings reinforce this theme. For everyone, life can be taxing. Death awaits all.

Ezekiel assures us that God will give us true life. It will be the life of holiness, the life that never ends.

St. Paul reminds us that this divine life abides only in Jesus. So, as Lent progresses, as Lent anticipates its culmination, the Church calls us to Jesus, the Lord of life. †

Daily Readings

Monday, April 11
Stanislaus, bishop and martyr
Daniel 13:1-9, 15-17, 19-30,
33-62

or Daniel 13:41c-62
Psalm 23:1-6
John 8:1-11

Tuesday, April 12
Numbers 21:4-9
Psalm 102:2-3, 16-21
John 8:21-30

Wednesday, April 13
Martin I, pope and martyr
Daniel 3:14-20, 91-92, 95
(Response) Daniel 3:52-56
John 8:31-42

Thursday, April 14
Genesis 17:3-9
Psalm 105:4-9
John 8:51-59

Friday, April 15
Jeremiah 20:10-13
Psalm 18:2-7
John 10:31-42

Saturday, April 16
Ezekiel 37:21-28
(Response) Jeremiah 31:10-13
John 11:45-46

Sunday, April 17
Palm Sunday of the
Lord's Passion
(Procession) Matthew 21:1-11
Isaiah 50:4-7
Psalm 22:8-9, 17-18, 19-20,
23-24
Philippians 2:6-11
Matthew 26:14-27:66
or Matthew 27:11-54

Go Ask Your Father/Fr. Francis Hoffman

Good confession involves sorrow and resolution to avoid sin in the future

Q What is a good confession? I grew up thinking that one had to be very specific about telling sins.



My friend says that is not true anymore. She insists that we should just say, "I committed adultery" or "I fornicated" or "I stole."

What is the truth? Should we be specific or more general in our confession?

A A good confession is an integral confession accompanied by genuine sorrow for one's sins, and a firm resolution to improve and avoid future occasions of sin.

A confession is integral if the penitent mentions the number and kind of all mortal sins of which he or she is aware and which have not been previously confessed.

When confessing mortal sins, it is enough to mention the number of times, the nature of the sin and any aggravating circumstances. An aggravating circumstance would be any situation that made the sin more serious.

For sins against the Sixth Commandment, it is enough to mention, for instance: "I committed adultery on two occasions with two different persons. I committed fornication three times."

An aggravating circumstance might be the age of the person or the relationship of that person to you. Another aggravating circumstance might be intoxication.

If you stole something, you should also mention the value of the item and how you plan to make restitution.

Normally, an experienced confessor might ask some questions to help you be complete and sincere while at the same time avoiding useless questions.

For the confessor to give you sound advice, he needs to know the complete picture of your situation so try to be very sincere. If you are telling too much detail or sharing useless information, the confessor will politely cut you off and redirect the conversation.

Q Should the sacrament of the anointing of the sick be sought by someone suffering from a long-term mental and spiritual wound caused by being a victim of a sin or crime?

Extreme unction seems to be reserved for those in physical danger of death, and yet there are serious, persistent mental and spiritual sicknesses that may need more than counseling in order to heal.

I believe this sacrament has been neglected.

A You are correct in stating that "there are serious and persistent mental and spiritual

sicknesses that may need more than counseling in order to heal."

But the sacrament of the anointing of the sick was not intended to cure mental illness. It is chiefly to strengthen the soul in times of physical suffering and anguish, and secondarily it can restore strength and vitality to the body to give the soul an opportunity to prepare to meet the Lord.

The *Code of Canon Law* stipulates that, "The anointing of the sick can be administered to any member of the faithful who, having reached the use of reason, begins to be in danger of death by reason of illness or old age" (#1004.1).

Commentators note that in practice this means that the sacrament can be given to a person before surgery as well as to the elderly "if they have become notably weakened even though no serious illness is present," and that it "must be given to children, even if there is some doubt as to whether they have attained the use of reason."

In general, if there is any doubt, the sacrament should be administered according to canon law (#1005): "If there is any doubt as to whether the sick person has reached the use of reason, or is dangerously ill, or is dead, this sacrament is to be administered."

For those who suffer spiritual illnesses that are more pronounced than what is typical of the consequences of original sin, I would suggest that they participate in the sacrament of reconciliation on a monthly basis.

For mental illnesses, a qualified mental health expert, psychologist or psychiatrist should also be consulted.

If there is reason to believe the devil is involved, either through obsession or possession, perhaps a priest exorcist should be consulted.

Q Does a Communion service fulfill a Sunday obligation?

A No. However, if it is physically or morally impossible to attend Mass on Sunday or the anticipated Mass on Saturday evening then the obligation no longer applies.

In the case that you attend Sunday Mass in your parish and, to your surprise, the priest does not arrive and a Communion service is offered instead, you have attempted to fulfill your Sunday obligation and that's what counts. It's not your fault.

Even in that event, however, I would encourage you to go to the next parish and try to attend Sunday Mass there if that is at all possible. †

My Journey to God

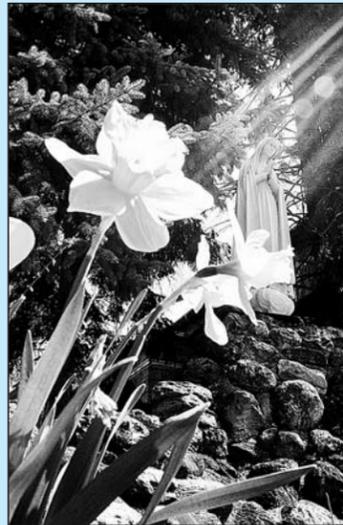
Signs of Spring

The daffodils
On yonder hill
Welcome spring
As winter fades,
And birds sing
A livelier trill,
Awaiting me still,
I greet the day.

God's creation,
My oblation,
Lifted arms
In thanksgiving
For all the living—
In harmony,
I ponder my call
To be one with all.

By Sandy Bierly

(Sandy Bierly is a member of Our Lady of Perpetual Help Parish in New Albany. Rays of afternoon sun fall on a statue of the Virgin Mary and blooming daffodils outside St. Mary Church in Dansville, N.Y., in late April in 2005.)



CNS file photo by Mike Crupi, Catholic Courier

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.

ATKINSON, Marie E., 90, St. Pius X, Indianapolis, March 27. Mother of Anita McMahon, Jeanne Norton, Barbara Ockomon and Mary Ann Atkinson. Sister of Charles Habig. Grandmother of 10. Great-grandmother of 20.

BILLINGS-REINA, Thelma R., 95, Immaculate Heart of Mary, Indianapolis, March 16. Mother of Roberta Stadtmiller and S. Richard Billings. Sister of Leona Hurst and Betty McDermont. Grandmother of nine. Great-grandmother of 12.

BORDENKECHER, Anita M., 81, St. Jude, Indianapolis, March 24. Sister of Pauline Graf, Carolyn Hines, Margaret Kennedy, Phyllis Metzler, Joseph, Norman and William Bordenkecher.

BORDENKECHER, Charles Walter, Sr., 79, Mary, Queen of Peace, Danville, March 19. Father of Barbara Lehman, Ruth Snider, Nancy Wheelock and Charles

Bordenkecher Jr. Brother of Pauline Graf, Carolyn Hives, Margaret Kennedy, Phyllis Metzler, Anita, Joseph, Norman and William Bordenkecher. Grandfather of 11.

CONSTANTINO, Mary Lucille, 75, Our Lady of the Most Holy Rosary, Indianapolis, March 21. Mother of Patricia Borzabadi, Antoinette Martin and Dan Constantino. Sister of Lola Carter, Marie Cross, Ruth Norman, Rita Paitson, Kay Sauer and Linda Sutherland. Grandmother of 12. Great-grandmother of two.

TODARO, Daniel R., Jr., 18, St. Mary-of-the-Knobs, Floyds Knobs, March 27. Son of Daniel Todaro Sr. and Laurie (Cahill) Balmer. Brother of Nathan and Ryan Todaro. Grandson of Joseph and Joan Cahill, Joan Miller and Frank Todaro.

WIMSATT, Joseph Robert, 67, St. Mary, Navilleton, March 24. Husband of Theresa (Fink) Wimsatt. Father of Kristie Pellman, Linda, Bill, John, Mike and Robert Wimsatt. Brother of Joan Foster, Esther Fredericks, Mary Paul, Maureen Pierce, Sheila Schmidt, Jean Tevis and Rita Tooley. Grandfather of seven. †



Christ the Redeemer

Members of the media are silhouetted against the Christ the Redeemer statue in Rio de Janeiro, Brazil, on March 20.

P. Robert Bonke, the father of Father James Bonke, volunteered at Good Shepherd Parish in Indianapolis as the business manager

P. Robert Bonke, a member of Good Shepherd Parish in Indianapolis and the father of Father James Bonke, died on April 1 in Indianapolis. He was 88. The Mass of Christian Burial was celebrated on April 7 at Good Shepherd Church in Indianapolis. Burial followed at Calvary Cemetery in Indianapolis. He was born on July 14, 1922, in Indianapolis. He graduated from Manual High School in Indianapolis in 1940 then enlisted in the U.S. Navy in 1942. He served as an aviation machinist mate, and was stationed in Hawaii until his discharge in 1945. He attended the Dwyer School of Business to learn accounting, which became his life's work. He earned a bachelor's degree at Marian University in Indianapolis in 1980. He married Margaret Raftery on Aug. 21, 1943. She died on

Jan. 19, 2008, after 64 years of marriage. He was a charter member of St. James the Greater Parish in Indianapolis, which later became Good Shepherd Parish. He served the Church in many capacities through the years, and spent his retirement years as the volunteer business manager and bookkeeper at Good Shepherd Parish. He was a charter and life member of the Knights of Columbus Council #3660 in Indianapolis. Surviving are five children, Mary Augsburger of Woodbridge, Va.; Anne Keller of Kendall Park, N.J.; Peggy McNelis of Spartanburg, S.C.; Jeanne Wagner of Indianapolis; and Father James Bonke of Indianapolis; as well as nine grandchildren and one great-grandchild. Memorial contributions may be sent to Good Shepherd Parish, 2905 Carson Ave., Indianapolis, IN 46203. †

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Franciscan Sister Joan Elise Smith was a teacher, librarian

Franciscan Sister Joan Elise Smith, a member of the Congregation of the Sisters of the Third Order of St. Francis in Oldenburg, died on March 24 at Christ Hospital in Cincinnati. She was 83. The Mass of Christian Burial was celebrated on March 29 at the motherhouse chapel in Oldenburg. Burial followed at the sisters' cemetery. The former Helen Louise Smith was born on Jan. 23, 1928, in Dayton, Ohio. She entered the Oldenburg Franciscan community on Sept. 8, 1946, and professed her final vows on Aug. 12, 1952. Sister Joan Elise served as a teacher, librarian and media instructor at Catholic grade schools and high schools in Indiana and Ohio. She taught at the Academy of the Immaculate Conception in Oldenburg as well as in Evansville, Ind. Sister Joan Elise also ministered in Indianapolis at Holy Trinity School, St. Therese of the Infant Jesus (Little Flower) School, Marian University and the Hispanic Apostolate in the archdiocese. She also served at the Batesville Deanery Resource Center until her retirement in 2008. Surviving are three sisters, Dorothy Colwill of Wickliffe, Ohio; Eleanor Gardner of Hebron, Ohio; and Ruth Sweeney of Springfield, Ohio; as well as several nieces and nephews. Memorial gifts may be sent to the Sisters of the Third Order of St. Francis, P.O. Box 100, Oldenburg, IN 47036. †

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St. Maria Goretti Catholic School, located in Westfield, IN, seeks a principal for 2011-12 school year. SMG serves 425 students in K- 8 and 70+ in Preschool programs. Successful candidates must be a practicing Catholic in good standing with the Catholic Church, hold a Master's Degree (Education Administration) and have administration experience in a Catholic school. Additionally, candidates must demonstrate commitment to Catholic Identity and academic excellence. Key areas in which candidates must be knowledgeable include Differentiated Instruction and current professional development models.

Interested candidates are to submit the following by April 15th: résumé including 3 references, letter of interest with salary requirements and statement of educational philosophy to:

Search Committee
St. Maria Goretti Catholic Church
17102 Spring Mill Road
Westfield, IN 46074

If submitted electronically, all documents are to be in .pdf format and emailed to: searchcommittee@smgonline.org

Pastoral Associate

St. Matthew Church, Indianapolis is seeking a fulltime pastoral associate to serve as director 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, youth ministers, RCIA team, school personnel and parish staff. The ideal candidate will have a degree in theology and experience in parish formation programs.

Direct Inquiries / résumés to:

Ken Ogorek
Director of Catechesis
Office of Catholic Education
Archdiocese of Indianapolis
1400 North Meridian
Indianapolis, Indiana 46202
kogorek@archindy.org

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Caritas reports 1,000 people dead or missing in Ivory Coast town

VATICAN CITY (CNS)— One thousand people were suspected to be dead or missing in the town of Duekoue, Ivory Coast, after clashes throughout the country intensified, Caritas Internationalis reported.

Aid organizations have been recovering hundreds of bodies in Duekoue, according to news reports.

Caritas workers visiting the town “are reporting a thousand people have been killed there or ‘disappeared,’” Caritas Internationalis, the Catholic Church’s aid and development agency, said in an April 2 statement.

“Caritas condemns all attacks on civilians and says the humanitarian situation in Ivory Coast is rapidly deteriorating,” it said.

Army forces and militia supporting President-elect Alassane Ouattara have been clashing with security personnel and others loyal to outgoing President Laurent Gbagbo, who refused to leave office after Ouattara was declared the winner of elections on Nov. 28.

Some 1 million people have fled the violence, according to the United Nations. Many have escaped the violence by taking refuge in Liberia.

Caritas Internationalis called for an investigation into the deaths to find out who is responsible. The massacre took place in a part of Duekoue controlled by pro-Ouattara forces during intense clashes on March 27-29, it said.

Bishop Gaspard Beby Gneba of Man, whose diocese includes Duekoue, told the Vatican’s missionary news agency Fides on April 2 that civilian and Church-owned facilities in his diocese, such as churches, schools and health clinics, have been destroyed and looted.

Bishop Gneba said 20,000 people had taken refuge at the Catholic mission in Duekoue, and another 2,000 refugees were in the two parishes of Guiglo. Among them were many Liberians who had been in Ivory Coast since the end of the civil war in Liberia in 2003.

Archbishop Jean-Pierre Kutwa of



People fill buckets with water from a pump in the Liberian border village of Sawien in this photo released to Reuters on April 4. Water is the main problem for the local communities and for refugees who have fled violence in neighboring Ivory Coast. There is hardly any water coming out of this well and the population keeps growing. According to the U.N. refugee agency, some 123,000 Ivorians have fled to Liberia.

Abidjan told Fides on April 4 that the situation there was quiet yet extremely tense—like the calm before a storm.

He said people have locked themselves in their homes, and many were without water, electricity and food.

“We are awaiting the finale to the battle. It’s an indescribable tragedy,” the archbishop said.

Meanwhile, the diocesan director of Caritas in Abidjan, Father Richard Kissi, was released on March 31 after he and another priest were kidnapped by an armed group on March 29.

Father Kissi was in good condition and had not been mistreated by his captors, according to Fides.

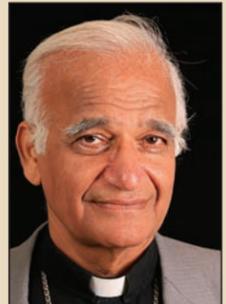
The director of development and human

promotion at Caritas Ivory Coast in Abidjan, Jean Djoman, told Fides on April 1 that the humanitarian situation was dramatic with 30,000 displaced people in different areas in Abidjan.

He said the humanitarian situation in the west of the country, which is in the hands of pro-Ouattara forces, was “extremely grave.” †

Pakistani archbishop calls for arrest of U.S. pastor over Quran burning

LONDON (CNS)—The president of the Pakistani bishops’ conference has called for the arrest of a U.S. Protestant pastor whose decision to burn the Islamic sacred book has caused fury in the Muslim world and the deaths of more than 20 people.



Archbishop Lawrence Saldanha

Archbishop Lawrence Saldanha of Lahore, the conference president, said the U.S. government should seek to diffuse mounting tensions by detaining the Rev. Terry Jones of the Dove World Outreach Center Church in Gainesville, Fla., who oversaw the burning of the Quran by the Rev. Wayne Sapp, his assistant.

“The U.S. government should detain the pastor for some time,” Archbishop Saldanha told the British branch of Aid to the Church in Need, a

Catholic charity for persecuted Christians around the world.

“In view of the effects his actions have had all over the world, he should be controlled and understand the harm that has been done,” he said in an April 4 telephone interview.

“The U.S. government talks about religious freedom, but we call upon the U.S. government to prevent such actions by extremists and other fundamentalist Christians,” the archbishop said.

He added that although there had been no reports of attacks on Pakistani Christians by Muslims outraged by the Quran burning, he said he feared that the situation “could become ugly.”

Jones authorized a copy of the Quran to be soaked in gasoline and burned on March 20. The incident, witnessed by a small number of people, went unnoticed until a video of the burning was posted on YouTube.

Since then, Muslims in the Middle East have reacted violently with four consecutive days of demonstrations in Afghanistan and demands for U.S. troops to leave

the country.

The worst incidents involved an April 1 attack on a U.N. base in the Afghan city of Mazar-e-Sharif, in which 14 people were killed, seven of them U.N. staff, and the killings of 10 other people in the southern city of Kandahar on April 2.

Riots continued in towns in the east of the country on April 4.

Last year, Rev. Jones announced his intention to burn 200 copies of the Quran on a “burn the Quran day” to mark the al-Qaida terror attacks of Sept. 11, 2001.

His decision to burn a Quran last month was described as “an act of extreme intolerance and bigotry” by U.S. President Barack Obama in an April 2 statement. “However, to attack and kill innocent people in response is outrageous and an affront to human decency and dignity,” Obama added.

Jones is under round-the-clock protection from the FBI, having received more than 300 death threats. †

What was in the news on April 7, 1961? Those rising hemlines and predictions of the future

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 April 7, 1961, issue of *The Criterion*:

- Stop resting on laurels, Catholic educators told
- Christ will triumph, pontiff tells the world
- Plea made for rights of women
- Congo violence flares
- Orthodox rabbi appeals for private school aid
- Extremists hurt anti-Red cause
- What does patriotism mean?
- Catholic editor decries supermarket patriotism
- Senator Dodd: Hits excesses of

- John Birch Society
- What about ‘Operation Abolition’?
- 300 parishes in U.S. serve Eastern Rite

- There’s no place for strikes in space age
- Are parochial schools a ‘divisive’ element?

- CYO convention to open tonight
- Anne Culklin: Those rising hemlines

“Dear Miss Culklin: What do you think of the new above-the-knee hemline for spring? I have awful knees. Do you think I would look out of style or silly if I didn’t wear my dresses that short?”

“I think you will look silly if you do wear them ‘that short!’ And I would be of the same opinion even though you had

attractive knees. A woman [young or old] who really knows fashion allows designers to serve her, but she will not allow them to dictate to her. She is well dressed because

she is never guilty of the extreme. When a new fashion calls for drastic change, she will not be one of the first to wear it. She, like all well-bred persons, has no desire to be conspicuous.”

- New Orleans

- lay group seeking racial justice
- Vermont tuition aid case goes to Supreme Court
- Daily paper hits film smut
- Air France pilot ordained a priest
- Catholic scholars take look at Church’s future

“OKLAHOMA CITY—Within 50 years,

the Catholic Church will see a wider centralization of administration in the diocese while parishes concentrate on the formation of apostolic Christians. The laymen’s role will greatly expand—both in participation in worship—which will be mostly in the peoples’ language and in administrative functions. And unity with other Church bodies will be near reality, if not a fact, by that time. These are some of the predictions of seven Catholic experts in special articles written for the Easter edition of *The Oklahoma Courier*, weekly newspaper of the Oklahoma City and Tulsa diocese.”

- Attorney detects ‘snare’ in school aid proposal
- Says Reds will fail to silence Church

(Read all of these stories from our April 7, 1961, issue by logging on to our archives at www.CriterionOnline.com.) †

