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Lenten sacrifice

Operation Rice Bowl offers way to give and show love, page 5.

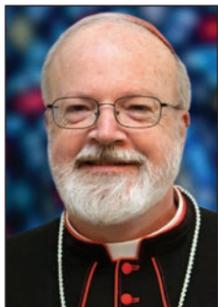
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Boston cardinal, abuse survivor among members of Vatican commission

VATICAN CITY (CNS)—Cardinal Sean P. O'Malley of Boston, four



Cardinal Sean P. O'Malley

women—including a survivor of clerical sex abuse—two Jesuit priests and an Italian lawyer are the first eight members of the new Pontifical Commission for the Protection of Minors.

Pope Francis established the commission in December.

Announcing the

first members on March 22, the Vatican said they would help define the tasks and competencies of the commission and help identify other potential members.

Cardinal O'Malley is also one of eight members of the Council of Cardinals advising Pope Francis on the reform of the Roman Curia and governance of the Church. When the child protection commission was announced, Cardinal O'Malley told reporters it would take a pastoral approach to helping victims and preventing abuse, given that much of the Vatican's attention thus far had been on implementing policies and legal procedures for investigating allegations of abuse and punishing guilty priests.

The cardinal said the commission would look at programs to educate pastoral workers in signs of abuse, identify means of psychological testing and other ways of screening candidates for the priesthood, and make recommendations regarding Church officials' "cooperation with the civil authorities, the reporting of crimes."

The first eight members of the commission include Marie Collins, who was born in Dublin. At the age of 13, she was sexually abused by a Catholic priest who was a chaplain at a hospital where she was a patient.

Addressing a major conference in Rome in 2012 on the protection of children, she said being abused led to depression, despair

See VATICAN, page 10

Photo by Natalie Hoefler

'I am so grateful to God'



Daughters of Mary Mother of Mercy Sister Loretto Emenogu receives a hug from Christ the King School fifth-grader Madelyn Reinhardt on March 20. Madelyn and the students of the Indianapolis school helped raise \$13,000 for the Missionary Childhood Association, which Sister Loretto promotes.

Christ the King students raise \$13,000 for Missionary Childhood Association

By Nataie Hoefler

The students of Christ the King School in Indianapolis made Sister Loretto Emenogu cry—tears of joy, that is—at the \$13,000 the children helped raise for the Missionary Childhood Association (MCA).

"Is this for real?" said Sister Loretto, looking at the check with wide, teary eyes.

She raised her eyes to the children

assembled on the gym floor, held up the check and said, "This is the first time I have ever received a check this big!"

Sister Loretto, archdiocesan mission educator and member of the Nigeria-based Daughters of Mary Mother of Mercy, promotes the MCA, an initiative of the Pontifical Mission Societies.

Through a fundraiser organized by Christ the King physical education teacher Matt Scott, the students sought donations from friends and family to

sponsor them as they jumped rope and shot hoops to raise money for the MCA, formerly known in the U.S. and still known in other countries as the Holy Childhood Association.

"They raised money for three weeks," said Scott.

"For grades K-5, the culmination of the fundraiser was a day filled with jump rope games and activities. For grades 6-8, we did a charity basketball

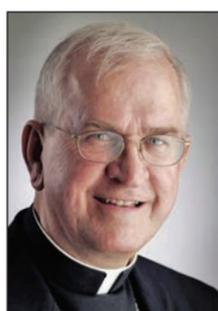
See GIFT, page 2

Cardinal Joseph E. Ritter: 'A man of humility, a man of courage,' visiting prelate says at lecture

By Patricia Happel Cornwell

Special to The Criterion

NEW ALBANY—Archbishop Joseph E. Kurtz of Louisville characterized New Albany native Cardinal Joseph E. Ritter as "a man of humility and a man of courage" in a March 13 lecture delivered at the birthplace of Indiana's only cardinal.



Archbishop Joseph E. Kurtz

The occasion was the second annual Irish Coffee Night at the Cardinal Ritter House at 1218 Elm St. in New Albany, where the 1874 structure is home to several nonprofit organizations, including Home of the Innocents, New Directions Housing Corp., ElderServe, and InfoLink of Southern Indiana.

Cardinal Ritter, one of six children and former Archbishop of Indianapolis, was born in the home, which also accommodated the family's bakery business. A crowd of about 100 people packed the community room—added in 2011—and enjoyed exhibits in the museum room, dedicated in 2013.

The home was restored, and added to, over the course

See RITTER, page 10

Photo by Patricia Happel Cornwell



Mary Ritter and Paul Scales study a display in a museum room now located in the restored birthplace and boyhood home of Cardinal Joseph E. Ritter in New Albany on March 13. They traveled from Cincinnati to hear Louisville Archbishop Joseph Kurtz and see the restoration of Mary Ritter's great-uncle's New Albany childhood home. A portrait of Cardinal Ritter graces the wall behind them.

GIFT

continued from page 1

game," he explained.

Students also had a jar in each class to gather loose change.

"We raised almost \$1,000 that way, maybe more," Scott said.

In years past, money raised by the fundraiser went to the American Heart Association. When asked why the receiving organization was changed to the MCA, Christ the King principal Scott Stewart simply said, "Sister Loretto.

"She's such a sweet person and she does such good work," he explained. "She's been coming here about four or five years in a row [to talk about her work with the MCA]. Her presence here, her kindness, the love she has for the children here and in third world countries really impressed me.

"The most we ever raised before [for the American Heart Association] was \$10,000," said Stewart. "I think our community, our families, liked the fact that we're giving to a Catholic cause."

Before the award ceremony on March 20 in Christ the King School's gym, Sister Loretto talked with the children about the children who will be helped by the money they raised.

"How many of you had breakfast this morning?" Sister Loretto asked. "How many of you have clean drinking water? How many of you have a home? How many of you have warm clothes?"

"You have helped children all around the world who do not have these things.

"Remember, Jesus did not come as an adult. He came as a little child because he loves you all so much. He was born in a stable with nothing, no food, no water, poor.

"Look at this child," Sister Loretto said, pointing to a skeletal youth on a poster. "This child has no food. You can count his ribs. This is the way these children look because of having no food,

no clean water.

"[You helped] Jesus help these poor children. Once you are baptized, you become a missionary. That's why we are called the Missionary Childhood Association."

In an interview with *The Criterion*, Sister Loretto explained that the MCA is a pontifical mission started in 1843 by [Bishop Charles de Forbin-Janson of France], "who saw that history repeats itself, the way children suffer in the world."

His vision was to have children help other children in missionary countries around the world, which included the U.S. at the time the organization was founded.

Fifth-grader Elise Eckstein understood the concept of helping children in need.

"We're so lucky to have food, shelter and clean water, and others really need [those things too]. It's nice to help them," she said.

Her classmate Zach Fillenwarth was impressed by Sister Loretto's talk.

"It was inspiring how much she loved God," he said.

While the goal of the fundraiser was serious business, the children had fun in the process.

"We did Simon Says with the jump rope," said kindergartner Noah Beasley.

Fifth-grader Carrie Schrack said her class did "a group thing. We had to see who could find the most creative routine while jump-roping."

Of the Christ the King students, Sister Loretto said, "The child Jesus went into these children and helped them help children all over the world. I am so grateful to God. I give glory to God who used them and me to do this."

(To donate to the Missionary Childhood Association, send a check made out to "MCA" or "HCA" to Sister Loretto Emenogu at the Archbishop O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis, IN 46202.) †



Indianapolis Christ the King School fifth-graders Carrie Shrack, left, Mary Federwisch and Claire Johnson jump rope on March 13 as part of a fundraiser to benefit the Missionary Childhood Association.

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Daughters of Mary Mother of Mercy Sister Loretto Emenogu addresses the students of Christ the King School in Indianapolis on March 20 during a ceremony in which she was presented a check for \$13,000 raised by the students for the Missionary Childhood Association.

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Foundation fundraising dinner supports Church in Holy Land

By Sean Gallagher

The places where Jesus walked, taught, suffered, died and rose again may be halfway around the world from Indiana. But Catholics from across the Archdiocese of Indianapolis and the Lafayette Diocese came together on March 22 to show their strong support for the Church there.

The occasion was a fundraising dinner for the Franciscan Foundation of the Holy Land (FFHL) at the J.W. Marriott hotel in Indianapolis.

The dinner also celebrated the 20th anniversary of the establishment of the foundation, which works to offer educational, employment and housing opportunities to Palestinian Christians so that they can stay there and not move away as so many have done over the past century.

According to the foundation, Christians made up approximately 13 percent of the population of the Holy Land at the turn of the 20th century. Because of conflicts, a decimated economy and pressure put on them by Muslim and Jewish groups, that number has now dropped to about 1 percent.

Nearly 250 people attended the dinner, which raised approximately \$170,000.

Archbishop Joseph W. Tobin attended the gathering, and described it as “a marvelous opportunity for us Hoosiers to show solidarity with the Franciscans and all of their workers who are guaranteeing that we will be able to go on pilgrimage and pray where our Lord Jesus saved the world.”

Franciscan Father Peter Vasko, founder and president of the FFHL, told dinner attendees of the current persecution of Christians by rebel groups tied to Al Qaeda in the ongoing civil war in Syria.

“They have told our priests and our people to take the crosses off of the walls,” Father Peter said. “No more bells. Women have to wear the full headdress. And you do not go to church. They now have to pay a special tax.

“Peace may seem to be elusive. But in spite of the turmoil, we are having constant success with our various programs and in ministering to the people in the Holy Land, especially in the area of education.”

Among those successes, Father Peter announced that 38 Palestinian Christians began their college education last fall with scholarships awarded by the FFHL. Over the past 20 years, 261 such scholarships have been awarded and nearly all of the recipients are still living and working as professionals in the Holy Land.

He also told of the Children Without Borders initiative of the foundation, which brings together Christian, Muslim and Jewish children in athletic leagues in eight cities in the Holy Land to increase mutual understanding and respect.

Father Peter also noted how the foundation supports primary and secondary education in the Holy Land through the Franciscan’s Terra Sancta Schools.

The dinner’s keynote speaker, Franciscan Father Marwan Di’des, could have easily reflected just on the work of the Terra Sancta Schools and the Franciscan Boys Home in Bethlehem that he directs.

And while he did explain the importance of these and other FFHL-supported ministries, Father Marwan shared how the foundation has touched the life of his own family.

A decade ago, a brother of his was shot and killed in a Palestinian uprising while delivering medicine to the West Bank town of Jenin.

Another brother of his, however, gives him hope. He



Above, Mike LeCuyer, second from right, regional chairman of the Franciscan Foundation for the Holy Land and a member of St. John Vianney Parish in Fishers, Ind., in the Lafayette Diocese, presents a gift to Franciscan Father Peter Vasko at the J.W. Marriott hotel in Indianapolis during a March 22 foundation fundraising dinner, which in part celebrated the 20th anniversary of the establishment of the foundation. Looking on are dinner organizers Mike Hirsch, left, and Richard Sontag, right, both members of St. Luke the Evangelist Parish in Indianapolis.



Right, Franciscan Father Marwan Di’des gives a keynote address during a March 22 fundraising dinner for the Franciscan Foundation for the Holy Land at the J.W. Marriott hotel in Indianapolis. Father Marwan spoke about the efforts to keep the Church in the Holy Land alive through initiatives supported by the foundation.

‘This is what we teach our students. You have to make a difference. And how do you make a difference? Exactly by living [like] Jesus Christ and by living his message. Live it peacefully. Live without violence. Live it with love. Accept others, and know that Jesus Christ went to the cross for everybody.’

—Franciscan Father Marwan Di’des, director of the Terra Sancta Schools and the Franciscan Boys Home in Bethlehem

received an FFHL college scholarship, later worked for the Latin Patriarchate in Jerusalem and now seeks to help people in need in the Palestinian territories with a Jerusalem-based non-governmental organization.

“It’s not about scholarships,” Father Marwan said. “You can get a scholarship from anywhere. It’s about caring about the people, about the presence of the Christians in the Holy Land. It’s about giving them a better future.”

Born in Jerusalem in 1974, Father Marwan has ministered at the Holy Sepulchre in Jerusalem, at a parish in that city and in Bethlehem for the past decade.

In the schools and the other ministries that he helps direct, Father Marwan said that the emphasis is placed more on formation than information.

“It’s about the formation,” he said, “how to help them understand better their presence and their mission in the Holy Land.”

Central to that mission, Father Marwan said, is helping the young people in his care know their Christian identity and how to live well with people of other faiths.

“It’s about accepting others,” he said. “This is what we’re trying to do in the Terra Sancta Schools.”

Forming young students in this way, he continued, will help them to make a difference in the society of the Holy Land, despite the small Christian population there.

“This is what we teach our students. You have to make a difference,” Father Marwan said. “And how do you make a difference? Exactly by living [like] Jesus Christ and by living his message. Live it peacefully. Live without violence. Live it with love. Accept others, and know that Jesus Christ went to the cross for everybody.”

Dan Mathis, a member of St. Monica Parish in Indianapolis, was moved to attend the dinner after having made two FFHL-organized Holy Land pilgrimages, which he said deepened his life of faith.

“Every time I hear the word [of God], I can relate to some place that I’ve been, whether it be the Sea of Galilee or Capernaum or the Mount of Beatitudes or Jerusalem,” Mathis said. “All of those experiences have just deepened my understanding and response to the word [of God].”

Dinner attendee Patti Shaw, a member of St. Alphonsus Liguori Parish in Zionsville, Ind., in the Lafayette Diocese, has also made a Holy Land pilgrimage and was moved by her experience to support the Church there.

“I think we have to support them,” Shaw said. “I don’t think that people here in Indiana understand how challenged they are. Every single day their faith is being challenged physically, mentally, emotionally and spiritually.

“The things that we take for granted—going to Mass when we want, participating in any part of our Catholic faith—is not the case for the people living right there in the Holy Land.”

(For more information about the Franciscan Foundation for the Holy Land, log on to www.ffhl.org.) †

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Editorial



Pope Francis leads opening prayer during a meeting of cardinals in the synod hall at the Vatican on Feb. 20. The pope asked the world's cardinals and those about to be made cardinals to meet at the Vatican on Feb. 20-21 to discuss the Church's pastoral approach to the family.

Hope for Catholics civilly remarried after being divorced

Pope Francis has been giving Catholics who are civilly remarried after being divorced hope that they might be able to return to receiving holy Communion.

At present, those in that situation are encouraged to participate in the Mass, but may not receive Communion. Only those who are in the state of sanctifying grace may receive, and Catholics who have remarried without receiving a declaration of nullity from their first marriage are considered to be living in an adulterous relationship.

Pope Francis appears to be seeking a way to change that, at least for some remarried couples. An extraordinary session of the Synod of Bishops will meet in October to discuss the family, and the pope has asked the bishops to consider proposals to make it possible for civilly remarried Catholics to participate more fully in the Mass. He asked for new pastoral approaches that are creative, courageous and loving.

This will be only part of what the bishops will discuss during the synod. As Pope Francis said in his apostolic exhortation *"Evangelii Gaudium"* ("The Joy of the Gospel") last November, "The family is the fundamental cell of society, where we learn to live with others despite our differences and to belong to one another; it is also the place where parents pass on the faith to their children."

The synod will discuss many ways to strengthen marriage and family life. Nevertheless, the plight of civilly remarried couples may be one of the principal topics of discussion, with the synod making proposals to the pope for his consideration.

In preparation for that discussion, Pope Francis asked Cardinal Walter Kasper to brief the College of Cardinals on this subject during the cardinals' meeting at the Vatican on Feb. 20-21. Cardinal Kasper is a well-known German theologian and author of a book on mercy as a fundamental trait of God.

He is also one of three German bishops who, back in 1993, issued pastoral instructions to help priests minister to civilly remarried couples, mainly those who were convinced in conscience that their first union was not a valid marriage. At that time, the Congregation for the Doctrine of the

Faith, headed by then-Cardinal Joseph Ratzinger, made the bishops drop the plan.

During his two-hour presentation to the cardinals, Cardinal Kasper said that the Church must continue to insist on Jesus' teaching that sacramental marriage is indissoluble. He said, "One cannot propose a solution different from or contrary to the words of Jesus. The indissolubility of a sacramental marriage and the impossibility of a new marriage while the other partner is still alive is part of the binding tradition of the faith of the Church, and cannot be abandoned or dissolved by appealing to a superficial understanding of mercy at a discount price."

Cardinal Gerhard Muller, the current prefect of the Congregation for the Doctrine of the Faith, affirmed that to reporters two days later. Pastoral attention to Catholics cannot go against doctrine, he said.

However, Cardinal Kasper said, perhaps there could be some form of "canonical penitential practice," a "path beyond strictness and leniency," to avoid cutting couples (and most likely their children) off from the sacraments. Perhaps, he said, the Church could "tolerate that which is impossible to accept."

He added, "After the shipwreck of sin, the shipwrecked person should not have a second boat at his or her disposal, but rather a life raft" in the form of the reception of Communion. (It should be noted that theologians often talk about a *secunda tabula*, but this is the sacrament of penance, not Communion.)

Cardinal Kasper, in his talk to the cardinals, noted that Catholics profess their belief in the forgiveness of sins in the Creed. If forgiveness is possible for a murderer, he said, it is also true for an adulterer. Of course, the problem there is that, in the eyes of the Church, a murder is a past event while the adultery continues.

Cardinal Kasper asked for "a pastoral approach of tolerance, clemency and indulgence" that would affirm that "the sacraments are not a prize for those who behave well or for an elite, excluding those who are most in need."

That appears to be what Pope Francis wants, too. We'll see what the synod fathers recommend in October.

—John F. Fink

Be Our Guest/Tom Grenchik

For the sake of his sorrowful Passion

For any of us who have joined in a Divine Mercy Chaplet a few times, the response is automatic.

We simply hear: "*For the sake of his sorrowful Passion ...*," and our lips are already responding with: "*Have mercy on us and on the whole world.*"



How consoling it is to embrace our Lord's Divine Mercy and be confident in his forgiveness. We know he will forgive any sin, if we are truly sorry.

But for some, especially those who have lost a child to abortion, trusting in that forgiveness is not so easy. Even if they trust in God's capacity and overwhelming desire to forgive them, they still often struggle with forgiving themselves.

Many in our culture are deeply wounded, including many Catholics who are in great need of God's mercy and healing. Twenty-eight percent of women having abortions identify themselves as Catholic, which translates into as many as 10 million Catholic women affected by abortion.

An equal number of men have been involved, even if the extent of their involvement was to abandon the woman on discovering she was pregnant. Then there are the grandparents, other family members and friends who have also been affected.

The impact on our culture and our Church is far-reaching. Rare is the individual who has not encountered the trauma of abortion in the suffering of friends and family members.

Immediately after the 1973 Supreme Court decisions legalizing abortion in our land, the U.S. bishops not only condemned that action, but they also prophetically called for the creation of diocesan post-abortion healing ministries as an integral part of the Church's pro-life response.

Yes: being pro-life means being missionaries of mercy to those now suffering from a past abortion.

Letter to the Editor

The Church must use its resources to inform, educate the faithful, reader says

I was beginning to write an overlong essay on practical ways for the Church to care for the poor in the United States and abroad, but I will simply make a few observations, based on my own experiences:

- The Church desires to provide superior education to children. The Church has an obligation to care for the poor.

However, despite vouchers and scholarships, Catholic schooling is still prohibitively expensive for millions of families. This discourages parents from being open to more children, making it easier for them to ignore the Church's teaching on sexuality. This dovetails with my next observation.

- The Church has taught and will always teach that each sexual act must be consistent with the purpose and meaning of sex. Therefore, contraception is sinful.

Parents must also take into consideration their financial situation and, if necessary, space their children in accordance with God's law (i.e. natural family planning or NFP).

However, dioceses seem to make little effort to hire or appoint people to educate married couples. Parishes may, perhaps, have an NFP class once a year, or bury resources beneath some less

Project Rachel, the Catholic Church's ministry to those who have been involved in abortion, is a diocesan-based network of specially-trained priests, religious, counselors and laypersons who provide a team response of care for those suffering in the aftermath of abortion.

In addition to offering sacramental reconciliation, the ministry provides an integrated network of services, including pastoral counseling, spiritual direction, support groups, retreats and referrals to licensed mental health professionals.

For many who struggle with accepting God's forgiveness, Project Rachel can gently open the door to embracing his forgiveness and mercy, as well as learning to forgive oneself, and praying for the forgiveness of one's child.

In a recent homily as chairman of the U.S. Bishops' Committee on Pro-Life Activities, Cardinal Sean O'Malley noted: "The Good News is that God never gives up on us. He never tires of loving us. He never tires of forgiving us, never tires of giving us another chance. The pro-life movement needs to be the merciful face of God ..."

The bishops are firmly committed to extending that offer of God's infinite mercy. More and more dioceses are increasing their pastoral outreach to women and men who have lost a child to abortion.

Recently, a large number of diocesan directors, staff members and priests participated in an intensive training on providing an integrated approach to post-abortion healing at the diocesan level. To find information on the Church's resources near to you or a loved one, visit HopeAfterAbortion.com or EsperanzaPosAborto.org.

May these diocesan post-abortion healing ministries across the country bear much fruit in connecting hurting individuals to the merciful love of Christ.

For the sake of his sorrowful Passion ...

(Tom Grenchik is executive director of the Secretariat of Pro-Life Activities, U.S. Conference of Catholic Bishops. Go to www.usccb.org/prolife to learn more about the bishops' pro-life activities.)

offensive pamphlets.

There are resources out there, but what about those lacking access or whom simply have never been informed?

These are two observations and very broad glosses, but I do think they accurately reflect reality.

I know I need to do more myself to help others beyond praying for them or tossing money in a basket.

Ora et labora, friends.

Scott Embry
New Albany

Letters Policy

Letters from readers are welcome and every effort will be made to include letters from as many people and representing as many viewpoints as possible. Letters should be informed, relevant, well-expressed and temperate in tone. They must reflect a basic sense of courtesy and respect.

The editors reserve the right to select the letters that will be published and to edit letters from readers as necessary based on space limitations, pastoral sensitivity and content (including spelling and grammar).

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

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

Rice Bowl effort offers way to give and show love in Lent

By Briana Stewart

As Margie Pike met with a visitor from Catholic Charities in Indianapolis at the Cathedral Soup Kitchen in Indianapolis, a volunteer interrupted with disheartening news.

The industrial freezer that kept the kitchen functioning for years in the effort to feed the homeless was failing.

"The freezer had been on its last legs, but we hoped it would hold out until we could raise the money for a new one," said Pike, director of the soup kitchen. "Alas, that was not to be."

Pike feared that all the frozen food would have to be thrown out. As she excused herself from the meeting, Pike was asked what she would do if the freezer, the heart of the kitchen, could not be replaced.

She could only hope that they could find a used one to keep their doors open, Pike said.

"Soon after that, I received a most welcome and unexpected call [from a Catholic Charities Indianapolis director] that the Rice Bowl donation going back to the archdiocese would be able to help," Pike recalled. "For us, receiving such a generous gift gave us the opportunity to raise money for other needs."

As the official Lenten program

of Catholic Relief Services (CRS), Operation Rice Bowl strives to focus on the three Lenten pillars: praying, fasting and almsgiving, according to Theresa Chamblee, archdiocesan Operation Rice Bowl coordinator and director of the Catholic Campaign for Human Development (CCHD).

"Participants journey throughout the 40 days of Lent with the daily reflections included in the Lenten calendar, offering small, suggested, sacrificial gifts to fill their Rice Bowls as they read and watch stories of hope from individuals and communities whose lives have been changed by CRS Rice Bowl," Chamblee said.

While the Operation Rice Bowl campaign raises money to help people in need around the world, 25 percent of the donations remain in the archdiocese to assist local efforts for the poor.

"The 25 percent enables participants to understand the plight of the poor overseas through the experience of the poor in their communities," Chamblee explained.

Catholic Relief Services has been around since 1943, originally to serve the soldiers of World War II. It has since expanded to help more than 100 million people from 91 different countries on five continents.

"[The mission] of CRS is to assist



Thirteen-year-old Yuvi is now able to go to school through a CRS school program. She hopes to be a nurse or psychologist one day. To learn more about Yuvi's story, go to www.csricebowl.org.

impoverished and disadvantaged people overseas," Chamblee said. "Although our mission is rooted in the Catholic faith, our operations serve people based solely on need, regardless of their race, religion or ethnicity."

Another organization that has been impacted by the Rice Bowl efforts from last year's Lenten season lies in the small town of Siberia in the Tell City Deanery in southern Indiana.

Martin's Cloak Food Pantry is not full of state-of-the-art equipment or brimming with staff members, but it is overflowing with compassion to feed hungry families in the area.

This love of neighbor comes from the founders of the pantry, Leroy and Marlene Oser, who "began this ministry as they saw their neighbors struggling to put food on their tables," said Joan Hess, director of Catholic Charities Tell City.

Serving between 40 and 50 families every other Saturday, Martin's Cloak is a

primary source of food for the people in the area.

Hess said the donations given by the Rice Bowl in 2013 "greatly improved the bottom line of our pantry. We always try to do a little something extra for our families at Easter. Those funds allowed us to put more protein in the baskets they received."

Chamblee explained what the Operation Rice Bowl effort means during Lent, a time to give, love and help.

"That little box helps me remember that daily, small sacrifices can go a long way in uniting me with my brothers and sisters in Christ worldwide," she said. "It has not only taught me about who my neighbor is, but how to love my neighbor."

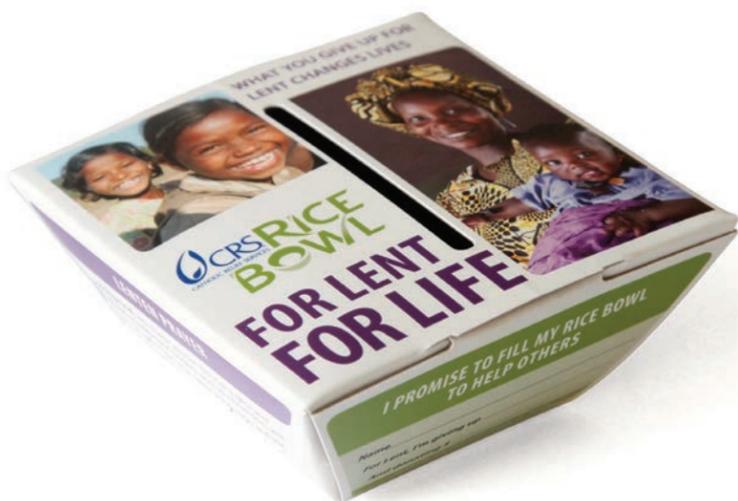
(To participate, check with your parish or visit the CRS Rice Bowl website at www.csricebowl.org, or call Theresa Chamblee, archdiocesan Rice Bowl coordinator, at 317-236-1404 or 800-282-9836, ext. 1404.) †



"That little box helps me remember that daily, small sacrifices can go a long way in uniting me with my brothers and sisters in Christ worldwide. It has not only taught me about who my neighbor is, but how to love my neighbor."

—Theresa Chamblee, archdiocesan Operation Rice Bowl coordinator and director of the Catholic Campaign for Human Development

**PRAY AS A FAMILY
FAST IN SOLIDARITY
GIVE TO CHANGE LIVES**



Five minutes a day is all it takes.

Your family's Lenten journey can provide lifesaving aid around the world.

Visit csricebowl.org or contact your CRS Diocesan Director to get involved!



Local Diocesan Contact
Theresa Chamblee • tchamblee@archindy.org • 317-236-1404



Our Lady of Fatima Retreat House

5353 E. 56th Street • Indianapolis, IN 46226 • (317) 545-7681 • Fax (317) 545-0095 • www.archindy.org/fatima

**Find a place to be ...
with God during Lent**

April 2nd • 8:30 am – 2:30 pm
"I Remember: Spiritual Storytelling"
Presented by Fr. John Maung

Based on his book "I Remember", Fr. Maung will lead us in a day full of short stories and anecdotes with humor that he has compiled over many years.

\$39 includes continental breakfast, program and lunch

April 3rd • 9 am – 1 pm
Morning for Moms: Can You Hear Me Now?
Presented by Sr. Cathy Campbell

Join us as we practice our listening skills and examine the "who, what, where, when and how" of trying to get our messages across to young and old alike. We will examine ways of creating and deepening relationships, of handling difficult conversations, of diffusing conflicts, and of achieving understanding.

\$35 includes continental breakfast, program, lunch and babysitting. (childcare space is limited, so please register early!)

April 9th • 6-9 pm
The Passion According to Matthew
Presented by Fr. Mike McKinney

Lent is the perfect time to reflect upon the richness of the scriptures, the great love story of Jesus giving his life for us. We hope you will join us to spend an evening of prayer and reflection on the Passion according to the Gospel of Matthew.

\$31 includes a light dinner, program and materials

To register or find out more about these programs, visit us at www.archindy.org/fatima



Scan the QR code to view the full calendar of events and more information.



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Events Calendar

March 28

St. Paul Hermitage, 501 N. 17th Ave., Beech Grove. **Ave Maria Guild, rummage sale**, 8:30 a.m.-2:30 p.m. Information: 317-888-7625 or vlgmimi@aol.com.

Sacred Heart Parish, Sacred Heart Hall, 1125 S. Meridian St., Indianapolis. **Fish fry**, 5-7 p.m., adults \$7, children \$3, **Stations of the Cross**, Sacred Heart Church, 1530 S. Union St., 7 p.m. Information: 317-638-5551.

St. Lawrence Parish, Father Conen Hall, 6944 E. 46th St., Indianapolis. **Fish fry**, 4:30-7:30 p.m. Information: 317-546-4065.

Our Lady of Lourdes School, 30 S. Downey Ave., Indianapolis. **Lenten fish fry**, 5-7:30 p.m. Information: 317-356-7291 or ollindy.org.

St. Joan of Arc, 4217 N. Central Ave., Indianapolis.

Lenten devotions, Rosary 6 p.m., Mass 6:30 p.m., Stations of the Cross with Benediction 7 p.m. Information: 317-283-5508 or mrivelli@sjoa.org.

March 29

St. Joseph's Holy Family, Inc. 25992 Cottonwood Road, Bristow. **The First "Joy of the Gospel" Conference**, Servant of the Gospel of Life Sister Diane Carollo, presenter, 8:30 a.m.-3:30 p.m. (central time), free-will offering. Information: 812-357-2119 or sjhf@psci.net.

April 2

Archbishop O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. **Solo Seniors**, Catholic, educational, charitable and social singles, 50 and over, single, separated, widowed or divorced. New members welcome. 6:30 p.m. Information: 317-243-0777.

April 4

St. Mary Church, 317 N.

New Jersey St., Indianapolis. **Young Adult Group, first Friday adoration**, 7 p.m., dinner and social, 8 p.m. Information: ksahm@archindy.org.

St. Joseph Church, 1375 Mickley Ave., Indianapolis. **First Friday devotion**, adoration, rosary, Benediction, 5:45 p.m.

St. Matthew the Apostle Church, 4100 E. 56th St., Indianapolis. **Lenten organ recital**, Tom Nichols, organist, 7 p.m., Stations of the Cross, 5:30 p.m., Mass, 6 p.m. Information: 317-257-4297, ext. 2216.

April 5

Most Holy Name of Jesus School, 21 N. 16th Ave., Beech Grove. **Altar Society, annual spring rummage sale**, 8 a.m.-3 p.m. Information: 317-784-5454.

Our Lady of Perpetual Help Parish, Wagner

Hall, 1752 Scheller Lane, New Albany. **Spring prayer breakfast for those experiencing loss or grief, "The Lord Is My Shepherd (Psalm 23) and Other Psalms of Consolation,"** 9-10:30 a.m., reservations due April 2. Information: 812-945-2374.

St. Michael the Archangel Church, 145 St. Michael Blvd., Brookville. **First Saturday Devotional Prayer group**, 8 a.m. Information: 765-647-5462.

April 5-6

Oldenburg Academy of the Immaculate Conception, 1 Twister Circle, Oldenburg. **Annual mattress sale**, Sat. 10 a.m.-5 p.m., Sun. noon-5 p.m. Information: 812-934-4440, ext. 241.

April 6

St. Vincent de Paul Parish, 1723 I St., Bedford. **Catholic Community of Lawrence County, "Faithful Fashionista,"**

Leah Darrow, presenter, 6 p.m., free-will offering. Information: 812-583-2542 or candrews1148@comcast.net.

April 8

St. Paul Hermitage, 501 N. 17th Ave., Beech Grove. **Ave Maria Guild**, National Volunteer Mass, 11 a.m., lunch following Mass. Information: 317-888-7625 or vlgmimi@aol.com.

Sacred Heart Parish Hall, 1125 S. Meridian St., Indianapolis. **Euchre party**, seniors and retirees, 12:30 p.m. Information: 317-788-0522.

St. Mary of the Annunciation Parish, 415 E. Eighth St., New Albany. **Altar Society Spring Fling vendor and craft show and luncheon**, 10 a.m.-3 p.m. Information: 812-944-0417.

April 9

The Columbus Bar, 322 4th St., Columbus. **Columbus Theology on**

Tap, "Are we just glorified gorillas?-Making sense of the 'Science vs. Religion' debate," Dr. Matthew Sherman, presenter, 6:30 p.m. gather and socialize, 7:30 p.m. presentation. Information: 812-379-9353 ext. 241.

April 9

Marian University, 3200 Cold Spring Road, Indianapolis. **Adult programs information meeting**, 6 p.m. Reservations: 317-955-6271.

St. Joseph Church, 1375 Mickley Ave., Indianapolis. **Harvest House Seniors**, monthly gathering for adults ages 55 and older, noon Mass followed by luncheon and fellowship. RSVP: Shirley at 317-241-9878 or Rita at 317-244-0255.

St. Mark the Evangelist Parish, Media Center, 541 Edgewood Ave., Indianapolis. **Hope and Healing Survivors of Suicide support group**, 7 p.m. Information: 317-851-8344. †

Retreats and Programs

March 28-29

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **Building Contemplative Relationships**, Vanessa Hurst, presenter, \$150 per person. Information: 317-788-7581 or benedictinn@benedictinn.org.

March 28-30

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Lenten weekend retreat, "Seeing All Things Through the Eyes of Faith,"** Father Pat Beidelman, presenter, \$159 per person, \$236 per married couple. Information: 317-545-7681 or cmcsweeney@archindy.org.

April 1

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **Church**

in the Modern World, session one of four, Benedictine Father Matthias Neuman, presenter, 7-8:30 p.m., \$60 per person for four sessions. Information: 317-788-7581 or benedictinn@benedictinn.org.

April 2

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **I Remember: Spiritual Storytelling**, Father John Maung, presenter, \$39 per person includes breakfast, lunch and program. Information: 317-545-7681 or cmcsweeney@archindy.org.

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **Chat-n-Chew: "Beginning to Plan Your Funeral and Funeral Service,"** 11 a.m.-1 p.m., Cindy Workman, presenter, \$15 per person includes lunch. Information: 317-788-7581 or benedictinn@benedictinn.org. †

Divorce and Beyond sessions offered at St. Luke the Evangelist Parish in Indianapolis

A six-session Divorce and Beyond Program is scheduled for Tuesday evenings at St. Luke the Evangelist Parish, 7575 Holliday Drive, E. in Indianapolis, from 7-9 p.m. on April 8-May 13.

The topics for discussion include the process of divorce, self-image, stress, anger, blame, guilt, loneliness and forgiveness.

The cost of the six-week session is \$30, which includes a book.

For more information or to register, contact the archdiocesan Office of Pro-Life and Family Life at 317-236-1586 or 1-800-382-9836, ext. 1586, or e-mail dvanvelse@archindy.org. Registration forms may also be obtained online by logging on to www.archindy.org/family/divorce.html. †

Benedict Inn kickoff ceremony for Peace and Nature Garden is April 5

The Benedict Inn Retreat and Conference Center, 1402 Southern Ave. in Beech Grove, will hold a kickoff ceremony for the creation of a new Peace and Nature Garden by Keep Indianapolis Beautiful, Inc., (KIB) at 10 a.m. on April 5.

The ceremony will also have a planting component as more than 100 Indy youths—members of KIB's Youth Tree Team—will spend the morning planting nearly 100 trees on the Benedict Inn campus to inaugurate the space.

Part of KIB's Indianapolis Power and Light Company-partnered Project GreenSpace program, this space will create a meditative place that is quiet, safe, and accessible according to Americans with Disabilities Act standards.

Featuring shaded and open areas,

sitting areas, walkways, and art, the space will highlight native plants to compliment the local environment.

Additional volunteer dates are being planned throughout the summer and fall. The public is encouraged to get involved to help create the community space, as a core objective in the collaboration with KIB is to engage the wider community.

The Benedict Inn, a ministry of the Sisters of St. Benedict at Our Lady of Grace Monastery, welcomes women, men and children of all ages and faiths to its many varied and inspiring programs that foster spiritual and personal growth.

Programming will be developed to utilize the newly created space once it is implemented.

To learn more about Benedict Inn programs, visit www.benedictinn.org. †

Editor Janet Sahn to speak at St. Luke Lenten Soup Supper series on April 9



Janet Sahn

Janet Sahn, co-founder and style editor of *Verily* online magazine, will speak on "Woman's Irreplaceable Worth" during the Lenten Soup Supper series at St. Luke the Evangelist Parish, 7575 Holliday Drive E., in Indianapolis, from 7:15-8:30 p.m. on April 9.

After interning for more than a year at *Elle Magazine* and writing for the magazine's online version and other online venues, Sahn, a native of Indianapolis and graduate of Bishop Chatard High School, has a new found passion to explore fashion's ability to enhance and highlight a woman's irreplaceable worth. *Verily*, a secular magazine, promotes modesty, self-worth, true beauty and healthy relationships for women ages 18-34.

The evening will begin with Mass at 5:30 p.m., followed by a soup supper from 6:30 p.m.-7:15 p.m.

Reservations are requested for the soup supper. To make reservations, call 317-259-4373, ext. 256 or e-mail dcarollo@stluke.org.

To learn more about Sahn and *Verily* magazine, log on to <http://verilymag.com/>. †

St. Simon the Apostle Parish to offer support group for those grieving

Seasons of Hope, a six-week support group for those who have lost a loved one, will be held on Thursday evenings in the St. Clair Room of the Parish Life Center at St. Simon the Apostle Parish, 8155 Oaklandon Road in Indianapolis, on April 3-May 8 from 7-9 p.m.

The sessions are free, and a journal will be provided.

To register, call 317-371-8993 or e-mail monalime@att.net. †



Kairos retreat

Catholic undergraduates at Indiana University in Bloomington pose for a picture on Feb. 9 during a three-day Kairos retreat held on Feb. 7-9 at Mother of the Redeemer Retreat Center near Bloomington. The retreat provided the opportunity for the young Catholics to reconnect with their faith, and included speakers, discussion, prayer, confession and Mass.

Grace of conversion can slowly bring about transformation

By Daniel S. Mulhall

The story of John Newton is generally well known. He was a ship captain in the African slave trade during the 1700s, and eventually had a conversion to Christianity. He later joined with his friend William Wilberforce to bring about the end of the British slave trade.

Newton is most commonly known for writing the text to the hymn “Amazing Grace,” a song that many mistakenly believe tells the story of his conversion from slave trader to Christian. While “Amazing Grace” (the original title was “Faith’s Review and Expectation”) mentions elements of Newton’s transformation, the song was published in 1779, some nine years before he came out forcefully against slavery in his book *Thoughts Upon the Slave Trade*.

Newton’s conversion took a long time and wasn’t very dramatic. While he had a distinct conversion moment—he became a Christian when a ship he was on almost sank during a storm and he felt saved by prayer—little actually changed in his life for some time. He continued to work in the slave trade after initially finding faith in God, and even was the captain on two other slave ships. Only gradually, over years, did Newton’s religious fervor emerge.

While it may be disappointing to learn that Newton’s transformation from sinner to saint wasn’t instantaneous, his life is a more realistic example of Christians who accept Christ, are baptized, but wonder if anything has changed in their lives.

When we want to make a change in our lives, we often do something small, like buy new clothes, start a diet or take up a new hobby. These often bring about outward changes, but seldom make a difference to our interior.

To make any significant changes, we must undergo a real conversion. We must change from who we currently are into what we hope to become. This takes time. The word that best describes this conversion is “transformation,” which suggests a radical change that orients our lives in a new direction. It changes who we are and what we do. When we are transformed, we develop a new character that is greatly different from what we were.

Blessed John Paul II made this point clearly when he spoke to aboriginal Catholics in Alice Springs, Australia, in 1986. The pope noted during his visit that faith is not like a hat or pair of shoes: It can’t be put on or taken off at will. Instead, Christianity affects us to the roots, to the core of who we are. Conversion is the act of being transformed.

During Lent, we engage in activities aimed at helping us to become better disciples of Jesus. We practice prayer in order to become better at prayer. We practice self-denial to learn to control our desires. And we practice acts of charity to learn to be more generous.

But what happens when we finish the 40 days of Lent? Do we return to our old lives as if nothing has happened, as if we’d taken a vacation away, but now we are back to our original practices and habits? What happens to the prayer habit we developed during Lent? Have we



Catholic high school student Katie Schuljak serves breakfast to the homeless at Iron Gate ministries in Tulsa, Okla. Lenten disciplines of prayer, fasting and almsgiving should have an effect in the lives of Catholics beyond the 40-day season leading up to Easter.

‘That, ultimately, is the purpose of Lent: to be transformed through God’s grace into fervent disciples.’

developed a spirituality of prayer so that we continue the practice religiously, or is it something that we continue to do only when we remember?

Have we developed an “attitude of gratitude” so that we remain joyful givers once Lent is over, or do we abandon the practice and give only when we are made to feel guilty? Have we disciplined our desires so that we can control our actions and behavior, or do we remain creatures of habit, eating and drinking or playing games on the computer without being aware of what we are doing?

That is the difference between hearing the Gospel message and being transformed by it. As Jesus frequently admonished, let those who have ears hear.

We believe, as Catholics, in the effectiveness of God’s grace. We believe that God gives us a divine gift that touches us and empowers us to respond in kind. While we can’t earn this gift of grace, we can take it and use it through our initiative and be transformed by it.

While the hymn “Amazing Grace” may not be about an

immediate conversion, its message is no less valuable. God’s grace is amazing. Through it, we are transformed. Our faith can be moved from tepid to blazing hot, our commitment to justice and our practice of mercy can make us into different people.

While we may never have to make the dramatic transition from slave trader to abolitionist that Newton made, each of us has room to grow and change.

That, ultimately, is the purpose of Lent: to be transformed through God’s grace into fervent disciples. Forty days won’t be enough time for the transition to be completed, but it’s a good start.

Remember, even St. Paul, who experienced the Lord personally on the road to Damascus, needed three additional years of preparation before he was ready to share his faith in Jesus with others.

(Daniel S. Mulhall is a catechist who writes from Laurel, Md.) †

Giving up bad habits during Lent can bring about lasting change

By Fr. Lawrence Mick

A friend of mine with several children once told me about trying to teach his children to use Lent to give up habits of sin, rather than just giving up candy or desserts.

One of his sons had decided to give up fighting with his brother. Halfway through Lent, my friend



Terry Angelotti prepares a simple, meatless Lenten dinner at her family’s house in Centreville, Va. Lent can be a time when Catholics give up bad habits and allow themselves to be transformed by God’s grace.

asked each child how it was going, and his son said he was doing pretty well, “but,” he added, “I just can’t wait until Easter!”

He had understood the challenge of self-control during Lent, but he had missed the point that the discipline of this season is intended to help us make long-term changes in our behavior, not just changes that last for 40 days.

Like the child who gives up candy but stores it all up to gorge himself or herself at Easter, this boy was storing up reasons to fight with his brother when Easter came.

The challenge of Lent is a challenge to conversion, to a transformation of sorts. It is a time for the “elect” who will be baptized to, with the help of God’s grace, root out whatever is keeping them from following Christ fully, and to strengthen their virtues so that they can live up to the commitments they will make in baptism.

For those of us already baptized, Lent should also lead to deeper conversion, a transformation toward attitudes and behaviors that will persist long after Easter Sunday.

In his letter to the Romans, St. Paul reminds us of the radical change that is intended for us, the conversion that is part of our baptism. “Or are you unaware that we who were baptized into Christ Jesus were baptized into his death? We were indeed buried with him through baptism into death, so that, just as Christ was raised from the dead

by the glory of the Father, we too might live in newness of life” (Rom 6:3-4).

It’s important to note that by this transformation that takes place during Lent, through prayer and fasting, our sins are called to die, and we can begin anew. It doesn’t mean that we will return to old habits that prevent us from becoming a better Christian, or from serving our brothers and sisters better.

“We know that our old self was crucified with him, so that our sinful body might be done away with, that we might no longer be in slavery to sin. For a dead person has been absolved from sin. If then, we have died with Christ, we believe that we shall also live with him” (Rom 6:6-8).

The newly baptized are called in the upcoming 50 days of the Easter season to grow into new life. Having been freed from sin, they must leave their old lives behind and learn to live fully in Christ.

For the rest of us, the challenge is similar. If we have given up a sinful habit during Lent, we should allow God to transform us into new creatures, shining in the light of the risen Christ.

(Father Lawrence Mick is a priest of the Archdiocese of Cincinnati.) †

From the Editor Emeritus/John F. Fink

Old Testament: God tells Moses to lead his people out of Egypt

(Twelfth in a series of columns)

The Book of Genesis ends with Jacob (also called Israel) and his family, 70



people, in Egypt. The Book of Exodus begins there, but almost 400 years later—roughly twice the length of the history of the United States. The Israelites proliferated so much that Egypt's pharaoh thought it prudent to stop their increase in

case they would join Egypt's enemies in a war.

He enslaved the Israelites, forcing them to build the Egyptian cities. He also instructed midwives to kill the Israelite baby boys when they were born. Although the midwives disobeyed this order, the lives of Israelite boys were in danger.

Therefore, when Moses was born, his mother hid him for three months. Then she put him in a basket among reeds in the Nile River. Moses' sister, Miriam, watched to see what would happen. Pharaoh's

daughter came with her attendants to bathe and they discovered the baby. Miriam asked if she should find an Israelite mother to nurse the boy and Pharaoh's daughter agreed. So Moses' mother nursed him until he was weaned. Then Pharaoh's daughter adopted him.

When Moses was about 40, he saw an Egyptian striking an Israelite. In anger, Moses killed the Egyptian. When this became known, Pharaoh sought Moses to put him to death, so Moses fled Egypt for Midian, to the east of the Sinai Peninsula. There he married Zipporah and they had two children, Gershom and Eliezer.

A long time passed, and the pharaoh who sought Moses died.

One day, while Moses was tending the flock of his father-in-law, he saw a bush on fire, but the fire didn't consume it. When he went to investigate this phenomenon, God called out to him from the bush. He told Moses that he had chosen him to lead the Israelites out of Egypt and back to the land he had promised to Abraham, Isaac and Jacob.

When Moses asked who he was, God said, "I am who am" (Ex 3:14). He told

Moses that he could tell the Israelites, "I am sent me to you" (Ex 3:14).

Moses argued with God, saying that Pharaoh wouldn't listen to him, and, besides, he was slow of speech. God said that he would perform wondrous deeds and signs, like turning Moses' staff into a snake and making his hand leprous and then clean again. He also told him that Moses' brother, Aaron, would be his assistant.

So Moses and his family returned to Egypt. He told Aaron what God had told him, and the two men gathered the elders of the Israelites. They performed the signs that God put into his power, so the people believed.

Then they went to see Pharaoh, asking first that he let the Israelites go on a three-day journey to celebrate a feast. Pharaoh refused, as God had told Moses he would. He not only refused, but he ordered the foremen of the Israelites to make them work harder—to gather straw for the bricks they made instead of having it supplied to them.

It was time for Moses to return to Pharaoh. †

Cornucopia/Cynthia Dewes

Lent is for all of us because nobody's perfect

Lent always coincides more or less with the season of spring. That may be hard to believe, considering the winter we've had, but it's true, nevertheless. We're now in the seasons of Lent and spring.

We tend to think of Lent as a time of penance, which it is. But it's also a time for new beginnings—although I cringe at that redundant phrase. Lent is the time to reflect on where we are on our spiritual journey. As we think about Jesus' progress toward his inevitable fate, we can't help but think about ours as well. And penance is certainly part of that progress.

Probably, most of us are not big-time sinners. We don't rape, murder or rob banks. But if we are honest, we may admit that we've taken advantage of someone else, gossiped in a way that could damage a reputation, or cheated on our income tax.

Or maybe not. Maybe we've been generally good boys and girls. We've maintained good reputations and the respect of others. Maybe we've achieved positions of honor or authority or

widespread influence. But as we all know, nobody's perfect. That's when we realize that we all sin in some way because we're human.

The Goody Two-shoes among us may not do terrible things, but they probably know in their hearts they've experienced envy or contempt for another at some point. We've all been greedy sometimes, or at least felt the desire to eat too much, to accumulate money and things we don't need, or to try to "best" a rival.

During Lent, we're taking inventory on "what we have done and what we have failed to do," and we're asking forgiveness. But Lent, like spring, is the time to recover from the death of winter and sin. It's time to renew, to blossom, to thrive in the sunshine of God's love.

Traditionally, during Lent we also increase our almsgiving and prayer. The Church helps us do these with Lenten services and special missions and opportunities to contribute to worthy charities. We are also encouraged to fast, meaning we eat only three basic meals per day, give up meat on Fridays and other special days, and eliminate consumption of luxury foods and alcohol.

What really matters in all these practices is our motive in doing them. We're not in a contest, obsessing on

minutiae like how much food we're putting on the plate or how many times we've prayed the rosary. At least, we shouldn't be.

If we're struggling to get up early or stay after work in order to attend daily Lenten Masses, and resenting every moment of it, what value has that? Or if we're crabby because we're hungry, complaining about tuna fish casserole yet again, where's the virtue in it? What matters is that in doing these things we're reflecting on the values they represent: moderation and self-denial, sharing with the poor, taking more time to listen to God.

This is where the scriptural admonitions kick in, to look cheerful and wash your face when fasting; or to give so generously that your right hand doesn't know what your left hand is doing; or to pray privately rather than stand in front of the altar with your prayer tassels prominently displayed.

It seems to me that Lent is a happy time because it is preparation for a happy ending—a really happy ending in Resurrection and eternal life.

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

Emmaus Walk/Debra Tomaselli

What is the sum of our efforts? A divine exchange

Shivering, I zipped my jacket and tugged the collar up around my neck.

Turning the key in the ignition, I wondered why I didn't just stay home under the cozy bedcovers this morning. Flipping on the headlights and windshield wipers, I knew I'd made the decision: I was going to Mass.

The windshield wipers thumped, swiping the drizzle with a monotonous tone. As I neared the church, a lone car passed by and its headlights created a luminous array of dazzling raindrops. Still wishing I was wrapped in bedcovers, I found myself wondering why it took such an effort to get to Mass. It was cold and rainy. Why bother?

Suddenly these words popped into my head. I don't know where they came from or why, but they repeated themselves over and over, as if trying to deliver a message.

"Come to me," I heard. "Come to me." The emphasis was on the word "come." If we are being beckoned to Mass, we

are being beckoned to come to Mass. It involves initiation by us. It involves effort. A relationship with Christ isn't passive, it's active. It's work. It requires something from us.

There are many ways to come to Christ. We can attend Mass, study Scripture, listen to holy music, and prayerfully discern his still small voice. But we must initiate something. It does require effort from us.

And in that effort, a divine exchange takes place. Often, I've come to Mass with anxieties, and caught myself humming as I was leaving. Or prayed ... "thy will be done" ... and been released of my fears. We give our problems, and we receive peace.

Come to me.

I went to work after Mass and didn't think much more of the message until later that morning, when I asked a co-worker how she was doing. In light of her cheerful attitude, her answer surprised me.

"I'm stressed," she confided. She explained that her husband's business was suffering financially. Although a client owed them a large sum of money, it was uncertain when or if it would arrive. She and her husband needed

it immediately to keep afloat.

Knowing they were prayerful people, I shared the message I'd received on the way to Mass that morning, "Come to me."

My co-worker nodded. "I know, I know," she said. "We have been praying."

I knew that she and her husband pray together for guidance and direction daily. They come to the Lord in a very close and personal way.

Throughout the day, I was moved by my co-worker's selfless attitude. I watched as she willingly accepted a rush project, shared a few laughs, and offered assistance to an overwhelmed team member. Nobody could tell anything was bothering her.

Then I pondered the words I'd received earlier, "Come to me." Suddenly, the rest of the message surfaced. It's the reason we make the effort to go to Mass and make time to pray. It's the mathematics of a divine exchange.

"Come to me all you who are burdened, and I will give you rest" (Mt 11:28).

(Debra Tomaselli writes from Altamonte Springs, Florida. She can be reached at dtomaselli@cfl.rr.com.) †

Faith and Family/Sean Gallagher

Find peace and quiet in Jesus

There's usually little peace and quiet in a house where five boys ages 11 and under live. When I talk about my young boys to people who don't know them, I'll often jokingly say that when I drive home at night, it sometimes seems like the house is bouncing up and down on its foundation.

Some days, that's not too far from the truth.

But even loud boys who like to play with reckless abandon long for silence and harmony every now and then, even if there's not much hope for it in our house.

Just the other day, our 4-year-old son Philip out of the blue said at lunch, "I can't wait until the end of the world. Then I can have some peace and quiet."

My wife, Cindy, and I chuckled at his words because he expressed in his own imitable way the desire of our hearts on many a day when our house seems like Grand Central Station, and our boys are like loud locomotives screeching to a halt or careening through to the next stop.

Maybe we can take comfort in the fact that Jesus had little peace and quiet during his public ministry. From his 40 days in the desert in which the devil tempted him until his death on the cross, Jesus experienced little harmony that his human heart surely desired. Indeed, we see him regularly retreating to the wilderness or mountains to pray in solitude.

These attempts to find peace and quiet were sometimes thwarted by the crowds' desire to be close to Jesus, to hear him preach and experience his healing power.

Much of the Gospels are filled with him and his disciples constantly on the go on the roads of Galilee and Judea. And if the crowds with their good but surely tiring desires weren't pressing upon Jesus, then he was beset by the biting criticism of the scribes and Pharisees or the screeches of unclean spirits. And none of this, of course, compares with the physical suffering and mental anguish that he experienced in his passion and death.

All of this changed with the Resurrection, however. There, we see the risen Lord telling his amazed and frightened disciples, "Peace be with you" (Lk 24:36; Jn 20:19). In his rising from the dead, Jesus has forever overcome the trials and tribulations of this world.

At the same time, he knows that his disciples will remain in the midst of the world to carry out a great mission that he has for them. In addition to wishing them peace, Jesus sends them out to the ends of the Earth to make disciples of all nations, to baptize them and to teach them what they learned from him.

It was the disciples' experience of the peace of the risen Lord and the surpassing knowledge that they shared in his eternal life through the power of the Holy Spirit that made bearable the lack of peace and quiet in carrying out their mission.

Maybe as we're in the middle of Lent, we can look in hope to the example of Jesus' disciples after his Resurrection. We may have already had a few stumbles and falls in our Lenten disciplines of prayer, fasting and almsgiving. Hopefully, we're striving to get back on track with the help of God's grace.

In any case, we may already be yearning some peace and quiet in our spiritual lives that will come with the great celebration of Easter in three weeks.

If that's the case, or if in any time of the year you find yourself weighed down by life's struggles, then look to and ask Jesus for his peace that filled and fired the hearts of his disciples as they experienced one hardship after another in proclaiming the Gospel.

They didn't have to wait until the end of their lives or the end of the world for that peace to reign in their hearts.

Neither do we. †

Fourth Sunday of Lent/Msgr. Owen F. Campion

Sunday Readings

Sunday, March 30, 2014

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

Drawing from the first word, in Latin, in the Entrance Antiphon for this weekend's liturgy, this Sunday long has been called



"Laetare Sunday." Laetare means "to rejoice." The Church rejoices that even amid the drabness and penance of Lent, the glory of Christ shines forth, as the Lord rose in brilliant light after being crucified.

The first reading for this weekend is from the First Book of Samuel. An ancient prophet, and therefore God's representative and spokesman, Samuel selected the young David to be king of Israel. To signify this appointment, Samuel anointed David with oil.

Anointings always have represented marking persons for special jobs. All Catholics are anointed when they are baptized and confirmed. Priests and bishops are anointed. Faithful people in bad health are anointed to strengthen them, and reinforce their spiritual constitution should they near death. Once, kings were anointed.

David was, and still is, special in the minds of the Jewish people. He was the great king who united and empowered the nation. But he was much more than a successful political leader. His ultimate duty was in tightening the bond between God and the people. The bond was in the people's genuine acknowledgement of God, and their lives of obedience to God's law confirmed this bond.

St. Paul's Epistle to the Ephesians provides the second reading. This reading is an admonition in the first century to the Christian people of Ephesus, a major seaport, commercial center and home to one of the most important pagan shrines of the Roman Empire.

Heavy with the imagery of light and darkness, the reading links light with righteousness, darkness with sin. It calls upon the Christian Ephesians to live

in the light.

St. John's Gospel furnishes the last reading. Central to the story is the Lord's meeting with a man blind since birth. The Lord gives the man sight. To understand this entire story, it is necessary to realize how Jews at the time of Jesus looked upon physical difficulties.

Unaware of the scientific explanations for blindness and other problems that people of this age have come to see as obvious, the ancient Jews believed such terrible handicaps came as a result of sin. After all, Original Sin ushered death itself into the world. In this thinking, sin also upset the good order of nature, hence disease.

Thus, the question came. Was this man's blindness the result of his own sin or a sin of his parents?

Searching for an answer, the Pharisees question the man. Different from the blind man, the Pharisees are shown as being obstinate and smug. By contrast, the blind man is humble and sincere. He has faith in God and in Jesus.

An added element, surely of special interest to the early generations of Christians who suffered persecution, was that the Pharisees expelled the man from their synagogue. The righteous often suffer from the ill will of others.

Reflection

The Gospel story recalls a miracle. It also is a study in contrasts. On the one side is the man born blind whom Jesus healed. The other side is that of the Pharisees, so self-satisfied and so confident in their own knowledge and in their own high estimates of their piety.

We must apply these contrasts to ourselves. It is not that we must see ourselves as very evil, or even as pompous and boastful as the Pharisees. Rather, we must admit our limitations. Our exaggerated judgments of ourselves trick us again and again and again.

It keeps us in the dark. Lent is the time to face facts. We must recognize our need for God. We must turn to God. The wonder of this is that God will receive us, love us, forgive us and give us sight. The light of God's presence awaits us. Rejoice! †

My Journey to God

Jesus Lead Us into the Desert

By Thomas J. Rillo

Jesus lead us into the desert during this Lent
We need desperately to go there with you
Let us experience the harshness of wilderness
Only then can we harness our doubts and fears.
Jesus lead us into the desert

May we learn to resist temptation as you once did
When Satan tempted you with the riches of the world
Let us experience the pangs of hunger and thirst
So we may come to understand the pain of the hungry.
Jesus lead us into the desert

The season of Lent is known to the faithful as a journey
Let this journey begin with you as our spiritual guide
Let us hear the voice of your Father as you once did
May we learn during our abstinence what we do not need.
Jesus lead us into the desert

In the desert of our mind may we learn absolute forgiveness
In the wilderness may we move toward repentance as well
We walk faithfully with Jesus into the challenges of the desert
May we emerge as conveyors of His Word and in service of him.
Jesus lead us into the desert

(Thomas J. Rillo is a member of St. Charles Borromeo Parish in Bloomington and a Benedictine oblate of Saint Meinrad Archabbey in St. Meinrad. A man prays during a Mass at Our Lady of Sorrows Church in Queens, N.Y.)



CNS photo by Gregory A. Sienitz

Daily Readings

Monday, March 31

Isaiah 65:17-21
Psalm 30:2, 4-6, 11-12a, 13ab
John 4:43-54

Tuesday, April 1

Ezekiel 47:1-9, 12
Psalm 46:2-3, 5-6, 8-9
John 5:1-16

Wednesday, April 2

St. Francis of Paola, hermit
Isaiah 49:8-15
Psalm 145:8-9, 13c-14, 17-18
John 5:17-30

Thursday, April 3

Exodus 32:7-14
Psalm 106:19-23
John 5:31-47

Friday, April 4

St. Isidore, bishop and doctor of the Church
Wisdom 2:1a, 12-22
Psalm 34:17-21, 23
John 7:1-2, 10, 25-30

Saturday, April 5

St. Vincent Ferrer, priest
Jeremiah 11:18-20
Psalm 7:2-3, 9b-12
John 7:40-53

Sunday, April 6

Fifth Sunday of Lent
Ezekiel 37:12-14
Psalm 130:1-8
Romans 8:8-11
John 11:1-45
or John 11:3-7, 17, 20-27, 33b-45

Question Corner/Fr. Kenneth Doyle

Reform of liturgical calendar in 1969 removed feast day for St. Valentine

Does the Church no longer celebrate the feast of St. Valentine? None of my Catholic daily devotional books even make mention of St. Valentine on Feb. 14. Instead they note the day as the feast of Sts. Cyril and Methodius. (Evansville, Ind.)



Your books are correct. The current "ordo," the Church's official annual calendar of feasts, lists Feb. 14 as the feast of St. Cyril, monk, and St. Methodius, bishop. They were blood brothers in the ninth century who are known as the "Apostles to the Slavs."

They began by preaching the Gospel in Moravia (in the eastern part of what is now the Czech Republic) and translated the liturgy into the Slavonic language. (Feb. 14 was the date of St. Cyril's death.)

In the 1962 edition of the *Roman Missal* approved by Blessed John XXIII, Feb. 14 was marked as the feast of St. Valentine. As closely as can be determined, Valentine was a priest of Rome who was martyred

in the persecution under the Emperor Claudius Gothicus, probably around the year 270.

According to tradition, Claudius had issued a decree forbidding his military troops to marry and that Valentine defied this decree by urging young lovers to come to him for the sacrament of matrimony.

According to this same tradition, during Valentine's imprisonment, he befriended the blind daughter of his jailer, converted her and her father to Christianity, restored her sight and, the night before his execution, wrote her a farewell message signed, "From Your Valentine."

In the 1969 reform of the liturgical calendar, the Church reduced the number of feast days of saints for whom hard historical facts were scarce, including St. Valentine.

His popularity persists, however, along with age-old customs of cards and candy—and if you surveyed Catholics as to whose feast we celebrate on Feb. 14, probably 99 percent would answer "St. Valentine's."

(Questions may be sent to Father Kenneth Doyle at askfatherdoyle@gmail.com and 40 Hopewell St., Albany, N.Y. 12208.) †



John Baptist de la Salle

1651 - 1719
feast - April 7

Founder of the Institute of the Brothers of the Christian Schools, John Baptist was the eldest of 11 children in a noble French family. His studies in Paris were interrupted by his parents' deaths; he returned to Reims, where he finished his schooling and was ordained in 1678. After settling into the comfortable life of a cathedral canon, he was challenged by a layman who had opened free schools for the poor in Rouen to do the same in Reims. This led to increasing involvement with poor children and the founding, growth and running of his order, which survived opposition and innovated classroom teaching and use of the vernacular. Canonized in 1900, he was declared the patron saint of teachers in 1950.

RITTER

continued from page 1

of several years through funds raised by the Cardinal Ritter Birthplace Foundation.

Cardinal Ritter (1892-1967) attended the former St. Mary School in New Albany and received priestly formation at Saint Meinrad Seminary in St. Meinrad. He was ordained a priest in 1917. From 1933 to 1946, he served the Indianapolis Diocese (which became an archdiocese in 1944) as auxiliary bishop, bishop and eventually archbishop.

He served as archbishop of St. Louis from 1946 until his death. Blessed John XXIII named him a cardinal in 1961.



Cardinal Joseph E. Ritter

Archbishop Kurtz noted that March 13 was the first anniversary of the election of Pope Francis and drew similarities between Cardinal Ritter and the Holy Father.

“Pope Francis has taken the world by storm,” he said.

“He’s saying we should not be pushy, not be preachy. We should be creative. There is so much attention on the Church right now, and what a great opportunity it is to renew our own faith.

“The genius of Pope Francis is that he has said so much about the simple but profound link between faith and service. Faith that is not infused with service is not going to be long-lasting. And that makes me think of Cardinal Ritter.”

The archbishop continued, “Cardinal Ritter embodied humility, loving kindness and simplicity, and that attracts people. Pope Francis is focused on others, and so was Cardinal Ritter. He was a man of humility and a man of courage.”

Archbishop Kurtz cited Cardinal Ritter’s concern for the individual, his desegregation of Catholic schools in central and southern Indiana and the Archdiocese of St. Louis, and his promotion of the passage of the Vatican II document “*Dignitatis Humanae*” (“Declaration on Religious Freedom”).

He told his audience, “We need to honor the person in front of us. We need to honor the conscience of that person. It’s the voice of God in our hearts. Cardinal Ritter understood that we need to respect the religious convictions of others. He understood that we need to respect the dignity of the individual, regardless of color.”

In 1938, then-Archbishop Ritter ordered an end to racial segregation in all Catholic schools in central and southern Indiana. This occurred 16 years before desegregation became federal law. The Ku Klux Klan protested the action outside SS. Peter and Paul Cathedral in Indianapolis.

In St. Louis, one of his first actions as archbishop was to announce the immediate desegregation of schools in that archdiocese. He declared, “The cross on top of our schools must mean something.”

High schools in both Indianapolis and St. Louis bear his name. The Knights of Columbus Council 1221 in New Albany is also named for Cardinal Ritter.

VATICAN

continued from page 1

and deep loss of trust in the Catholic Church. “Those fingers that would abuse my body the night before, were the same fingers that would give me holy Communion the following day,” she said.



Marie Collins

In 1997, the priest that had abused her—and other young girls over a period of three decades—was finally brought to justice. She founded an organization to help victims of sexual abuse, worked with the

In introducing Archbishop Kurtz, Father Eric Johnson, pastor of Our Lady of Perpetual Help Parish in New Albany, noted, “It’s been a long day for you, Archbishop. You had a television appearance in New York this morning.”

Archbishop Kurtz has been recently interviewed on several national TV and radio programs in his role as president of the U.S. Conference of Catholic Bishops (USCCB).

The archbishop spoke about the work of the USCCB, saying its three purposes are “to engage with other episcopal conferences throughout the world, to support local bishops in their pastoral duties, and to address national issues of great importance, such as immigration, abortion and marriage.”

Archbishop Kurtz cited three goals for his term of office as president of the conference: “the new evangelization, being a voice for the voiceless and vulnerable, and working for robust religious freedom.”

He represented the USCCB when he recently visited the devastated Philippines after a typhoon struck in December.

The archbishop will be one of four American clergy members to participate in the Oct. 5-19 meetings at the Vatican of the extraordinary meeting of the Synod of Bishops called by Pope Francis. During the meetings, they will discuss the pastoral challenges to the family.

Archbishop Kurtz said the gatherings will address “challenges of the family, including divorce, cohabitation, children not being raised by their parents, the economy and poverty.”

Archbishop Kurtz’s talk at the Cardinal Ritter House was one of the efforts to highlight the birthplace. The Ritter board is selling T-shirts and books, including *Joseph Elmer Cardinal Ritter: His Life and Times* by Msgr. Nicholas A. Schneider, to help raise funds for a planned rose garden, the final project of the home’s restoration. An avid gardener, Cardinal Ritter grew roses, his favorite flower.

Board member Kris Wilberding said the board wants the rose garden to be “a place of contemplation, a place of prayer.”

In the building’s museum room, Charlene Fessel of New Albany examined a landscape drawing of the proposed garden. “I just wanted to hear Archbishop Kurtz. It was inspiring,” she said. “I liked the way he connected the lives of Cardinal Ritter and Pope Francis.”

Two visitors, Mary Ritter and Paul Scales, drove from Cincinnati to hear the archbishop and to see the restored Ritter home place.

Ritter reminisced about her great-uncle Cardinal Ritter. “First, we called him ‘Uncle Archbishop,’ ” she said. “That was hard for me as a 4-year-old to say. And later we called him ‘Uncle Cardinal.’ He was a very kind man.”

After his talk, Archbishop Kurtz took a photo of the gathering and immediately “tweeted” it on Twitter, surprising and delighting his mostly older audience.

(Patricia Happel Cornwell is a freelance writer and a member of St. Joseph Parish in Corydon. For more information about Cardinal Ritter Birthplace Foundation, go to www.cardinalritterhouse.org. To make a donation, checks should be made payable to Cardinal Ritter Birthplace Foundation, 1218 E. Oak St., New Albany, IN 47150.) †

Archdiocese of Dublin to set up its child protection office and helped draft the child protection policies of the Catholic Church in Ireland.

Jesuit Father Federico Lombardi, Vatican spokesman, said the commission would take “a multi-pronged approach to promoting youth protection, including: education regarding the exploitation of children; discipline of offenders; civil and canonical duties and responsibilities; and the development of best practices as they have emerged in society at large.”

“In this way, and with the help of God, this commission will contribute to the Holy Father’s mission of upholding the sacred responsibility of ensuring the safety of young people,” Father Lombardi said.

Jesuit Fathers Hans Zollner and Humberto Yanez, who also were appointed to the commission, were

Photos by Patricia Happel Cornwell



Archbishop Joseph E. Kurtz answers guests’ questions following his lecture at the Ritter House’s Irish Coffee Night in New Albany on March 13.



Above, Charlene Fessel, left, joins Ritter House board member Kris Wilberding in admiring a detailed drawing of a proposed rose garden, the final project in restoration of Cardinal Ritter’s birthplace.

Left, Gordon Brown, chief executive officer of Home of the Innocents, accepts a mug of Irish coffee from Ritter House board member Susie Reis at the Ritter House’s second annual Irish Coffee Night on March 13. In the background, board member Letty Walter serves another guest.

instrumental in organizing the 2012 conference where Collins addressed representatives of bishops’ conferences and religious orders from around the world.

Father Zollner, a German psychologist and psychotherapist, chaired the committee that organized the conference at the Pontifical Gregorian University, and is chairman of the steering committee of the Center for Child Protection that developed out of the conference. Father Yanez, director of the moral theology department at the Gregorian, was a member of the conference’s theological board.

Meeting reporters in 2013 to discuss follow-up to the conference, Father Zollner said: “Unfortunately, the matter will be with us for a long time. The Church is working much more than people know, but is also the object of criticism

because of its errors, its failures and the sins of the past. This is why it is extremely important to continue the work of prevention with every available means.”

In addition to Collins, the other women on the commission are: Hanna Suchocka, a former professor of law, who served as prime minister of Poland, 1992-93, and Polish ambassador to the Vatican, 2001-13; Catherine Bonnet, a French child psychiatrist specializing in helping victims of incest; and Baroness Sheila Hollins, a mental health specialist who has focused her research on people with learning disabilities.

The eighth member of the commission is Claudio Papale, an Italian who holds degrees in both civil and canon law and works in the disciplinary section of the Congregation for the Doctrine of the Faith. The office is responsible for investigating allegations against priests. †

High court hears oral arguments in companies' challenge to HHS mandate

WASHINGTON (CNS)—Oral arguments in two cases before the U.S. Supreme Court on March 25 focused on whether for-profit corporations have religious grounds to object to the new health care law's requirement that most employers provide contraceptive, sterilization and abortifacient coverage in their employee health plans.

Crowds on both sides of the issue gathered outside the Supreme Court on a cold, snowy morning, holding aloft signs and chanting for their cause.

Inside the court, the arguments lasted for 90 minutes, an extension of the usual 60 minutes, and the justices in their questions for the lawyers arguing the cases seemed divided on the issue. At the center was a close inspection of the 1993 Religious Freedom Restoration Act, known as RFRA, which allows for religious exceptions to general laws in certain circumstances.

The cases—*Sebelius v. Hobby Lobby Stores Inc.* and *Conestoga Wood Specialties Corp. v. Sebelius*—made their way to the Supreme Court after federal appeals courts issued opposite rulings about the companies' claims to a religious rights exemption to the contraceptive, sterilization and abortifacient mandate of the health care law.

At issue is the Affordable Care Act's mandate that most employers, including religious employers, provide employees coverage of contraceptives, sterilization and some abortion-inducing drugs free of charge, even if the employer is morally opposed to such services.

Both secular businesses claim the contraceptive mandate of the health care law violates the First Amendment's free exercise clause and their religious liberty rights under RFRA.

The 1993 law says that the government "shall not substantially burden a person's exercise of religion" unless that burden is the least restrictive means to further a compelling governmental interest.

The legal question is whether RFRA protects a for-profit company from having to provide a benefit to which employees are entitled under federal law, but to which the owners have religious objections.

Justice Ruth Bader Ginsburg, who noted that RFRA was passed overwhelmingly with support from both political parties, said it would not have gained such support if Congress thought the law would confer religious rights to corporations.

Justice Elena Kagan said the arguments in favor of the companies' religious rights could turn RFRA into something that would put "the entire U.S. code" under intense constitutional scrutiny for possible burdens to corporate religious rights. For example, she said companies would be able to object on religious grounds to laws on sex discrimination, minimum wage, family leave and child labor.

That point was raised by the Obama administration in its brief, saying a ruling in favor of businesses could undermine laws governing immunizations, Social Security taxes and minimum wages.

Chief Justice John Roberts noted that the exaggerated amounts of religious exemptions that could be claimed by employers could be avoided in a court ruling limited only to corporations that pass their earnings and losses to their shareholders—which would exclude bigger companies claiming religious freedom rights.

Justice Anthony Kennedy, described as the swing vote in this case, asked how the government could require the family-owned companies in question to provide the mandated insurance contraception coverage when it had already offered exemptions and accommodations to other groups, which was one of the plaintiff's arguments.



A woman leads a chant in front of the U.S. Supreme Court in Washington against the federal government's contraceptive, sterilization and abortifacient mandate on March 25. The Supreme Court heard oral arguments in lawsuits filed against the mandate by Hobby Lobby Stores and Conestoga Wood Specialties on religious rights grounds.

Hobby Lobby is an Oklahoma-based chain of more than 500 arts and crafts stores with more than 13,000 employees owned by a Christian family, the Greens. Conestoga Wood Specialties is a Pennsylvania-based kitchen cabinet-making company with 950 employees owned by a Mennonite family, the Hahns.

Conestoga Wood Specialties objects to complying with any portion of the mandate. Hobby Lobby is not opposed to covering birth control in its employee health plan—and in fact already provides that benefit. What the Green family objects to is being required to cover contraceptive drugs considered to be abortifacients, such as the morning-after pill and Plan B.

Hobby Lobby's owners have stated that their "religious beliefs prohibit them from providing health coverage for contraceptive drugs and devices that end human life after conception."

In *Sebelius v. Hobby Lobby Stores*, the Green family won a ruling by the 10th U.S. Circuit Court of Appeals, which said their craft stores and Mardel, a chain of 35 Christian bookstores, could proceed with seeking an injunction protecting the companies from meeting parts of the contraceptive mandate issued by the Department of Health and Human Services as part of the health care law. The government appealed the decision.

The other case, *Conestoga Wood Specialties v. Sebelius*, is an appeal by the Hahn family, the Mennonite owners, of a 3rd U.S. Circuit Court of Appeals ruling that said they had to comply with the contraceptive, sterilization and abortifacient requirement. The circuit court ruled that as a for-profit, secular corporation, Conestoga Wood and its owners are not protected by the Free Exercise clause of the First Amendment.

During oral arguments at the Supreme Court, the justices asked why the companies didn't just avoid the contraception issue by not offering health care coverage to its employees and paying the tax penalty instead, and the

attorney representing them said Hobby Lobby's owners, at least, wanted to provide health insurance and felt it would be hard to attract workers without it.

Supporters of the Obama administration's position that the two for-profit companies should not be exempted from the mandate have argued that the businesses are claiming religious rights the Constitution gives to individuals, not corporations.

The attorney for the administration emphasized that if the courts allowed for-profit companies to deny mandated coverage, the employees would be denied benefits the government has decided they should have.

He repeatedly mentioned *U.S. v. Lee*, a 1982 Supreme Court ruling that said an Amish employer could not be exempted from paying Social Security taxes for employees of his for-profit business.

That case has been raised in many of the "amicus" briefs on both sides of the mandate issue.

In the 1982 ruling, the court found that "while there is a conflict between the Amish faith and the obligations imposed by the Social Security system, not all burdens on religion are unconstitutional," the court said. "The court may justify a limitation on religious liberty by showing that it is essential to accomplish an overriding governmental interest."

Dozens of groups with an interest in the outcome of the cases filed "amicus," or friend-of-the-court, briefs including one submitted by the U.S. Conference of Catholic Bishops and another by a group of 67 Catholic theologians and ethicists.

Rulings in the two cases are expected to be handed down in June.

The court is likely to hear arguments in the fall in suits brought by nonprofit faith-based employers who believe that the exemptions and accommodations offered by the government for the health care law are not broad enough. There are currently 93 lawsuits challenging the mandate. †

What was in the news on March 27, 1964? Archbishop Schulte to meet with a U.S. Orthodox leader, and a mountain is gifted to a religious order

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*.

Here are some of the items found in the March 27, 1964, issue of *The Criterion*:

• Archbishop to meet U.S. Orthodox leader: St. Mary-of-Woods to be host to event

"Archbishop Schulte will meet with the North American primate of the Syrian Antiochian Orthodox Church 'in the fraternal spirit of ecumenism on the national level' at St. Mary-of-the-Woods College on April 15. His Eminence Antony Bashir, who is also Metropolitan of New York, will later address a convocation at the college.

His subject will be: 'Possibilities of Reunion Between Catholicism and Orthodoxy.' The event, which symbolizes the meeting earlier this year between Pope Paul VI and Athenagoras I, Orthodox Patriarch of Istanbul, is believed to be the first of its kind in the Midwest. It is being sponsored by the host college. The two prelates will meet privately before a formal reception and

dinner in their honor. ... Both Archbishop Schulte and the Metropolitan stressed the 'gracious and fraternal' spirit of their forthcoming meeting, and said they planned no official discussion on the possibilities of religious reunion."

- At pope's request: World day of prayer for vocations slated
- Plans are announced for Liturgical Day
- School cutback? Not in Florida
- Jesuit's contention: Communion for non-Catholics seen 'theologically possible'
- Sees challenge to West in developing nations
- Pope Paul gives advice to those in teaching
- Pope Paul emphasizes the role of the worker
- Liturgical texts are published
- Rex Mundi's title bid fouled up by Lafayette
- 'Mediterranean Holiday' for 'young of all ages'
- More involvement by Catholics asked in rights movement
- Blames schools for lack of religious vocations
- College association: Gives qualified support to Hartke aid proposal
- Seminary project: Jewish Passover Meal is held at St. Meinrad
- Way of the Cross slated in plaza
- Lay leaders map diocesan projects

• Heads see in third different nation

• A little hard to gift-wrap
"MANCHESTER, Vt.—A retired industrialist has donated a mountain to the austere Carthusians. Joseph G. Davidson, retired vice president of Union Carbide Corp., has specified that all land on Mount Equinox, an area of 11 square miles, will become the property of the Carthusian Foundation of America within nine years."

- Vacation schools in religion set by Benedictines
- Ancient privilege: Italian villagers elect new pastor
- Negro Catholics seen front of future priests
- Reds sponsor 'naming' rite
- 'Open occupancy' program urged
- Permits evening nuptial Masses
- Pieta will be loaded at special drydock
- St. Roch's parish plans spring ball
- New pact reassures Church in Venezuela
- Shared-time advantages emphasized
- The baring of a soul: Diaries of Pope John released in book form

(Read all of these stories from our March 27, 1964, issue by logging on to our archives at www.CriterionOnline.com.) †

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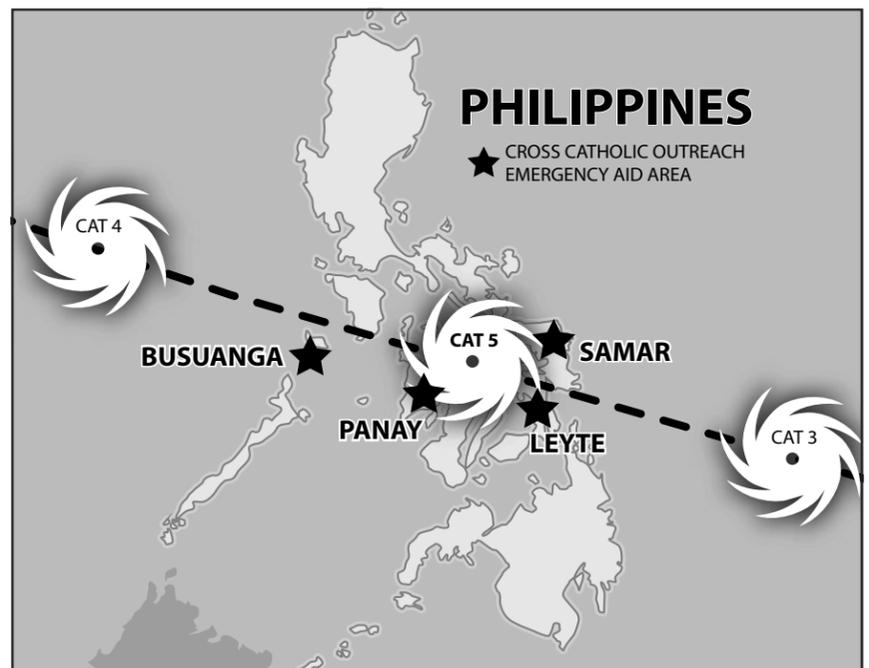
Missions in the Philippines “Pick Up The Pieces” With Help From Cross Catholic Outreach

Catholic leaders in the Philippines have quietly but efficiently begun to “pick up the pieces” in their storm-ravaged country. Some, like Sister Eloise David, saw a lifetime of work destroyed in a matter of hours when the super typhoon struck. Still, she insists on moving forward, carried forward by faith, hope — and charity.

“Sr. Eloise and I stood in the middle of a pile of rubble. It was another of the many buildings she had helped construct to better serve the poor. Like those we had toured earlier, it was smashed to splinters when the super typhoon struck this past November. I expected her to be heartbroken, but she wasn’t. As we moved on, her stride conveyed a sense of purpose; her eyes sparkled with optimism. She has an amazing devotion to the poor.”

Jim Cavnar, president of Cross Catholic Outreach, said he found the same attitude everywhere he turned. Priests, nuns and Catholic lay leaders were all “rolling up their sleeves” and engaging in recovery plans. His organization hopes to collect donations from U.S. Catholics to support this important work.

“One priest told us about his plans to repair homes for poorest typhoon victims. Another Catholic mission was going to focus on helping families regain their livelihoods,” he said. “Each missionary is responding to the needs in their own community, and together they’ll have a big impact. This is why the Catholic Church is so respected among the poor in developing countries. Our priest and nuns aren’t afraid to take part in the heavy lifting. They



respond to the problems of the poor. They rise to the occasion.”

Cavnar said he was also impressed by the approach Catholic leaders were taking as they worked toward a recovery. Rather than encouraging hand-outs, the resourceful people Cavnar met seemed intent on involving the poor as a workforce and on adopting an entrepreneurial approach to overcoming problems.

“At one stop along the coast, we talked about donating boats so that fishermen could return to their trade and feed their families. The leaders had a different idea. They preferred a plan to create a boat building enterprise. That way, they said, they could take part in the construction work, replace the lost boats and create a business capable of employing other poor men and expanding the outreach. I found their spirit and optimism inspiring,” Cavnar said.

The recovery programs underway in the Philippines also illustrate the effective way Cross Catholic

Outreach operates. Rather than solve problems by opening offices and sending U.S. staff, the organization empowers the priests, nuns and parish programs already in place. In this way, its donors’ dollars are used more cost effectively.

“Our goal is to give under-supplied missions the resources they need to better serve the poor. If a feeding program needs food, we supply the food. A clinic can depend on us for medicines. A school can get help with teacher salaries or books. Through this kind of support, we can empower the Catholic Church’s existing programs,” Cavnar explained.

And now, more than ever, Catholic missions overseas need that help.

To support the worldwide outreaches of Cross Catholic Outreach, use the ministry brochure enclosed in this paper or mail your donation to Cross Catholic Outreach, Dept. AC01051, PO Box 9558, Wilton, NH 03086-9558. All contributions to the ministry are tax deductible.

Cross Catholic Now Endorsed by More Than 80 Bishops, Archbishops

As Cross Catholic Outreach (CCO) continues its range of relief work to help the poor overseas, its efforts are being recognized by a growing number of Catholic leaders in the U.S. and abroad.

“We’ve received an impressive number of endorsements from Bishops and Archbishops — more than 80 at last count,” explained Jim Cavnar, president of Cross Catholic Outreach. “They’re impressed by the fact that we’ve done outreaches in almost 40 countries and that we undertake a variety of projects; everything from feeding the hungry and housing the homeless to supplying safe water and supporting educational opportunities for the poorest of the poor.”

Archbishop Robert Carlson of St. Louis sent one of the more recent letters of encouragement, writing: “It is my hope that this ministry will continue to flourish and reach as many people as

possible. I will inform the priests of the Archdiocese of St. Louis of the important work that Cross Catholic Outreach does and elicit their prayerful and financial support for the service you provide to the less fortunate around the world.”

In addition to praising the work CCO accomplishes, many of the Bishops and Archbishops are also impressed by the unique collaborative relationship Cross Catholic has with the Pontifical Council *Cor Unum* in Rome. This allows the charity to participate in the mercy ministries of the Holy Father himself. In his praise of CCO, **Archbishop Dennis Schnurr of Cincinnati** underscored this unique connection.

“Cross Catholic Outreach’s close collaboration with the Pontifical Council *Cor Unum* is a source of encouragement,” the Archbishop said. “The Holy See has unique knowledge of local situations throughout the world through its



Pope Francis recently met with Cross Catholic Outreach’s president, Jim Cavnar.

papal representatives in nearly two hundred countries and through its communications with Bishops and others who care for the poor and needy in every corner of the world.”

CCO president, Jim Cavnar, explained the significance of this connection.

“Our collaboration with *Cor*

Unum allows us to fund outreaches in virtually any area of the world and we have used that method in special cases — to help the victims of natural disasters, for example,” he said. “It only represents a small part of our overall ministry, but it can be a very important benefit in those situations.”

PHOTO COURTESY OF LOSSERVATORE ROMANO

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.

ALBA, Trinidad M., 98, St. Jude, Indianapolis, March 14.

BENDER, Tammy Marie, 47, St. Nicholas, Ripley County, March 13. Daughter of Michael and Kathleen Bender. Sister of Kristen Zaffiro.

BROWN, Carroll Eugene, 91, St. Anthony of Padua, Clarksville, March 4. Father of Joyce Castillo, Carolyn Gisiner, Linda Herrell and Donna Palmer. Brother of Lucy Reed and Benjamin Brown. Grandfather of four. Great-grandfather of three.

BROWN, Marilyn, 70, St. Paul, Sellersburg, March 3. Wife of Thomas Brown. Mother of Leanne Sidebottom, Debbie Wood and Kirk Brown. Sister of Michelle Westmoreland, Deanna Wheeler, Jean Wittenburg and Bobby Noble. Grandmother of eight. Great-grandmother of three.

BUCKHORN, Florence, 89, St. Malachy, Brownsburg, March 3. Grandmother of one.

CORIDEN, Patricia Ann (Buring), 90, St. Bartholomew, Columbus, March 7. Mother of Ann Marie Carpenedo, John, Kevin and Terry Coriden. Grandmother of 10. Great-grandmother of four.

CURRY, Samuel Richard, 87, Sacred Heart, Clinton, March 11. Husband of Rose (Dirker) Curry. Father of Patrick Curry.

de ROSE, Eugene Joseph, 63, SS. Francis and Clare, Greenwood, March 13. Husband of Barbara Sue (Roman) de Rose. Father of Julie Souchon and Natalie de Rose. Son of Philomene de Rose. Brother of Maureen Paul, Gerard and Jerome de Rose.

DIERCKMAN, Joseph G., 91, Holy Family, Oldenburg,

March 11. Brother of Cleora Kuntz and Ralph Dierckman.

DUGAN, Patricia Jane, 56, Our Lady of the Greenwood, Greenwood, March 10. Sister of Dr. Ellen Dugan-Barrette, Kathy Dugan Feldhake, Sharon Dugan Holmes, John, Michael and Robert Dugan.

EDWARDS, Kathyleen J., 65, St. Bartholomew, Columbus, March 9. Wife of Michael Edwards. Mother of Jennifer Meade and Michael Edwards. Daughter of Margaret Spanik. Sister of Ellen Kopetsky, Patricia Perry, Mary Smith, Karen, Dennis and Michael Spanik. Grandmother of four.

FOSTER, Ruth Margaret, 69, St. Gabriel the Archangel, Indianapolis, March 12. Mother of Dean Foster. Sister of Mary Lou, Pat, Herbert, Jerome and John. Grandmother of one.

FRENCH, Virginia M., 70, St. Louis, Batesville, March 14. Mother of Sonya Fischmer, Tina Wautelet and Edward French. Grandmother of 10. Great-grandmother of three.

GARRETT, Patricia A., 87, St. Pius X, Indianapolis, Feb. 20. Mother of Dr. Anne Sargent, Susan Van Wyck, Julie Woods and Dr. John Garrett. Sister of Marjorie Stevens. Grandmother of 12. Great-grandmother of four.

GERBERICK, Paul Anthony, 85, St. Jude, Indianapolis, March 18. Husband of Alma (Maxwell) Gerberick. Father of Dorothy Mroz, Marilyn Stuckert, Michael and Richard Gerberick. Stepfather of Sandi Jackson, Phyllis Lance, Donna Schulz, Randall and Steve Ritter. Grandfather of nine. Great-grandfather of six.

GILKEY, Anna Catherine, 88, St. Mary, New Albany, March 6. Mother of Anna Henson, Barbara Peper, John, Joseph II and William Gilkey. Sister of Charles Bischof. Grandmother of eight. Great-grandmother of 20.

HILTERMAN, John, 78, St. Mary, Richmond, March 8. Husband of Mary Hilterman. Father of Jacquie, Mary and John Hilterman Jr. Stepfather of Marc Lacy, Daniel and Matthew Smallwood. Grandfather of five. Great-grandfather of one.

HILTZ, Helen, 83, All Saints, Dearborn County, March 5. Mother of Melanie Gutzwiller, Cheryl Lieland, Lisa Nobbe, Rhonda Trabel, Gary and Tim Hiltz. Sister of Clifford, Francis, Lester and Lorne Hoffmeier. Grandmother of 13. Great-grandmother of 10.

HOLLINS, Barbara J., 54, Holy Family, Oldenburg, March 16. Wife of Ben Hollins. Mother of Adam and Chris Hollins. Sister of Carol Melcher, Donna Smith and Michael Ruth. Grandmother of four.

HUNTER, William I., 74, Our Lady of Perpetual Help, New Albany, March 18. Husband of Judith (Newell) Hunter. Father of Mary Ellen Stalnaker. Grandfather of two.

HYER, Lucille M., 96, St. Bartholomew, Columbus, March 13. Mother of Judith Ahrens, John Jr., Richard and Thomas Hyer. Sister of Lawrence Hitchcox. Grandmother of eight. Great-grandmother of four.

ILANO, Michael, 21, St. Andrew, Richmond, March 8. Son of Vicki Ilano. Brother of Noah Ilano. Grandson of Dr. Pablo and Montserrat Ilano Jr.

KRUPA, Lucinda, 91, St. Mark the Evangelist, Indianapolis, March 13. Mother of Monica Prizevoits, Joseph, Kevin and Thomas Krupa. Grandmother of 12. Great-grandmother of 13.

McGUIRE, Martha J. (Mattingly), 93, St. Jude, Indianapolis, March 13. Mother of Sarah Bixler, Cynthia Rudolph and Lucinda Snyder. Sister of Dora Heffner. Grandmother of seven. Great-grandmother of 11.

McNEW, Dale A., Sr., 68, St. Gabriel, Connorsville, March 12. Husband of Pamela (Marcum) McNew. Father of Josephine, Dale II, Garlan and William McNew. Brother of Robin Barnes and William Cain. Grandfather of one.

MILLER, Eugene, 83, St. Patrick, Salem, Feb. 1. Husband of Lois (Vassie) Miller. Father of Brenda Hester, Brian, Michael, Robert and Steven Miller. Grandfather of 11. Great-grandfather of five.

MOHLER, Catherine Elizabeth, 92, St. Anne, New Castle, March 8. Mother of Joanne Barrett, Margaret Behnke, Rebecca Bryne, Judith Macy, Linda Rausch and Harold Mohler Jr. Grandmother of 11. Great-grandmother of eight.

PETERSON, Jay A., 87, St. Christopher, Indianapolis, March 7. Husband of Lois (Freitag) Peterson. Father of MaryKay Baker, RuthAnn Casselman, Jeannie Miele, Cathy Williams, Beth Workman, Dave and Thomas Peterson and Lakasha. Grandfather of several. Great-grandfather of several.

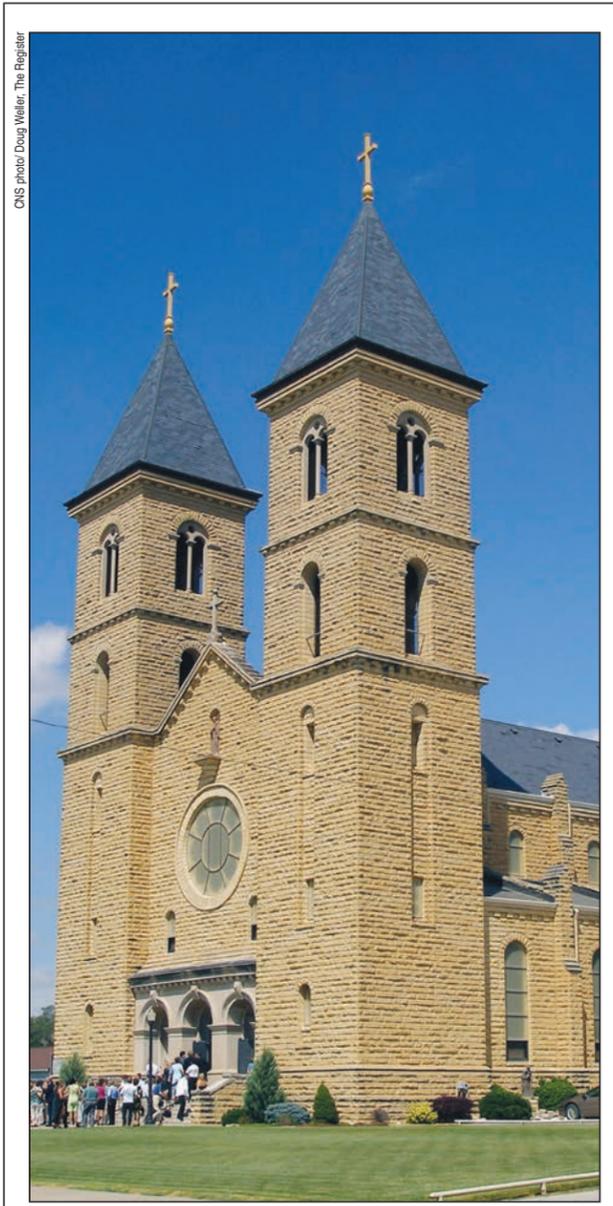
PFEFFER, Rita Ann (Foster), 94, St. Anne, New Castle, March 6. Mother of Julia Armstrong, Mary Clark, Christopher, Michael, Peter and Richard Foster. Grandmother of 16. Great-grandmother of 12.

PROFFITT, Richard, 72, Nativity of Our Lord Jesus Christ, Indianapolis, March 7. Husband of Teresa (Sheehan) Proffitt. Father of Kristina and Michael Miller, Kristin Woodruff, Shannon and Greg Proffitt. Brother of Shirley Landwerlin and Joyce Reiners. Grandfather of 12. Great-grandfather of six.

ROMERO, Trinidad Martinez, 91, American Martyrs, Scottsburg, March 13. Mother of Soledad Barclay, Ramona Barger, Rita Biels, Lupe Brunner, Janie Clouse, Armando, Rene, Rosie, Ricardo and Rosendo Romero. Sister of Rocha Sebastian and Ramon Camarillo. Grandmother of 28. Great-grandmother of 43. Great-great-grandmother of seven.

WALTER, Robert W., 86, St. Michael the Archangel, Brookville, March 14. Husband of Clare Walter. Father of Paula Eggleston, Brenda Leonard, Marcia Metz, Andrea Stewart, Adam and Neil Walter. Stepfather of Kathi Bradley, Teresa Mohl, Karen Perusek and Dennis Quinn. Brother of Ruth Dudley, Bill, Ed and Otto Walter. Grandfather of 28. Great-grandfather of 26.

WINDHOLTZ, Marion C., 77, St. Peter, Franklin County, March 12. Wife of Jim Windholtz. Mother of James Windholtz. Grandmother of four. Great-grandmother of two. †



'Cathedral of the Plains'
St. Fidelis Church in Victoria, Kan., in the Salina Diocese, has been named a minor basilica by the Vatican. The church, known as the "Cathedral of the Plains" was built in the early 1900s and features 141-foot-tall bell towers. It replaced a small wooden structure that served as the parish's first church.

Franciscan Sister Laurita Kroger ministered in education and administration in Indiana

Franciscan Sister Laurita Kroger died on March 9 at the St. Clare Health Center at the motherhouse of the Congregation of the Sisters of the Third Order of St. Francis in Oldenburg. She was 99.

The Mass of Christian Burial was celebrated on March 12 at the Motherhouse Chapel. Burial followed at the sisters' cemetery.

Ruth Katherine Kroger was born on Sept. 30, 1914.

She entered the Sisters of St. Francis on Oct. 2, 1936, after working in her family's business for four years. She professed final vows on Aug. 12, 1944.

During 78 years as a Sister of St. Francis, Sister Laurita ministered at various levels of Catholic education and in administration in her community.

In the archdiocese, Sister Laurita served in Indianapolis at Father Thomas Seccina Memorial High School, Marian University and the former St. Mary Academy. She also served at the Oldenburg Academy of the Immaculate Conception in Oldenburg. She also served her order for six years as a community councilor and as treasurer.

Memorial gifts may be sent to the Sisters of St. Francis, Oldenburg, IN 47030-0100. †

Providence Sister Marie Agatha Vonderheide taught in Catholic schools for 31 years in several states

Providence Sister Marie Agatha Vonderheide died on March 15 at Mother Theodore Hall at St. Mary-of-the-Woods. She was 92.

The Mass of Christian Burial was celebrated on March 20 at the Church of the Immaculate Conception at the motherhouse. Burial followed at the sisters' cemetery.

Agatha Clara Vonderheide was born on April 24, 1920, in Indianapolis. She grew up as a member of Holy Angels Parish and graduated from the former St. John Academy, both in Indianapolis.

She entered the Sisters of Providence of Saint Mary-of-the-Woods on July 21, 1940, and professed final vows on Jan. 23, 1949.

Sister Marie Agatha earned a bachelor's degree in English at Saint Mary-of-the-Woods College in St. Mary-of-the-Woods, and a master's degree in English and a doctorate in higher education at The Catholic University of America in Washington.

During 73 years as a Sister of Providence, Sister Marie Agatha ministered in Catholic

education for 31 years in schools in Illinois, Indiana, Missouri and Washington, D.C.

In the archdiocese, she taught at Saint Mary-of-the-Woods College from 1956-65 and 1971-73.

Sister Marie Agatha later served as a hospital chaplain in facilities in Indiana and Georgia. In the archdiocese, she ministered as a hospital chaplain at Methodist Hospital in Indianapolis from 1979-81. She also ministered at the Archbishop O'Meara Catholic Center from 2000-01 and helped care for a sister in Indianapolis from 2001-05. She returned to the motherhouse in 2006 and volunteered in health care, and then dedicated herself entirely to prayer beginning in 2007.

Sister Marie Agatha is survived by nieces and nephews.

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

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National shrine 'fitting tribute' to late pope, says USCCB president

WASHINGTON (CNS)—The U.S. bishops' March 19 designation of a center in Washington as the St. John Paul II National Shrine reflects U.S. Catholics' love for the late pope, said Archbishop Joseph E. Kurtz of Louisville, Ky.

As president of the U.S. Conference of Catholic Bishops (USCCB), he signed the decree declaring the designation for the site of the former John Paul II Cultural Center.

It takes effect on April 27, the day Pope Francis will canonize Blessed John Paul II and Blessed John XXIII.

Liturgical celebrations, a reception and a gathering of young people will mark the occasion.

"This national shrine is truly America's fitting tribute and remembrance of his legacy," Archbishop Kurtz said in a statement.

The center, which first opened in 2001 as a cultural center, named for the pope, with a research component, museum and gallery, sits on 12 acres in Washington's northeast quadrant just steps from the Basilica of the National Shrine of the Immaculate Conception and The Catholic University of America.

The Knights of Columbus took ownership of the facility in 2011, with plans to create a shrine dedicated to the pope and his contributions to the Church and society. It is currently known as the Blessed John Paul II Shrine.

"Pope John Paul II shaped an entire generation of Catholics, and the shrine serves to remind people throughout this country of his saintly life, and of

his call to holiness for each of us," Supreme Knight Carl Anderson said in a statement. "This shrine gives us the opportunity and privilege of continuing Pope John Paul II's mission of the new evangelization for future generations of Catholics, and we gladly accept it."

Cardinal Donald W. Wuerl of Washington in 2011 blessed the Knights' initiative and declared the site an archdiocesan shrine.

In a statement about the national shrine designation for the facility, Cardinal Wuerl noted, "Pope John Paul ... was an important force for good in America, so we are particularly honored to have this saint's national shrine here, and to be one of the first places of worship in the world to bear his name. In its three years as a local shrine, it has also become a place of pilgrimage and prayer, attracting people from far beyond this city."

A centerpiece of the shrine will be a relic consisting of a vial of Blessed John Paul II's blood.

According to a news release from the Knights, the shrine's lower level will feature a 16,000-square-foot permanent exhibition on the pope's life and teaching slated to open later this year. The main floor will be converted into a church, and the current chapel will serve as a reliquary chapel. Both will feature floor-to-ceiling mosaics.

The shrine's executive director, Patrick Kelly, said the shrine will be the premier U.S. site dedicated to the soon-to-be saint.

"We are grateful that the U.S. bishops have elevated



Beginning on April 27, the day Pope Francis will canonize Blessed John Paul II, a Washington center named for the late pope will be known as the St. John Paul II National Shrine. The U.S. bishops on March 19 designated the facility as a national shrine in his name "to reflect the love of Catholics in America for John Paul II," said Archbishop Joseph E. Kurtz of Louisville, Ky., who as president of the U.S. Conference of Catholic Bishops signed the decree.

our status to a national shrine, and we look forward to welcoming pilgrims to this place of prayer," he said in a statement. "It is dedicated to a great saint who bore courageous witness to the love of God and the dignity of the human person." †

Lenten penance services are scheduled at archdiocesan parishes

Parishes throughout the archdiocese have scheduled communal penance services for Lent. The following list of services was reported to *The Criterion*.

Batesville Deanery

- April 2, 6:30 p.m. at St. Joseph, Shelbyville
- April 2, 6:30 p.m. at St. Vincent de Paul, Shelby County
- April 2, 6:30 p.m. at St. Peter, Franklin County
- April 4, 10 a.m.-10 p.m. at All Saints, Yorkville (individual confession)
- April 5, 9-11 a.m. and 1-3 p.m. at St. Teresa Benedicta of the Cross, Bright
- April 10, 7 p.m., at St. Mary, Aurora

Bloomington Deanery

- April 1, 7 p.m. at St. Martin of Tours, Martinsville
- April 8, 7 p.m. at St. Vincent de Paul, Bedford
- April 9, 6:30 p.m. at St. Jude, Spencer
- April 10, 6 p.m. at St. John the Apostle, Bloomington
- April 16, 6 p.m. at St. Paul Catholic Center, Bloomington

Connersville Deanery

- April 2, 6:30-8 p.m. at all Connersville Deanery parishes
- April 3, 7 p.m. at St. Bridget of Ireland, Liberty
- April 8, following 5:15 p.m. Mass for Richmond Catholic Community at St. Mary, Richmond

- April 10, 7 p.m. at St. Mary (Immaculate Conception) school gym, Rushville

Indianapolis East Deanery

- April 3, 7 p.m. at St. Michael, Greenfield
- April 8, 6:30 p.m. at St. Rita

Indianapolis North Deanery

- April 6, 2 p.m. at St. Luke the Evangelist
- April 7, 7 p.m. at St. Luke the Evangelist
- April 8, 7 p.m. at St. Luke the Evangelist

Indianapolis South Deanery

- March 31, 6:30 p.m. at Nativity of Our Lord Jesus Christ
- April 5, 9-11 a.m. at St. Mark the Evangelist
- April 8, 7 p.m. at St. Roch
- April 10, 6 p.m. at St. Barnabas
- April 14, 7 p.m. at Our Lady of the Greenwood, Greenwood

Indianapolis West Deanery

- April 1, 7 p.m. at Mary, Queen of Peace, Danville
- April 9, 7 p.m. at St. Michael the Archangel

New Albany Deanery

- April 2, 7 p.m. at St. Anthony of Padua, Clarksville
- April 3, 7 p.m. at St. Mary, Lanesville

- April 9, 6:30 p.m. at St. Paul, Sellersburg
- April 13, 1 p.m. at St. John the Baptist, Starlight
- April 16, 7 p.m. at St. Mary, Navilleton

Seymour Deanery

- March 30, 4 p.m. for St. Patrick, Salem and American Martyrs, Scottsburg at American Martyrs, Scottsburg
- April 3, 7 p.m. at St. Bartholomew, Columbus
- April 14, 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 2, 6:30-8 p.m. at St. Paul, Tell City
- April 10, 6 p.m. at St. Michael, Cannelton

Terre Haute Deanery

- April 9, 7 p.m. at St. Paul the Apostle, Greencastle †

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, archived Lenten columns by Archbishop Emeritus Daniel M. Buechlein, a full list of communal penance services taking place at parishes and other features. †

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Report sexual misconduct now

If you are a victim of sexual misconduct by a person ministering on behalf of the Church, or if you know of anyone who has been a victim of such misconduct, please contact the archdiocesan victim assistance coordinator:

Carla Hill, Archdiocese of Indianapolis,
P.O. Box 1410, Indianapolis, Indiana 46206-1410
317-236-1548 or 800-382-9836, ext. 1548
chill@archindy.org

Employment

COORDINATORS OF YOUTH MINISTRY 2 FULL-TIME • TERRE HAUTE

The Terre Haute Catholic Community is seeking 2 full-time Coordinators of Youth Ministry to share the planning, implementation and evaluation of a restructured Total Youth Ministry Program with the 5 Catholic parishes for youth in grades 9-12. Programming includes, but is not limited to, religious education, Confirmation, retreats, prayer and liturgy, service projects, fellowship, and leadership development. In addition, responsibilities include volunteer recruitment/coordination and fundraising.

One coordinator position will have the responsibility of communication and outreach to St. Joseph University Parish and Saint Benedict Parish and the other coordinator position will hold the responsibility to St. Margaret Mary Parish, Sacred Heart of Jesus Parish and St. Patrick Parish.

Applicant should be a practicing Catholic and possess a love for and knowledge of the Catholic faith, as well as a strong commitment to the faith development of young people. The applicant must have the ability to organize, multi-task, work well with volunteers, exhibit good leadership skills, creativity and initiative. Professional work ethic and excellent communication skills, both written and verbal, are essential. Bachelor's Degree and Youth Ministry programming experience preferred. Possession of a Youth Ministry Certificate or the willingness to obtain one is a plus. Some travel, evening and weekend work is required.

Direct Inquiries by April 14, 2014 to: Kay Scoville, Director of Youth Ministry, Archdiocese of Indianapolis, kscoville@archindy.org.



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Ukrainians in U.S. feel 'great sadness and worry,' says archbishop

PHILADELPHIA (CNS)—Ukrainians in the United States have replaced “hope and excitement” for their country—after its 1991 independence—with “great sadness and worry,” said Ukrainian Catholic Archbishop Stefan Soroka of Philadelphia.

“Confusion and anger have overtaken our hearts and minds as we have witnessed the callous trampling of people’s rights and freedoms in Ukraine,” the archbishop said during a March 16 prayer service for peace in that nation held at Philadelphia’s Ukrainian Catholic Cathedral of the Immaculate Conception.

The archbishop was joined by Philadelphia Archbishop Charles J. Chaput and Archbishop Antony, head of the Ukrainian Orthodox Church of the U.S.A., based in South Bound Brook, N.J., as well as about 30 priests and 500 congregants in praying for protection of the people of Ukraine.

“We remember the souls of those who have lost their lives and others who have suffered severe beatings in the struggle for freedom,” Archbishop Soroka said.

He said the country is “being subjugated to oppressive and controlling authorities, characteristic of communist times,” and added that the country is being divided by force and intimidation.

“We all are worried for the safety of our families and for the future of Ukraine. We are saddened by their sufferings. We share in their feelings of great uncertainty as to their future,” the Ukrainian Catholic archbishop said.

He urged the congregation to ask Mary for her intercession recognizing that “she is our hope and comfort in our sorrow for Ukraine.”

“Let us entrust Ukraine and its people to her care. Let us offer the pain and sufferings of our beloved Ukraine and its people and our feelings of concern and anger to our Blessed Mother in shared prayer,” he said.

Archbishop Chaput noted that the traditions for Ukrainian Catholics and Latin-rite Catholics may be

different, but he said “each tradition is equally rich, equally important, and the Catholic faith we both share is one and the same. In the end, we’re one Church and one people of God.”

He stressed that Catholics of the Latin-rite Archdiocese of Philadelphia are praying for Ukrainians in a special way. He also said that many people “admire the leadership of your Church here in Philadelphia and in Ukraine for standing up for the Gospel of Jesus Christ, for democratic government and for the dignity of the human person. Thank you for your courage. God bless you for your witness. And please know that all of you will remain in my prayers,” he said.

Archbishop Antony noted that the Ukrainians have lived through “cataclysm after cataclysm,” and urged the congregation to continue to pray for Ukraine particularly during Lent.

“Pray for our people. Pray for those who have the audacity to stand up and say, we have rights, there is dignity in humanity, there is a sanctity of life, that we will die in order to preserve the future for our children.

“It’s in our power, the power of our prayers and the power of our faith to help Ukraine come through these difficult moments,” he added.

After the service, Andrew Fylypovych, who has relatives in Ukraine, told CBS News that the situation there is “absolutely unbelievable.”

“The propaganda that the Russians are trying to pull over on the world is remarkable. Calling Ukrainians as being oppressors of Russians is absolute nonsense. Ukraine simply wants to exist on its own, be friendly with everybody, and live a normal life,” he said.

Pope Francis met privately at the Vatican with the head of the Ukrainian Catholic Church on March 17, the day after pro-Russian voters on the Crimean peninsula voted to secede from Ukraine in a referendum the United States and European Union called illegal. †



Congregants join with three archbishops on March 16 at the Ukrainian Catholic Cathedral of the Immaculate Conception in Philadelphia for a prayer service for peace in Ukraine. Leading the service were Archbishop Antony, head of the Ukrainian Orthodox Church in the United States, Archbishop Charles J. Chaput of the Latin-rite Archdiocese of Philadelphia and Archbishop Stefan Soroka of the Ukrainian Catholic Archdiocese of Philadelphia, who said Ukrainians in the U.S. feel “great sadness and worry” about the conflict in Ukraine and “great uncertainty” about the future of that country.

Background analysis of Christianity in Ukraine reveals religious persecution

By John F. Fink

Ukraine is in the news these days, as Russia tries to take over the Crimean peninsula in the southwest region of the country. Here is what readers should know about religion in Ukraine.

It’s believed that the Apostle St. Andrew preached in Ukraine, erecting a cross on a hill overlooking present-day Kiev in the year 55. Today the large St. Andrew’s Church, with its green dome, is built on that site.

Crimea is important in Christian history because two popes might have been exiled there. There is the tradition that Pope Clement I was exiled there in 101, and we know that Pope Martin I was exiled there in 654. He died there in 655.

However, the firm establishment of Christianity didn’t occur until 988, when Prince Vladimir, the ruler of Kievan-Rus in what is now Ukraine, and thousands of his subjects, were baptized in the Dnieper River.

After Vladimir’s baptism, Greek missionaries Christianized Russia. The Soviet Union celebrated 1,000 years of Christianity in 1988.

Monasteries played an important role in Kiev. Pecherskii Lavra, the Monastery of the Caves, founded by St. Antony around 1051, is a big tourist attraction today. Visitors walk down through the caves where monks once lived; some of their mummified bodies are still there.

The Criterion sponsored a trip to the Soviet Union, including a stop in Kiev, in September of 1988. It was a

much different place then. The Ukrainian Greek Catholic Church operated clandestinely with underground priests and bishops, and had done so since Joseph Stalin’s bloodbath against the Catholic Church in 1946, after World War II.

Under the Soviets, large numbers of Ukrainian Catholics suffered long prison terms or martyrdom for their faith. Robert Royal devotes a 21-page chapter to “The Terror in Ukraine” in his book *The Catholic Martyrs of the Twentieth Century*.

In trying to eliminate the Catholic Church, Stalin confiscated all of its 4,119 churches and chapels and gave them to the Orthodox Church, the only Church recognized by the Soviet government. A Church with more than 4 million adherents was suddenly eliminated from public life. Royal says that the Ukrainian Catholic Church under the Soviets was the largest suppressed group of believers in the world.

That has all changed. The Ukrainian government restored the Catholic Church’s legal status in 1989, before the collapse of the Soviet Union in 1991. Today, the Ukrainian Greek Catholic Church has 3,317 parishes for about 7 percent of Ukraine’s population. There is also a smaller Latin-rite Catholic community with 713 churches. The Ruthenian Greek Catholic Church also exists in Transcarpathia.

Most Ukrainian Christians, however, belong to one of three Orthodox churches: the Ukrainian Orthodox Church (Moscow Patriarchate), the Ukrainian Orthodox Church (Kiev Patriarchate), and the Ukrainian Autocephalous

Orthodox Church. Of them, only the first is in full communion with the worldwide Orthodox Church.

The re-emergence of the Catholic Church after the collapse of the Soviet Union created problems with the Orthodox Church in Ukraine. The Greek Catholics were accused of seizing more than 1,000 Orthodox churches. The Catholics, of course, believe that they only recovered the churches that were taken by Stalin and given to the Orthodox. Relations between the Orthodox and the Catholics in Ukraine have not been pleasant.

Soon-to-be St. John Paul II traveled to Ukraine for five days in 2001 to try to improve those poor relations. About 200,000 people attended his liturgies in Kiev, and his Mass in Lviv attracted nearly 1.5 million people. Christian unity was one of his top priorities.

The Orthodox Churches frequently become involved in Ukrainian politics. For example, during the 2004 presidential election, the Ukrainian Orthodox Church (Moscow Patriarchate) supported Viktor Yanukovych while the other churches supported Viktor Yushchenko. Since then, of course, Yanukovych, who won that election, has been deposed and escaped to Russia.

As this is being written, there are reports that the Catholic Church is being forced out of Crimea after the referendum in which 96.77 percent of the voters voted for Crimea to rejoin Russia. Ukrainian Greek Catholic priests have received threats warning them to leave Crimea, and three of them were reported missing.

(John F. Fink is editor emeritus of The Criterion.) †

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