Boston cardinal, abuse survivor among members of Vatican commission

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

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 and even suicide.

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

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.

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 room—added in 2011—and enjoyed exhibits in the museum room, dedicated in 2013.

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

Ritter Family Museum, with its two-museum room, dedicated in 2013, and added to in 2011, holds exhibits, including a museum room dedicated to Cardinal Joseph E. Ritter, a New Albany native and one of the six children of Mary and Paul Ritter. The home was restored in 2011.

The Criterion
Serving the Church in Central and Southern Indiana Since 1960

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75¢
GIFT
continued from page 1

Duches 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.

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 
impresse 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 have breakfast this 
morning?" Sister Loretto asked. "How 
many of you have clean drinking water?" 
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 
these 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 Schract 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.)

To learn how you can help, visit the 
website or call 317-236-1425.

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United Catholic Appeal Goal

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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 Indianapolis. 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 pilgrimages 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 cross 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 thanks to 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. He said he 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 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.

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It’s about the formation,” he said, “how to help them understand better their care 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.”

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

(For more information about the Franciscan Foundation for the Holy Land, log on to www.ffhl.org)
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: “The family is the fundamental cell of society, where we root relationships, where we learn to love 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 is 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. 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.

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 iudicia, 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 true also 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

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 believing they must use such financial aid. It is 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. Parish priests, perhaps, have an NFP class once a year, or bury resources beneath some less

Offensive pamphlets

There are resources out there, but what about those lacking access, or who 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

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.

For any of us who have joined in a Divine Mercy Chaplet a few times, the response is automatic: “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 most of their involvement was to be 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 prophesy that “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.

Project Rachel, the Catholic Church’s ministry to those who have been involved in abortion, is a diocesan-based network of theological-pastoral 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 licentiate several other professional counseling disciplines.

For many who struggle with accepting God’s forgiveness, Project Rachel can give 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: “God’s 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 Jesus Christ to all those who have taken the life of an individual. 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 participate in a four-day training program on providing an integrated approach to post-abortion healing at the diocesan level. To find information on the O’Malley’s resources near you or to a loved one, visit HopeAfterAbortion.com or EternalLife.org.

Letter to the Editor

May these diocesan post-abortion healing ministries across the country begin to reach out in a meaningful way to those individuals to the merciful love of Christ.

For the sake of his sorrowful Passion...

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

“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.”

Pike said.

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.

“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.”

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

“‘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.’

Five minutes a day is all it takes.

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

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

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

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.

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

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March 28
St. Paul Hermitage, 501 N. 170th Ave., Beech Grove. Ave Maria Guild, rummage sale, 8 a.m.-2 p.m. Information: 317-788-7581 or bmgmail@comcast.net

Sacred Heart Parish, Sacred Heart Heart Hall, 1125 S. Meridian St., Indianapolis. Fashion Show. Information: 317-546-0277 or stjohanciv@gmail.com

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. Ave Maria Guild, rummage sale, 8 a.m.-2 p.m. Information: 317-788-7581 or bmgmail@comcast.net

St. Joseph’s Holy Family, Inc. Sacred Heart Parish, Sacred Heart Hall, 1125 S. Meridian St., Indianapolis. Lenten devotions, Rosary 6 p.m., Mass 6:30 p.m., Stations of the Cross, 7 p.m., dinner and social. Information: 317-545-7681 or ksahm@archindy.org

St. Joseph Church, 1375 Mickley Ave., Indianapolis. First Friday devotion and program. Information: 317-845-2374.

St. Michael the Archangel Church, 145 St. Michael Blvd., Brownsville. First Saturday Devotional Prayer group, 5 a.m. Information: 765-457-5462.

April 5
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, 1721 St. Bedford. Catholic Community of Lawrence County, “Faithful Fashionista,” Leah Darrow, presenter, 6 p.m., free-will offering. Information: 812-583-5242 or leondaw1184@comcast.net

April 8
St. Paul Hermitage, 501 N. 170th Ave., Beech Grove. Ave Maria Guild, National Volunteer Mass, 11 a.m., lunch following Mass. Information: 317-888-7625 or elvimi@aol.com

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

St. Mary of the Annunciation, 4108 E. 10th St., Indianapolis. Stations of the Cross, 6 p.m., Mass, 6 p.m. Information: 317-257-4297, ext. 2216.

April 9
The Columbus Bar, 322 46th St., Indianapolis. 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: 312-379-2953 ext. 241.

April 9
Marvin 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 Seasons, monthly gathering for adults ages 55 and older, noon Mass followed by lunch and fellowship. RSVP: Shirley at 317-241-9878 or Rita at 317-244-0255.

St. Mark the Evangelist Parish, Media Center, 51 Edgewood Ave., Indianapolis. Hope and Healing Survivors of Suicide support group, 7 p.m. Information: 317-851-8334.

Events Calendar

Retreats and Programs

March 28-29
Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. Building Contemplative Relationships, Vanessa Hurst, presenter, $155 per person. Information: 317-788-7581 or benedictinn@benedictinn.org

March 30-31
Our Lady of Fatima Retreat House, 5335 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 umcsweney@archindy.org

April 1
Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. Church in the Modern World, session one of four. Benedicte Fountain, speaker, $78.30 per person for four sessions. Information: 317-788-7581 or benedictinn@benedictinn.org

April 2
Our Lady of Fatima Retreat House, 5335 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 umcsweney@archindy.org

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. Chat-a-Chew: “Beginning to Plan Your Funeral and Funeral Service,” 11 a.m.-1 p.m., Cindy Hansen, 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 7:15-8:30 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, Sahm, 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. Vertly, 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 dcropley@archindy.org.

To learn more about Sahm and Vertly magazine, log on to http://vertrvymag.com.

The retreat provided the opportunity for the young Catholics to reconnect with their faith, and included speakers, discussion, prayer, confession and Mass.

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., at 10 a.m. on April 5. The ceremony will also have a planting component as part of 100 Indy kids—young members of KIB’s Youth Tree Team—will spend the morning planting 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 complement 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.

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. 7-8 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.

Janet Sahm, co-founder and style editor of Vertly 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.

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

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 Oakland 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 monaline@att.net.

In the Modern World, session one of four. Benedicte Fountain, speaker, $78.30 per person for four sessions. Information: 317-788-7581 or benedictinn@benedictinn.org

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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 317-236-8865 or e-mail dvavelsev@archindy.org. Registration forms may also be obtained online by logging to www.archindy.org/family/divorce.html.

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Faith

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 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 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 who 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 a habit we developed during Lent? Have we to our original practices and habits? What happens to as if we’d taken a vacation away, but now we are back

Do we return to our old lives as if nothing has happened, or do only when we remember? Have we developed an “attitude of gratitude” 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.

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

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.)

Faith Alive!

Grace of conversion can slowly bring about transformation

By Daniel S. Mullhall

Catholic high school student Katie Schultjak 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.’

CNS photo/Dave Crenshaw, Cincinnati.)


The Book of Genesis ends with Jacob (also called Israel) having twelve sons, who together fathered the peoples of Egypt. The Book of Exodus begins three generations later—roughly twice the length of the history of the United States. The Israelites proliferated so much that Pharaoh thought prudent to stop their increase in case they would join Egypt’s enemies in a war.

He enslaved the Israelites, forcing them to make bricks and toil all day. He also instructed midwives to kill the Israelite baby boys when they were born. Although the midwives obeyed orders, 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 and over, as if trying to deliver a message. Pharaoh’s Nile River. Moses’ sister, Miriam, watched

(Second in a series of columns)

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 and over, as if trying to deliver a message. Pharaoh’s Nile River. Moses’ sister, Miriam, watched

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Fourth Sunday of Lent/Msgr. Owen E. Campion

Sunday Readings
Sunday, March 30, 2014

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

Drawing from the first word, in Latin, in the Entrance Antiphon for this weekend’s Liturgy, this Sunday 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. To signify this appointment, Samuel anointed David with oil.

Anointings always have represented marking persons for special work. 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 the Christian people of Ephesus, a major

A man prays during a Mass at Our Lady of Sorrows Church in Queens, N.Y.)

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 St. Cyril and Methodius (Evanston, Ill.)

A Your books are correct. The current “vado,” 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 jailor, 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 kdoyle@slu.edu and 40 Hopewell St., Albany, N.Y. 12208.)

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 pains 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 we walk faithfully with Jesus into the challenges of the desert

In the wilderness may we move toward repentance as well

May we learn during our abstinence what we do not need

Let this journey begin with you as our spiritual guide

May we learn during our abstinence what we do not need

In the desert of our mind may we learn absolute forgiveness

In the wilderness may we move toward repentance as well

May we learn during our abstinence what we do not need

In the desert of our mind may we learn absolute forgiveness

In the wilderness may we move toward repentance as well

May we learn during our abstinence what we do not need

In the desert of our mind may we learn absolute forgiveness

In the wilderness may we move toward repentance as well

May we learn during our abstinence what we do not need
of several years through funds raised by the Cardinal Ritter Birthplace Foundation. Cardinal Ritter (1892-1987) attended the former St. Mary School in New Albany and received priested formation at St. Meinrad Seminary in St. Meinrad. He was ordained a priest in 1917. From 1933-1946, he served the Indianapolis Diocese (which became an archdiocese in 1945) 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. Archdiocese Ritter House, which opened on 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 prescriptive. He should be creative. There is so much attention on the Church right now, and what a great opportunity it is to renew our own." The genius of Pope Francis is that he has said so much about the simple but profound links 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." Archbiishop 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 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 Kurtz 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 archbishop was to announce the immediate end to racial segregation in all Catholic schools in central and southern Indiana. I 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 reminded 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 the 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.)
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 objections to cover contraceptives, sterilization and abortion-inducing drugs 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 exemptions 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 and 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.

An 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 Affordable Care Act conflicts with their moral rights. The companies are challenging the First Amendment’s free exercise clause and their religious liberty 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 government interest.

The legal question is whether RFRA protects a for-profit company from having to provide a benefit to which employees do not have a right under federal law, but to which the employees have religious objections.

Justice Ruth Bader Ginsburg, who noted that RFRA was passed over the objections of some both political parties, said it would not have gained such support if Congress thought the law would conflict 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 would be in conflict with the law, “putting limits only to corporations that pass their earnings and losses to their shareholders—which would exclude bigger companies claiming religious rights to corporations.

Chief Justice Anthony Kennedy, described as the swing vote in many of the “amicus” briefs on both sides of the mandate issue, said 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.”

Many of the cases 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.†

Washingtontimes.com 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 primates of the Syrian Antiochian Orthodox Church ‘in the Franklin Room at Conventon Hall on the national level’ at St. Mary’s-of-the-Woods College on April 15. His Eminence Anthony Bahba, who is also Metropolitan of New York, will later address the students 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 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 they planned to 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 Commission for non-Catholics seen ‘theologically possible’

• Challenge to West in developing nations

• Pope Paul gives face to those in teaching

• Pope Paul emphasizes the role of the worker

• Liturgical texts are going to be published

• Rev. Mundt’s title had fooled up by Lavaljette

• 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

• Hands see in third different nation

• A little hard to gift-wrap

• MANCHESTER, Vt.—A retired industrialist has donated a mountain to the austere Cardus. 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 Cardus Foundation of America with interest.

• Vacation schools in religion set by Benedectines

• Ancient privilege: Italian villagers elect new pastor

• Negro Catholics seen feast of future priests

• Reds sponsor ‘naming’ rite

• Open occupancy’ program urged

• Permits evening unofficial Masses

• Pieta will be loaded at special drydock

• St. Roch’s parish plans spring outing

• 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)
Cross Catholic Now Endorsed by More Than 80 Bishops, Archbishops

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. A nether 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 teaching program needs food, we supply the food. A clinic can depend on us for medicines. A school can get help with teachers and salaries. 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. ACO1051, PO Box 9558, Wilton, NH 03086-9558. All contributions to the ministry are tax deductible.

The criterion Friday, March 28, 2014
A flood of terrible images still haunt the memories of the priests and nuns who survived Typhoon Haiyan — known as Typhoon Yolanda in the Philippines. On that day, more than 6,000 perished. More than four million lost homes. A wall of water smashed the coast like a bulldozer blade, sweeping away everything in its path. Few imagined the devastation the so-called storm would bring.

“Sister Eloise David of the Beningtine Sisters of Tzutzing told us a story that I found chilling,” recounts Jim Cavnar, president of Cross Catholic Outreach, a U.S.-based Catholic relief agency on the scene shortly after the storm hit. “Nuns from a convent in Leyte had decided to ride out the storm in their building, but the Mother Superior warned them against it. Most evacuated at that point, but a few resisted. She finally called upon them to honor their vow of obedience and forced them to leave. I visited the site of that convent with Sr. Eloise after the storm had passed, and it was a shambles. A 21-foot storm surge had engulfed the place and destroyed the nearby school. The nuns would surely have drowned if not for the Mother Superior’s persistence.”

The day the typhoon struck was also a day for miracles.

Father Bartholomew Pastor — known as Fr. Bart in the parish — experienced one of these miracles first-hand. His mission, located on a mountainside in Tacloban, was hit hard by the typhoon’s record high winds. The site includes a shrine to Mary and a chapel, and Fr. Bart expected both to be severely damaged by the wild storm. But God had other ideas.

“After the typhoon passed, Fr. Bart returned expecting the worst,” explains Cavnar, who toured the mission as part of Cross Catholic Outreach’s efforts to help. “The first structure Fr. Bart reached was the shrine. The statue of Mary was missing. He assumed it had been demolished — cast to the four winds, as they say. But to his amazement, he saw the statue as he neared the chapel about twenty-five yards away. Mary was positioned right in front of the door, facing outward as if warding off the storm. The statue had only sustained minor damage, and the chapel itself was in good condition too. The hand of God was clearly on that place because the compound’s other buildings were seriously damaged.”

As Cross Catholic Outreach’s emergency response team continued its work, more stories surfaced and a growing sense of optimism prevailed. A through the island chain’s central section was extremely hard hit, the Catholic Church in the Philippines has rebounded quickly and is now playing a central role in the recovery of the country.

“Within hours of the storm’s impact, Sr. Eloise David of the Benedictine Sisters had started a medical outreach and a feeding program,” Cavnar explains. “Cross Catholic Outreach helped with that, and we intend to continue our efforts as Catholic leaders here help poor typhoon victims recover. I should add that Sr. Eloise’s hospital in Tacloban is also something of a miracle. It survived the storm and was one of the only functioning hospitals serving the area in the weeks immediately after the disaster. I believe that was an act of God. Sr. Eloise has a heart for the poor and has served others with compassion her whole life. I believe God’s hand of protection was on her and her mission.”

Now, as the Church in the Philippines shifts from emergency relief work to recovery projects, Cross Catholic Outreach wants to increase its support with the help of U.S. Catholic donors.

“There’s always a big influx of help when a disaster strikes, but many of those groups move on after a few months. Cross Catholic Outreach believes the recovery stages after a disaster are just as important as the earlier period of emergency relief. We want to work with the Catholic priests and nuns who are helping the poorest of the poor now — months after the disaster. These victims need help reestablishing their lives,” explains Cavnar. “With our support, Catholic missions can repair homes, reopen schools and clinics, and set up self-help programs so people can become self-sufficient again. It’s a critical mission, and I thank the God the Catholic Church is taking such an active role. It will have a tremendous impact.”

In Cross Catholic Outreach’s plan, Fr. Bart, Sr. Eloise and other Catholic mission partners will play a prominent role. This method of helping the poor through existing Catholic missions is a hallmark of Cross Catholic’s outreach. It’s very cost effective and empowers the greater work of the missions involved.

“The people in the community being helped are aware that American Catholics are helping them, and they are deeply grateful for that support. I wish everyone who contributes to these recovery projects could see the success of our Catholic leaders firsthand as I have,” Cavnar says. “They would be inspired by what our Church is accomplishing. They would see how the poor are responding; praising God and celebrating their faith. Catholics worldwide are brothers and sisters, and the missions here in the Philippines really illustrate that fact. The poor pray for those who help them. They’re deeply grateful they haven’t been forgotten in their time of trial.”

Cavnar says he is confident American Catholics will continue to help these brothers and sisters overseas. To give them those opportunities, his organization has gathered information about specific projects that will need funding. American Catholics will be asked to help with contributions for those causes.

“The gifts we are collecting now are as critically needed as those we sought during the emergency relief stage — perhaps even more important because they will be used to help the poor get back on their feet, regaining self-sufficiency,” he explains. “As homes are repaired, schools reopened, and people are restored, new hope will return to the poor families who were victimized by the typhoon. And isn’t that how we would want to be treated if a similar disaster swamped us?”

To support the worldwide outreaches of Cross Catholic Outreach, use the enclosed postage-paid brochure to mail your gift or send it to Cross Catholic Outreach, Dept. AC01051 PO Box 9558, Wilton, NH 03086-9558.
Rest in peace

Please submit in writing to our office by 10 a.m. Thursday before the week of publication; be sure to state your oath. 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 connexions in the separate obituaries that are present on this page.

ALBA, Trinidad M., 91, American Martyrs, Scotch Camp, March 13. Mother of the late Carol Alba and David Alba, grandmother of several.


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


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 motherhouse of the motherhouse of the Sisters of St. Francis in St. Francis. 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. 27, 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.

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

Providence Sister Marie Agatha Vonderheide died March 15 at the Priory House 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.

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


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 Archdiocese O’Meara 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.
National shrine ‘fitting tribute’ to late pope, says USCCB president

WASHINGTON (CNS)—The U.S. bishops’ March 19 designation of a new 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.

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 II 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 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, Bedford
• April 2, 6 p.m. at Peter, Franklin County
• April 4, 10 a.m.-10 p.m. at All Saints, Yorkville (individual confession)
• April 5, 11 a.m.-1:30 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, 6-8:30 p.m. at all Connersville Deanery parishes
• April 3, 7 p.m. at St. Bridget of Ireland, Liberty

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 Nazareth 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

Terre Haute Deanery
• April 9, 7 p.m. at St. Paul the Apostle, Greencastle

Vacation Rental

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 program 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.
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. It 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 Kiev, called in Christian missionaries from Byzantium. The church celebration honored 1,000 years of Christianity in 1988.

Monasteries played an important role in Kiev. Pechersk Lavra, the Monastery of the Caves, founded by St. Anthony 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 been 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. Royal Roberts devoted 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 Roman 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 Catholics and the Orthodox 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 Yuschenko. Since then, of course, Yanukovych, who won that election, has been deposed and expelled to Russia. As this is being written, there are reports that the Catholic Church is being forced out of Crimea by the referendum in which 96.7 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.)