Where faith and medicine connect

Dr. Chuck Dietzen will combine his faith life and his medical insights in "CSI: Jerusalem," a presentation about the Passion of Christ that he and his colleague, Dr. Joseph Bergeron, will share at St. Barnabas Church in Indianapolis on March 15. (Photo by John Shaughnessy)

Unique March 15 presentation offers forensic medical examination of the Passion of Christ

By John Shaughnessy

"We need to make it as real as possible so people will understand where their faith is coming from," says Dietzen, an Indianapolis physician who is a member of St. Alphonsus Liguori Parish in Zionsville, Ind., in the Lafayette Diocese. "The crucifixion of Christ is a trauma case. We thought, 'Why don't we put this together and present it as we would at a medical, legal proceeding.' That's how we started calling it CSI: Jerusalem. You start digging into the research of what happened to Jesus during his Passion, and it makes it more real for people. Most people are really moved by what an act of love this was. Their presentation on the death of Christ is an intriguing one. So is the story of the lives of faith of the three people who have contributed to the presentation: Dietzen, Bergeron and Barrie Schwartz. A Catholic, a Protestant and a Jew respectively, each of them have been deeply touched by their scientific research into the death of Christ.

Where faith and medicine connect

The bond between the two doctors began to form when Bergeron was a medical student at the Indiana University School of Medicine in Indianapolis and Dietzen was on staff there. "Somehow we started talking about Mother Teresa [of Calcutta], and that led to becoming friends over time," Bergeron recalls. At different times, both doctors had traveled to India to meet Blessed Teresa at the home where she and her staff provided medical and spiritual care for the most vulnerable. "We mourn today a great man and a faithful priest who transformed the University of Notre Dame and touched the lives of many," Holy Cross Father John Jenkins, Notre Dame's current president, said in a statement. "With his leadership, charisma and vision, he turned a relatively small Catholic college known for football into one of the nation's great institutions for higher learning.

In his historic service to the nation, the Church and the world, he was a steadfast champion for human rights, the cause of peace and care for the poor," he said. Father Hesburgh was born on May 25, 1917, in Syracuse, N.Y., to Anne Murphy Hesburgh and Theodore B. Hesburgh, an education leader, diplomat, dies

NOTRE DAME, Ind. (CNS)—Holy Cross Father Theodore M. Hesburgh, who led the University of Notre Dame through a period of dramatic growth during his 35 years as president and held sway with political and civil rights leaders, died on Feb. 26 at the age of 97.

As the longest serving president of Notre Dame from 1952 to 1987, Father Hesburgh built the university from a small college primarily known for its prowess on the football field into one of the nation's premier higher education institutions.

In announcing the highly regarded priest's death, the university did not cite a specific cause.

A funeral Mass for Father Hesburgh was celebrated on March 4 at the Basilica of the Sacred Heart on the Notre Dame campus.

Following the funeral, a procession took place from the basilica to the Holy Cross Community Cemetery for his burial. The university also held a tribute ceremony that evening in Purcell Pavilion at the Joyce Center.

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HESBURGH

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executive of the Pittsburgh Plate Glass Co.

He was educated at Notre Dame and Rome’s Pontifical Gregorian University. He was ordained a priest of the Congregation of the Holy Cross in 1943 in Sacred Heart Church, today the basilica, on the Notre Dame campus. He received a doctorate in sacred theology from The Catholic University of America in 1945.

After doctoral studies, he joined the university faculty, teaching in the religion department, and served as chaplain to World War II veterans on campus. In 1949, he was appointed executive vice president of Notre Dame. He became the university’s 15th president in 1952. Under his presidency, the university budget grew from $9.7 million to $176.6 million while the endowment expanded from $9.7 million to $176.6 million. Enrollment increased from 4,979 students to 9,600, and the faculty expanded from 389 to 950.

In 1967, he oversaw the transition of governance of the school from the Congregation of the Holy Cross to a two-tiered, mixed board of lay and religious trustees and fellows. The school also admitted women to undergraduate programs beginning in 1972.

Father Hesburgh also played an influential role in national and international affairs both during and after his presidency. He held 16 presidential appointments over the years, tackling major social issues including civil rights, immigration reforms, peaceful uses of atomic energy, a cecum unrest, and treatment of Vietnam draft evaders and development in the world’s poorest nations.

He was a charter member of the U.S. Commission on Civil Rights when it was created in 1957 by President Dwight D. Eisenhower. He chaired the body from 1969 until 1972 when President Richard Nixon dismissed him over his opposition to the Vietnam administration’s civil rights record.

The Holy Cross priest also served on President Gerald R. Ford’s Clemency Board, which was responsible for deciding the fate of Vietnam offenders.

His work on the two commissions led to the creation of the Center for Civil and Human Rights at Notre Dame Law School.

During a tribute on Capitol Hill in 2013, congressional leaders from both sides of the aisle honored Father Hesburgh days before his 96th birthday. Vice President Joe Biden said during the gathering that he ran for public office at the age of 29 in 1972 because of Father Hesburgh’s passion for civil rights. “You’re one of the reasons I’ve been so proud to be a Catholic,” Biden told Father Hesburgh.

Other elected officials at the event praised Father Hesburgh as an inspiration for all people in public office.

Father Hesburgh served on the Overseas Development Council, a private organization supporting initiatives in developing nations, beginning in 1971 and chaired it until 1982. He served as board chairman of the Rockefeller Foundation. He became ambassador to the Vatican’s permanent representative to the International Atomic Energy Agency in Vienna from 1956 to 1970.

Blessed Paul VI asked him to build the Tantor Ecuencual Institute in Jerusalem, which the university continues to operate. Father Hesburgh also served as head of the Vatican delegation attending the 20th anniversary of the United Nations’ human rights declaration in Tehran, Iran, in 1968. He also served as a member of the Holy See’s U.N. contingent in 1974.

In 1983, St. John Paul II appointed Father Hesburgh as the pontifical council for Culture. He also served as a trustee and chairman of the Rockefeller Foundation. He became ambassador to the U.N. Conference on Science and Technology for Development, the first time a priest served in a formal diplomatic role for the Vatican.

In addition, Father Hesburgh served on several commissions and study groups in the field of education. He served as chairman of the International Federation of Catholic Universities from 1963 to 1970, leading a movement to redefine the nature and mission of contemporary Catholic education.

In 2009, the priest said he supported Notre Dame’s decision to invite President Barack Obama to deliver the commencement address that year and receive an honorary law degree. The invitation rekindled a heated debate about maintaining the Catholic identity of U.S. Catholic institutions of higher education. About 80 U.S. bishops and others said Obama’s support of legal abortion and embryonic stem-cell research made him an inappropriate choice.

But Father Hesburgh backed the school’s invitation to the president, saying that the nation’s universities are meant to be places where people with different opinions can talk to one another.

Father Hesburgh held 150 honorary degrees and was the first priest elected to the Board of Overseers of Harvard University, serving for two years, from 1994 to 1995, as president of the board. He also co-chaired the Knight Commission on Intercollegiate Athletics in its efforts to reform college sports, from 1990 to 2003.


Official Appointment

Effective March 1, 2015

Rev. Jerry L. Byrd, administrator of St. Ann Parish and St. Joseph Parish, both in Jennings County, and St. Mary Parish in North Vernon, appointed pastor of these parishes for a term of six years.

This appointment is from the office of the Most Rev. Joseph W. Tobin, C.Ss.R., Archbishop of Indianapolis. †

The Criterion, in print since 1927, is a weekly newspaper for the Archdiocese of Indianapolis. Published six times a week, except the last week of December and the first week of January. Distributed across 40 counties.

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Periodical postage paid at Indianapolis, IN.
Copyright © 2015 Criterion Press Inc.

The Criterion (ISSN 0574-4350) is published weekly except the last week of December and the first week of January.
1400 N. Meridian St., Indianapolis, IN 46202-2367

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Legislation allowing the use of a process to dissolve human remains as an alternative to cremation was recently defeated in the Indiana House by a 59-34 vote. The Indiana Senate defeat of this legislation followed an intensive public hearing in the Indiana General Assembly earlier in 2015. The bill was introduced by Rep. Jeffrey Thompson, R-Lizton, and was defeated on the House floor by a majority vote of 59-34. Thompson, a retired science teacher, presented the bill to the House Public Health Committee, and was "completely comfortable with the science" of human dissolution through the alkaline hydrolysis process. Thompson has been characterized by critics as an opponent of the bill, as he is the author of a bill introduced in the Indiana General Assembly (SB 133) that would have allowed for the use of alkaline hydrolysis as an alternative to cremation. Thompson is a member of the Indiana Catholic Conference (ICC), which is a leading advocate for the release of human remains after death. Thompson has been a leader in the ICC for several years, and has been involved in the development of the bill "carefully and thoughtfully," as he has been quoted as saying.

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Joanna Feltz smiles when she acknowledges that it was her mother's advice that led her to become the new director of planned giving for the Catholic Community Foundation of the Archdiocese of Indianapolis and the Indianapolis Catholic Community Foundation. The 42-year-old attorney and mother of three was firmly established in her job of estate planning and trust administration for a private company when she first saw an advertisement in The Criterion listing the open position in the archdiocese's office of stewardship and development.

Intuitively, Feltz thought about applying but didn't. The thought kept coming back to her as she continued to appear. It finally reached the point where she talked about it with her mother.

"She always says that when something won't let you go, and it keeps coming into your consciousness and your prayers, it's either God or the devil," Feltz recalls. Believing it was God at work, Feltz’s mother encouraged her to pursue the position.

"I don't believe in coincidence," Feltz says. "I believe in divine intervention. The culmination of all of it is that they offered me the position." Feltz is excited about the possibility.

The reason I want to work for the Church, especially in this position, is that I feel we have so many great ministries, parishes and schools that I want them to be here for thousands of years," Feltz says. "To be able to help do that is pretty powerful.

"Feltz's dedication to her faith and her expertise in legacy planning make her a natural fit as the archdiocese's director of planned giving, according to Father Andrzej Halemba, the head of the Catholic Community Foundation.

"Joanna is highly committed to helping individuals increase their resources at the parish school he identifies," Halemba says. "This is the kind of connection she wants to make.

"Feltz already has had success in her new job. She is currently named to the board of trustees for the Catholic Community Foundation.

"Joanna's dedication to her faith and her expertise in legacy planning make her a natural fit as the archdiocese's director of planned giving," Feltz says. "To be able to help do that is pretty powerful.

Feltz says she has had experience with the blessings of her Catholic faith throughout her life. She talks fondly of her education at Holy Name School in Beech Grove, and Wilson, a mother of three was firmly established in her job of estate planning and trust administration for a private company when she first saw an advertisement in The Criterion listing the open position in the archdiocese's office of stewardship and development.

Intrigued, Feltz thought about applying but didn't. The thought kept coming back to her as she continued to appear. It finally reached the point where she talked about it with her mother.

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—Joanna Feltz, new director of planned giving for the Catholic Community Foundation

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Catholic aid group pledges $2.8 million to help Christians in Syria

NEW YORK (CNS)—Aid to the Church in Need, a Catholic charity helping persecuted Christians around the world, has pledged $2.8 million in emergency aid to help Christians in Syria, where they have been targeted by the Islamic State, known as ISIS.

They have "benefited only to a limited extent" from relief provided by the United Nations and other international organizations, the charity said.

"In many cases, Christians are reluctant to register themselves with aid agencies [and] formally identify themselves as Christians for fear of extremist Muslim reprisals who perceive them as apostates and their perceived support of the Syrian regime," it said in announcing the aid.

"Relief efforts have been hampered across the board," the charity added, "due to continued fighting and the dramatic rise of the Islamic State, known as ISIS.

"Aid to the Church in Need will fund a number of projects to help sizable Christian communities in Aleppo, Homs, Damascus and other Syrian cities and villages hard hit by the war, said Father Andrzej Halemba, the head of the charity's Middle East office.

Since the outbreak of Syria's civil war in spring 2011, the death toll has exceeded 150,000, according to several monitoring groups.

Hundreds of Christians have died, and tens of thousands have been forced from their homes, the charity said. “Countless families are without homes, while thousands of income-earning adults have been barred from continuing their education; half of all the country's schools are damaged, destroyed or used as shelters for fighters."

Hundreds of thousands of Syrian Christians have become refugees in Lebanon, Turkey and Jordan. "They have lost contact with their families, homes, the charity said. “Countless families are without homes, while thousands of income-earning adults have been barred from continuing their education; half of all the country's schools are damaged, destroyed or used as shelters for fighters."

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Official estimates put the number of people affected by the war in Syria at 12.2 million people. About 7.8 million have been displaced internally, while 4.8 million Syrians live in countries bordering the country or in active war zones.

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By Brigid Curtis Ayer

"We believe that every human being, created in the image and likeness of God, deserves dignity. … Flushing the fluid remains of a person down into the sewer system doesn't provide, in our opinion, the dignity due the body which is the temple of the Holy Spirit."

—Glenn Tebbe, executive director of the Indiana Catholic Conference (ICC)

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Some things baffle us.

For example: A recent survey of Catholics who left the Church to join evangelical Protestant churches listed the number one reason as a desire for a more personal relationship with Jesus. How, wonder, could you possibly have a more personal relationship with Jesus than through the Eucharist? That might also account for the casualness that some Catholics show when they receive Communion.

Do those converts to evangelical churches want to deepen their friendship with Jesus by talking to him or listening to him? How could that be done better than in a Catholic chapel, either in front of a tabernacle or a monstrance with Jesus exposed?

In a talk Pope Francis gave to a group of catechists that’s a chapter in his book The Church of Mercy, he said: “How do you abide in the presence of the Lord? When you visit the Lord, when you look at the tabernacle, what do you do? Do you let yourself be bathed by the Lord? He looks at us, and this itself is a way of praying. This warms the heart, igniting the fire of friendship with the Lord.”

That’s how to develop a better personal relationship with Jesus.

The large number of former Catholics also baffles us. Some people seem proud of the fact that they used to be Catholics but no longer are, or simply say, “I was raised Catholic.”

We suspect that many, especially those who didn’t join another church, were victims of our secular culture. It’s hardly a secret that the materialistic and hedonistic values of our culture are at odds with what the Catholic Church teaches. However, the Church has no choice but to continue to teach the word of God.

But we’re convinced that most people want to be religious or spiritual people, and the Catholic Church has more to offer than other faiths. Many people through the centuries have been drawn to the Church because of its teachings, but many others have been attracted because of its many devotions.

We Catholics always seem to be doing something special, whether it’s getting ashes put on our foreheads on Ash Wednesday, receiving a blessing of our thumbs on St. Blaise’s feast day, or making pilgrimages to Marian shrines. Since all of us are different in the things we like to do, there are Catholic devotions or forms of piety to match any preferences.

The Catholic Church welcomes everyone, and not only the pious. It is also a Church of sinners and has been since Jesus founded it. Pope Francis says that it is here to think that the Church is only for the pure because we all sin. In one of his general audience he said: “The Church, which is holy, does not reject sinners; she does not reject us all; she does not reject it because she calls everyone, welcomes them, is open even to those furthest from her, she calls everyone to allow themselves to be enfolded by the mercy, the tenderness, and the forgiveness of the Father, who offers everyone the possibility of meeting him, of journeying toward sanctity.”

So people left the Church because of the clergy sex-abuse scandal. Of course, that was a great evil. But aren’t those people only hurting themselves by denying themselves of all the Church has to offer for their sanctification? How does leaving the Church help them?

One more quotation from Pope Francis, from that same general audience: “The Church offers all the possibility of following a path of holiness, which is the path of the Christian, she brings us to encounter Jesus Christ in the sacraments, especially in confession and in the Eucharist; she communicates the word of God to us, she lets us live in charity, in the love of God for us; we are not baffled by so many wanting to be part of the Catholic Church.” -John F. Fink

Pope Francis gives a blessing as he leads the Angelus from the window of the Apostolic Palace in St. Peter’s Square at the Vatican on Feb. 22. (CNS photo/Max Rossi, Reuters)

Father Hesburgh leaves a legacy of a life of greatness—given for others.

At 18, the college freshman was feeling homesick as he walked toward class near the Main Building of the University of Notre Dame. If he looked up, as he usually did when he neared the building, he would have seen the golden image of the Blessed Mother on the golden statue, shining brightly against the background of a beautiful, autumn afternoon. Instead, his eyes were focused on the world-renowned figure headed straight toward him on that day in 1937—Holy Cross Father Theodore Hesburgh, then Notre Dame’s president.

Figuring that Father Ted was on his way to another important meeting, the college freshman prepared to offer a quick hello, hoping at best to get a nod or a brief, polite “Hi.” But in return he was seeing up-close for the first time. Instead, Father Ted slowed down, greeted the student and stopped to talk—asking his name, asking how he was doing, making him feel that he mattered. When they parted minutes later, the young man was grateful, in awe, and considerably closer to feeling he had another home. Years later, my first meeting with Father Ted on that day is still a cherished moment in my life. So when I learned the news that Father Ted had died on Feb. 26 at age 97, I read the stories of how he was a confidant to popes and presidents, and how he was regarded as one of the greatest educators of the 20th century. I also pored over the tributes of how he

The next time the Archdiocese of Indianapolis advertised a pilgrimage to the Holy Land, don’t hesitate. Don’t think about it, discuss it with family and friends, or pray about it at length. Say a quick prayer to the Holy Spirit and sign up—right away! If you delay, all the slots will be filled, and you’ll miss out on a perfect pilgrimage experience.

Don’t just take my word for it. Ask any of the diverse group of 50 people who accompanied Indianapolis Archbishop Joseph W. Tobin to the Holy Land last month. They’ll tell you that it was an awesome, inspiring, joyful, sometimes exhausting but always uplifting spiritual journey. In short, a perfect pilgrimage.

Nothing is perfect that involves sinful human beings. Tragically, from a human perspective there were the minor irritations of international travel—but no flights to or from simple pilgrimages.

And there was the anxiety caused by “civil unrest” in the region—but we experienced no difficulties as a result. Occasionally, strangers occupying close quarters on the bus or in the crowded spaces visited throughout the Holy Land can rub each other the wrong way. True enough, but this is all part of the perfect pilgrimage experience.

What makes a pilgrimage “perfect”? Prayer, spiritual leadership, sacred spaces and the opportunity to reflect on God’s presence in our midst. Good food, a comfortable bed at night, fellowship that increases daily, and the chance to rest and absorb experiences—rather than being constantly “on the go”—are also important.

The pilgrimage to the Holy Land led by Archbishop Tobin was a perfect pilgrimage. It was deeply prayerful. The Masses, Liturgy of the Hours, rosaries, early morning readings and other prayers celebrated by Archbishop Tobin, Father Joseph Newton and Father Robert Mazzuca made this pilgrimage a sacred time.

The archbishop’s daily homilies were insightful and profoundly moving. This pilgrimage was a retreat-on-wheels with every kilometer we traveled an opportunity to praise God and experience his goodness in new ways.

The spiritual leadership of Archbishop Tobin was extraordinary. He is a man of great intellect and deep faith with a broadly based knowledge of the world and of human nature. This was his first trip to the Holy Land, and those of us who traveled with him were privileged to see this land, and all its holy places, through his eyes.

Even under the stress and strain of travel, the archbishop was always friendly, down-to-earth and eager to help the elderly and infirm members of our group. Archbishop Tobin asked for no special privileges. He wanted to be always viewed as a simple pilgrim, and in the process the Gospel witness of this humble shepherd was something none of us will ever forget.

The sacred spaces we visited were overwhelming, and there were far too many to name here. I strongly recommend that readers of this article visit holylandatall.net or theblog written by Natalie Hoefer, a reporter for The Criterion, who traveled with us and chronicled the experience with more than 1,000 photographs and a daily summary of where we went and what we saw.

The blog is a fantastic way for readers of The Criterion throughout central and southern Indiana and beyond to share this
Spend some quiet time in God’s closeness this Lenten season

The Gospel reading for last weekend (Second Sunday of Lent, Mk 9:2-10) told the powerful story of the Transfiguration of the Lord. The experience of Jesus appearing in an aura of dazzling white with Moses and Elijah on top of Mt. Tabor left St. Peter not knowing what to say. Although he couldn’t put it into words, Peter had a profound encounter with God’s closeness. On this holy mountain, in the company of his fellow disciples James and John, Peter experienced the sacred in a way that remained mysterious to him until after the Lord’s resurrection.

Last month, my fellow pilgrims and I ascended Mt. Tabor—not on foot, but in vans driven by Bedouin villagers who conducidas por aldeanos beduinos que hacen ni remotamente honor a la vista que se aprecia desde el Monte Tabor. Los eruditos dicen que la gente ha vivido experiencias religiosas en este monte desde tiempos inmemoriales. En ese lugar hay algo que eleva las mentes y los corazones de los peregrinos hacia Dios y transmite un sentido de reverencia y un sobrecogimiento que va más allá de lo que las simples palabras pueden expresar. La experiencia en el Monte Tabor me recordó cuando mi madre, Marie Therese, y mi tía Winifred fueron a visitarme a Roma, donde mi congregación religiosa, la Congregación Redentorista, me asignó, hace 15 años. En aquellos días, el papa Juan Pablo II usualmente recibía invitados después de la Misa diurna. Pude llevar a mi madre y a mi tía a la Misa del Papa y, después de esta, paso unos minutos con él, solo nosotros tres. Mi madre, a quien normalmente no le faltan las palabras, guardaba silencio. Tras nuestro encuentro le pregunté por qué no le había al papá, a lo que ella me respondió: “See, I know it’s to my mother the life the pope has been someone far away—over there—just a name or a photograph. Now, here he is right in front of me, face to face. What was I supposed to say?”

In his recent message for the season of Lent, Pope Francis reminds us that God is as close to us as Pope John Paul was to Mom, Aunt Win and me. “God is not aloof from us,” Pope Francis says. “Each one of us has a special place in his heart. He knows us by name, he cares for us, and he seeks us out whenever we turn away from him. He is interested in each of us; his love does not allow him to be indifferent to what happens to us.”

For too many of us, God is far away—over there—in heaven. How do we react to the news that God is actually close to us, closer than we are to ourselves?

Silence is not a bad response to the closeness of God. In fact, if we don’t spend some quiet time each day, it’s easy to overlook God and to miss what he is saying to us in the silence of our hearts.

Pope Francis tells us that “God is not indifferent to our world; he loves it that he gave his son for our salvation. In the Incarnation, in the earthly life, death and resurrection of the Son of God, the gate between heaven and Earth opens once for all.”

This Lent, let’s spend some quiet time with God who is not aloof from us and who invites us to be close to him. It’s not necessary to climb a mountain to experience the awe of God’s presence (as much as my fellow pilgrims and I recommend it). All you really need to encounter the closeness of God is an open heart and a few quiet moments each day. May our loving God persuade us all to come close to him this Lent. May he bless us abundantly with his personal, caring and intimate love.

Dediquemos unos momentos para estar a solas en la presencia de Dios durante la Cuaresma

El papa Francisco nos dice que “Dios no es indiferente al mundo, sino que lo ama hasta el punto de dar a su Hijo por la salvación de cada hombre. En la encarnación, en la vida terrena, en la muerte y resurrección del Hijo de Dios, se abre definitivamente la puerta entre Dios y el hombre, entre el cielo y la tierra.”

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March 6
St. Joan of Arc Church, 42711 N. Central Ave., Indianapolis. Registration, $10. Mass, 10 a.m. and 11:30 a.m.; Stations of the Cross Benediction, 6:30 p.m.; Mass, 6:30 p.m. Information: 317-238-5508 or mzoeller@saintmeinrad.edu.

St. Lawrence Parish, Fr. Cohen Hall, 6944 E. 46th St., Indianapolis. Fish fry, 5-8 p.m. Information: 317-546-4056.

St. Matthew the Apostle Parish, 4100 E. 56th St., Indianapolis. Fish fry, 5-8 p.m. Information: tteiger@sholenglobal.net.

Sacred Heart of Jesus Parish, parish hall, 1125 S. Meridian St., Indianapolis. Fish fry, 5-7:30 p.m., carry-out available. Stations of the Cross, 1530 Union St., Indianapolis. 7 p.m. Information: 317-638-5551.

Our Lady of the Most Holy Rosary Parish, 2302 Stevens St., Indianapolis. Fish fry, 5-7:30 p.m. Information: stlouismaryindy@gmail.com.

Most Holy Name of Jesus Parish, 89 N. 17th St., Beech Grove. Fish fry, 5-8 p.m. Information: 317-784-5454 or MHNJ2015@gmail.com.

Our Lord Jesus Christ Parish, 7808 S. Triangle Road, Paulus, Stations of the Cross, 4:30 p.m., fish fry following the stations. Information: 312-963-4568 or ChrissyK8888@gmail.com.

All Saints Parish, 8044 Yorks Road, Speedway. Fish fry, 4-9 p.m. Information: 317-576-4302 or parishoffice@enczone.com.


Our Lady of the Greenwood Church, 335 S. Meridian St., Greenwood. Stations of the Cross, 3 p.m. Information: 317-688-2881 or info@olggreenwood.com.

Marian University chapel, 3200 Cold Spring Road, Indianapolis. Lumen Dei Christian Business Group, Mass and monthly meeting, 7:30-9:30 a.m., breakfast, 5-7 p.m. Information: 317-435-3447 or lumendeloinc.net.

March 7
Northwest Heights Parish of Columbus, 2100 E. 11th St., Indianapolis. Tropical Tribute to Joe and Barb Krier, fundraiser for Bishop Chasuble Grant, 4-8 p.m. Information: 317-730-3199.

Tues., Thurs., 4 p.m., exposition of the Blessed Sacrament, following Mass until 10 p.m. Information: 317-688-2881 or info@olggreenwood.com.

March 8
St. Mark the Evangelist Church, 335 W. 30th St., Indianapolis. Mass in French, 1 p.m. Information: 317-523-4193 or afad14@hotmail.com.

St. Matthew the Apostle Parish, 500 W. 155th St., Indianapolis. Lenten organ recital, Travis Person, organist, 5 p.m. Information: 317-257-4297.

St. Theresa of the Infant Jesus (Little Flower) Church, 4720 E. 13th St., Indianapolis. Class of ‘63 monthly gathering, 6 p.m. Mass, open buffet dinner after. Information: 317-408-6396.

St. Malachy Church, 9383 E. County Road, 750 North, Beech Grove. Franciscan St. Francis Health Care, CPR and AED Training for workers and general public, 8:30-11 a.m. Information: 317-784-0752.

Sacred Heart Parish Hall, 1125 S. Meridian St., Indianapolis. Kooche party, seniors and retirees, 12:30 p.m. Information: 317-788-0752.

St. Paul Hermitage, 501 N. 17th Ave., Beech Grove. Ave Maria Guild, Mass for deceased members of the guild, 11 a.m., meeting, 12:30 p.m. Information: 317-808-7625 or ylemmen@comcast.com.

St. Simon the Apostle Parish, 500 W. 155th St., Indianapolis. Mass in French, 1 p.m. Information: 317-888-7625 or vlgmimi@aol.com.

March 9
St. Luke the Evangelist Parish, 7575 Holladay Drive East, Indianapolis. Soup supper, “Finding God in Unlikely Places,” CSC Mary Prevost, 5:30-8 p.m., registration required. Information: 317-882-0734 or ellein@archindy.org, or addl@archindy.org.

March 10
St. Malachi Church, 335 S. Meridian St., Indianapolis. Soup supper, $162 per person, $290 per couple. Information: 317-545-7681 or mzoeller@saintmeinrad.edu.

March 11
On WSPY 91.1 FM, “Faith and Fertility: ‘Hospitality in an Anonymous World,’” Father Joseph Newton, presenter, $162 per person, $290 per couple. Information: 317-545-7681 or mzoeller@saintmeinrad.edu.

March 12
St. Teresa of the Avila Parish, 3000 W. 42nd St., Indianapolis. Soup supper, “Where Does God Hide Himself in Us?” by Sr. Nancy O’Hare, 5:30 p.m., registration required. Information: 317-882-0734 or ellein@archindy.org, or addl@archindy.org.

March 13
St. Matthew the Apostle Parish, 500 W. 155th St., Indianapolis. Fish fry, 4-9 p.m., and the event will conclude at 9 p.m. Information: 317-882-4642, ext. 1, or by e-mailing martinozzi@blueridge.net.

March 14

March 15
St. Joseph the Worker Parish, 8044 Yorks Road, Speedway. Fish fry, 4-9 p.m., and the event will conclude at 9 p.m. Information: 317-882-4642, ext. 1, or by e-mailing martinozzi@blueridge.net.

March 16
St. Elizabeth Seton Parish, 15125 S. 13th St., Indianapolis. Soup supper, 5:30 p.m. and the event will conclude at 9 p.m. Information: 317-882-4642, ext. 1, or by e-mailing martinozzi@blueridge.net.

March 17
St. Malachi Church, 335 S. Meridian St., Indianapolis. Soup supper, 6:30-7:15 p.m., 7:15-8:30 p.m., reservations requested. Information: 317-259-4373, ext. 256 or bret@archindy.org.

March 18

March 19

March 20
Our Lady of the Most Holy Rosary Parish, 2302 Stevens St., Indianapolis. Fish fry, 5-7:30 p.m. Information: stlouismaryindy@gmail.com.

Most Holy Name of Jesus Parish, 89 N. 17th St., Beech Grove. Fish fry, 5-8 p.m. Information: 317-784-5454 or MHNJ2015@gmail.com.

Our Lord Jesus Christ Parish, 7808 S. Triangle Road, Paulus, Stations of the Cross, 4:30 p.m., fish fry following the stations. Information: 312-963-4568 or ChrissyK8888@gmail.com.


March 21
Our Lady of the Most Holy Rosary Parish, 2302 Stevens St., Indianapolis. Fish fry, 5-7:30 p.m. Information: stlouismaryindy@gmail.com.

March 22

March 23

March 27-29

For a complete list of retreats as reported to The Criterion, log on to www.archindy-crindenut.com/events.
Holyl Rosary Parish hosts 15th annual Lenten speaker series

Our Lady of the Most Holy Rosary Parish, 520 Stevens St., in Indianapolis will continue to host its 15th annual Lenten speaker series, titled "Spaghetti and Spirituality," over the next two weeks.

Catholic author and speaker Mark Shea will be featured on March 11 as he gives a presentation titled "Mercy Works: A New and Fascinating Look at the Corporal and Spiritual Works of Mercy." Shea, who lives in Seattle, is a columnist for the National Catholic Register and author of several books. Including the three-part series "Theology of Mary, Mother of the Son." He is also author of the popular blog "Catholic and Enjoying It." For more information about "Spaghetti and Spirituality," log on to www.holyrosaryindy.org.

Several opportunities scheduled for women considering a religious vocation

Two religious orders and the archdiocesan Vocations Office are hosting opportunities in the coming weeks for women seeking more information about possible religious vocations.

The events include:
• "Sisters of St. Benedict in Beech Grove to host 'Come and See' weekend on March 20-22
The Sisters of St. Benedict of Our Lady of Grace Monastery, 1402 Southern Ave., in Beech Grove will host a "Come and See" weekend on March 20-22. The retreat at Our Lady of Grace Monastery allows single Catholic women ages 18-44 to share in the life and prayer of the sisters, while learning more about the Benedictine way of life and talking with others who are discerning the call to religious life.

If those interested are able to attend the entire weekend, they are invited to attend for whatever portion is possible for their schedule.
• Two opportunities for a Day of Reflection at Fatima
Two opportunities are being offered for a Day of Reflection at Fatima. The first is March 17, 2015, with the Passion According to Mark: A Day of Reflection with Fr. Mike McKinney. "Truly this man was the Son of God!" —Mark 15:39.

We all know the basic story: Jesus died on the cross for each of us. Yet there is so much more to the story that we often miss and this can make it difficult to understand how we understand Jesus dying. Come to a deeper exploration of the Passion according to Mark and see how his version is telling the good news of Jesus even to our hurt, our fear and our anger.

We welcome Fr. Mike McKinney back for this day of reflection which will include presentations on the scriptural background of each section of Mark's Passion followed by guided meditations. We hope that you will walk away with a better knowledge and understanding of the bible and an encounter with Jesus crucified through prayer.

9:00 am - 3:00 pm with continental breakfast and registration/check-in at 8:30 am. $40 per person includes the program and Mass, two meals, and materials.

The statement also paid tribute to the women in the Cabo family who have suffered the loss of loved ones who had died while fighting while women who had suffered. They had been able to live two years as a sex slave to support their families. The statement added that Nigeria's Boko Haram insurgents had used children as suicide bombers.

For more information or reservations, contact Vocations Director Sister Jennifer Horner at 317-677-1952 or vocations@archindy.org.

• "Called By Name" women's dinner with Archbishop Tobin set for April 8
The archdiocesan Vocations Office is hosting a "Called By Name" women's dinner with Archbishop Joseph W. Tobin at SS. Francis and Clare of Assisi Parish, 5901 Olive Branch Road, in Greenwood at 6 p.m. on April 8.

March 26, 2015
The Spirituality of Aging with Fr. Jeff Godecedor
Fr. Jeff Godecedor presents the second in his series of clays on aging. Men and women of all ages are invited to come and explore this challenging time in life where we often struggle to choose when to hold on and when to let go. Our faith, hope and love play a significant part in helping us through loss, grief, and other realities of aging.

Fr. Jeff will lead guests in exploring what Jesus teaches us as we share our own experiences. Ministry, vocation, and vocations will be used to aid in these reflections and discussions.

Fr. Jeff Godecedor has been a priest of the archdiocese for 46 years, serving in a variety of capacities including teacher, campus minister, pastor, and religious education director in the Office of Catholic Education. He is active in his retirement with a daily e-mail reflection ministry for Fatima, offering retreats and programs, assisting his brother priests with Masses, and is a retreat director for the Diocesan Formation program.

9:00 am - 3:00 pm with continental breakfast and registration/check-in at 8:30 am. $40 per person includes two meals, Mass, the program and materials.

To register or find out more about this program, visit us at www.archindy.org/fatima or call us at 317-545-7681.

People of the Empty Tomb: Preparing for Holy Week Retreat

Friday, March 27-Sunday, March 29
Owens Hall, Saint Mary-of-the-Woods, Ind.

The retreat will be a time to reflect on what it means to be the "people of the empty tomb," that is, a people of hope. We will be with Mary of Magdala, the other Mary, Salome, the angel, the guard, Peter and the disciples, as we look at their lives of death and faith. The retreat will end in an atmosphere of quiet with some sharing in small table groups. The weekend will conclude with the Liturgy of Palm Sunday.

Registration deadline: March 20.
Facilitators: Sister Jan Craven and Sister Paula Daminio

www.ProvCenter.org
Contact 912-530-2252 or provc@spwsm.org

Nigerian bishops criticize Boko Haram's use of children as suicide bombers

LAGOS, Nigeria (CNS) — Nigeria’s bishops criticized Boko Haram insurgents’ use of children to commit crimes such as suicide bombings. "We deplore the fact that young children are used to commit such crimes, and the fact that young Nigerians are used by politicians to intimidate and inflict violence on their political opponents is a disturbing symptom of breakdown of family values in our society," the bishops said at the end of a five-day meeting on the theme, "Good Families Make Good Nations."

"We wonder: Who are the parents of these young Nigerians? Do these young ones not belong to families?" it said. It said that many families were currently facing challenges caused by the Boko Haram insurgency and the heightened tension occasioned by the coming general elections, now scheduled for March 28 and April 11.

It added that the insurgency had resulted in children being forced to flee their homes, innocent people killed and families separated.

"A lot of children go [out] to children separated from their parents, especially our beloved daughters, the Chibok girls, and others who have been abducted by mindless terrorists. We think of many others who live in camps far away from their homes lost in the insurgency," it stated.

The state minister paid tribute to the Nigerian soldiers and other security operatives who had died while fighting the insurgency. 

The Sacred Bath

The reality of human trafficking" by Theresa Flores titled, "The Slave Across the Street: The Reality of Human Trafficking." Flores has worked for more than 20 years as a licensed social worker. Before that, however, she survived living two years as a sex slave. She is also author of the popular blog "Catholic and Enjoying It."

Fr. Jeff Godecedor is the spiritual director for the Deacon Formation program. Music, poetry and literature will be used to aid in these reflections and discussions.
Fr. Jeff will lead guests in exploring this challenging time in life where we often struggle to choose when to hold on and when to let go. Our faith, hope and love play a significant part in helping us through loss, grief, and other realities of aging.

Fr. Jeff will lead guests in exploring what Jesus teaches us as we share our own experiences. Ministry, vocation, and vocations will be used to aid in these reflections and discussions.

Fr. Jeff Godecedor has been a priest of the archdiocese for 46 years, serving in a variety of capacities including teacher, campus minister, pastor, and religious education director in the Office of Catholic Education. He is active in his retirement with a daily e-mail reflection ministry for Fatima, offering retreats and programs, assisting his brother priests with Masses, and is a retreat director for the Diocesan Formation program.

This year's "Spaghetti and Spirituality" will be attended by all single Catholic women ages 14-42 who are interested in learning more about women's religious life and meeting religious sisters.

Mass begins at 6 p.m., followed by dinner and presentations at 6:45 p.m. The event is free of charge. Reservations are requested by April 1. For more information or to register, contact Associate Director of Vocations Liz Escosery at 317-236-1490 or 800-382-9896, ext. 1490, or e-mail her at escosery@archindy.org.

• Sisters of Providence 'Come and See' weekend scheduled for April 10-12
The Sisters of Providence of Saint Mary-of-the-Woods, 5353 E. 56th Street, in Indianapolis will continue their schedule.

Women in attendance will have the opportunity to experience prayer with the sisters and more. The free weekend includes housing at Owens Hall and meals.

All women interested in attending are encouraged to register by calling Sister Editha at 812-535-2995 or e-mail eden@spwsm.org.

For more information about "Spaghetti and Spirituality," log on to www.holyrosaryindy.org.

This is a discernment dinner open to all single Catholic women ages 14 and older who are interested in learning more about women's religious life and meeting religious sisters.

Mass begins at 6 p.m., followed by dinner and presentations at 6:45 p.m. The event is free of charge. Reservations are requested by April 1. For more information or to register, call Associate Director of Vocations Liz Escosery at 317-236-1490 or 800-382-9896, ext. 1490, or e-mail her at escosery@archindy.org.

To register for sessions in the series, log on to www.kofcsantarosario.org/ss.htm. †
During Lent, pope offers handy tips for preparing for confession

**PASSION continued from page 1**

VATICAN CITY (CNS)—As Catholics are encouraged to make time for confession a significant part of their lives during Lent, Pope Francis offered some quick tips to help people prepare for the sacrament of penance.

*After a brief explanation of why people should go to confession—*“because we are all sinners”—the pope listed 30 key questions to reflect on as part of making an examination of conscience and being able to “confess well.”

*The guide is part of a larger booklet in Italian that was released by the Vatican publishing house. Pope Francis had 50,000 free copies distributed to people attending his Angelus address on Feb. 22, the first Sunday of Lent.*

Titled “Safeguard your heart,” the booklet is meant to help the faithful become “courageous” and prepared to battle against what is “bad” in their own souls.

The booklet contains quick introductions to Catholic basics: it has the text of the Creed, a list of the gifts of the Holy Spirit, the Ten Commandments and the Beatitudes. It explains the seven sacraments and includes Pope Francis’ explanation of “lectio divina,” a prayerful way of reading Scripture in order to better hear “what the Lord wants to tell us in our word, and to let us be transformed by his Spirit.”

The booklet’s title is based on a line from one of the pope’s morning Mass homilies in which he said Christians need to guard and protect their hearts, “just as you protect your home—with a lock.”

“*How often do bad thoughts, bad intentions, jealousy, envy enter?*” he asked. “Who opened the door? How did those things get in?”

The Oct. 10, 2014, homily, which is excerpted in the booklet, said the best way to guard one’s heart is with the daily practice of an “examination of conscience,” in which one quietly reviews what bad things one has done and what good things one has failed to do for God, one’s neighbor and oneself.

The questions include:

* Do I only turn to God when I’m in need?
* Do I attend Mass on Sundays and holy days of obligation?
* Am I generous and end the day with prayer?
* Am I embarrassed to show that I am a Catholic?
* Do I question God’s love for me?
* Do I hold grudges?
* Do I honor and respect my parents?
* Have I refused newly conceived life?

Have I snuffed out the gift of life? Have I helped do so?

Do I respect the environment?

*Do I avoid eating, drinking, smoking and amusements?*

* Am I overly concerned about my physical well-being, my possessions?
* How do I use my time? Am I lazy?
* Do I want to be served?
* Do I dream of revenge, hold grudges?
* Am I mean, humble and a builder of peace?

Catholics should go to confession, the pope said, because everyone needs forgiveness for their sins, for the ways “we think and act contrary to the Gospel.”

“Whoever says he is without sin is a liar or is blind,” he wrote.

Confession is meant to be a sincere moment of conversion, an occasion to demonstrate trust in God’s willingness to forgive his children, and to help them back on the path of following Jesus, Pope Francis wrote.

**Published Feb. 22, 2013**

**EYEWITNESS**

Barrie Schwartz captured this image of the Shroud of Turin when he was the official documenting photographer for the Shroud of Turin Research Project in 1978.

(Copyright 1979 Barrie M. Schwartz Collection, STEMA, Inc.)

“You have to go through the Passion to get to the Resurrection,” Dietzen says. “To me, the miracle of Jesus wasn’t his divinity. It was his humanity. Jesus suffered in an excruciating, painful and humiliating way for us.”

Bergeron adds, “The reason Chuck and I do these presentations is that we want people’s faith to be strengthened. One of the biggest compliments I got was from a trauma nurse who heard me talk at a conference. She said, ‘When I was in nursing school, we took your article and used it as the basis of a Bible study.’ That’s exactly what I wanted.”

He’s experienced the impact of his research on his own faith, too.

“The Passion of Christ affects me at a more emotional level and in a deeper way than it ever has.”

(ThE CST: Jerusalem presentation at St. Barnabas Church, 8800 Balke Road, in Indianapolis at 6:30 p.m. on March 15 is free. Freewill offerings will be accepted. Anyone wanting more information about Dr. Bergeron’s research on Jesus’ death or wanting to inquire about how to schedule a presentation of CST: Jerusalem should visit the website, www.causeofjesusdeath.com.)
Use guidance of Church of end-of-life decisions, bioethicist says

By Leslie Lynch
Special to the Criterion

SELLERSBURG—The last days in the life, a loved one, is a time often marked by a nonstop barrage of decisions that many people are ill-prepared to make. As a result of the best medical care in history, a vast array of technologies and medical interventions lead to difficult questions regarding the use of such technology. In which circumstance should they be employed? What criteria will aid in choosing to decline or discontinue them? Additionally, as Catholics, there are concerns regarding the teachings of the Church, which sometimes run counter to popular practices.

Inspired by Father Tad Pacholczyk’s monthly column on bioethics published in the National Catholic Pro-Life Group at St. John Paul II Parish in Clark County, he set aside time to speak to these issues as part of their community outreach.

The gathering at the parish’s St. Paul campus on Feb. 14 drew more than 100 people. Father Thomas Cleggy, the parish’s pastor, said, “End of life is a pro-life topic that affects everyone. One of the keys in the Church’s does really well is to keep all these issues in front of parishioners.”

Father Pacholczyk is the director of education at the National Catholic Bioethics Center in Philadelphia. The center is a research and education institute committed to applying the moral teachings of the Catholic Church to ethical issues arising in health care and the life sciences.

A priest of the Diocese of Fall River, Father Pacholczyk earned a doctorate in neuroscience from Yale University, worked as a molecular biologist at Massachusetts General Hospital/Harvard Medical School, studied advanced dogmatology and bioethics in Rome, and as an advanced work in bioethics in the U.S., Canada and Europe, and writes a monthly column on timely life issues.

He has developed a deep understanding of both science and religion, noting that each discipline has its own language and profound influence on society, yet neither speaks the other’s language. He sees his mission as a bridge between the two: “I wanted to bring science into the priesthood,” he said. In the same way, Father Pacholczyk serves as a priest brings the light of Christ into scientific dialogue.

In a Feb. 14 presentation at St. Gianna Pro-Life Group member, said, “Father Tad is so educated—and he brings it to a level we can understand.

The event began with Mass, concelebrated by Father William Ernst, Conventual Franciscan Fathers Kenneth Gerring and David Lenz and Father Pacholczyk.

Father Pacholczyk then introduced the ethical and religious dimensions of Catholic health care services put forth by the U.S. Conference of Catholic Bishops (USCCB), which by which certain health services facilities in the U.S. are bound. This document forms a basis for understanding the Catholic approach to ethics in an ever-changing world.

Father Pacholczyk said, “We are not the owners of our lives, hence we do not have absolute power over life. Rather, we have a duty to preserve life and use it for the glory of God.”

Father Pacholczyk noted, referencing paragraph #2280 of the Constitution of the Church, “Suicide and euthanasia are never acceptable.”

However, Catholics are not obligated to preserve life without regard to extinguent circumstances. Directive #56 in the ethical appendix was directed to have a moral obligation to use ordinary or “proportionate” means to preserve life. This directive assumes a reasonable benefit to the patient without creating undue burden on the patient, family or friends.

A complex blend of factors must be taken into consideration, said Father Pacholczyk, such as reasonable hope of success of a specific treatment, risks versus benefits, palliative care, and spiritual and religious principles of the patient, expense, and the specific nature of the patient’s illness.

Making a careful judgment, after consulting experts and seeking the guidance of the Holy Spirit, becomes an expression of prayer, Father Pacholczyk explained.

Measures to preserve life that are not reasonably expected to provide benefit to the patient and/or may be burdensome to the patient must be considered extraordinary, or more precisely, “disproportionate.”

Father Pacholczyk offered an example from St. John Paul II’s writings, stating that the former pontiff wrote that administration of artificial nutrition and hydration is a “natural means of preserving life, even when provided by artificial means. Not a medical act, but considered proportionate and morally obligatory.

Yet when the patient’s condition deteriorates and the act of continuing sustenance by artificial means becomes painful or the body cannot longer able to process nutrients, this act of charity becomes burdensome to the patient, without benefit, and may be withdrawn. Accordance, to not be a morally praiseworthy choice, Father Pacholczyk explained.

Father Pacholczyk wrote that when a rapidly advancing terminal illness is diagnosed, a common response is to subscribe to the “I’m going to beat this” philosophy. While hope is never to be discounted, it should not eclipse the more likely outcome of death.

“One’s time must be better used in preparing for death,” Father Pacholczyk said. He has seen the Holy Spirit bring reconciliation, healing of old wounds, new closeness and times of enrichment when patients and their families embrace this reality. Hospice care can facilitate the transition to the inevitable.

Many options are available for communicating a patient’s wishes regarding end-of-life care. A four-page-end-of-life document is available from the National Catholic Bioethics Center, Father Pacholczyk noted. It summarizes Catholic thought regarding a number of commonly encountered scenarios. Included are a health care proxy form, and an advanced medical directive which is in line with Catholic ethics.

The center recommends choosing a health care proxy who cares deeply for the patient, is able to make decisions in accord with known wishes, and can do so without the patient’s best medical and spiritual interests in mind.

Father Pacholczyk cautioned strongly against any “check box” advance medical directive such as the Five Wishes form or the form for “physician orders for life-sustaining treatment.” Wisconsin’s bishops have studied the forms and advise Catholics to avoid using them.

Concerns cited are the lack of a requirement for the patient to sign the form for “physician orders for life-sustaining treatment,” and the fact that no health care proxy is able to be chosen on the form.

Additionally, these secular forms lock the patient into a set of rigid medical orders, rather than being flexible and attentive to the patient’s current and perhaps fluctuating circumstances.

To aid in navigating the maze of decisions required at a most stressful time, Father Pacholczyk noted, the National Catholic Bioethics Center has a wealth of information on their website at wncbcenter.org. Additionally, a trained ethicist is on call for consultation 24 hours a day at 215-877-5700.

“The simple truth for Catholics is that death is an invitation to a journey that changes us,” Father Pacholczyk said, noting that people learn compassion and offer consolation.

He added that people also become companions, which literally means “with bread.” That points directly to the Eucharist, God with us, Father Pacholczyk explained.

“Our hope is in a merciful God and his promises for the next life,” he concluded.

(“With the guidance of the Church, we can preserve the dignity of each person as they prepare to embark on that journey.”

(Le lisette Lynch is a member of St. Mary Parish in Louisville.)

What was in the news on March 5, 1965? Pope asks for silence on birth control issue, more changes for the liturgy and a call for updated Church architecture

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 eyes of The Criterion.

Here are some of the items found in the March 5, 1965, issue of The Criterion:

• Pope urges ‘official’ birth control silence

“LONDON—Pope Paul VI has ‘requested that there should be an end to public discussion of contraception.’

Cardinal John Heenan of Westminster said here: ‘The cardinal added [Feb. 28]: ’We were also informed that…”

(Heenan refused to comment on the cases of two British priests who recently have been in trouble with their superiors for public challenges the traditional Church teaching on birth control.”

• New church designs urged by architects

WASHINGTON—The celebration of the Mass undergoes a second turn of the kaleidoscope on March 7, the first Sunday of Lent. In line with the spirit of the ecumenical Council’s Constitution on the Sacred Liturgy, the turn is toward more simplicity and clarity and greater freedom of action. The goal: to bring the whole
the Church did not require that of me or any other priest.”

“I felt the greatest thing you can do as a priest is to offer Mass,” he said. “So I felt that if the greatest privilege I have, I didn’t want to waste it. I’ve been able to do it every day for 50 years with the exception of two or three times.”

He then shared the story of one of those exceptions, when he was helping pilgims with a Evelyn vigil during the birth of a baby. It was a day when he had been pacing the maternity ward for hours, smoking a cigarette after a young man who had just sent a nurse to the delivery room. The baby had been born prematurely, weighed about three pounds, and was struggling for life. “The nurse went up against the steps, and we tore after her,” he recalled. “It turns out the baby wasn’t breathing, and the nurse was taking him up to the oxygen tank on the next floor. She turned it on, put the baby’s face in the mask, and it didn’t work.” “I asked if the baby still had a heartbeat, and the nurse said, ‘Yes.’ I said to the father, ‘We’d better baptize him.’ What do you want to call him?” He said, “Mark.” “We went over to the sink. The water was very cold and when I sloshed it on the kid and baptized him, he let out a monumental yell. That’s how he was born.”

Father Ted recalled with a laugh, “I told her if she had any bad thoughts about it, she could come up and watch me offer Mass. I went up to play the bill, she said, ‘No, you’ve sanctified my hotel.’” With another laugh, Father Ted said he told her, “It’s sure needs it.” “I have the thought you need to me for writing two stories about the anniversary of his ordination. He signed it, “All best wishes and prayers from here. Ever devotedly in Notre Dame, Father Ted.”

Father Ted told the story of one of those times when he shared how that baby had grown up to be a 48-year-old man who had just sent a note congratulating him on his 50th anniversary as a priest. “He smiled then turned to a laugh as he recalled a humorous story concerning his promise to celebrate Mass every day—a story about the unlikely encounter he had during a trip that had him traveling from the United States to Rome to Jerusalem, all in one day.”

Realizing that the only chance he had to celebrate Mass that day was during a stopover in Rome, Father Ted rushed to a small, seedy hotel near the airport. When he asked the hotel’s owner for a room for just one hour, she looked at him suspiciously.

Father Ted recalled with a laugh, “I told her if she had any bad thoughts about it, she could come up and watch me offer Mass. When I went down to pay the bill, she said, ‘No, you’ve sanctified my hotel.’” With another laugh, Father Ted said he told her, “It’s sure needs it.” “I have the thought you need to me for writing two stories about the anniversary of his ordination. He signed it, “All best wishes and prayers from here. Ever devotedly in Notre Dame, Father Ted.”

Norre Dame, Father Ted—together, shebbyfurbishing.com

Every experience and stories from the pilgrimage will appear in future print issues of The Criterion.

I would like to make two observations about the sacred spaces we visited during our 12 days in the Holy Land. The first observation comes from insights offered by Archbishop Tobin, and it has to do with St. Peter. As the archbishop pointed out, we had come to walk in the footsteps of Jesus, and we surely did that. But we were surprised by the frequency—of our encounters with the footsteps of Jesus, and we surely did that.

Indeed, pilgrims are able to make that pilgrimage to the Holy Land, and the opportunity to return home and share our experiences with others. By the grace of God, ours was a perfect pilgrimage. But please listen to my word for it. Experience a pilgrimage to the Holy Land for yourself!

Shelby Upholstering
Mill End Window Fashions
3136 W. 16th Street
Sorry that our phone line is down, we will call you back as soon as possible.

CONWAY
continued from page 4

While it is easier to blame others, “when we begin to look at the things we are capable of,” the pope said, “we begin to look at the things we are capable of.”

As the wishes and prayers for him pour in from people whose lives he touched in small ways and great ways, he will be remembered for his faith, his vision, his humanity, his leadership, his courage, his charisma and his commitment.

At the same time, it seems worth sharing how he felt as he looked back on his life on the 50th anniversary of his ordination. Reflecting that he had no regrets about a life that touched so many, he word’s offer an insight into how he wanted to be remembered.

“I didn’t realize that 12 years ago, I’d do it again. I know there are a lot of things I could have had and hadn’t, and that’s all right. That’s part of the deal. But I’ve gotten so much more back, spiritually and humanly. I’m grateful for the Lord has given me all these years as a priest.”
Faith Alive

Pope says ‘strong and steadfast heart’ shows mercy to the suffering

By David Gibson

How do you feel about suffering? That perhaps is an odd-sounding question. I ask it nonetheless, aware not only that human suffering assumes countless forms, but that people differ greatly in their responses to the suffering they experience or encounter. Certainly, those who suffer profoundly often feel shaken, confused and even angry. Frequently, people who suffer feel alone, isolated in their distress and powerlessness.

Yet there may be others, perhaps far off, who feel with them. In that shared experience, care that is offered begins to flow. It is in that caring that a ‘strong and steadfast heart’ shows mercy to people who suffer. (CNS photo/Paul Haring)

Many people draw closer than ever to someone they have known for decades and who now is suffering. Their amazing surprise comes of learning that, after all that time, their relationship still has room to grow.

Some, though, allow the distance between themselves and a suffering person to widen. Why? They may feel unprepared to respond well to suffering. Or perhaps they find suffering hard to bear and fear what it portends for their future life.

Pope Francis believes that the suffering witnessed in our world too often gives rise to feelings of indifference. This lack of concern about human suffering can constitute a ‘total withdrawal into ourselves,’ his 2015 message for Lent states.

He comments that “when we are healthy and comfortable, we forget about others,” becoming “unconcerned with their problems, their sufferings and the injustices they endure.” Or “flooded with news reports and troubling images of human suffering, we often feel our complete inability to help.”

Pope Francis asks, “What can we do to avoid being caught up in this spiral of distress and powerlessness?” He explains that “a merciful heart does not mean a weak heart.” Rather, anyone wishing “to be merciful must have a strong and steadfast heart.”

That kind of heart, he writes, “lets itself be pierced by the Spirit so as to bring love along the roads that lead to our brothers and sisters.” Ultimately, Pope Francis adds, this kind of heart “realizes its own poverty and gives itself freely for others.”

The mystery of suffering comes into sharper focus as Lent makes its way toward Jesus’ passion, death and resurrection. Easter makes clear that even our suffering has certain features that allow it to become life-giving. Saying that, however, it nonetheless, aware not only that human suffering assumes countless forms, but that people differ greatly in their responses to the suffering they experience or encounter. Certainly, those who suffer profoundly often feel shaken, confused and even angry. Frequently, people who suffer feel alone, isolated in their distress and powerlessness.

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Catholics accept suffering because of hope rooted in the witness of Christ

By Marcellino D’Ambrosio

Clearly, one of the greatest models of faith in the Old Testament is Abraham. Jews, Christians and Muslims all acclaim him as such.

Testament is Abraham. Jews, Christians and Muslims all re-examine what’s most important in our lives—the gift of friendship with God. Obviously, the sober, penitential spirit of Lent looks for heavenly goods, to remind ourselves that we do not live by bread alone, but by every word that comes from the mouth of God. (Heb 12:2).

How do we live with the suffering in our lives that is not meant to gloss over the pain of genuine suffering. Notably, in situations that involve suffering, the care that is offered begins to flow in two directions at once.

Those who spend time with a dying person often discover that they in turn become recipients of his subtle care for them. It can happen that a dying person’s own presence and love revitalize the bonds among those surrounding him. Surprisingly, he brings out the best in them.

Why would people take this chance? For the same reason Abraham embraced hardship: hope. He had been given a promise of eternal glory. They understood that no earthly good could compare with everlasting joy, and were willing to suffer whatever loss was necessary to secure it.

In this, they followed the Master: “For the sake of the joy that lay before him, he endured the cross, despising its shame” (Heb 12:2).

Obviiously, the sober, penitential spirit of Lent looks forward to the festivities of Easter. But Lenten penance means more than that. It is an opportunity for us to re-examine what’s most important in our lives—the gift of friendship with God.

Do we react to the ups and downs of daily life as if to secure it. In this, they followed the Master: “For the sake of the joy that lay before him, he endured the cross, despising its shame” (Heb 12:2).

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When Jesus Cleansed the Temple in Jerusalem

The Gospel reading for this weekend’s Masses is John’s version of Jesus cleansing the Temple in Jerusalem (although some passages might lead one to read the story of Jesus and the Samaritan woman at the well as one which is permitted where there are no problems). Jesus knew the Temple area well. He was there first when he was only the disturbance. That disturbance may be to when disturbed. Why is this? It is usually not the first place we go to it when it isn’t?”

The disturbance is permitted even when the heart is in the right place, and do you listen and how to best maintain it. Throughout the Gospel writers the kids produce. So I keep book report the children. That is permitted even when the heart is in the right place, and do you listen and how to best maintain it. Throughout the Gospel writers

My friend took this opportunity to talk to me for the very first time about his faith. It reminds me of the quote, “Live simply so that others may live simply.” A computer virus pales in comparison to problems that others face. Others are worrying about whether their children will have enough to eat today. He was referring to her two sons as her most prized possessions.

I know other lovely souls who have lost more than data and their possessions. They’ve lost the people most important to them—true originals, which can never be replaced.

“The cloud” can’t save “everything.” On Ash Wednesday, when I received ashes on my forehead, I was told, “Remember that you are dust, and to dust you shall return.” This world—and all of its compartments—will go on.

The computer virus, which turned out to be a minor inconvenience in the big picture, has instigated some Lenten reflection on what I’m maintaining in holding on to, and what I’m making space for.

“My heart should be making space for God, and my treasure should be stored in heaven (Mt 6:20).” I know this, but I’m human and sometimes it’s not at the forefront of my mind.

Get in spiritual shape by finding peace of mind during Lent

Each time I see a baby sleeping peacefully, it reminds me of peace of mind at its best. Unfortunately, as that child grows older, he or she will experience a lifetime full of stressors that are forever disrupting its serenity still.

Thanks to Lent, we have the opportunity to reflect on and improve our peace of mind. And we have three very different possibilities to choose from: loving, relationships, and self. Christ has repeatedly reminded us to look for the golden thread in our lives. Christ has repeatedly reminded us to look for the golden thread in our lives.

It is interesting that the human heart is usually not the first place we go to when disturbed. That is permitted even when the heart is in the right place, and do you listen when these feelings arise? It is because we tend to look “out there” for the disturbance. That disturbance may be coming from a spouse, job neighbor or some other aspect of our current situation. Christ, however, reminds us to look inward, to call our soul, even as it finds itself stretched beyond its limits. The power of meditation to sort through and gain control over life’s anxieties. We live in a Babylonian exile, self. The media is asking us to reflect on what I’m holding on to, and what I’m making space for.

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Third Sunday of Lent/Asgr. Owen F. Campion

Sunday Readings

Sunday, March 8, 2015

• Exodus 20:1-11, 17-18
• J. C. O'Connel, O.F.M. 22-25
• John 2:13-25

The Book of Exodus is the source of the first biblical reading this weekend. This book is about the Hebrew people, enslaved and dreadfully mistreated in Egypt. They eventually escaped from Egypt and found their new homeland. Nonetheless, this good fortune of escape and of ultimate settlement in a land of their own, happened as a result of coincidence, luck or human strategy. It was God’s power that led the Hebrews to a successful escape from slavery. Moses, their leader in this endeavor, was God’s representative chosen by God for the task. As the flight was underway, and as they began their journey across the bleak Sinai peninsula in search of the land God had promised them, Moses received from God, and gave to the people, what long has been called the Ten Commandments. By observing these commandments, the people fulfilled their obligations under their covenant with God. They also followed the path to peace and justice in life given by God, a path that they themselves could not have devised.

St. Paul’s First Epistle to the Corinthians supplies the second reading. For people living in the first century, proclaiming the message of a convicted felon and considering him as divine was hard to accept.

The Jews, suffering under Roman oppression, and enduring so much, were not so apt to revere Roman law or to see profound wisdom and justice in the empire’s judicial system. However, the Christian Corinthians, many of whom had been pagans, regarded Roman jurisprudence to be supremely wise. Nonetheless, a Roman court had tried Jesus, the convicted felon, and considering him as divine was hard to accept.

The reading establishes Jesus as God’s voice and agent. As bystanders watch this happening unfold, they are reminded of God’s word in the Scriptures. The Lord’s actions remind them of God.

Do they not fully comprehend the Lord’s words and actions, however, because they are humans, nothing less but nothing more.

Reflection

Lent reminds us of our humanity, but, everlastingly, it is hard for humans to admit their human limitations. Admitting our limitations frightens us. So we instead celebrate our human accomplishments. We congratulate ourselves, for example, on the brilliant design of spacecrafts. Then, not knowing how to defect potentially dangerous asteroids reminds us that we cannot think of everything or control everything. Epidemics, such as Ebola, leave us with the mercy of forces greater than we. Humans thus show themselves to be shortsighted and irrational.

Nonetheless, God loves us. Amid our inadequacies, he forgives us and redeems us, as he did the ancient Hebrews out of Egypt. He has given us Jesus, his Son, as our Savior. How do we respond to this blessing? In the Ten Commandments, God gave us the pattern of our lives. Gratefully obey the commandments and God, Key to salvation. The Apostle preaches, “Christ crucified” (1 Cor 1:23). It is a “stumbling block for the Jews, and an absurdity for the Gentiles” (1 Cor 1:23). For its Gospel reading, the Church this weekend furnishes us with a passage from St. John’s Gospel. It recalls the time when Jesus, shortly before Passover, entered the temple precincts and found a brisk traffic underway in the things needed for ritual sacrifice. Furious, as described by this Gospel, the Lord drove out the money changers. He then predicted that the temple would fall, in itself a virtual blasphemy, and then made the announcement that he would rebuild the colossal structure in three days. (It had taken many people decades to build the temple in the first place.)

Scholars and leaders later used this occasion to make the case that Jesus was a blasphemer and a troublemaker. The reading establishes Jesus as God’s voice and agent. As bystanders watch this happening unfold, they are reminded of God’s word in the Scriptures. The Lord’s actions remind them of God. Do they not fully comprehend the Lord’s words and actions, however, because they are humans, nothing less but nothing more.

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Daily Readings

Monday, March 9
St. Francises of Rome, religious
2 Kings 5:1-15b
Psalm 42:2-3, 4:3-5
Luke 4:24-30

Tuesday, March 10
Daniel 3:25, 34-43
Psalm 23:4-5b, 6, 7bc, 8-9
Matthew 18:21-35

Wednesday, March 11
Deuteronomy 4:1, 5-9
Psalm 147:12-13, 15-16, 19-20
Matthew 5:17-19

Thursday, March 12
Jeremiah 7:23-28
Psalm 95:1-2, 6-9
Luke 11:14-23

Question Corner/By Kenneth Doyle

Connect felons can sometimes be ordained after serving prison sentence

Q I am currently incarcerated in federal prison. My question may seem strange, but I am wondering whether it would ever be possible for an ex-convict, a felon, to be accepted into holy orders.

When I was a child, I never baptized or brought up in any particular religion, but I had a strong sense of the closeness of God. Later, as I got older, I fell away from the Lord and began to lead a sinful life, which resulted in my imprisonment. While in prison, I began going to Mass, and shortly I was baptized by our Catholic prison chaplain.

I read a Catholic newspaper regularly, and find it helpful and uplifting. Here in prison, it’s easy to lose hope, to feel lonely and forgotten. I still have the Lord I got stronger every day. I reflect on God’s word, feel his strength, and know that he is with me.

Through Jesus, I can wake each day with a sense of lightness and freedom—of being chosen by God, of being chosen to be a priest, of being chosen to go on a mission that I had never even heard about. I feel a real connection with God, a path that I can follow. It is decided by God, a path that I can follow.

Q I attended Catholic schools for 12 years, and remember most of my catechism lessons. There is one thing, though, that bothers me. After receiving Communion, I often notice people returning their Communion hosts while visibly chewing the host. I always thought—in fact, I think I was taught—that you should either let the host dissolve in your mouth as a sign of reverence or swallow it quickly. Please explain. (Wisconsin)

A I have no doubt that, as a child, you were taught not to chew the host—because I was taught that, too. This was seen as a sign of greater reverence for the real presence of Jesus in the Eucharist. But there is not—and never was—a rule that says this.

In fact, Scripture scholars point out that the Jewish eucharistic discourse in the sixth chapter of John’s Gospel, the Greek word used for “eat” actually does mean “chew.”

So it depends to some extent on the circumstances. When I am celebrating Mass, I consume a large host and find it necessary to chew it. When I attend Mass, I revert to the habit of my boyhood and let the host start to dissolve in my mouth before swallowing it. Today, hosts meant for the congregation vary in size and consistency. Thicker whole-wheat hosts are more often chewed. The only real rule is that whatever is done is done with respect for the sacredness of the event. (If one chooses to chew the host, it should of course be done with the mouth closed and noiselessly.)

(Questions may be sent to Father Kenneth Doyle at askfatherdoyle@gmail.com and 40 Hopewell St, Albany, NY 12206)
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 priests and sisters are included here, unless they are natives of the archdiocese or have other connections to it; those are separate obituaries on this page.

BEATTY, Mary Catherine (Craig), 74, Sacred Heart, Clinton, Feb. 10. Mother of Craig Beatty. Sister of Mike Craig. Grandmother of one. Great-grandmother of one.


FOLEY, Jeannine M., 91, St. Louis, Batesville, Feb. 10. Aunt of several.


FRIDAY, March 6, 2015 www.catholicnewsbulletin.org

THE CATHOLIC NEWS BULLETIN

Volume 40, No. 10

A woman walks through the snow down Charles Street during a winter blizzard in Boston on Feb. 15. With record snowfall for this time of year, parishes all over the Archdiocese of Boston face more than just the issue of digging out after each storm. (Photo/Barbara Snyder, Recent)

Boston Blizzard

Mary Lou Kovatch, 88, mother of Father Thomas Kovatch and a retired teacher, died on Feb. 22.

Mary Lou Kovatch, the mother of Father Thomas Kovatch, pastor of St. Charles Borromeo Parish in Bloomington, died on Feb. 22 in her home in South Bend, Ind. She was 88.

The Mass of Christian Burial was celebrated on Feb. 26 at St. Matthew Cathedral in South Bend. Burial followed at Highland Cemetery in South Bend.


A retired teacher, Kovatch ended her career of teaching in grade schools in the South Bend Community School Corporation in 1989. She also enjoyed gardening, spending time with family and friends and volunteering at the Ironwood Health and Rehabilitation Center, the South Bend Soup Kitchen and St. Matthew School, all in South Bend.

Surviving are her children, Debra Fraser of South Bend, Lisa Stankavage of Lake Zurich, Ill., Brad Kovatch of South Bend, Mike Kovatch of Fishers, Ind., Father Kovatch, and Scott Kovatch of Granger, Ind.; her sister, Dixie Brown of Bloomington; her brother, Craig Peggle of Ann Arbor, Mich.; 14 grandchildren and four great-grandchildren.

Memorial gifts may be sent to the Hospice Foundation, 901 Comfort Place, Mishawaka, IN 46544 or COVE Alliance, P.O. Box 1051, Libertyville, IL 60048, a missionary organization that Father Kovatch has worked with that seeks to help orphaned and disadvantaged children in Uganda.
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 Deany
• March 6, 10 a.m.-10 p.m. at All Saints, Dearborn County.
• March 18, 6:30 p.m. at St. Peter, Franklin County
• March 18, 6:30 p.m. at St. Michael, Brookville
• March 21, 10 a.m.-noon and 1-3 p.m. at St. Teresa Benedicca of the Cross, Brookville

Bloomington Deany
• March 10, 7 p.m. at St. Agnes, Nashville
• March 19, 7 p.m. at St. Vincent, Paul, Bedford
• March 24, 7 p.m. at St. Martin of Tours, Martinsville
• March 25, 6:30 p.m. at St. Jude, Spencer
• March 26, 6 p.m. at St. John the Apostle, Bloomington
• April 1, 1 p.m. at St. Paul’s Catholic Center, Bloomington

Connersville Deany
• March 11, 6:30 p.m. at St. Gabriel, Connersville
• March 12, 7 p.m. at St. Mary (Immaculate Conception), Rushville
• March 24, 6 p.m. Richmond Catholic Community at St. Mary, Richmond

Indianapolis East Deany
• March 11, 7:30 p.m. at Holy Spirit
• March 12, 7 p.m. for St. Philip Neri at Chapel of the Holy Cross
• March 19, 7 p.m. at St. Michael, Greenfield
• March 24, 7 p.m. at St. Thomas, Fortville
• March 25, 7 p.m. at St. Mary
• March 26, 7 p.m. for St. Rita and Holy Angels at St. Rita

Indianapolis North Deany
• March 15, 2:30 p.m. at St. Matthew the Apostle
• March 16, 7:30-8 p.m. at St. Joan of Arc
• March 17, 7:30-8 p.m. at St. Joan of Arc

Indianapolis South Deany
• March 16, 7 p.m. at Nativity of Our Lord Jesus Christ
• March 19, 7 p.m. at St. Roch
• March 30, 7 p.m. at Our Lady of the Greenwood, Greenwood

Indianapolis West Deany
• 6-7:30 p.m. at Mary, Queen of Peace, Danville (individual confession available every Wednesday during Lent)
• March 10, 7 p.m. at St. Monica
• March 11, 7 p.m. at St. Gabriel the Archangel
• March 12, 7 p.m. at St. Malachi, Brownsburg
• March 12, 7 p.m. at St. Michael the Archangel
• March 16, 7 p.m. at St. Thomas More, Mooresville
• March 18, 7 p.m. for St. Anthony and St. Christopher at St. Christopher
• March 19, 7 p.m. at St. Susanna, Plainfield

New Albany Deany
• March 11, 7 p.m. at St. Mary, Navileton
• March 12, 7 p.m. at St. Michael, Bradford
• March 18, 8 a.m.-8 p.m. at Our Lady of Perpetual Help, New Albany (individual confession)
• March 29, 7 p.m. at St. John the Baptist, Starlight

Seymour Deany
• March 8, 7 p.m. for Holy Trinity, Edinburgh, and St. Rose of Lima, Franklin, at St. Rose of Lima, Franklin
• March 10, 6:30 p.m. at St. Ann, Jennings County
• March 12, 7 p.m. at St. Joseph, Jennings County, at St. Joseph, Jennings County
• March 11, 7 p.m. for Our Lady of Providence, Brownstown, and St. Ambrose, Seymour, at St. Ambrose, Seymour
• March 12, 7 p.m. at St. Bartholomew, Columbus
• March 22, 9 p.m. for American Martyrs, Scottsburg and St. Patrick, Salem, at St. Patrick, Salem

Tell City Deany
• March 22, 2 p.m. at St. Paul, Tell City

Terre Haute Deany
• 7:30 p.m. at St. Paul the Apostle, Greencastle (individual confession available every Monday during Lent)
• 7 p.m. at St. Joseph University Parish, Terre Haute (individual confession available every Wednesday during Lent)
• 7:30 p.m. at Annunciation, Brazil (individual confession available every Wednesday during Lent)
• March 10, 1:30 p.m. at St. Margaret Mary, Terre Haute
• March 10, 7 p.m. at St. Benedict, Terre Haute
• March 11, 7:30 p.m. at St. Benedict, Terre Haute
• March 18, 6:30 p.m. at St. Joseph, Rockville
• March 25, 7 p.m. at Sacred Heart, Clinton
• March 25, 7 p.m. at St. Joseph University Parish, Terre Haute

 Classified Directory
For information about new or classified advertising, call 317-236-1454

Vacation Rental
BEACHFRONT CONDO, MahoBeach, Anguilla, 2 BR, 2.5BA, pool & 25th balcony overlooking the Gulf of Mexico, owner. See photos, maps. Call Robert Standifer at 639-1111 for info

Webster Lake House Rental. Large, fully equipped Lake House w/g2-Ball Kayaks, Lake Front w/Dock - $850/ wk + $250 Depos. Rm’s, AC, Lq, Living Area, Wash/ Dry, Cab 12, 7 p.m. Call Bob 317-496-3200 for info

For Sale
• 3 yr old retail spaces at Calvary Catholic Cathedral
• 2 opening for social worker
• 2-Burlaux Vault marker & Foundation
• 2-Final Sale at $13,500.00 or make offer. Contact Mike Griste at 317-407-783; e-mail Address: martzmarg@juno.com; Mailing Address: 3990 Ohio Ct., Greenwood, IN 46143

For Sale
2 CRYSTS
Our Lady of Peace
Selling 2 crypts in mausoleum at Our Lady of Peace Cemetery. Today’s price $11,000 for both as we are selling for $8,500.00 (section PD, Tier E, Double True Companion Crypt Space 148). For more information, contact: Eileen Pedro
- M: 317-769-1150, eileenp@edpcad.com

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Health Care
Ministry
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The Archdiocese of Indianapolis has partnered with the University of Notre Dame and Catholic Distance University (CDU) to offer non-credit online theology classes.
• Courses on the Catechism of the Catholic Church from CDU
• All 12 classes for a Certificate in Lay Ministry available online
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For more information, please log on to
www.archindy.org/layministry

Employment
HISPANIC MINISTRY COORDINATOR FULL-TIME
The Roman Catholic Archdiocese of Indianapolis is seeking a full-time Hispanic Ministry Coordinator to facilitate opportunities that foster full participation of the Hispanic community in the life of the Catholic Church. Responsibilities include collaborating in the development, implementation and evaluation of the Hispanic Pastoral Plan, serving as a resource for parishes and agencies, coordinating leadership training, promoting youth ministry and social ministry, supporting Apostolic Hispanic Movements, communicating and translating, and representing the Archdiocese at the local, state, regional, and national levels.

Applicants should be proficient and practicing Catholics with knowledge of Church teachings and the needs, cultures and traditions of Hispanic Catholics. Fluency in speaking, reading, and writing in Spanish and English is essential. A bachelor’s degree in a related field and at least 5 years of experience in Hispanic ministry is a paid or volunteer capacity are required. Some college level coursework in theology, religious studies, or a similar field is preferred.

Please e-mail cover letter, resume, and list of references, in confidence, to
Ed Bokun
Director, Human Resources
Archdiocese of Indianapolis
P.O. Box 4160
Indianapolis, IN 46206
E-mail: edbokun@archindy.org

Legal
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
PO Box 1416
Indianapolis, Indiana 46206-1410
317-236-1548 or 800-382-9836, ext. 1548
chill@archindy.org

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A man makes a confession to a priest prior to Sunday Mass at the Basilica of Our Lady of Lebanon in Harissa, east of Beirut, on Aug. 26, 2012. (CNS photo/Dalia Khamissy)
WASHINGTON (CNS)—The creators of the 2006 movie Bella have teamed up again to produce what actor Eduardo Verastegui calls “a mainstream, family-friendly, faith-based film that welcomes everyone.”

Bella is a film set in World War II-era California that focuses on the personal and spiritual struggles of a family’s youngest child who simply wants to see his father return safely from war, and he doesn’t know how to do it.

“When Alejandro Monteverde wrote the script he came to me and he said, ‘This movie is designed to wake up the little boy that we all have in our hearts,’ because sometimes as we grow up, ‘they always think big. They want to be the president of the world that is in darkness,’ he explained, ‘is our capacity to love more, to judge less, to forgive big, to do great things with your life’ sometimes becomes dormant.

When people ask children what they want to be when they grow up, ‘they always think big,’ he said, “but as we grow up, we begin losing that.”

Bella, also known as Pepper Busbee and portrayed by Jakob Salvati, has a spiritual awakening and a strengthening of his own faith, at first.

For the child “to begin doing something, ‘is our capacity to love our own life, he needs to hear a message,’” which comes from Father Crispin, said Verastegui, explaining how Monteverde described the priest’s relationship to the titular character. “He’s going to be in Mass with the whole town, at the time. . . . He’s very sad because he wants to bring his father back from war, and he doesn’t know how to do it.”

“With faith, you can move mountains, and with love you move hearts,” he said, adding that as a filmmaker, he hopes people will see the movie, “they will not leave not entertained, but hopefully inspired to love more, to judge less, to forgive more and complain less and do the work of mercy. And I guarantee you, if we all did the list, we would make this world a better place.”

Little Boy is a faith-based story, but is not meant to reach just Christian audiences, according to Verastegui. “This movie is for everyone. Bella welcomes everyone. . . . I have shown the movie to so many friends from different belief systems, and they all cry when they watch it, because who doesn’t have that little boy or little girl inside of them who wants to wake up?”

Cultural and personal inspiration running through this film is a central theme in the kinds of movies that Verastegui said he and Monteverde make through their production company, Metanoia Films. “We wanted to produce films that have the ability not only to entertain but also to make a difference in peoples’ lives. The first fruit of that effort was Bella, a film that has changed so many lives, including my own life.”

The movie was about a young man’s efforts to convince a woman who wants to have an abortion and, by the grace of God, after they saw the movie, “they all cry when they watch it, they all cry when they watch it, they all cry when they watch it.”

“Right now, we are living in a world that is very divided, a world that is in darkness,” he said. “It needs a lot of healing and a lot of unity. I believe that art has the power to heal and bring people together, so that we can all be united in the name of love, and I think that Little Boy can accomplish that.”

“Little Boy is expected to be released in theaters on April 24, and also features actors Kevin James and Michael Rapaport.”

Actor and producer Eduardo Verastegui prepares for a scene in his new film Little Boy. Verastegui says he hopes the movie will ‘inspire and heal’ a ‘world in darkness’.