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Who are the poor?

Guest columnist Sharon Burns reflects on the challenges some Indiana residents face, page 4.

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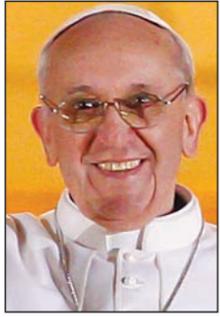
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At Lenten penance service, pope announces Holy Year of Mercy

VATICAN CITY (CNS)—Pope Francis announced an extraordinary jubilee, a Holy Year of Mercy, to highlight the Catholic Church's

"mission to be a witness of mercy."

"No one can be excluded from God's mercy," the pope said on March 13, marking the second anniversary of his pontificate by leading a Lenten penance service in St. Peter's Basilica.



Pope Francis

"I frequently have thought about how the Church can make more evident its mission to be a witness of mercy," he said during his homily. That is why he decided to call a special Holy Year, which will be celebrated from Dec. 8, 2015, until Nov. 20, 2016.

The biblical theme of the year, he said, will be, "Be merciful, just as your Father is merciful" (Lk 6:36), an admonition that applies "especially to confessors," the pope said with a smile.

Traditionally, every 25 years the popes proclaim a holy year, which features special celebrations and pilgrimages, strong calls for conversion and repentance, and the offer of special opportunities to experience God's grace through the sacraments, especially confession. Extraordinary holy years, like the Holy Year of Mercy, are less frequent, but offer the same opportunities for spiritual growth.

The doors of the Church "are wide open so that all those who are touched by grace can find the certainty of forgiveness," Pope Francis said at the penance service, which featured individual confessions. It was part of a worldwide celebration of "24 Hours for the Lord," in which Catholic churches were staying open for prayer, eucharistic adoration and confession.

At each of the dozens of confessionals in St. Peter's Basilica, as well as in simple chairs scattered along the walls, priests welcomed people to the sacrament. The pope removed his liturgical vestments and

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Modeling Christ's love



Amy Wilson's ability to connect with students of all academic levels is one of the reasons the fifth-grade teacher at St. Roch School in Indianapolis has been chosen as this year's recipient of the Saint Theodora Guérin Excellence in Education Award, the highest honor for a Catholic educator in the archdiocese. Here, Wilson helps Joey Luttrell, seated, with a grammar exercise while Jackson Cothron, left, works on the assignment. In the background, Anthony Stewart checks his paper. (Photo by John Shaughnessy)

Teacher's emphasis on drawing out best in students leads to archdiocese's highest honor for educator

By John Shaughnessy

Competitive by nature, Amy Wilson has always strived to not only get better, but to draw out the best in herself.

That inherent quality guided her as a student and an athlete, and it continues to guide her as a teacher and a coach who works to bring out the best in her students and players, too. And yet, that driving desire seemed to crash into a wall with a former student she calls Bob.

The story of what eventually happened to Bob—and what happened to Wilson as a teacher—helps explain why she was chosen as this year's recipient of the Saint Theodora Guérin Excellence in Education Award, the highest honor for a Catholic

educator in the archdiocese.

"He was exceptionally low both academically and developmentally," notes Wilson, in recalling Bob's arrival at St. Roch School in Indianapolis where she teaches. "Having not spoken until reaching 4 years of age, his speech was sometimes indecipherable, making communicating with both his teachers and peers difficult. All of this was further complicated by his inability to focus."

Everything contributed to "a very difficult situation for all involved," according to Wilson.

Bob's fellow students didn't connect with him and excluded him at recess. Overwhelmed by school and underappreciated by his peers, Bob had

discipline problems, which led to "a strained relationship" between Wilson and Bob's mother. By Christmas break, his parents were considering a move to another school.

While Wilson enjoys competition, that trait is exceeded by the care, compassion and hope that she has for her students. Realizing that something had to change with Bob, Wilson started with herself.

"Instead of using the same tried and true methods I had used so many times before, I began to experiment with many different types of lesson plans and assignments," she notes. "If something worked, I tried to find a way to further leverage it across the curriculum. If it did

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Life for Catholics in Holy Land involves persecution and economic hardship

(Editor's note: On Feb. 4-15, 51 pilgrims from in and around the archdiocese, including Archbishop Joseph W. Tobin, traveled through the Holy Land. Following is a story about the Jerusalem portion of the pilgrimage. A photo essay and quotes from pilgrims can be found on pages 8-9.)

By Natalie Hoefler

GALILEE and JERUSALEM REGIONS OF ISRAEL—The Azraq family roots dig deep into the soil of Old City Jerusalem.

"Our house is about 300 years old," says Anton "Tony" Azraq, 39, a Melkite Catholic who has lived in Old City Jerusalem his whole life. "It's built on top of a previous structure that goes back to the 12th century, to the Crusader time."

His family name, which means "blue" in Arabic, goes back much further, to the

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Alfred Ra'ad stands inside the door of St. Francis Store, a souvenir shop in Old City Jerusalem, on March 13. A decline in the number of pilgrims visiting the Holy Land—plus a growing sense of persecution—have led to hard times for Ra'ad and his family. (Submitted photo)



Conventual Franciscan is appointed bishop of Lexington

WASHINGTON (CNS)—Pope Francis has appointed Conventual Franciscan Father John Stowe as bishop of Lexington, Ky.

The appointment was announced on March 12 in Washington by Archbishop Carlo Maria Viganò, apostolic nuncio to the United States.

At the time of the announcement, Bishop-designate Stowe was serving as vicar provincial for the Conventual Franciscan Province of Our Lady of Consolation, based in Mount St. Francis, Ind., in the New Albany Deanery, and also serving as rector of the Basilica and National Shrine of Our Lady of Consolation in Carey, Ohio.

At a March 12 bilingual press conference held at Lexington's diocesan headquarters, Bishop-designate Stowe recalled the phone conversation he had two weeks earlier when Archbishop Viganò asked him if he would accept the pope's appointment.

"My answer was, 'I love Pope Francis, and I will do whatever he asks,'" said Bishop-designate Stowe. "So, here I am."

He later spoke about how he looked forward to ministering to the growing Hispanic Catholic community within the Lexington Diocese.

"Pope Francis speaks frequently about the need to be open to an encounter, an encounter with the other, an encounter with the poor, an encounter with Christ through them," Bishop-designate Stowe said. "New immigrants provide a great opportunity for that encounter."

"I have learned a lot from this Hispanic community. They have formed me as a priest and a pastor. The enthusiasm and vibrancy with which they live their faith has made a huge difference in my life. So I look forward to continuing to accompany them and celebrate their gifts in the life of this Church."

He added that he moves on to this new ministry with mixed emotions.

"As grateful as I am to Pope Francis for this appointment and as enthusiastic as I am to live out my vocation as pastor in this local Church, I must admit that I will grieve the change in my relationship to my Franciscan community, a community that has loved and supported and formed and encouraged me throughout my religious and my priestly life," Bishop-designate Stowe said. "... There are no words to express my gratitude and appreciation for my friars in the Province of Our Lady of Consolation."

In a statement released on the day of the appointment, Conventual Franciscan Father Jim Kent, provincial of the Province of Our Lady of Consolation, both praised Bishop-designate Stowe and expressed sadness of his loss to their community.

"He is a man of deep faith and integrity, with a sharp and inquisitive intellect, all rooted in a genuine pastoral heart," Father Jim said. "While we are saddened that he will no longer be able to share his many gifts with our Franciscan friars, we know that the Diocese of Lexington will be abundantly blessed."

Bishop-designate Stowe was born on April 15, 1966, in Amherst, Ohio. He earned a bachelor's degree from St. Louis University in 1990; a master's degree in divinity from Jesuit School of Theology in Berkeley, Calif., in 1993; and a licentiate in sacred theology from Jesuit School of Theology in 1995.

He professed solemn profession in the Conventual Franciscans in 1992, and was ordained a priest in 1995.

Following his ordination, he served as associate pastor (1995-97), administrator (1997-2000) and pastor (2000-03) of Our Lady of Mount Carmel Parish in El Paso, Texas. He served as vicar general (2003-10) and chancellor (2008-10) of the Diocese of El Paso, while also serving as administrator of Our Lady of the Valley Parish (2006-10).

In 2010, he was elected vicar provincial of his province of Our Lady of Consolation based in Mount St. Francis,



Conventual Franciscan Father John Stowe celebrates Mass on Jan. 17, 2010, at the Basilica and National Shrine of Our Lady of Consolation in Carey, Ohio, on the occasion when he was installed as its rector. On March 12, Pope Francis appointed him as bishop of Lexington, Ky. (Submitted photo)

Ind., and began his ministry as rector of the Basilica and National Shrine of Our Lady of Consolation.

In Lexington, he succeeds Bishop Ronald W. Gainer, who was appointed bishop of Harrisburg, Penn., in January 2014.

News of Bishop-designate Stowe's appointment "brought me great joy," said Bishop Gainer in a statement. "I welcome him as a brother bishop, and wish him every blessing as he prepares to shepherd the wonderful Diocese of Lexington."

"The appointment of a Conventual Franciscan friar is especially significant as the Catholic Church observes the Year for Consecrated Life," he added.

Bishop-designate Stowe's episcopal ordination and installation are scheduled for 2 p.m. on May 5 at the Cathedral of Christ the King in Lexington. †

WILSON

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not work, I scrapped it and moved on to something new.

"Slowly but surely, Bob began to have a bit of success.

Bolstered by this new-found confidence, his behavior dramatically improved. This led to better relationships with his peers and, in turn, more confidence."

Still, that was just one part of the equation for improvement. The other part was her relationship with Bob's mom.

Wilson started giving her daily updates of Bob's progress. She also realized that Bob's mom "needed to hear five success stories for every difficulty" she shared.

"Over time, she became my greatest advocate, often helping in the classroom and ensuring that any instructions I sent home would be followed," Wilson says. "He and his family would move out of state the following year, but not before a teary goodbye and a heartfelt 'thank you' was shared."

The lessons Wilson learned from that experience continue to serve the fifth-grade teacher today, including "the importance

of remembering that every student has a unique set of abilities, learning styles and interests that must be learned and maximized."

"He forced me out of my comfort zone," Wilson says. "He served as a great reminder of the connection between social and academic success. His situation provided many teachable moments for the other students concerning the value of inclusion and learning to accept others who may be a bit different. There were times when he modeled Christ's love for them, as well as times when he would require that same compassion on their part."

She also learned that "miracles can be accomplished" when she works to establish a positive connection with the parents of her students, especially those who are struggling.

"I am mindful that most parents desire, if not need, to hear positive things about their children," Wilson says. "I am now careful to always serve any bitter news with a heaping side of sugar. From time to time, situations will arise where a parent is not receptive to what I say. It is at these times that I remember Bob's mom and critique my delivery methods up to that point. Most times, I am able to develop a winning strategy to cure this problem."

That desire to draw out the best in herself so she can draw out the best in her students is a defining quality of hers, according to people who know the 1996 graduate of Roncalli High School and the 2000 graduate of Marian University, both in Indianapolis.

"She never ceases to amaze me with her ability to reach her students on all levels of teaching," says Father James Wilmoth, pastor of St. Roch Parish.

"She does so well with those who are able to grasp things easily, and she also is wonderful with those students who have some struggles. She is involved in many aspects of our parish as well. She sings in our choir, she is a cantor at Mass, and she and her husband run our gym facility. And above all of that, she is a great mom to her three little children."

Fellow St. Roch teacher Vicki Auger praises the way Wilson builds relationships with her students.

"This is evident when students turn to her in times of personal crisis," Auger says. "She visits them in the hospital or sits with them in times of sorrow. Amy coaches kickball and volleyball as well as Elementary Spell Bowl. Amy's students know that she is there for them."

Wilson's caring approach to teaching is reflected in the posters that line the walls of her classroom, including "Be somebody you would be proud to know" and "If you think somebody could use a friend, be one." She also has a "Brag Board" where students can display their best work.

As the mother of two children who have been taught by Wilson, Angela White has experienced the difference Wilson makes as a teacher.

"She cares deeply about each student, about their daily ups and downs, triumphs and challenges," White says. "The students can feel her love, and thus have a level of

trust and compassion in her classroom that sets the stage for effective learning."

White adds these words of praise from her fifth-grade son, "Mrs. Wilson always has a compliment for each student so that the students feel good about themselves and about learning."

Wilson says she is just striving to live up to the education that she received at Holy Name of Jesus School in Beech Grove, Roncalli and Marian.

"Each of these schools provided a working model of the characteristics necessary to provide a quality education based on the teachings of Jesus Christ and his holy Church," she says. "This model was focused on a faith-driven community that strived to teach its children the meaning and value of traits such as compassion, empathy and hard work to shape the next generation of Catholic leaders."

"The overarching theme was always the need to serve others as Christ had come to serve us."

It's a way of life that Wilson wants for her students—a way of life she leads every day. †



Amy Wilson

Correction

Gary Bishop Donald J. Hying's name was listed incorrectly among the signatories of "Poverty at the Crossroads: The Church's Response to Poverty in Indiana" in the March 13 issue of *The Criterion*. †


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Gabriel Project executive director honored at Sanctity of Life Dinner

By Natalie Hoefler

When Eileen Hartman and the pro-life committee at St. Bartholomew Parish in Columbus decided to start a Gabriel Project chapter in 1998, Hartman said she was willing to help but had no interest in leading the group.

Seventeen years later, Hartman has received the archdiocese's Sanctity of Life Award for her tremendous leadership as executive director of Great Lakes Gabriel Project (GLGP) and its many services to help women in crisis pregnancies.

As executive director, she has led the way in expanding the organization's services to include the 40 Days for Life campaign in the archdiocese, a pregnancy center, a mobile ultrasound unit and a soon-to-launch radio station.

The award, from the archdiocesan Office of Pro-Life and Family Life, was presented at the annual Sanctity of Life Dinner on March 11 at Primo Banquet Hall and Conference Center in Indianapolis. Archbishop Joseph W. Tobin delivered the keynote address. He congratulated Hartman "for her work ... helping women and families facing unplanned and difficult pregnancies."

Gabriel Project is a network of congregations providing peer-counseling about abortion, and offering immediate and practical help to women and families experiencing difficult or unplanned pregnancies. Under Hartman's leadership, the Great Lakes chapter has grown to include congregations in Illinois, Indiana, Michigan, New York and Ohio.

Hartman, now a member of Our Lady of the Greenwood Parish in Greenwood, admitted being "uncomfortable" when she first heard she had been selected to receive the award.

"I'm receiving it on behalf of all the 'angels' and all the folks involved in Great Lakes Gabriel Project," she said. 'Angels' are women involved in the ministry who assist those who turn to GLGP for help during a crisis pregnancy.

"And I especially accept it on behalf of all those women who choose life for their babies," Hartman added. "They are the real heroes."

Almost 250 people from around central and southern Indiana attended the dinner in support of Hartman and the pro-life cause.

Cardinal Ritter Jr./Sr. High School senior Alayna Daehler attended with her fellow Ritter Pro-Life Club members.

"I was honored to come and listen to the message of Archbishop Tobin, and to better understand why pro-life and supporting pro-life is so important, especially in today's society," she said.

Duane Meyer, father of Father Jonathan Meyer and a member of St. Lawrence Parish in Lawrenceburg, made the hour-and-a-half trip to Indianapolis with members of the Dearborn and Ohio County Right to Life group.

"We wanted to come and support the pro-life cause," he said. "It was a wonderful event. Eileen's bio is extremely impressive. She is well-deserving of the award."

The evening also served as a tribute to pro-life accomplishments throughout central and southern Indiana during the last year.

In her address to those in attendance, Rebecca Niemerg, director of the archdiocesan Office of Pro-Life and Family Life, listed many of those accomplishments: the collection of more than 27,000 diapers by the students of Roncalli and Bishop Chatard high schools, both in Indianapolis;



Above, Archbishop Joseph W. Tobin gives a high-five to 7-year-old Sara Cabrera as the girl's mother, Maria Hernandez, smiles during the annual Sanctity of Life Dinner on March 11 in Indianapolis. Sara, a second-grader at West Newton Elementary School and a member of St. Ann Parish, both in Indianapolis, wrote a letter to President Barack Obama encouraging him to change his pro-abortion stance and become a pro-life president. (Photo by Natalie Hoefler)

the offering of a conference on decision-making in health care, in cooperation with St. Vincent Health; and the development of monthly faith- and knowledge-sharing gatherings for couples dealing with infertility.

In his keynote address, Archbishop Tobin commented on his recent participation on the archdiocesan pilgrimage to the Holy Land, and how his experience related to the need for respect of all life.

"One of the things that struck me as we traveled throughout Israel was that the Greco-Roman world during the time of Jesus and the years immediately following his death and resurrection weren't that different from our world today when it comes to how people viewed the sanctity of life," he said. "In Roman law, abortion and even infanticide were permitted. Jews and the early Christians who believed in the One God—the author of all life—believed that abortion was no different than murder."

The archbishop touched on other areas in need of respect for the sanctity of life—the sick, the dying, those considering euthanasia and those facing the death penalty.

"We are called to care not only for ourselves, but to care for others," he said. "When we are discouraged by setbacks in our efforts to foster a culture of life, we need to return to the empty tomb. Death will not have the final word."

(For information on upcoming Office of Pro-Life and Family Life ministries and events, log on to www.archindy.org/plfl/. To donate from the site, click on "Ministries" on the left side menu, then click on donate.) †



Great Lakes Gabriel Project executive director Eileen Hartman, right, receives the archdiocesan Sanctity of Life Award from Rebecca Niemerg, archdiocesan director of the Office of Pro-Life and Family Life, and Archbishop Joseph W. Tobin at the Sanctity of Life Dinner on March 11 in Indianapolis.



Members of Indianapolis' Cardinal Ritter Jr./Sr. High School Pro-Life Club enjoy the meal before the award presentation and keynote address at the Sanctity of Life Dinner on March 11 in Indianapolis.

MERCY

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went to confession before putting on a purple stole and hearing the confessions

of others.

"God never ceases to demonstrate the richness of his mercy over the course of centuries," the pope said in his homily, which preceded the confessions. God touches people's hearts with his grace,

filling them with repentance and a desire to "experience his love.

"Being touched by the tenderness of his hand," people should not be afraid to approach a priest and confess their sins, he said. In the confessional, one has "the certainty of being welcomed in the name of God and understood, despite our misery.

"The greater the sin, the greater the love, which the Church must express toward those who convert," Pope Francis said.

The Gospel reading at the penance service was the story of the sinful woman who washed Jesus' feet with her tears and dried them with her hair. Every time one goes to confession, the pope said, "we feel the same compassionate gaze of Jesus" that she did.

Jesus' love, he said, allowed her to draw near, to demonstrate her repentance and to show her love for him. "Every gesture of this woman speaks of love and expresses her desire to have an unshakable certainty in her life, that of having been forgiven.

"Love and forgiveness are simultaneous" in the story of each person, just as in the story of the sinful woman, he said. "God forgave her for much—for everything—because he loved her much." Through Jesus, the pope said, God

took the woman's sins and "threw them over his shoulder; he no longer remembers them."

Jesus' encounter with the woman took place in the home of a Pharisee named Simon. Unlike the woman, the pope said, Simon "isn't able to find the path of love. He remains stopped at the threshold of formality. He is not able to take the next step to encounter Jesus, who brings salvation."

The Pharisee is concerned only with following God's law, with justice, which is a mistake, the pope said. "His judgment of the woman distances him from the truth, and prevents him from understanding who his guest is."

Jesus scolds Simon, pointing out how the "sinful woman" has shown nothing but love and repentance, the pope said. "Jesus' rebuke pushes each of us to never stop at the surface of things, especially when dealing with a person. We are called to look deeper, to focus on the heart in order to see how much generosity the person is capable of."

Pope Francis said he asked the Pontifical Council for Promoting New Evangelization to coordinate preparations for the Holy Year so that it would be "a new stage in the Church's journey in fulfilling its mission of bringing the Gospel of mercy to each person." †

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Editorial

How to attract more vocations

Studies and surveys done by the Center for Applied Research in the Apostolate (CARA) at Georgetown University in Washington are usually more than interesting. The whole idea of CARA is that the research should be applied in some way for the welfare of the Church.

(Full disclosure: the writer of this editorial served on CARA's board of directors from 1978-85.)

Since this is the Year of Consecrated Life, it's both interesting and beneficial to study CARA's survey of men and women who professed solemn vows in religious orders during 2014. Responses to the survey came from 77 women and 41 men. Some of the men were preparing for the priesthood, but not all.

So what could be learned from the survey that could be applied to efforts to attract more vocations to religious life?

One thing learned was that people who are active in parish ministry can be prime candidates for the religious life. That's hardly an earth-shattering fact; it should probably be expected. However, the study confirms it:

"Almost nine in 10 [88 percent] had ministry experience before entering their religious institute, most commonly as lector [50 percent], followed by ministry in faith formation [47 percent]. Four in 10 served as extraordinary ministers of [holy] Communion or as an altar server. Over one-quarter served in a social service ministry, and one in 10 taught in a Catholic school or served in hospital or prison ministry."

The survey might confirm that education in Catholic schools can affect a decision to recognize a religious vocation, but perhaps not. Results showed that 42 percent of those who professed final vows in 2014 attended a Catholic school. However, that means that 58 percent did not. So the percentage is smaller than we'd expect.

If we're applying that research, perhaps we should be doing more in our Catholic schools to promote religious vocations. Doing so is more difficult today because many Catholic schools don't have professed religious men or women teaching in them.

The CARA survey confirms a trend that has been around for a while: older people are entering religious life. The average age of the 118 people who responded was 37. The youngest was 24, and the oldest was 64.

Those entering religious life are more educated than those of earlier generations. For this year's class of those who made perpetual vows, 68 percent entered their communities with a bachelor degree (61 percent for the women and 80 percent for the men), and 18 percent already had a graduate degree.

Since older people are entering religious life, it's hardly surprising that they have work experience before entering. In 2014, 88 percent did, with 61 percent employed full time and 27 percent part time.

CARA's report said, "Women religious are more likely than men



Franciscan Sister Madeleine Schumacker prepares a dessert on Sept. 23, 2014, in the kitchen of the Mishawaka, Ind., motherhouse of her religious community, the Sisters of St. Francis of Perpetual Adoration. Previously a member of St. Louis Parish in Batesville, Sister Madeleine professed perpetual vows in 2014. (Submitted photo)

to have been employed in health care, while men religious are more likely than women to have been employed in business and education."

Obviously, these are a lot of dry statistics, so they have to be interpreted. Sister of Mercy Mary Ann Walsh did so in a column in *America* magazine. The statistic that stood out for her was that "the survey shows a preponderance of Caucasians in the class of 2014 and a smaller number of Hispanics."

Fifteen percent of the class identified as Hispanic/Latino(a). Sister Mary Ann wrote, "Young Hispanics need to see their own people in leadership. Hispanic adults need peers to whom they can relate in parish life. Yet two-thirds of this class are Caucasian. One in seven identifies as Asian, and those born outside the United States come primarily from the Philippines and Vietnam."

Another statistic is also disheartening: CARA said that "58 percent report that they were discouraged from considering a vocation by one or more persons."

The message that we get from this study is that parishes should renew their efforts to make sure that young adults—whether Caucasian, Hispanic or Asian—have opportunities to become involved in parish life. That seems to be the best way for them to discern a possible call to religious life.

—John F. Fink

Reflection/Sharon Burns

Who are the poor?

(Editor's note: Indiana's bishops last week issued a pastoral letter on poverty. This column continues discussing the challenges the poor face in our state.)

Did you see the woman at the end of the exit ramp with a sign, "will work for food?" Has a family member recently found their car battery dead and not have the money to get a new one? Perhaps a co-worker could not refill their parent's prescription because it was just too expensive. Or maybe the child in the checkout lane was wearing only a windbreaker when the weather called for a down-filled jacket.



The most significant myth about poverty is that the poor are "over there." In reality, the poor live among us. If we really "see" the lives of our family, friends and colleagues, we will notice that many experience economic distress. These periods of need may be occasional or short-lived, the result of health or employment downturns. For some, poverty will be an ongoing hallmark of their lives because they suffer from severe mental or health issues.

Poverty is not clearly defined. Because it is often situational, we must consider a variety of definitions that may guide us to appropriate ways to respond.

The federal government defines poverty based on income and family size. The poverty guideline varies by income and the number of people in the family.

For example, the poverty level for a family of four is \$24,250. A single person is considered poor if he makes less than \$11,770 each year. The federal poverty guideline is a "bright line" measure. One is either in or out of poverty. All families with incomes below the poverty guideline are treated the same, regardless of how

deep in poverty they are.

Receipt of benefits such as Supplemental Security Income, Supplemental Nutrition Assistance Program (SNAP, or food stamps) and Temporary Assistance for Needy Families (TANF) is dependent upon meeting these income criteria. Many benefits have criteria that allow a family to make a multiple of the federal poverty guideline—usually 1.5 to two times the federal poverty level.

For statistical purposes, the federal government uses a measure called a "poverty threshold." The poverty threshold is also based on income and family size. The poverty threshold for a family will usually be slightly greater than the poverty guideline.

The federal poverty guideline is considered a poor indicator of economic struggle by many researchers, social service providers and advocates. Many families earn income above the guideline but still struggle to buy the basics of food, shelter, child care and transportation.

An alternative measure of poverty is called a self-sufficiency wage. It equals the hourly wage required for a family to buy basic life necessities. It does not include the cost of health care, clothing, personal care or entertainment—no eating out, no sports clubs, no cable television.

Income is not the only measure of economic struggle. While families may have a job that pays more than the federal poverty level or even greater than the self-sufficiency wage, they may not have any savings to pay for unexpected bills.

According to the U.S. Census Bureau, those whose income places them in the lowest 20 percent of earners have an average of \$1,397 in non-housing net worth, and \$300 of this is in interest bearing accounts. How does a low-earning family pay an unexpected insurance deductible or replace a flat tire? Consider how important a working car is to get to work, especially in a region without major

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Letter to the Editor

'Fast for Living Wages' to show support for raising Indiana's minimum wage

As Indiana Catholics, we draw enormous inspiration from the Catholic bishops' new "Poverty at the Crossroads" pastoral. With this letter and its eloquent call to "See," "Judge" and "Act" on the suffering of our Hoosier brothers and sisters, our bishops have challenged us all to follow Jesus' mandate to make a special place in our hearts for the poor.

As the pastoral notes, St. John Paul II taught us that "A just wage is the concrete means of verifying the justice of the whole socioeconomic system." But for a half-million Hoosiers, their hard work does not earn wages that are sufficient to provide their families with a roof over their heads or food on their table.

A majority of states in the U.S. have set their wages above the national minimum of \$7.25 per hour. Those states, including our neighbors in Ohio, Michigan and Illinois, have seen their economies grow after mandating higher wages, a phenomenon that is triggered when workers can afford to purchase goods and boost local businesses.

Yet Indiana has not raised our minimum wage, a decision that has contributed mightily to the statewide suffering outlined in the bishops' report. So along with dozens of other advocates for the Indiana poor, we are joining in a "Fast for Living Wages" during the weekend of March 21.

We believe \$7.25 per hour, Indiana's minimum wage, is a hunger wage. Therefore, some of us will be fasting for

as long as 72.5 hours to show support for raising Indiana's minimum wage. Our temporary discomfort reminds us of the more significant struggles of the half-million Hoosiers who work for sub-poverty wages. And we aim for our actions to remind Indiana lawmakers of their moral duty to the poor.

We will fast in the tradition of major religious faiths, and in the tradition of social justice movements ranging from farmworkers' struggles to the U.S. civil rights movement.

"I join with others in prayer and fasting to experience in some way solidarity with those who suffer the evil of poverty and hunger, and to work toward the elimination of this widespread evil," says Franciscan Sister Norma Rocklage, one of those who will fast. "The Lord hears the cry of the poor ... and so must we!"

The "Fast for Living Wages" includes an interfaith gathering of those who are fasting at 2 p.m. on March 22 at St. Monica Church, 6131 Michigan Road, in Indianapolis, and concludes at 11 a.m. on March 23 with a People's Assembly at the Indiana Statehouse.

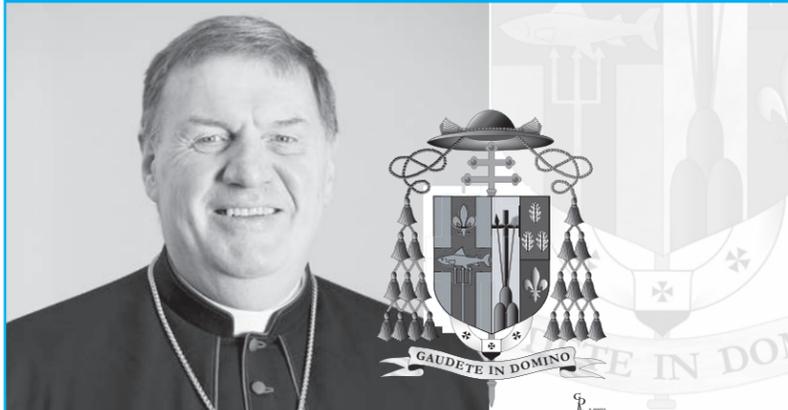
We invite all to participate. If you can give up a single meal, that would mean a lot, as would fasting for the entire period.

For more information about the "Fast for Living Wages," or to commit to fasting with us, visit the Raise the Wage Indiana page on Facebook or contact Fran Quigley at fwquigley@gmail.com.

\$7.25 per hour is a hunger wage. As the bishops have reminded us in this groundbreaking report, Indiana workers deserve better.

Pax Christi of Indianapolis

ARCHBISHOP/ARZOBISPO JOSEPH W. TOBIN



REJOICE IN THE LORD

ALÉGRENSE EN EL SEÑOR

The smell of the sheep, the voice of the shepherd

Pope Francis has an amazing gift for teaching the universal and timeless truths of our faith in new and sometimes startling ways.

For example, when he said that Catholic married couples are not required to “breed like rabbits,” he was simply calling attention to teaching about the regulation of birth that the Church professes quite clearly in the *Catechism of the Catholic Church* and in the much-misunderstood encyclical of Pope Paul VI, “*Humanae Vitae*” (“On Human Life”). The usual secular representation of our Catholic view of human sexuality and procreation was turned upside down by the pope’s very down-to-earth image of “breeding like rabbits,” but it is not a new teaching on this important, often controversial, subject.

My favorite—and startling—image used by Pope Francis, at least so far, is his admonition that Christians who are fully engaged in the missionary work that is our baptismal vocation should take on “the smell of the sheep.” When I was in the seminary, I had a friend (also named Joe) who came from Nebraska and had lots of firsthand experience with farm animals, including sheep. Joe used to protest in Scripture class whenever we discussed

Jesus’ comparison of his people to sheep.

“Why does he call us sheep?” Joe would ask. “Sheep are the stupidest animals in the barnyard; they are timid, and they smell bad.”

There is some disagreement among those who know a lot more about this than I do over the relative intelligence of sheep. Some say that the alpha or lead sheep is extremely intelligent. But no one disputes the point that sheep—individually and as a flock—smell pretty bad! Why then does Pope Francis urge us—at least figuratively—to take on the foul odor of sheep?

Recall that the Holy Father’s theme for this season of Lent is “closeness”—that is, the closeness of God to all of us, his people, and the closeness we should feel with God, and for one another. “God is never aloof,” Pope Francis insists. He is, in fact, closer to us than we are to ourselves.

Jesus, the *pastor bonus* (good shepherd), is especially close to his people. If we wish to follow him, to walk in his footsteps, we have to cast off our indifference (a sin that the Holy Father says is a serious temptation for Christians) and get involved. In other words, we need to “get our hands dirty” or, more graphically, we need to “take on the smell

of the sheep” we are called to serve.

My seminary professors would respond to Joe’s objection about being compared to sheep by pointing out that Jesus’ repeated use of this image underscored how the shepherds of his time led the sheep. Their one instrument was the quality of their voices. In the Middle East even today, when shepherds allow their flocks to mingle, all an individual shepherd has to do is begin to sing. As Jesus tells us, the sheep know their shepherd’s voice, and they will come to him (evidence, perhaps, that sheep are not so stupid after all).

The good shepherd is close to his sheep. He is not indifferent to them. He cares what happens to them. He loves them the way our loving God cares for all his creation.

During our pilgrimage to the Holy Land last month, my fellow pilgrims and I saw lots of sheep, goats, cattle and even camels. Our exceptional local guide, Tony Azraq, a Palestinian Christian, warned us not to get too close to the camels. They not only smell bad, they bite! Getting close to others involves risk. We may be disappointed or hurt. The Good Shepherd suffers because of his willingness to lay down his life for us, his sheep!

When the angels appeared to the shepherds who were tending their flocks the night before Jesus was born, they were startled—even ecstatic—by the tidings of great joy that were proclaimed to them in spite of their poverty and their lowly social status. They hurried to Bethlehem, to the manger where the child Jesus lay, in order to be close to him. They were not refused admittance by Mary and Joseph because of who they were (or because they smelled bad). They were welcomed warmly, and their presence in the Nativity scene has now been secured for all ages.

This Lent, let’s remember to draw closer to Jesus and to all our brothers and sisters no matter who they are or how they differ from us in their beliefs, customs or ways of life.

The “peace on Earth, good will toward all” that was promised to us on that holy night in the shepherds’ fields outside Bethlehem will come to us in a more definitive way on Easter Sunday.

But the road to that great mystery of our faith must first take us, as it did our Lord, by the way of the cross.

May all of us follow Jesus on the road that leads to his passion and death with full confidence that it will lead us to the joy of the resurrection! †

El olor a oveja y la voz del pastor

El papa Francisco posee un don impresionante para enseñar las verdades universales e intemporales de nuestra fe, de formas nuevas y, a veces, sorprendentes.

Por ejemplo, cuando expresó que los matrimonios católicos no tienen que “reproducirse como conejos,” simplemente llamaba nuestra atención sobre la enseñanza acerca del control de la natalidad que profesa la Iglesia católica y en la malinterpretada encíclica del Papa Pablo VI *Humanae Vitae* (“Sobre la vida humana”). La perspectiva tradicional católica sobre la sexualidad humana y la procreación dio un vuelco gracias a la imagen tan realista del Papa de “reproducirse como Conejos,” pero no se trata de una nueva enseñanza sobre este tema tan importante y a menudo controversial.

Mi imagen favorita—y también asombrosa—del papa Francisco, por lo menos hasta ahora, es la admonición de que los cristianos que estén completamente comprometidos con el trabajo misionero que forma parte de nuestra vocación bautismal deben adoptar “olor a oveja.” Cuando estaba en el seminario, tenía un amigo (también llamado Joe) que venía de Nebraska y que tenía mucha experiencia de primera mano con animales de granja, inclusive con ovejas. Joe solía protestar en la clase de las Escrituras siempre que hablábamos

sobre la comparación que hacía Jesús de su pueblo con un rebaño de ovejas.

—¿Por qué nos llama ovejas?—

Preguntaba Joe.—Las ovejas son los animales más estúpidos de la granja; son tímidas y apestán.

Entre aquellos más versados que yo en cuanto a la inteligencia relativa de las ovejas, existe un cierto desacuerdo. Algunos dicen que la oveja alfa o la guía, es extremadamente inteligente. Pero nadie disputa el argumento de que las ovejas, tanto individualmente como todo el rebaño, ¡apestan! Entonces, ¿por qué el Papa Francisco nos exhorta, aunque sea en sentido figurado, a adoptar el mal olor de las ovejas?

Recordemos que el tema del Santo Padre para la temporada de la Cuaresma es la “proximidad” es decir, la cercanía de Dios con todos nosotros, su pueblo, y la proximidad que debemos sentir con Dios y con el prójimo. “Dios no es indiferente a nosotros” nos dice el papa Francisco. De hecho, está más cerca de nosotros, que nosotros mismos.

Jesús, el pastor bonus (el buen pastor), se encuentra especialmente cerca de su pueblo. Si deseamos seguirlo, caminar sobre sus pasos, debemos desterrar nuestra indiferencia (un pecado que el Santo Padre denomina una tentación grave para los cristianos) e involucrarnos. En otras palabras, tenemos que “ensuciarnos las manos” o, para verlo de modo más gráfico, tenemos que tener el “olor a oveja” al que

estamos llamados a servir.

Mis profesores del seminario respondían a la objeción de Joe de compararnos con las ovejas, señalando que el uso repetitivo de esta imagen por parte de Jesús resaltaba cómo los pastores de aquellos tiempos cuidaban a sus rebaños. Su instrumento más importante era la calidad de sus voces. En el Medio Oriente, incluso hoy en día, cuando los pastores dejan que sus rebaños se mezclen, lo único que tiene que hacer uno de ellos es comenzar a cantar. Tal como nos lo dice Jesús, las ovejas reconocen la voz de su pastor y volverán a él (lo que evidencia, quizás, que no son tan tontas como se cree).

El buen pastor está cerca de su rebaño; no es indiferente a él, se preocupa por su bienestar y lo quiere de la misma forma que nuestro Dios amoroso quiere a toda su creación.

Durante nuestra peregrinación a Tierra Santa el mes pasado, mis compañeros de peregrinación y yo vimos muchas ovejas, cabras, ganado e incluso camellos. Nuestro extraordinario guía local, Tony Azraq, un cristiano palestino, nos advirtió que no nos acercáramos demasiado a los camellos ya que no solamente apestán sino que también ¡muerden! Acercarnos a los demás conlleva riesgos; quizás nos llevemos una desilusión o resultemos heridos. El Buen Pastor sufre por su disposición a entregar su vida por nosotros, sus ovejas.

Cuando los ángeles se les aparecieron a los pastores que cuidaban a sus ovejas en la noche antes de que Jesús naciera, estaban asombrados, incluso eufóricos, por la buena nueva que les proclamaron, a pesar de su pobreza y de su baja condición social. Se apresuraron a Belén, al pesebre donde estaba el niño Jesús, para estar más cerca de él. María y José no les negaron la entrada por ser quienes eran (o porque apestaran). Les dieron una afectuosa bienvenida y su presencia en la escena del Nacimiento quedó inmortalizada.

Durante el tiempo de Cuaresma, recordemos acercarnos a Jesús y a todos nuestros hermanos y hermanas, sin importar quiénes sean o cuán distintas sean sus creencias, costumbres o formas de vida.

La promesa de “paz en la tierra y buena voluntad para todos” que se nos hizo en esa noche sagrada, en los pastizales en las afueras de Belén, nos será reiterada de una forma más definitiva en el Domingo de Resurrección.

Pero el camino hacia ese gran misterio de nuestra fe primero nos guía, tal como lo hizo con el Señor, por el viacrucis.

¡Que todos sigamos a Jesús por el camino que lleva a su pasión y muerte, con la plena confianza de que este desembocará en la alegría de la resurrección! †

Traducido por: Daniela Guanipa

Events Calendar

For a list of events for the next four weeks as reported to The Criterion, log on to www.archindy.org/events.

March 20

Northside Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange Mass**, breakfast and program, "A Serial Entrepreneur's Journey to Stewardship for the Church," Eric Davis, executive director of the Lafayette Catholic School System, 7-9 a.m., \$15 members, \$21 non-members, breakfast included. Reservations and information: www.catholicbusinessexchange.org.

St. Joan of Arc Church, 4217 N. Central Avenue, Indianapolis. **Rosary, Mass, Stations of the Cross, Benediction**, 6 p.m., Mass, 6:30 p.m. Information: 317-283-5508 or mrivelli@sjoa.org.

Our Lady of the Most Holy Rosary Parish, 520 Stevens St., Indianapolis. **Fish fry**, 5-7:30 p.m. Information: 317-636-4478 or info@holynosaryindy.org.

St. Lawrence Parish, Fr. Conen Hall, 6944 E. 46th St., Indianapolis. **Fish fry**, 5:30-7:30 p.m. Information: 317-546-4065.

Most Sacred Heart of Jesus Parish, parish hall, 1125 S. Meridian St., Indianapolis.

Fish fry, 5-7 p.m., carry-out available, Stations of the Cross, 1530 Union St., Indianapolis, 7 p.m. Information: 317-638-5551.

Nativity of Our Lord Jesus Christ Parish, 7225 Southeastern Ave., Indianapolis. **Fish fry**, 6-8 p.m. Information: 317-357-1200 or indymiller@gmail.com

Most Holy Name of Jesus Parish, 89 N. 17th St., Beech Grove. **Fish fry**, 5:30-7 p.m. Information: 317-784-5454 or Mstark@holyname.cc

All Saints Parish, 8044 Yorkridge Road, Yorkville. **Fish fry**, 4:30-7 p.m. Information: 812-576-4302 or parishoffice@etczone.com.

Our Lord Jesus Christ the King Church, 833 S. Triangle Road, Paoli. **Stations of the Cross**, 4:30 p.m. Information: 812-936-4568 or ChristtheKing1948@gmail.com.

March 21

Indianapolis Marriott Downtown, 350 W. Maryland St., Indianapolis. **Indiana Catholic Women's Conference**, speakers Danielle Bean, Fr. James Blount S.O.L.T., Annie Karto,

Yvonne O'Brien, Mass celebrated by Archbishop Joseph W. Tobin, confession, adoration, lunch included. \$50 individual, \$40 per person for groups of 10 or more, \$25 per student. Parking \$5 at Government Parking Garage, corner of Washington and West streets. Register online at www.indianacatholicwomen.com, or mail check and number of attendees to Marian Center of Indianapolis, 3356 W. 30th St., Indianapolis, IN 46222. Information: Kathy Denney, 317-888-0873 or mariancntr@aol.com.

St. Michael the Archangel Church, 3354 W. 30th St., Indianapolis. **Helpers of God's Precious Infants**, Mass and Divine Mercy Chaplet at 8:30 a.m., followed by prayer at a local abortion center, and continued prayer at the church for those who wish to remain.

Marion University, theatre, 3200 Cold Spring Road, Indianapolis. **Eunan McIntyre: St. Patrick's Day Ceili Concert**, 3 p.m., \$7.50 adults, \$4 students, \$2 children under 13. Information: 317-955-6588 or tickets@marian.edu.

Saint Mary-of-the-Woods, White Violet Center, 1 Sisters of Providence, Saint Mary-

of-the-Woods. **"Beginning Weaving,"** John Salamone, instructor, 1-4 p.m., \$100 per person, includes materials, use of equipment, meals and refreshments. Information: 812-535-2932 or wvc@spsmw.org.

March 25

St. Luke the Evangelist Parish, 7575 Holliday Drive East, Indianapolis. **Soup supper**, "Introduction to St. Catherine of Siena: Walking in the Light of Truth," Marianne Underhill, presenter, Mass, 5:30 p.m., soup supper, 6:30-7:15 p.m., speaker, 7:15-8:30 p.m., reservations requested. Information: 317-259-4373, ext. 256 or decarlo@stluke.org.

St. Lawrence Church, 4650 N. Shadeland Ave., Indianapolis. **Life in Christ Lenten Series**, 7:00-8:30 p.m. Sharing and reflecting on the sensory images of the Lenten Gospels. "Carry His Cross—focus on Touch." Information: beiltra@sbcbglobal.net.

March 26

Fairfield Friends Meeting, 10441 E. County Road 700 S., Camby. **"Catholic Boy Blues,"** Norbert Krapf, 7 p.m., book signing and reception, \$10 donation suggested. Information: 317-839-2658 or marywd@indy.rr.com.

March 27

St. Joan of Arc Church, 4217 N. Central Ave., Indianapolis. **Rosary, Mass, Stations of the Cross, Benediction**, 6 p.m., Mass, 6:30 p.m. Information: 317-283-5508 or mrivelli@sjoa.org.

St. Lawrence Parish, Fr. Conen Hall, 6944 E. 46th St., Indianapolis. **Fish fry**, 5:30-7:30 p.m. Information: 317-546-4065.

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

Our Lord Jesus Christ the King Church, 833 S. Triangle Road, Paoli. **Stations of the Cross**, 4:30 p.m. Information: 812-936-4568 or ChristtheKing1948@gmail.com.

All Saints Parish, 8044 Yorkridge Road, Yorkville. **Fish fry**, 4:30-7 p.m. Information: 812-576-4302 or parishoffice@etczone.com.

March 27-29

Rachel's Vineyard Retreat—Post Abortion Healing. Information or registration: 317-452-0054.

March 28

Marian University, Evans Center, 3200 Cold Spring Road, Indianapolis. **Eco-Prayer breakfast, "Stewardship of Creation,"** Archbishop Joseph Tobin, presenter, 8-10 a.m., displays open, 8 a.m., program, 8:30 a.m., breakfast following program, \$16 per person. Registration: www.staindy.org/church/eco-prayer-breakfast.

St. John the Evangelist Church, 126 W. Georgia St., Indianapolis. **Faithful Citizens Rosary procession**, Mass, 12:10 p.m., procession following Mass. Information: faithful.citizens2016@gmail.com.

Knights of Columbus, 1305 N. Delaware St., Indianapolis. **St. Mary Parish Reverse Raffle**, dinner, live and silent auctions, dinner and raffle ticket for \$25 or dinner for family \$40 (no raffle tickets), 6 p.m. Information: www.saintmarysindy.org (Events) or 317-637-3983.

Most Holy Name of Jesus Parish, 89 N. 17th St., Beech Grove. **Altar Society annual spring rummage sale**, 8 a.m.-3 p.m. Information: 317-784-6860. †

'Hope After Suicide' seminar set for April 8 in Indianapolis

"Hope After Suicide," the theme for the 13th Annual Mission Day sponsored by Catholic Cemeteries and the Archdiocese of Indianapolis, will be held at The Community Life Center, 10612 E. Washington St., in Indianapolis from 8:30 a.m. to 3:30 p.m. on April 8.

The event will feature Tom Smith, author and president of the Karla Smith Foundation, which seeks to support families affected by mental illness and suicide.

Smith will explore the unique emotions, complicated grief and unanswered questions related to suicide.

Other speakers include Father Todd Riebe, pastor of St. Mark the Evangelist Parish in Indianapolis; Christine Turo-Shields, ACSW, LSCW,

LCAC; and Fran Smith and Judy Proctor, mothers/survivors of suicide loss. The speakers will address the faith community's response to suicide, suicide prevention and research, and a pastoral response to death by suicide.

The seminar is open to parish bereavement teams, funeral home personnel, social workers, counselors, clergy, chaplains, nurses, lay ministers, educators and survivors of suicide loss.

The cost is \$30, which includes lunch. Printable and online registration forms are available at www.archindy.org/plfl.

For more information contact Deb VanVelse at dvanvelse@archindy.org, or call 317-236-1586 or 800-382-9836, ext. 1586. †

New Albany Deanery Catholic Youth Ministries to host Bowl-a-thon on April 4

New Albany Deanery Catholic Youth Ministries will host a Jubilee Bowl-a-thon Celebration at Eastern Lanes, 825 Eastern Blvd., in Clarksville at 1 p.m. on April 4. All proceeds go to local charities, and to help the group's Appalachian Mission. The event is part of a year of celebrations marking the group's 50th jubilee.

Members of parishes in the New Albany Deanery can obtain a Bowl-a-thon bank from their parish youth minister or from Catholic Youth Ministries. Fill the bank through Lenten almsgiving, then bring the bank to Eastern Lanes on the day of the event. The bank, plus an additional \$5 per person or \$20 per family, earns three games of bowling plus shoe rental.

Register online in advance by logging on to www.nadyouth.org, or call the Catholic Youth Ministries office at 812-923-8355. †

Archbishop Tobin to celebrate Asian and Pacific Islander Mass on April 12

Archbishop Joseph W. Tobin will celebrate a special Mass for archdiocesan members of Asian and Pacific Island heritage at SS. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis at 10:30 a.m. on April 12. The Mass will be followed by a reception across the street at Assembly Hall in the Archbishop Edward T. O'Meara Catholic Center.

Today, those of Asian and Pacific Island descent comprise 6 percent of the population of the United States. This Mass and reception

will capture the level of diversity of the Asian and Pacific Islanders in central and southern Indiana, including the Burmese, Filipino, Korean and Vietnamese Catholic communities.

The main purpose of this celebration is to bring all Asian and Pacific Islander Catholics together, and to help the Archdiocese of Indianapolis become more aware of their presence and reality.

All are invited to join in the Mass and reception, sponsored by the archdiocesan Office of Intercultural Ministry. †



Korean New Year

Father Jiho Peter Son, back row center, poses with members of the Korean Catholic Community dressed in traditional costume at Church of Our Lady of the Most Holy Rosary in Indianapolis after their Mass on Feb. 15 celebrating the Korean New Year, which began on Feb. 19. Spread before them is a table of traditional foods used in performing ancestor rituals common to the New Year celebration. Foods include wine, soup, beef, fish, vegetables, fruits and rice. (Submitted photo)

Catholic Radio Indy fundraiser dinner set for April 15 in Indianapolis



Fr. Francis 'Rocky' Hoffman

The Catholic Radio Indy fundraiser dinner will take place at the Northside Knights of Columbus, 2100 E. 71st St., in Indianapolis on April 15. A reception and silent auction will begin at 5:30 p.m., and the dinner will begin at 7 p.m., followed by a keynote address.

The keynote address will be given by Opus Dei Father Francis "Rocky" Hoffman, executive director of Relevant Radio, the largest Catholic talk radio network in the United States, with 15 stations and 20 affiliates reaching 16 states. His "Question-and-Answer" column appears in Our Sunday Visitor's *The Catholic Answer* magazine.

Tickets for the event are \$65, or \$450 for a table of eight. Reservations can be made online at www.CatholicRadioIndy.org or by calling 317-870-8400. †

CHRISTIANS

continued from page 1

seventh century when Muslims invaded the Holy Land and made Christians wear blue belts for easy identification.

But such deep Christian roots are at the risk of being severed in the Holy Land. Wars, laws, a poor economy and the high cost of living are driving Christians from the land where Christ began the Church.

This story looks at life in the Holy Land through the eyes of two Catholic Christians—Azraq, who served as tour guide for the archdiocesan pilgrimage, and Alfred Ra'ad, a shop owner in Old City Jerusalem.

Both men know the cross of persecution, and both long for help to keep a Christian presence in the land where “the Word was made flesh, and dwelt among us” (Jn 1:14).

‘Caught holding the stick in the middle’

As an archaeologist specializing in the era of Jewish kings David and Solomon, who lived 1,000 years before Christ, Azraq loves “bringing artifacts to the light for people to see.”

He is also deeply devoted to his Melkite Catholic faith, proudly donning a necklace with a large cross ... most of the time.

“In the 1990s, we were more free to show our crosses in the market, wear your cross outside,” he explains. “Nowadays, most Christians are hiding their identity when they are outside of the Christian area because they don’t want to be persecuted.”

Hiding one’s Christian identity was not always the practice in the Holy Land, says Azraq, a married father of four.

“Before, we [Jews, Muslims and Christians] co-existed in a better way,” he recalls. “Up to the 1990s, we didn’t feel much of this racism or persecution.”

“The last 15 years, since the [United States] invasion of Iraq, it has been different. When president [George W.] Bush called it a Crusader war by mistake [at Camp David, Md., on Sept. 16, 2001], most of the Muslims started looking at us as Crusaders and that we shouldn’t be here. Since then started more of the fanaticism.

“And on the other side, on the Jewish side, they look at us like we are Gentiles.”

Azraq says Christians are “caught holding the stick in the middle,” not wanting to side with the Jewish-run state government for fear of being seen by Muslims as “collaborators,” yet not wanting to side with Muslims because “the Islamic movement is becoming more terrorist.”

According to Azraq, Christians in Israel simply “ask to be left alone, to keep our freedom of worship without having to be converted.”

But being Christian is costly—literally.

“In my time, elementary school for Catholic kids used to be free,” Azraq says. “Nowadays, public schools are either Islamic or Jewish. You will never find a public school that teaches Christianity.”

But Christian schools are now expensive, he admits.

“Most cannot afford to educate more than one or two children, so Christians are having fewer children.”

The high cost of education—and high cost of living in Israel in general—is exacerbated by the lack of income caused by people tending to only patronize businesses operated by those of their own faith, says Azraq. In a land boasting a mere 2 percent population of Christians, the financial strain is often too much.

“Most of the Christians are deciding to leave to find a better life somewhere else,” says Azraq, resulting in towns



Tour guide Tony Azraq provides an explanation to the pilgrims at the excavation remains of the house of St. Peter in Capernaum in Israel on Feb. 9. (Photo by Natalie Hoefler)

like Bethlehem dropping from an 80 percent population of Christians 20 years ago down to 20-25 percent today.

But Azraq has no intentions of leaving.

“As a Catholic, I believe that I am very important in this part of the world because even though we’re a minority, that’s what keeps the churches open as churches and not museums,” he asserts.

Azraq spoke of the Israeli town of Nain, where the Christian population dwindled and the Catholic church was closed due to lack of members.

“We don’t want this to happen again in other important sites, specifically in Jerusalem at the Church of the Holy Sepulcher, and in Bethlehem,” says Azraq.

“We call it a mission for us to keep these places open for our brother and sister Christians to come on pilgrimage, and see the place where Jesus was born and the place where Jesus was raised from the dead.”

‘Save our existence in the land of Jesus’

Old City Jerusalem St. Francis Store souvenir shop owner Alfred Ra’ad was warm and friendly when the archdiocesan pilgrims patronized his store just inside the city’s New Gate.

But the 56-year-old married father of three seemed worn down.

In an e-mail exchange with *The Criterion*, he explained the reason for his condition.

“I feel very persecuted from Jews and Muslims,” the Roman Catholic man admits. “I feel treated as lower class in the city. There is discrimination in religion, social cooperation and jobs, high rent of apartments by Muslims, diverse heavy taxes and low income.”

Ra’ad’s income didn’t used to be so low. He writes that his store, owned by his family since 1960, used to bring in more than \$500 each day. But in the last four years, he states, daily sales range from \$20-\$150.

He attributes part of the decrease in sales to a tramway that was built outside the New Gate, eliminating parking for buses that dropped off the pilgrims so vital to his business.

But the root cause goes much deeper, writes Ra’ad, back to 1987 with the first Palestinian *Intifada*, or uprising, against the Israeli occupation of Palestinian territories. The

Intifada lasted until 1994, causing a decrease in pilgrims to the Holy Land. The second *Intifada*, from 2000-05, didn’t help.

Other elements have factored into the economic hardship, Ra’ad explains, including the downturn of the world’s economy, the legal effects of local politics, and wars in the Middle East.

Having college-age children exacerbates the strain, Ra’ad admits.

But herein lies one glimmer of hope.

Through his and his family’s membership in the Franciscan-run St. Savior Church in Jerusalem, Ra’ad heard about the Franciscan Foundation for the Holy Land (FFHL).

The organization, whose public relations arm is operated through Tekton Ministries in Carmel, Ind., just north of Indianapolis in the Lafayette Diocese, is dedicated to helping Christians remain present in the Holy Land. Many groups in the archdiocese, including the one that visited the Holy Land in February, have taken pilgrimages designed and led by Tekton Ministries in association with the FFHL.

“They gave my daughter a full scholarship [to college], which helped to have less expenses,” writes Ra’ad. “Truly, they help students to learn, to obtain a career for future life and to serve the Christian community here.”

He supports the work of the FFHL not just because of the scholarship, but because they “help financially to save our existence in the town [of Jerusalem] in the land of Jesus,” adding that “only about 6,000 Roman Catholics [remain] in Jerusalem.”

Ra’ad hopes to meet more members of the archdiocese face to face in the Holy Land. He encourages priests who [visit] to direct pilgrims to the “last 40 Christian souvenir shops remaining [among] the 1,000-plus Muslim shops.

“They need direct help and support so as not to emigrate more [to the point of] no more Christians in the Holy Land.”

(For more information about the Franciscan Foundation for the Holy Land, log on to www.ffhl.org. Last week’s story and photos about the Galilee portion of the pilgrimage can be found online at www.archindy.org/criterion/local/2015/03-13/holyland.html.) †

Tour guide gives pilgrims cultural, historical and archaeological insight on Scripture

By Natalie Hoefler

GALILEE and JERUSALEM REGIONS, ISRAEL—The members of the archdiocesan pilgrimage to the Holy Land did not merely shuttle from place to place in Israel and the West Bank.

They were informed and enlightened by a tour guide with a unique perspective: Tony Azraq, a devout Melkite Catholic who works as an archaeologist and has lived in the Old City of Jerusalem all of his 39 years of life.



Tour guide Tony Azraq, a Palestinian Melkite Catholic, recites the Our Father in Hebrew at the Church of the Pater Noster on the Mount of Olives as the pilgrims listen on Feb. 10. (Photo by Natalie Hoefler)

His insights on the history, archaeology and culture of the region provided the pilgrims a new perspective on Scripture.

Below are some of those insights to help readers of *The Criterion* share in the knowledge gained on the pilgrimage.

• During the time of Christ, Caesarea Philippi was a large city built upon a bluff with a rock face about 500 feet long and 100 feet wide. According to Matthew 16:13-18, this is where Christ declared that Peter was “rock, and upon this rock I will build my Church, and the gates of the netherworld will not prevail against it.”

Standing against the base of the rock in the time of Christ was a temple built to the god Pan where children were sacrificed. Azraq believes knowledge about this location can shed light on Jesus’ statement.

“So Jesus said Peter was like the huge rock of Caesarea Philippi, but no gate of hell would stand against the rock of Peter like the evil temple that stood against the rock [of Caesarea Philippi].”

• At the Basilica of the Annunciation in Nazareth that houses the underground room where it is believed the Annunciation took place, Azraq explained that one of the uses of such rooms was for women during times when they were considered ritually impure once a month. He offered an explanation as to why Mary was “troubled” at the words of the angel Gabriel, as stated in Luke 1:29.

“Forget about angel wings and halos. There was only one way into these underground rooms. Imagine you have a basement, and there’s only one set of stairs leading to it,

and they lead from the kitchen. And you go up the stairs, leaving the basement empty, to get a drink from the fridge. You’re the only one there. And you go back downstairs, and you see a man standing down there, and he says, ‘Hi!’ As a woman alone in that room, you would be terrified!”

• According to Azraq, springs existed in Jericho in the time of Christ, making the land fertile and plentiful. Indeed, Jericho is a stretch of green in an otherwise barren area.

Looming over Jericho is the Mount of Temptation, an almost lifeless desert mountain.

Azraq explained why, if this was indeed where Christ was tempted for 40 days, his suffering would have been greater on the mountain than in a flat desert.

“You hear Jesus went to the desert and you think there isn’t much there to tempt him. If you’re locked in a room with no food, there is nothing to tempt you. But he came to this desert mountain with all that he could not have lying right below him in full view, like locking yourself in a room full of everything you like to eat while trying to fast. This would be the hard temptation.”

• Azraq explained a custom during Roman times in which tears would be collected in a small vial throughout one’s life and placed in their tomb upon death. Azraq attested to finding such vials in excavated tombs. He believes this could shed light on Luke 7:38, which describes how a sinful woman washed Jesus’ feet with her tears.

“She likely used the vial of her tears, giving all her sorrows and joys in life to Christ, giving her life, herself, to Christ.” †

Pilgrims reflect on visit to Jerusalem

“When we had Mass at the Garden [of Gethsemane], when I went in and was able to touch the rock that he suffered on and agonized over, it brought the whole thing to life.”
—Anne Kuhn, a member of St. Barnabas Parish in Indianapolis

“Looking at the steps that Jesus actually walked, I stood and stared at that for a very, very long time, just knowing that he walked those steps. It was very powerful.”
—Sheila Dropcho, a member of Immaculate Heart of Mary Parish in Indianapolis

“Seeing the Our Father written in so many languages was just amazing. Our guide Tony read the Our Father in Hebrew and in Chaldean, the oldest language. That was so impressive.”
—Gloria Lieb, a member of St. John Vianney Parish in Fishers in the Diocese of Lafayette, Ind.

“I think the celebration of the Eucharist on the top of Golgotha was a moving experience for all of us. I could sense it among the people, and I could certainly feel it myself.”
—Archbishop Joseph W. Tobin

“I’m at a loss of words, to know that we stood on the place where Jesus was crucified. I just kept thinking, ‘If I had lived then, would I have stood by the cross there with the women, or would I have fled?’”
—Katie Rushing, a member of SS. Peter and Paul Cathedral Parish in Indianapolis

“The Way of the Cross was not what I expected. It was just a crowded marketplace that we were walking through. People were bumping into us, and some people were annoyed that we were there and shooting us looks. I imagine that [part] was more authentic because people were spitting on Jesus and cursing him and calling him names.”
—Cathy Flood, a member of St. Malachy Parish in Brownsburg

“It was exciting to see where Mary delivered and then placed Jesus in the manger. It was thrilling to be there. It says something to your heart to go there and then go back home to Nativity Parish.”
—Betty Schmidt, a member of Nativity of Our Lord Parish in Indianapolis

“The last week has been amazing. I was unsure about coming [on the pilgrimage] because it isn’t like your usual vacation, but it’s been awesome, especially getting time to spend with my family.”
—Elizabeth “Lizzy” Maher, a member of SS. Peter and Paul Cathedral Parish in Indianapolis

“Most inspiring was just going into the churches, sitting and meditating. They’re all so beautiful. I’m so thankful I was able to come.”
—Joann Pierotti, a member of Sacred Heart Parish in Wamatah in the Diocese of Gary, Ind.

“It’s almost overwhelming to think we were at the place where Jesus was buried. I’ll never look at Easter the same again.”
—Joni Greulich, a member of St. Simon Parish in Indianapolis

“[The Chapel of the Tomb in the Holy Sepulcher] was a special place, but what I was thinking was, ‘He’s resurrected. He’s not here.’”
—Larry Dougherty, a member of Immaculate Heart of Mary Parish in Indianapolis

“The word ‘awesome’ is overworked these days, but that was really a feeling of being in awe, standing there [in the empty tomb]. Knowing that the mysteries we were celebrating on that altar were the mysteries of the cross and the empty tomb.”
—Archbishop Joseph W. Tobin

“The whole pilgrimage we were witnesses to the archbishop, and Father Joe [Newton], too, as our leader and servant, both leading and serving us. I think it strengthens our kindness toward each other to see that in our leaders. I think that added a lot to the pilgrimage.”
—Sheila Sterrett, a member of St. Lawrence Parish in Indianapolis



The Muslim Dome of the Rock glistens in the foreground of Old City Jerusalem, as seen by the pilgrims from the Mount of Olive on Feb. 10. (Photos by Natalie Hoefler)

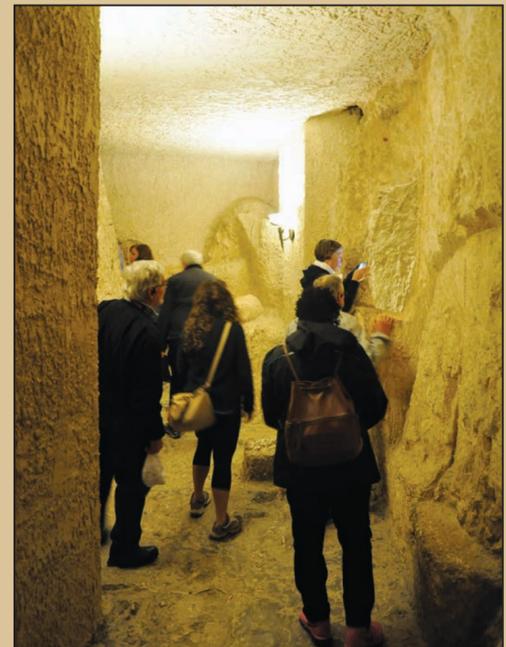
Jerusalem portion of the 2015 Archdiocese of Indianapolis pilgrimage to the Holy Land



Archbishop Joseph W. Tobin delivers a homily at Crusader Church, built in 1140, in Emmaus—now called Abu Ghosh—on Feb. 13.



After walking the Way of the Cross in Old City Jerusalem on Feb. 11, pilgrims pose on steps that used to lead to the Chapel of Golgotha in the Church of the Holy Sepulcher.



In this Feb. 10 photo, pilgrims walk in the underground prison found below the site of the house of Caiaphas, the high priest who had Jesus arrested. Somewhere within these cells is where Caiaphas likely imprisoned Christ before sending him before Pilate.



Archbishop Joseph W. Tobin celebrates Mass in the small inner sanctuary of the Tomb Chapel in the Church of the Holy Sepulcher in Old City Jerusalem on Feb. 14.



Pilgrims sing during Mass in a cave converted into a chapel on a hill outside of Bethlehem about six miles south of Jerusalem on Feb. 12. The cave-chapel is located at Shepherd’s Field, where it is believed the shepherds were tending their sheep when they heard the choir of angels announcing the birth of Christ.



Archbishop Joseph W. Tobin leads pilgrims in prayer at the first station of the Way of the Cross, or Via Dolorosa, on Feb. 11. The Via Dolorosa winds through the cobbled streets and alleys of Old City Jerusalem from the archaeological site of the Praetorium to the Church of the Holy Sepulcher, which houses both the site believed to be where Christ was crucified on Golgotha and the shrine over the tomb where it is believed Christ was buried.



In the courtyard of the Church of the Pater Noster, pilgrimage tour guide Tony Azraq, a Palestinian Catholic, archaeologist and native of Jerusalem, explains to the archdiocesan pilgrims why the church is located on the Mount of Olives on Feb. 10.



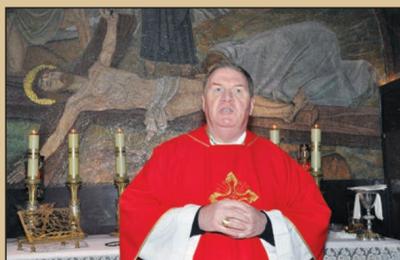
Pilgrims take turns reaching through a small hole on Feb. 11 to touch the limestone rocks of Golgotha at the shrine over the spot believed to be the location of Christ’s crucifixion. The shrine is located in the Church of the Holy Sepulcher in Old City Jerusalem.



Archbishop Joseph W. Tobin prepares to touch the spot marking the place in a cave where it is believed St. John the Evangelist was born. The shrine is located in a church in the town of Ein Karem, about five miles east of Jerusalem, where the pilgrims visited on Feb. 13.



Virginia Maher, a member of SS. Peter and Paul Cathedral Parish in Indianapolis, touches on Feb. 12 the spot marking the place where it is believed Christ was born in a cave—now surrounded by the Church of the Nativity—in Bethlehem.



Archbishop Joseph W. Tobin delivers a homily at the Chapel of Golgotha in the Church of the Holy Sepulcher in Old City Jerusalem on Feb. 11. The chapel is next to the shrine where pilgrims could touch the rocks of Golgotha, also known as Mount Calvary, where Christ was crucified.



Olive trees as old as 900 years stand in the Garden of Gethsemane at the bottom of the Mount of Olives, where the pilgrims visited on Feb. 10.



A hill outside of Bethlehem looks out upon other hills with a field in between, where it is believed shepherds were tending their sheep when they witnessed the choir of angels announcing the birth of Christ. Pilgrims visited the area on Feb. 12.



Father Joseph Newton, sacramental minister pro tem of St. Michael Parish in Greenfield and adjunct vicar judicial of the Metropolitan Tribunal, proclaims the Gospel in the cave-chapel at Shepherd’s Field outside of Bethlehem on Feb. 12.



Left, the tops of Dormition Abbey, left, and the Church of St. Peter Gallicantu are seen just outside the wall surrounding Old City Jerusalem on Feb. 14. The sight was visible to pilgrims who walked the rampart of a portion of the wall surrounding Old City Jerusalem.

Right, on Feb. 14, Jews pray before the Western Wall—also known as the Wailing Wall—of the former Temple Mount, which now houses a Muslim mosque and the Dome of the Rock where Muslims believe Mohammad ascended to heaven.



Pilgrims climb stairs to walk the rampart of the wall around the Old City of Jerusalem on Feb. 14.

Budget bill boosts school choice for state's children

By Brigid Curtis Ayer

Children in Indiana stand to benefit in two ways from a boost to two existing school choice programs contained in the state budget bill.

House Bill 1001, the state budget bill, passed the House in late February and received a hearing in the Senate School Funding Subcommittee on March 10. The school choice portion of the budget bill removes the cap set at \$4,800 per child in first through eighth grade for a state-funded choice scholarship, popularly known as a voucher. The bill also increases the maximum available amount of tax credits from \$7.5 million to \$12.5 million for donors who give to a Scholarship Granting Organizations (SGO).

Glenn Tebbe, executive director of the Indiana Catholic Conference (ICC), said that the voucher program offers low- to moderate-income families an opportunity to attend a private school of the parent's choice. Currently, 29,000 students statewide are enrolled at private schools through the voucher program.

Tebbe said another program which assists low-income families is the tax credit scholarship program. These

scholarships are privately funded by donors who receive a 50 percent tax credit for each dollar donated. For the school year 2013-14, approximately 11,000 students were awarded the privately-funded tax credit scholarships administered by SGO's.

Tebbe said the average tax credit scholarship per student was \$1,000. The tax credit scholarship is a line item provision in the state budget that limits Indiana to only a certain amount of tax credits per fiscal year. The current limit is set at \$7.5 million. School choice advocates are requesting a \$5 million increase. Tebbe said donations last year almost reached \$15 million, which would have exhausted the tax credit.

Under Indiana law, a voucher awarded a child will always cost the state less than educating the same child in a traditional public school. In first through eighth grade, the voucher amount is capped at the lesser of these amounts—tuition at the school, 90 percent or 50 percent, based on family income, of the per-pupil funding the child would have received to attend their neighborhood public school or \$4,800.

Caitlin Gamble, who represented Hoosiers for Quality Education at the hearing, shared an example of the inequity in state funding between students entering a traditional public school compared to students in a public charter school, and students entering a nonpublic school who get a choice scholarship.

She told the Senate School Funding Subcommittee that the cost of educating a child in a traditional public school in East Chicago is \$8,500. In a nearby public charter school, the per student cost is \$7,500. Students who choose to attend a nearby private school with the aid of the



'One of the benefits of this job is I get to travel around the state and talk to families who are benefiting from this program. These lives have been changed by this program.'

—John Elcesser, executive director of the Indiana Non-Public School Education Association

voucher program receive \$4,800 from the state. "No matter where that student chooses to go to school," Gamble said, "that family's income didn't change. The only thing that changed was the school building that kid walks into each morning."

Andrew Currier, principal of St. Adalbert's School in South Bend, testified before the Senate panel that he supports the governor's proposal to eliminate the \$4,800 choice scholarship cap. Currier said out of his 225 students, more than 90 percent of the families are below the poverty line and 97 percent are of Latino descent.

He added many of his Latino students struggle with English language learning needs. Currier said that through their "hard work, no shortcuts" approach, their school has had success stories that have garnered national attention as a school that can defy academic odds. "Our students benefit from super-efficient use of extremely limited resources."

John Elcesser, executive director of the Indiana Non-Public School Education Association (INPEA) also testified in support of House Bill 1001.

"One of the benefits of this job is I get to travel around the state and talk to

families who are benefiting from this program," he said. "These lives have been changed by this program."

Dr. Vercena Stewart, principal of Ambassador Christian Academy in Gary, said, "I'm a strong proponent of school choice. Parents have the right to choose the best environment for their children."

Stewart added she is a product of the Gary public school system. She placed her own children in both public and private schools. In the school community where she serves as principal, the families have a median income of less than \$25,000. Stewart said that parents would not be able to select a private school were it not for the voucher program.

House Bill 1001 is expected to pass the Senate before the end of April. Tebbe said he is hopeful the school choice portions of the bill will remain intact, and become law before the April 29 adjournment deadline of the Indiana General Assembly.

(For more information about the Indiana Catholic Conference, its Indiana Catholic Action Network and the bills it is following in the Indiana General Assembly this year, log on to www.indianacc.org. Brigid Curtis Ayer is a correspondent for The Criterion.) †

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

- March 21, 10 a.m.-noon and 1-3 p.m. at St. Teresa Benedicta of the Cross, Bright

Bloomington Deanery

- 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, 4 p.m. at St. Paul Catholic Center, Bloomington

Connersville Deanery

- March 24, 6 p.m., Richmond Catholic Community at St. Mary, Richmond

Indianapolis East Deanery

- March 24, 7 p.m. at St. Thomas the Apostle, Fortville
- March 25, 7 p.m. at St. Mary

- March 26, 7 p.m. for St. Rita and Holy Angels at St. Rita

Indianapolis South Deanery

- March 30, 7 p.m. at Our Lady of the Greenwood, Greenwood

Indianapolis West Deanery

- 6-7:30 p.m. at Mary, Queen of Peace, Danville (individual confession available every Wednesday during Lent)

New Albany Deanery

- March 29, 4 p.m. at St. John the Baptist, Starlight

Seymour Deanery

- March 22, 4 p.m. for American Martyrs, Scottsburg and St. Patrick, Salem, at

St. Patrick, Salem

Tell City Deanery

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

Terre Haute Deanery

- 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 25, 7 p.m. at Sacred Heart, Clinton
- March 25, 7 p.m. at St. Joseph University Parish, Terre Haute †

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Listening to God can make our good works more effective

By Effie Caldarola

Among the many cards I received this past Christmas season, I opened one from a group of German Benedictines, and it graced me with the following quote: “Prayer does not replace any deed. But it is a deed that cannot be replaced by anything.”

The author of that quote was Dietrich Bonhoeffer, a German Lutheran pastor who was a leader within the segment of his faith community that opposed Adolf Hitler. Bonhoeffer also was a theologian, a scholar, and a wonderful spiritual writer.

Even though he had an opportunity to leave Germany while it was under Hitler’s Nazi regime, Bonhoeffer remained in the country. And like so many great Jewish, Protestant and Catholic religious leaders who stood up to Hitler, he paid dearly for his courage.

Even as Allied bombs could be heard approaching the city of Berlin, Bonhoeffer stayed. He was executed by the Nazis, leaving behind a grieving family and his young fiancée.

About once a year, I try to write about prayer. It certainly isn’t because I am an expert in the field. It’s more because I need to remind myself of the central role that prayer should play in my life. As Bonhoeffer’s words remind me, it is a deed that cannot be replaced by anything else.

The Lenten season is a perfect time to return or to enter more deeply into this essential part of our spiritual nourishment.

But prayer isn’t easy. It isn’t even easily defined. It is an opening to God, a “doorway into thanks,” as the poet Mary Oliver says, “a silence in which another voice may speak.”

Although prayer seems to bring us to another realm, it’s rooted in our practical lives. First, spiritual writers tell us that we must choose a specific time and place for prayer and stick with it.

For many years, and even occasionally today, I postpone prayer with the vague promise to “do it later.” The day passes, and I find myself neglecting something that would have guided and enriched my day.

For me, first thing in the morning is a good time for prayer. I also need a special place. For over 30 years, and in two different homes, for me it’s been the dining room table. I’ve tried other spots, places that seemed more intrinsically “mine”—my office or bedroom—but I’m always drawn back to the spot by the window, with my candle and journal.

So the first thing to do is to choose your best time and space and make a commitment. Sometimes, prayer can seem dry and frustrating, almost fruitless. This is



An Assyrian woman prays at a church in Damascus on March 1. Prayer in the Christian tradition is an indispensable part of a broader life of faith, and often serves as an inspiration of good works. (CNS photo/Omar Sanadiki, Reuters)

‘Prayer does not replace any deed. But it is a deed that cannot be replaced by anything.’

—Dietrich Bonhoeffer

when I’m glad I’ve made the decision to stay in my chair. Eventually, I see the fruit of this commitment, and even on the days when I seem to fight a losing battle with my wandering thoughts, I at least know I’ve made the effort and God will do the rest.

A spiritual director once told me to pray with the scriptural readings for the day’s Mass. They are read by the universal Church, she said, and within them I would find the jewel that would inspire my prayer. Having a spiritual director to guide you in prayer can be very helpful.

There are many good publications that provide guidance and inspiration for prayer. Sometimes I read a short piece

as I begin my prayer time. But I remember that this is meant to lead me into prayer. It doesn’t replace prayer.

When I see the world’s woes, I often think how better life would be if people really knew how to pray. When Bonhoeffer said prayer does not replace any deed, I think he was telling us that we still need to do good works, to fight for justice and to live our lives fully.

But how much better would our deeds and our lives be if we listened to the God who inspires our action?

(Effie Caldarola is a freelance writer and a columnist for Catholic News Service.) †

Sacrifice can help us bear the ‘fruit of selflessness’ in Lent

By Marge Fenelon

We think a lot about sacrifice during Lent. Generally, we think of it in terms of giving up something. Then there are the days of fasting and abstinence, which can be a difficult time for many of us accustomed to a comfortable way of living.

But there’s a kind of sacrifice that we might not think about, and that’s the sacrifice that is part of giving of ourselves to God and to others. It’s a type of sacrifice that requires us to abandon our will and seek to serve God’s will.

St. Paul speaks of self-sacrifice in his Letter to



Emily Angelotti, 11, helps prepare a typical Lenten meal at her home in Centreville, Va. Making sacrifices during Lent can help Catholics become more selfless and be drawn closer to Christ. (CNS photo/Nancy Wiechec)

the Romans.

“I urge you therefore, brothers, by the mercies of God, to offer your bodies as a living sacrifice, holy and pleasing to God, your spiritual worship. Do not conform yourselves to this age, but be transformed by the renewal of your mind, that you may discern what is the will of God, what is good and pleasing and perfect” (Rom 12:1-2).

The Apostle encouraged us to offer ourselves as a living sacrifice, which means behaving in ways pleasing to God.

Making of ourselves a living sacrifice requires putting aside our selfish desires and habits, and allowing ourselves to be formed in Christ. The penances, fasting and almsgiving that we do during Lent help this process to a great degree. It helps shift the focus from the “me, me, me” that can absorb us on a daily basis toward a way of being that helps us think first and foremost: “What can I do for others and for the world?”

Many of us can go through the season of Lent as if by a reflex. We give up things here and there, year after year, but we do it more out of habit rather than having this habit produce the fruit of selflessness that Lent is supposed to yield. More important than giving is the attitude with which we approach the act of giving.

For example, we can choose to give up sweets or television or take an extra dollar out of our wallets at the offertory during Mass, but those actions won’t lead us closer to Christ if we do it simply because we feel obligated to follow the Church’s guidelines for Lent or if we do it simply so that others will see our generosity (a selfish act).

Truly giving and emptying ourselves will lead us closer to Christ when we do it consciously, when we don’t do it to call attention to ourselves or seek to be lauded for it. We have to be aware that we are called toward the noble things of heaven, not the superficial rewards of Earth.

As Christians, we are members of the mystical body of Christ, and in that regard, all that we do affects the rest of the body. When we live in the spirit of sacrifice, of denying ourselves, we help to strengthen all others. When we live selfishly, we help to weaken others.

Lent is a remarkable, grace-filled time to join our sacrifices, our suffering, to the suffering of Christ and also to the suffering of all members of the Church. Together, we can strengthen each other.

It can change our perspective if we learn to see Lent as an opportunity to become a living sacrifice, to make every moment of every day a holy and pleasing offering to God.

St. Paul tells us that when we do that, our minds will be renewed in order to better discern God’s will. Along the way, we’ll develop not only an eye but a desire for all that is good, pleasing and perfect.

Our Lent can be a half-hearted, even superficial, giving up of things, or it can be an instrument of transformation, an opportunity to become what God asks of us.

(Marge Fenelon is a freelance writer from Milwaukee and author of Imitating Mary: Ten Marian Virtues for the Modern Mom.) †

From the Editor Emeritus/John F. Fink

Reflection on the raising of Lazarus back to life

One of the Gospel options for the Fifth Sunday of Lent is St. John's account of the raising of Lazarus back to life after he was dead for four days.



Lazarus lived with his sisters Martha and Mary in Bethany, a town that was, and is, at the top of the Mount of Olives. It's only two miles from

Jerusalem, but that included a walk up the Mount of Olives, about 300 feet higher than Jerusalem, when he was walking there.

The Gospels don't tell us how Jesus met the three siblings, but we know that they were good friends. That's why the sisters sent word to Jesus that "the one you love is ill" (Jn 11:3), and why Martha upbraided Jesus for not coming immediately when he got the word.

But Jesus knew exactly what he was doing. He had been staying across the Jordan River in the province of Perea

after some of the Jews tried to stone him after he claimed that "the Father and I are one" (Jn 10:30). He knew that returning to Jerusalem would lead to his death, but his death was his Father's plan for the redemption of the world, and Jesus wasn't going to run away from his fate.

His Apostles, too, knew that returning to Judea was dangerous. When Jesus announced that they were going back, they said, "The Jews were just trying to stone you, and you want to go back there?" (Jn 11:8).

Jesus also still felt it necessary to perform a spectacular miracle so his followers would believe in him. He told his Apostles that he was glad that he wasn't with Lazarus before his death "that you may believe" (Jn 11:15). And in his prayer before he called Lazarus to come out of the tomb, Jesus thanked his Father for allowing him to perform this miracle so that the crowd "may believe that you sent me" (Jn 11:42).

Jesus also displayed emotion: "And Jesus wept" (Jn 11:35). He wept out of sympathy for Martha and Mary, empathizing with

their grief even though he knew that he was about to wipe away their tears.

Then, of course, he performed his amazing miracle for the effect it would have on both his friends and his enemies.

For us, perhaps the most important words in this Gospel are those of Jesus to Martha: "Whoever believes in me, even if he dies, will live, and everyone who lives and believes in me will never die" (Jn 11:25-26). Jesus promised eternal life to those who believe in him.

Today, Bethany is in the West Bank town of al-Eizariya (City of Lazarus). The tomb of Lazarus, sacred to both Christians and Muslims, is beneath a mosque, but there's a separate entrance for Christians and very uneven steps leading down to the tomb.

Also in Bethany, about 25 yards from the tomb, is the Roman Catholic Church of St. Lazarus, built by the Franciscans from 1952 to 1955. (The first church on this site was built in the fourth century.) It has beautiful mosaics depicting the time Jesus spent with the three siblings. †

Coming of Age/Karen Osborne

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"A girl's confidence plummets during puberty," the advertisement said. "But it doesn't have to."



That was one of the messages in a Super Bowl commercial for a company that makes feminine hygiene products.

The ad showed boys, men and older women who said doing things "like a girl" meant

doing things that were weak and whiny. When young girls were asked, however, they gave a different answer. They said doing things "like a girl" meant doing things with strength and confidence.

At 14, I went from being an adventurous Girl Scout who would climb mountains, write stories and stand up for myself, to a teen who constantly checked my appearance and ducked whenever a teacher called on me. I became scared of saying the wrong

thing, wearing the wrong thing, offending the wrong person.

I stopped doing certain things because people were telling me that those things weren't "for girls."

Why does this happen? Does it start in the early years, when parents are forced to buy pink toys for girls and blue toys for boys? Did it start 20 years ago, when girls were still taking home economics and boys were taking shop class?

Today, the culture that says girls simply can't do certain things continues. We still live in a culture that tells girls that they shouldn't be smart or strong, but they should be pretty.

Perhaps that constant cultural message is why teen girls lose their confidence. Girls end up forgoing science, math and engineering classes. They rank themselves more on how they look than on how much they've learned, or how talented they are becoming.

I hate seeing teen girls who forgo

academic achievements because they think they shouldn't be working toward them because they're girls. A man can be president; so can a woman. A woman can stay home and care for her family; so can a man.

It works the other way, too. Men can enjoy cooking, shopping and looking good, too. A boy can cook and crochet, worry about his hair and dance. A man can take care of a baby, and a boy can fall in love. Boys should have the opportunity to do these things without feeling as if they're being emasculated, embarrassed or teased.

If we hang on to ideas of what boys or girls can or can't do or what they can or can't like, we take away opportunities and life experiences from others. We are unkind to one another when we push artificial boundaries on ourselves or others simply because of gender.

(Karen Osborne writes for Catholic News Service.) †

That All May Be One/Fr. Rick Ginther

Justification is fruit of dialogue between Catholics and Lutherans

The nature of ecumenical dialogue was the topic for last month's column. We now begin to explore some of the fruit of dialogue for the past 50 years.



We begin with the dialogue between Roman Catholics and Lutherans. The focus of the dialogue: justification.

From 1995-97,

members of the Vatican's Pontifical Council for Promoting Christian Unity and of the Lutheran World Federation worked to produce the Joint Declaration on the Doctrine of Justification (JDDJ).

These folks studied together the nature of the doctrine of justification. According to the late Margaret O'Gara, author of *No Turning Back: The Future of Ecumenism*, Martin Luther "condemn[ed] what he took to be the Roman position, argued with some passion that faith alone, not works, is what justifies." The Council of Trent "responded that faith without good works is dead, condemning what it took to be Luther's position" (*No Turning Back*, p. 103-104).

Was there a way to bridge the seeming differences? St. John Paul II had spoken in his encyclical "*Ut Unum Sint*" of seeing "in a new light" what another church or ecclesial community had written or

taught (#2). Using this principle, the members of the dialogue recognized that "... past positions once thought to be contradictory can now be seen as complementary" (*No Turning Back*, p. 45).

They recognized that, while we depend completely on God for our justification and salvation (which Lutherans emphasize), this does not deny that believers, involved in their faith and moved by grace, give their consent (which Catholics emphasize).

Thus, the principle paved the way for the members of the dialogue to see that the complementary understandings of faith and works no longer divided them.

The JDDJ was approved by the Holy See and the Lutheran World Federation in 1999. It states that the condemnations set forth by the Council of Trent do not apply to the teachings of the Lutheran churches laid out in the document's text. Likewise, the condemnations set forth in Lutheran Confessions do not apply to the Catholic teachings set forth in the document's text.

Thus, the reality of the 16th century was not denied. Rather, the players in the historical drama, the joint condemnations and understandings limited by the heat of the moment were honored—and learned from. Nearly 500 years later, with the common understandings now at hand, the condemnations do not apply in this time.

It would be wonderful to say that all

was settled on this matter.

However, a minority of the Lutheran World Federation voted against the JDDJ.

Likewise, the document has not been received universally by all Roman Catholics (none of these dissenters were members of the Pontifical Commission). Their concerns center upon: 1) whether the Lutheran signers of JDDJ have the required authority to represent their communities (since, from the Roman Catholic perspective they are not authentic churches), and no Lutheran can make the agreement binding on the members of the Lutheran World Federation; and 2) that the document is not in line with the Council of Trent.

To the former, the Pontifical Council responded with an "Annex to the Official Common Statement," and to the latter the document is clear—it is not negating or contradicting any statements from Trent.

There is still dialogue among Lutherans and Roman Catholics to take place regarding ordination through the succession of bishops, and the role of the pope in the Church. With the joint understanding of justification in hand, there is hope!

(Father Rick Ginther is director of the archdiocesan Office of Ecumenism. He is also dean of the Terre Haute deanery and pastor of St. Patrick and St. Margaret Mary parishes, both in Terre Haute.) †

Catholic Education Outreach/

Scott Williams

The selfie generation

About four years ago, I was sitting in a youth group meeting giving a presentation



when I caught a glimpse of a young high school girl staring at her phone with crossed eyes, head tilted to one side, and her lips pressed together as if she was blowing a kiss. Needless to say, I was speechless.

I approached her after my presentation, and asked her if she was OK. I was concerned. She informed me that she was fine, and she was just taking a selfie (a photograph of herself). That day, I learned more about teenage culture than I had ever thought I needed to know, but that was just the beginning.

Over the past five years, working with young people in the Church, I have had the opportunity to meet some amazing young people who are witnesses to Christ, and journeyed with them in their faith. It has truly been a humbling experience which I cherish and thank God for every day.

When I encounter and talk with these teens, the following recurring issues come up in conversation: struggles with bullying, self-esteem, body image, fitting in, relationships, stress, substance abuse, sex and family.

Many adults tend to deflect the blame of these issues to the current culture. They offer comments such as, "Well, this is just the selfie generation," alluding to the fact that the teens only care about themselves, and "social media is destroying our kids' culture."

While the accessibility of social media can be dangerous at times, we must embrace it as a reality in the youth culture by becoming well versed in the most recent trends to effectively communicate and relate with young people. This is how they communicate, and that isn't going to change soon. However, that doesn't mean we can sit back and just hope for the best. Instead, we must educate ourselves in the forms of social media now available.

If you think you are doing a good job monitoring your teen's screen time by simply being their "friend" on Facebook, you are missing the boat. According to a recent study by Forbes.com, Instagram is the most popular social network for teens in the United States. Seventy-six percent of teens surveyed are active on Instagram, and only 45 percent on Facebook. New apps are created daily, and while some of them have potential to bear good fruit, others can lead teens in a negative way.

What do we do? Separate the goats from the sheep. In order to do so, you must be in the field. Am I suggesting that you go out and sign up for every social networking website and app there is? No.

What I am suggesting is to do your research. A simple Google search of apps and websites for parents to be aware of is a step in the right direction. Dialogue with your teens about the apps they have. Ask them what the apps do. Have them show you the steps of how they make a post. Ask them who can see what they write, or view the photos they post. These are important things to know.

Lastly, don't forget to tell your kids, face to face, how much you love them. Let them know how precious they are to you and to God. Tell them about how much of a blessing they have been in your life. Tell your daughter how beautiful she is. Tell your son that he looks handsome.

Continue to remind them that they are made in the image and likeness of God, and he made them perfectly the way they are.

(Scott Williams is program coordinator of the archdiocesan Office of Youth Ministry. He can be reached at swilliams@archindy.org.) †

Fifth Sunday of Lent/Msgr. Owen F. Campion

Sunday Readings

Sunday, March 22, 2015

- *Jeremiah 31:31-34*
- *Hebrews 5:7-9*
- *John 12:20-33*

The Book of Jeremiah is the source of this Lenten weekend's first scriptural reading. Jeremiah ranks among the greatest of the ancient Hebrew prophets. He wrote at a very difficult time for his people.



Outside pressures had come to be so strong that the very future existence of the nation, and indeed of the Hebrew race, was at risk. Nervous

and uneasy, many blamed God for all the misfortune.

Jeremiah insisted that God had not delivered the people into peril. Rather, they had decided for themselves to pursue policies, and to move along paths that inevitably led to their current plight.

These policies were dangerous because they were sinful. They ignored God, and they rebelled against him. Nothing good could come of them. Great trouble was inevitable.

Through all these acts of rebellion, God was true to his covenant with his people. The people broke the covenant. God, forever merciful, forgiving and life-giving, promised a new covenant. If the people would be faithful to this new covenant, and if they would sin no more, they would survive.

Being faithful to the new covenant and sinning no more meant more than verbal pledges, more than vague, imprecise good intentions. It meant living in accord with God's revealed law.

For its second reading, the Church offers us this weekend a selection from the Epistle to the Hebrews.

This reading looks ahead to Jesus' passion, which will be the centerpiece of next Sunday's liturgy of Palm Sunday. It will surround the Church as it celebrates Holy Thursday. It will envelope the Church on Good Friday. The Church will rejoice at the victory of Jesus over death in the Easter Vigil and on Easter Sunday.

Jesus was perfectly obedient to God.

He was the teacher, therefore, of perfect obedience. Because of this obedience, Jesus attained life after death. He pledges life after death to us, if we are obedient ourselves.

St. John's Gospel provides us with the last reading.

Virtually every verse in John's Gospel is a masterpiece of eloquence and instruction. These verses are no exception. Indeed, quoting Jesus, they are nothing less than jewels of literary and theological exposition.

Jesus is clear. His hour is approaching. It will be the hour of his passion. The cross meant intense suffering for Jesus. He was a human, after all, as well as the Son of God.

Yet, Jesus accepted the cross. He died, as all humans must die. It also will be the moment of resurrection. In glory, Jesus rose. He lives!

All believers must walk in the Lord's footprints. All must die, literally, but also all must die to sin. Death in either case will be hard in coming. If confronted in the love of God, resurrection will follow.

Reflection

The Church directs us toward the remaining two weeks of Lent. For four weeks, we have been living through this season. It may have become dreary. The Church gives us these readings to inspire us and to encourage us.

As inspiration, and as encouragement, the Church reassures us that eternal life awaits if we are faithful to God.

There is more at stake here than the simple observance of a liturgical season. Lent, and our response, merely reflect human life. Life can be dreary. Life can mean for any of us, often for many of us, a daily carrying of crosses to personal Calvaries.

The Church this weekend therefore speaks to us about life, not only about endurance. If we follow Jesus all the way to Calvary by obediently consenting to God's will, and by putting God first, the glory of eternal life awaits us.

Lent has been a time so far to focus ourselves. We must be faithful to God. The Church urges us today to recommit ourselves to God, and to scrutinize the sincerity of our intentions. †

Daily Readings

Monday, March 23

St. Turibius of Mogrovejo, bishop
Daniel 13:1-9, 15-17, 19-30, 33-62
or *Daniel 13:41c-62*
Psalm 23:1-6
John 8:1-11

Tuesday, March 24

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

Wednesday, March 25

The Annunciation of the Lord
Isaiah 7:10-14; 8:10
Psalm 40:7-11
Hebrews 10:4-10
Luke 1:26-38

Thursday, March 26

Genesis 17:3-9
Psalm 105:4-9
John 8:51-59

Friday, March 27

Jeremiah 20:10-13
Psalm 18:2-7
John 10:31-42

Saturday, March 28

Ezekiel 37:21-28
(Response) *Jeremiah 31:10-13*
John 11:45-56

Sunday, March 29

Palm Sunday of the Passion of the Lord
Mark 11:1-10
or *John 12:12-16* (procession)
Isaiah 50:4-7
Psalm 22:8-9, 17-18, 19-20, 23-24
Philippians 2:6-11
Mark 14:1-15:47
or *Mark 15:1-39*

Question Corner/Fr. Kenneth Doyle

The Church approves of the fruitful use of adult stem cells in medical research

QI have a child with Type 1 diabetes. Currently there is some research being done toward a cure for this disease, but it involves embryonic stem cells. Should I refuse to hope for a cure that comes through this method? And if a cure does happen to come from this research, am I barred from using it for my child? (Virginia)



AI certainly understand your deep concern for your child's health and your strong desire to do everything morally permissible to help. The Catholic Church is sometimes portrayed as opposing all stem-cell research. That is incorrect. What the Church opposes is the particular type of research that involves the destruction of human embryos.

As the Vatican indicated in #32 of "Dignitas Personae," a 2008 document "On the Dignity of the Human Person," the destruction of even one human life can never be justified in terms of the benefit that it might conceivably bring to another.

The Church, on the other hand, does strongly support research using adult stem cells. In fact, the Vatican in 2013 hosted a conference of medical experts to promote that research.

I have seen no reports to date of any lasting and verifiable cures from the use of embryonic cells. However, stem cells from adult tissue and from umbilical cord blood are already providing healing treatment, particularly for victims of strokes and vascular disease.

So I would think that your stronger hope for a cure for diabetes might lie in the type of research that is morally permitted and encouraged by the Church.

As for your hypothetical question, whether you might morally use a cure discovered from embryonic research, I have not yet seen a definitive answer to that from Catholic moralists, but I think that I can deduce one.

In 2005, the Pontifical Academy for Life released a study regarding the use of vaccines derived from aborted human fetuses. The academy felt that the use of such vaccines was permissible, but only in the absence of ethical alternatives. However—and this is probably a telling difference—the academy noted that those particular fetuses had been killed for

reasons entirely unrelated to the production of vaccines, and so the nexus is remote.

By contrast, embryonic stem-cell research involves the ongoing destruction of human embryos for the very purpose of medical research. So it seems to me that the use of the fruits of such research would not be morally permissible, since it would offer tacit support to such harmful experimentation.

QA Catholic neighbor of mine who is very involved in her parish and is very helpful to me insists that all Muslims are jihadists.

When I tried to tell her that the only two Muslims I've known were good people, she was vehemently dismissive. I would like you to tell me if her belief is that of the Catholic Church. (City of origin withheld)

AYou should introduce your neighbor to the insights of Pope Francis. In his 2013 apostolic exhortation "The Joy of the Gospel," he very clearly stated the following: "Faced with disconcerting episodes of violent fundamentalism, our respect for true followers of Islam should lead us to avoid hateful generalizations, for authentic Islam and the proper reading of the Quran are opposed to every form of violence" (#253).

In November 2014, Pope Francis was asked by reporters about the violence against Shiite Muslims and Christians in Syria and Iraq at the hands of the Islamic State, also known as ISIS. He said once more that it was wrong to equate Islam itself with violence, called the action of ISIS "a profoundly grave sin against God" and invited Muslim leaders to issue a global condemnation of terrorism to help dispel the stereotype. †

My Journey to God

I am the Key

By Roseanne Miller

I am the Key to salvation.
I am the Key to eternal life.
Open the door of your heart.
Let my spirit come in.
Open the door of your heart,
And a new life will begin.

Then read my word.
Get it down deep inside of you.
Read my word.
Let it become a part of you.
Walk with me—
Talk to me.
For I am the Key.
Yes, come, come follow me.



(Roseanne Miller is a member of St. Mary Parish in Greensburg. A detail of the hand and key from the statue of St. Peter is seen in St. Peter's Square at the Vatican on Feb. 28, 2013, after Pope Benedict XVI stepped down from the papacy.)
(CNS photo/Marcin Mazur, Bishops' Conference of England and Wales)

Readers may submit prose or poetry for faith column

The Criterion invites readers to submit original prose or poetry relating to faith or experiences of prayer for possible publication in the "My Journey to God" column.

Seasonal reflections also are appreciated. Please include name, address, parish and telephone number with submissions.

Send material for consideration to "My Journey to God," The Criterion, 1400 N. Meridian St., Indianapolis, IN 46206 or e-mail to nhoefer@archindy.org. †

Rest in peace

Please submit in writing to our office by 10 a.m. Thursday before the week of publication; be sure to state date of death. Obituaries of archdiocesan priests serving our archdiocese are listed elsewhere in *The Criterion*. Order priests and religious sisters and brothers are included here, unless they are natives of the archdiocese or have other connections to it; those are separate obituaries on this page.

BOONE, Joseph Aloysius, 77, Most Sacred Heart of Jesus, Jeffersonville, Feb. 17. Husband of Janie Boone. Father of Jane Barlow, Ann Parris, Daniel and Joseph Boone. Brother of Patty Voyles, Martha Wilkerson, Mary Jean Williams, Michael and Tommy Boone. Grandfather of 10. Great-grandfather of one.

CHAPMAN, Judith A., 85, St. Bartholomew, Columbus, Feb. 21. Wife of Marvin Chapman. Mother of Julie Chadwick, Lisa Vincent, Linda, Jeffrey and Ross Chapman. Grandmother of 16.

CHAVES, Agustina J., 97, Holy Spirit, Indianapolis, Feb. 21. Mother of Lillian Demaree, Elizabeth Hodges, Remedios Myers, Antonio, Edward, Reynaldo and Ronald Chaves. Grandmother of 21. Great-grandmother of 38. Great-great-grandmother of four.

GALLAGHER, Vivian Lee, infant, St. Joseph,

Shelbyville, Feb. 17. Daughter of David Gallagher and Kelly (Vansyckle) Hatchel. Sister of Haley and Nolyn Vansyckle, Bradley and David Gallagher and Leelan Hatchel. Granddaughter of David Gallagher, Jackie Gallagher and Kim Vansyckle. Great-granddaughter of Libby Gallagher.

GARTNER, Jean Ann (Edens), 77, St. Mark the Evangelist, Indianapolis, Feb. 17. Mother of Richard Gartner Jr. Sister of Bud and Donald Edens. Grandmother of four.

GUILFOY, Margaret Helen, 66, Nativity of Our Lord Jesus Christ, Indianapolis, Feb. 21. Sister of Beth Spiegl, John, Joseph, Kevin and Paul Guilfooy. Aunt of several.

HARMON, Helen, 94, St. Mary, Greensburg, Feb. 21. Mother of Willa King, Rebecca Morton, Dennis, Michael and Nicholas Harmon. Grandmother and great-grandmother of several.

HASSLER, Stephen E., 89, St. Mary of the Assumption, Mitchell, Feb. 19. Father of Julie Smith, Susan Taylor, Chris, Dennis, Don and Tim Hassler. Grandfather of nine. Great-grandfather of nine.

HERRICK, Angela Marie, 44, Holy Spirit, Indianapolis, Feb. 22. Wife of Daniel Herrick. Mother of Sophia, Daniel and Dominic Herrick.

Daughter of Larry and Nicole Milburn. Sister of David Milburn. Granddaughter of Dorilla.

MARINO, Catherine, 80, St. Mary, Richmond, Feb. 21. Mother of Becky Wright, Frank, Mark, Matt and Phil Marino. Sister of Carmella Sena, Sue Zimmerman, Anthony and Fortunato Pangallo. Grandmother of 14. Great-grandmother of 13.

MARSHALL, Hilda M., 88, St. John Paul II, Clark County, Feb. 19. Mother of Stephen Marshall. Sister of Rosella Kissinger. Grandmother of three. Great-grandmother of four.

OBERHAUSEN, Constance (Brown), 88, Most Sacred Heart of Jesus, Jeffersonville, Feb. 17. Mother of Joan Brooks, Maria, Teresa, David, James, Joseph and Paul Oberhausen. Grandmother of 18. Great-grandmother of four.

PHENIS, Herman, 79, St. Mary, Richmond, Feb. 17. Husband of Brenda Phenis. Father of Teresa Coyle, Ritchie Gingry, Janet and Michael Phenis. Brother of Gene Phenis. Grandfather of six. Great-grandfather of four.

SHERMAN, Timothy G., 59, Our Lady of the Greenwood, Greenwood, Feb. 18. Husband of Janice Sherman. Father of Teresa Harvey, Sara Harris and Michael Sherman. Brother of Charles, Harry, Michael and Patrick Sherman. Grandfather of six.

SIMZISKO, Betty, 87, St. Jude, Indianapolis, Feb. 23. Mother of Mark and Mike Simzisko. Sister of Donald Butcher. Grandmother of four.

SPINNEY, Joy, 76, St. Mary, Rushville, Feb. 21.

TATE, Diane A., 85, St. Jude, Indianapolis, Feb. 20. Mother of Matthew, Richard, Stephen and Thomas Tate. Grandmother of four. Great-grandmother of three. †



Historic Vatican cemetery

The ninth Station of the Cross and graves are seen in the Teutonic cemetery at the Vatican on March 6. The history of the cemetery dates to Pope Leo III's eighth-century grant of land to Charlemagne to build a hospice for pilgrims, a church, and a burial ground for German and Flemish pilgrims who died in Rome. (CNS photo/Paul Haring)

Providence Sister Joanna Mary Valentino ministered in Catholic education for three decades

Providence Sister Joanna Mary Valentino, formerly Sister Marie Dominic, died on March 4 at Providence Hall at St. Mary-of-the-Woods. She was 70.

The Mass of Christian Burial was celebrated on March 10 at the Church of the Immaculate Conception at the motherhouse. Burial followed at the sisters' cemetery.

Joanna Mary Valentino was born on Feb. 27, 1945, in Chicago.

She entered the Sisters of Providence of Saint Mary-of-the-Woods on Sept. 12, 1963, and professed final vows on Oct. 26, 1969.

Sister Joanna earned a bachelor's degree at Saint Mary-of-the-Woods College and a master's degree at Indiana State University in Terre Haute.

During her 51 years as a member of the

Sisters of Providence, Sister Joanna ministered for 31 years in Catholic education, serving in schools in Illinois, primarily in the Chicago metropolitan area.

She later served from 2009-2010 as the manager of The Meadows of Guerin, Inc., a housing facility for low-income senior citizens in Georgetown, Ind., operated by the Sisters of Providence. In 2010, Sister Joanna joined the Ministers of Care Team for Providence Health Care at the motherhouse. She became the administrator of the team in 2012, and retired earlier this year.

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

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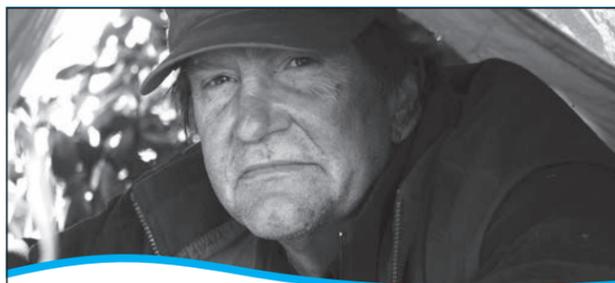
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Circle of Grace teaches children their safe boundaries

By Michaela Raffin

Kindergarten students in the Catholic school raise their arms over their heads, form a circle, and bring the circle down around their bodies. The children are being taught that this is their "Circle of Grace," a personal space given to them by God that others may not violate without permission.

This activity is part of the Circle of Grace religious education program that is being implemented in schools and parishes throughout the archdiocese. The program is designed to educate children and youths about the value of positive relationships, and protecting themselves from negative ones.

"The program empowers children to understand their sacredness, and gives them the skills and language to protect themselves in situations that might be risky," said Providence Sister Cathy Campbell, coordinator of the Circle of Grace program for the archdiocese.

"Children have to be able to recognize who they are in the eyes of God, and then to be able to protect themselves by knowing what are safe boundaries and unsafe boundaries."

Circle of Grace is a direct response to the U.S. Conference of Catholic Bishops' "Charter for the Protection of Children and Young People." The curriculum combines safety tips and relationship building with the teachings of the Catholic faith. It is meant to be taught in conjunction with parish schools and religious education curricula.

Circle of Grace has become an integral part of the Tell City Deanery's religious

education program. Benedictine Sister Mary Emma Jochum is the director of faith formation at St. Paul Parish in Tell City. She has been helping her catechism teachers familiarize themselves with the lessons.

"Walking through the lessons with each grade-level catechist helped them understand that there is a lot that the kids need to know and understand when it comes to safe and unsafe secrets, safe and unsafe adults," Sister Mary Emma said. "The kids now realize that there are adults you can go to, and adults that are not safe to go to."

Each Circle of Grace lesson is designed to build upon the previous one. Wherever children encounter the program, they learn some key concept about the Circle of Grace.

"On the sixth-grade level, we teach the girls about really appreciating their individuality, and we teach them about appreciating who they are and loving that about themselves," said Cindy Ehrlich, a sixth-grade catechism teacher at St. Paul Parish. "We try to show them that their differences are a good thing, and that's who God intended them to be. You can just see from the beginning to the end how much they like that."

Lessons cover a variety of topics, such as positive self-image, Internet and social media safety, and relationship building with trusted adults. Each lesson is tailored to the appropriate age group. The program has received positive feedback from children, parents and teachers.

"Some of my teachers say they get better interaction with the kids teaching Circle of Grace than they



As part of the archdiocese's Circle of Grace program, Amy Shields uses a stoplight to explain to children how they should approach safe and unsafe touching. For example, if a parent hugs a child, that's a green light situation (it's OK for the child to hug back because the child is comfortable with the person.) If a friend at school hugs a child, it may be a yellow light situation (if the child is comfortable, then the hug is fine. If the child doesn't want a hug, it's not.) If a stranger were to hug a child, it would be a red light situation where the child would need to tell a trusted adult. A kindergarten catechism teacher at St. Paul Parish in Tell City, Shields explains the concept to her son, Griffin. (Submitted photo)

do with the religion textbook," said Sister Mary Emma. "I think it's because they're a little bit more knowledgeable about what we're talking about."

Circle of Grace has also been successful in archdiocesan Catholic schools. Yolanda McCormick, principal of St. Lawrence School in Indianapolis, believes the program fits in well with her school's existing religion curriculum.

"The teachers have found it to be useful and user friendly, and it serves its purpose," she said. "I've encouraged the teachers to find a way to incorporate it with other religion lessons."

While adhering and relating to Catholic teachings, Circle of Grace highlights important issues that children face today with digital and personal relationships.

"In this day and age, with so many

issues out there in the world, the more knowledge the kids have about it, the better they are," said McCormick. "I think it's a step in the right direction to prepare our children for the future and for the present as well."

At the core of the Circle of Grace curriculum is the idea of personal relationships, healthy boundaries and God's unending love.

"The whole thing is a sense of how very close God is to us, and how he has provided us this environment of grace that no one has a right to violate without our permission," Sister Cathy said. "And if we're well-informed, we will not give them that permission because we know what a healthy boundary is, and we know that God loves us and God wants us to be loved and to be safe." †



'The program empowers children to understand their sacredness, and gives them the skills and language to protect themselves in situations that might be risky.'

—Providence Sister Cathy Campbell, coordinator of the Circle of Grace program for the archdiocese

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Well established religious gift shop includes: Inventory, Building, Fixtures, Goodwill and Training. Cost \$350,000. (Willing to finance some but will need at least \$75,000 down in cash.) Call **GREG 317-833-8200**

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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,
P.O. Box 1410, Indianapolis, Indiana 46206-1410

317-236-1548 or 800-382-9836, ext. 1548
chill@archindy.org

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BEACHFRONT CONDO, Maderia Beach, Fl., 2BR/2BA, pool & 25ft balcony overlooking the Gulf of Mexico. Meet Indpls. owner. See photos, maps. Call Robin at 317-506-8516.

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Oceanfront Condo, N. Myrtle Beach, 2 BR/2 BA, pool. Call for details/ availability. Call Jack 513-285-8296 or jckred@zoomtown.com.

Employment

SCHOOL PRINCIPAL OPENING

St. Lawrence Catholic School in northeast Indianapolis invites qualified applicants to apply immediately for the position of principal. Our school has over 300 students in a program that includes preschool through eighth grade. We offer a Catholic education and a solid curriculum, in a family-oriented atmosphere.

If you believe you are qualified to help us lead the continuous improvement in our tradition of Catholic education, please send your resumé to:

Rob Rash

Archdiocese of Indianapolis
Office of Catholic Education
1400 North Meridian Street
Indianapolis, IN 46202-2367
317-236-1544
rrash@archindy.org

Deadline for applications will be April 8, 2015.



ARCHDIOCESE OF INDIANAPOLIS
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Employment

RELIGIOUS COORDINATOR

St. Matthew Catholic Church is seeking a full-time coordinator of religious education to implement and maintain parish faith formation programs beginning on July 1, 2015.

Applicants should be passionate, energetic, and committed to feeding the spiritual needs of our community. Successful candidates will have a love for the Catholic faith, strong doctrinal knowledge, a commitment to the Archdiocesan Faith Formation Guidelines and Faith Formation Curriculum and the ability to work together with catechists, youth ministers, a faith formation commission, school personnel and pastoral staff. Previous involvement in parish formation programs is required.

This role includes non-standard work hours that may require extended hours beyond the standard work week.

Resumé Submissions by April 3, 2015

Please direct inquires/resumés to

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



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What was in the news on March 19, 1965? Archdiocesan clergy report from Selma, and hints of the dropping of Friday abstinence

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 19, 1965, issue of *The Criterion*:

- **Early action pledged to voting right plea**
- **Eyewitness report: Archdiocesan clergy on Selma firing line**

“You have never known the experience of being hated, unless you have walked through the city of Selma, Alabama, with people jeering, shouting obscenities and making menacing gestures at you. Because you are a “white agitator.” Because you are a “meddling” clergyman. Because you came to show support and moral encouragement for the civil rights of American Negroes. This was part of the firsthand commentary of Father Stephen Hay, one of three diocesan priests who spent last Monday in Selma, Dallas County, Alabama. ... Father Hay, who also serves as assistant pastor of Our Lady of Greenwood Parish, Greenwood, drove to Alabama late Sunday evening with another Indianapolis priest, Father David Lawler, assistant pastor of St. Joan of

Arc Parish. They arrived there on Monday at noon to join Father Donald Schmidlin, archdiocesan director of Catholic Charities, who had flown down the previous day. Eight Benedictine monks from St. Meinrad Archabbey also visited the beleaguered city over a period of several days. The Benedictines included: Father Camillus Ellsperman, Father Cyprian Davis, Father Brian Betz, Father Basil Mattingly, Father Laurence Lynch, Father Xavier Maudlin, Father Alban Berling and Father Terrence Gerken.”

- **Pope cites Vietnam, U.S. race conflict**
- **Help needy of world, pope urges**
- **\$1 million collected in drive**
- **‘Acies’ set this Sunday**
- **Cardinal Micara dies; Pope’s vicar general**
- **Interfaith effort set for migrants**
- **Clergy ‘witness’ issue is probed**
- **Vatican sources reported unaware of ‘ecumenical services’ directive**
- **More than 100,000: Many Catholics among refugees fleeing from Viet Cong Reds**
- **Cardinal Cushing still on the mend**
- **Saint’s relics to be returned**
- **Permission given for epistle change**
- **Start wing on Marian dormitory**

- **Bishops announce plan for ecumenical guide**
- **Cardinal to visit Eastern Primate**
- **Pope gives gifts to patriarchs**
- **Schulte senior wins Woods scholarship**
- **Rome-Church Council talks expected soon**
- **Pay hikes given to lay teachers**
- **‘Church of the UN’ is dedicated**
- **Hints eventual dropping of Friday abstinence**

“VATICAN CITY—Pope Paul VI noted that the only days of Lent requiring fast and abstinence in Italy are Ash Wednesday and Good Friday, and hinted at the same time that the Friday abstinence law might be abolished in the future. What he said was that the law of abstinence from meat on Fridays remains in force ‘for the time being.’ ”

- **Secularism denounced by pontiff**
- **Appointed to head Mission of France**



Read all of these stories from our March 19, 1965, issue by logging on to our archives at www.CriterionOnline.com. †

BURNS

continued from page 4

public transportation systems.

One can't consider poverty without examining the plight of children. Twenty-two percent of children in Indiana are in poverty. More than 800,000 children in Indiana are enrolled in Medicaid or receive benefits from the Child Health Insurance Program. In Indiana, almost 50 percent of children are eligible for the free and reduced price lunch programs. In the Evansville, Ind., Diocese, these rates range from 31.5 percent to 59.1 percent. They have increased significantly since 2010.

The poor are not only the working poor or those under the age of 65. A great number of our seasoned citizens suffer from economic distress. About 7.9 percent of Indiana seniors are in poverty. On average, a married couple over the age of 65 in the U.S. holds \$92,238 in non-residence assets. (Including home equity, married couples own an average of \$284,790. Consider, however, that a home produces no income and costs money to operate.) Contrast these amounts with a single, female, older person—she has an average of \$8,480 in non-home assets. Single men over age 65 own just a bit over twice the amount of an older, single female.

Poverty cannot be defined by a line in the sand. Rather, it may be a temporary

or long-term state of economic distress defined by an inability to provide food, housing, health and other essentials of daily living. Economic distress is experienced by working people as often as those who are unemployed. It is the inability to feel a level of stability about one's economic situation.

Addressing poverty requires us to offer corporal care for short-term needs while focusing efforts on eliminating the root causes of long-term economic distress: broken families, lack of education and employment opportunities, and mental and physical health care. Our charity and care should be concentrated in these areas in order to reduce economic struggles over generations.

(Sharon Burns is director of both Catholic Charities and the Diocesan Office of Hispanic Ministry in the Diocese of Evansville. To read the Indiana bishop's poverty pastoral letter in English, go to www.archindy.org/archbishop/files/poverty2015.pdf. To read it in Spanish, go to www.archindy.org/archbishop/poverty-sp-2015.html. The bishops are asking people to take part in a survey to gather more information that they will use to further address the issue of poverty in Indiana. The survey can be found in English at www.archindy.org/povertysurvey, and in Spanish at www.archindy.org/povertysurveyspanish.) †

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