

The

# Criterion

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Our Lady of the Most Holy Rosary Parish to host Lenten speaker series, page 10.

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## Pope says Lent is time to renounce selfishness

VATICAN CITY (CNS)—Lent is a time for self-examination and to let go of all traces of selfishness, which is the root of violence, Pope Benedict XVI said.



Pope Benedict XVI

“The greed of possession leads to violence, exploitation and death,” which is why during Lent the Church encourages almsgiving, “which is the capacity to share,” the pope said in his

annual message for Lent.

The text of the pope’s message for Lent 2011, which begins on March 9 for Latin-rite Catholics, was released at a Vatican news conference on Feb. 22.

Guinean Cardinal Robert Sarah, the president of the Pontifical Council Cor Unum, which promotes Catholic charitable giving, told reporters, “Intense misery leads to economic and political instability, creating a vacuum for conflict and unrest that produce a vicious circle of deepening hardship, especially for the most vulnerable.”

The cardinal said the pope’s message underscores the fact that “the encounter with Christ in his word and the sacraments manifests itself in concrete works of mercy.”

The theme of the pope’s message was taken from St. Paul’s Letter to the Colossians: “You were buried with him in baptism, in which you were also raised with him” (Col 2:12).

Pope Benedict said Lent is a special time for people either to prepare for baptism or to strengthen the commitment to following Christ originally made at baptism.

“The fact that in most cases baptism is received in infancy highlights how it is a gift of God. No one earns eternal life through their own efforts,” the pope said.

In his message, the pope took the year’s Lenten Sunday Gospels and used them to draw lessons that he said would be helpful in making the Lenten journey toward Christian conversion.

The Gospel account of Jesus’ victory over temptation in the desert “is an invitation to

See LENT, page 9

## Journeys of life, learning and faith



Five teachers—Mary Rose Collins, Lisa Hannon, Patty Mauer, Marsha Sander and Stephany Tucker—from across the archdiocese were recently recognized as winners of the Saint Theodora Excellence in Education Award. Patty Mauer, above, the fourth-grade teacher at St. Patrick School in Terre Haute, says she tries to show her students that their journeys of life, learning and faith are intertwined.



## Saint Theodora winners show passion is at the heart of their classroom approach

By John Shaughnessy

The child’s answer surprised and delighted Patty Mauer.

As the fourth-grade teacher at St. Patrick School in Terre Haute, Mauer wanted her students to think about Jesus’ journey through the Last Supper, his trial, his crucifixion and his death—and how those events are connected to the Mass.

At one point during the discussion, the students were asked to give a one-word answer to this question, “How would you feel if you were one of Jesus’ Apostles who witnessed these events?”

One student responded, “Afraid.” Another said, “Angry.” A third whispered, “Ashamed.”

Then a girl gave the answer that

surprised and delighted Mauer.

“Amazed,” the girl said.

“I repeated the word and asked, ‘Why amazed?’” Mauer recalls.

The girl responded, “I would be amazed to know that he went through all of that for me.”

Mauer then told the students to think of themselves at Mass and ask themselves, “How do you feel each time you hear the words—‘Do this in memory of me’—from the Last Supper? Do you feel amazed?”

For Mauer, that moment offered an insight into how meaningful teaching opportunities can arise at any time with students.

“It wasn’t I who created the word or provided the inspiration,” she says. “This

came from the vision of a child. As a teacher, I think it’s important to let students know their journeys of life, of learning and of faith are all intertwined. It is through the sharing of these journeys that we can all learn and grow.”

Mauer is one of the five teachers from across the archdiocese who were honored on Feb. 23 as a winner of the 2010-11 Saint Theodora Excellence in Education Award by the archdiocesan Office of Catholic Education.

Here are the other winners and their defining approaches to Catholic education.

### Lessons in laughter and love

As a first-grade teacher, Lisa Hannon loves that she gets to have so many

See TEACHERS, page 8

## Bishop Coyne prays with priests prior to ordination

By Sean Gallagher

Two days before he was ordained the first auxiliary bishop for the Archdiocese of Indianapolis since 1933, Bishop-designate Christopher J. Coyne gathered to pray with Archbishop Daniel M. Buechlein and some 80 priests who minister at parishes in central and southern Indiana.

It happened during a Feb. 28 evening prayer liturgy—a part of the Church’s Liturgy of the Hours that priests and deacons promise to pray every day—at the Blessed Sacrament Chapel of SS. Peter and Paul Cathedral in Indianapolis.

During the liturgy, Bishop-designate Coyne fulfilled the requirements spelled out in the Code of Canon Law that call for a priest about to be ordained a bishop to make a solemn profession of faith and an oath of fidelity to the pope.

The episcopal insignia that he would ritually receive during his March 2

See VESPERS, page 9



Archbishop Daniel M. Buechlein blesses the episcopal ring, miter and crozier on Feb. 28 that Bishop-designate Christopher J. Coyne, right, would ritually receive during his March 2 ordination at St. John the Evangelist Church in Indianapolis. Assisting the archbishop are Father Patrick Beidelman, left, the archdiocesan director of liturgy, and Ford Cox, second from right, the executive assistant to the archbishop and liaison for episcopal affairs.

# Archdiocesan parishes schedule Lenten penance services

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

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

## Batesville Deanery

March 20, 1 p.m. for St. Maurice, Napoleon, and Immaculate Conception, Millhousen, at Immaculate Conception, Millhousen  
 March 23, 6 p.m. for St. Mary Magdalen, New Marion, and St. John the Baptist, Osgood, at St. John the Baptist, Osgood  
 March 28, 4-5:30 p.m. and 6:30-8 p.m. at St. Peter, Franklin County  
 March 29, 7 p.m. at St. Lawrence, Lawrenceburg  
 March 30, 7 p.m. at St. Maurice, Decatur County  
 March 31, 4-5:30 p.m. and 6:30-8 p.m. at St. Mary-of-the-Rock, Franklin County  
 April 4, 7 p.m. at St. Mary, Aurora  
 April 5, 7 p.m. at St. Joseph, Shelbyville  
 April 6, 6:30 p.m. for St. John, Dover, and St. Joseph, St. Leon, at St. Joseph, St. Leon  
 April 6, 7 p.m. for St. Paul, New Alsace, and St. Martin, Yorkville, at St. Martin, Yorkville  
 April 7, 7 p.m. at St. Anthony, Morris  
 April 11, 7 p.m. at St. Teresa Benedicta of the Cross, Bright  
 April 13, 7 p.m. at St. Vincent de Paul, Shelby County  
 April 13, 7 p.m. at St. John the Evangelist, Enochsburg  
 April 14, 7 p.m. at St. Mary, Greensburg

## Bloomington Deanery

March 22, 7 p.m. at St. Jude the Apostle, Spencer  
 March 29, 7 p.m. at St. Vincent de Paul, Bedford  
 March 31, 7 p.m. at St. Agnes, Nashville  
 April 8, 3-5 p.m. and 7-9 p.m. for St. Paul Catholic Center, Bloomington; St. Charles Borromeo, Bloomington; and St. John the Apostle, Bloomington; at St. Paul Catholic Center, Bloomington

April 14, 7 p.m. at St. Martin of Tours, Martinsville

## Connersville Deanery

April 5, 7 p.m. at St. Elizabeth of Hungary, Cambridge City  
 April 6, 7 p.m. at St. Gabriel, Connersville  
 April 7, 7 p.m. at St. Bridget, Liberty  
 April 13, 7 p.m. at St. Anne, New Castle  
 April 14, 7 p.m. at St. Andrew, Richmond

## Indianapolis East Deanery

March 23, 7:30 p.m. at Holy Spirit  
 March 23, 1 p.m. for Holy Cross and St. Philip Neri at St. Philip Neri  
 April 4, 7 p.m. for St. Therese of the Infant Jesus (Little Flower), St. Bernadette and Our Lady of Lourdes at Our Lady of Lourdes  
 April 5, 7 p.m. at St. Rita  
 April 6, 7 p.m. at St. Thomas, Fortville  
 April 7, 7 p.m. at St. Michael, Greenfield

## Indianapolis North Deanery

April 3, 2 p.m. deanery service at St. Lawrence  
 April 5, 7 p.m. deanery service at St. Lawrence  
 April 6, 7 p.m. deanery service at St. Lawrence

## Indianapolis South Deanery

March 15, 7 p.m. at St. Mark the Evangelist  
 March 23, 7 p.m. at Holy Name of Jesus, Beech Grove  
 April 4, 7 p.m. at Nativity of Our Lord Jesus Christ  
 April 7, 7 p.m. at Sacred Heart of Jesus  
 April 10, 3 p.m. at Good Shepherd  
 April 11, 7 p.m. at St. Roch  
 April 12, 7 p.m. at St. Ann  
 April 13, 7 p.m. at St. Jude  
 April 18, 7 p.m. at Our Lady of the Greenwood, Greenwood

## Indianapolis West Deanery

March 15, 7 p.m. at St. Thomas More, Mooresville  
 March 22, 7 p.m. at St. Monica  
 March 29, 7 p.m. for Holy Trinity and St. Anthony at St. Anthony  
 March 29, 7 p.m. at Mary, Queen of Peace, Danville  
 March 31, 7 p.m. at Holy Angels  
 April 4, 7 p.m. at St. Gabriel the Archangel

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

## New Albany Deanery

March 12, 10 a.m. at St. Mary, Lanesville  
 March 23, 7 p.m. at St. Michael, Charlestown  
 March 23, 7 p.m. at St. Michael, Bradford  
 March 28, 7 p.m. at St. Joseph, Sellersburg  
 March 29, 7 p.m. for St. Augustine, Jeffersonville, and Sacred Heart of Jesus, Jeffersonville, at Sacred Heart of Jesus, Jeffersonville  
 March 29, 8 a.m.-8 p.m. at Our Lady of Perpetual Help, New Albany  
 March 30, 7 p.m. at St. Joseph, Corydon  
 March 31, 7 p.m. at St. Anthony of Padua, Clarksville  
 April 3, 4 p.m. at St. Mary, New Albany  
 April 6, 7 p.m. at St. Mary-of-the-Knobs, Floyd County  
 April 7, 6:30 p.m. at St. Paul, Sellersburg  
 April 10, 3 p.m. at Holy Family, New Albany  
 April 13, 7 p.m. at St. Mary, Navilleton  
 April 17, 1 p.m. at St. John the Baptist, Starlight

## Seymour Deanery

March 29, 7 p.m. for Most Sorrowful Mother of God, Vevay, and Prince of Peace, Madison, at Prince of Peace, Madison  
 March 30, 7 p.m. for Our Lady of Providence, Brownstown, and St. Ambrose, Seymour, at St. Ambrose, Seymour

March 31, 7 p.m. at St. Bartholomew, Columbus  
 April 6, 6 p.m. at St. Patrick, Salem  
 April 7, 6 p.m. at American Martyrs, Scottsburg  
 April 10, 2 p.m. for Holy Trinity, Edinburgh, and St. Rose of Lima, Franklin, at St. Rose of Lima, Franklin  
 April 18, 6:30 p.m. for St. Ann, Jennings County; St. Mary, North Vernon; and St. Joseph, Jennings County; at St. Joseph, Jennings County

## Tell City Deanery

March 30, 6:30 p.m. at St. Meinrad, St. Meinrad  
 April 3, 4 p.m. at St. Paul, Tell City  
 April 13, 6:30 p.m. at St. Augustine, Leopold

## Terre Haute Deanery

March 16, 7 p.m. at Annunciation, Brazil  
 March 17, 7 p.m. at Holy Rosary, Seelyville  
 March 29, 1:30 p.m. at Sacred Heart of Jesus, Terre Haute  
 March 29, 7 p.m. at St. Benedict, Terre Haute  
 March 31, 12:30 p.m. and 7 p.m. at Sacred Heart, Clinton  
 March 31, 7 p.m. at St. Patrick, Terre Haute  
 April 3, 7 p.m. at St. Joseph, Rockville  
 April 14, 7 p.m. at St. Paul the Apostle, Greencastle †

## Lenten disciplines include fasting, almsgiving and prayer

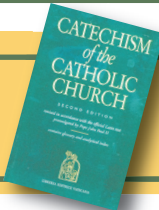
Abstinence from meat is to be observed by all Catholics 14 years and older on Ash Wednesday and on all Fridays of Lent. Ash Wednesday is March 9.

Fasting is to be observed on Ash Wednesday by all Catholics who are 18 years of age but not yet 59. Those who are bound by this may take only one full meal. Two smaller meals are permitted if necessary to maintain strength according



to one's needs, but eating solid foods between meals is not permitted. The special Paschal fast and abstinence are prescribed for Good Friday and encouraged for Holy Saturday. By the threefold discipline of fasting, almsgiving and prayer, the Church keeps Lent from Ash Wednesday until the evening of Holy Thursday, which is April 21. †

## CATECHISM CORNER



### What the Catechism says about Lent

The season of Lent is mentioned in the *Catechism of the Catholic Church* in various sections.

It is brought up in #540 in the section that explains Christ's public ministry.

In #1095, Lent is discussed in regards to the way in which the Church, especially in its liturgy, sees Christ prefigured in

various ways in the Old Testament.

Finally, in #1438, the penitential nature of Lent is discussed in the section on the sacrament of reconciliation.

#540 "Jesus' temptation reveals the way in which the Son of God is Messiah, contrary to the way Satan proposes to him and the way men wish to attribute to him (see Mt 16:21-23).

"This is why Christ vanquished the Tempter for us: 'For we have not a high priest who is unable to sympathize with our weaknesses, but one who in every respect has been tested as we are, yet without sinning' (Heb 4:15). By the solemn forty days of Lent, the Church unites herself each year to the mystery of Jesus in the desert."

#1095 "... the Church, especially during Advent and Lent and above all at the Easter Vigil, re-reads and re-lives the great events of salvation history in the 'today' of her liturgy. But this also demands that catechesis help the faithful to open themselves to this spiritual understanding of the economy of salvation as the Church's liturgy reveals it and enables us to live it."

#1438 "The seasons and days of penance in the course of the liturgical year (Lent, and each Friday in memory of the death of the Lord) are intense moments of the Church's penitential practice.

"These times are particularly appropriate for spiritual exercises, penitential liturgies, pilgrimages as signs of penance, voluntary self-denial such as fasting and almsgiving, and fraternal sharing [charitable and missionary works]."

(To read the Catechism of the Catholic Church online, log on to [www.usccb.org/catechism/text/](http://www.usccb.org/catechism/text/).) †



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# Lenten sacrifice: Time to give up plastic bags or incandescent bulbs?

WASHINGTON (CNS)—As Lent begins with Ash Wednesday on March 9, Dan Misleh wants to remind Catholics that it is not just about giving up chocolate or ice cream for 40 days.



WASHINGTON  
LETTER

Instead, the executive director of the Catholic Coalition on Climate Change would like to see Catholic families and individuals make some permanent sacrificial changes that will also contribute to a more sustainable and just world.

“The whole issue of climate change is about consumption and lifestyle,” said Misleh of the changes that the Washington-based coalition would like to see implemented far beyond the Lenten period.

“Lent is the perfect time to examine our lifestyles,” he added. Even giving up a food item like chocolate or ice cream “reminds us that we do need to live more within our means, more in touch with people who don’t have any of these things,” Misleh said.

The coalition—which includes Catholic organizations representing the U.S. bishops, health care providers, teachers, men and women religious, and a wide range of others—is promoting the St. Francis Pledge to Care for Creation and the Poor, through which individuals, families and institutions promise to pray and learn about environmental issues, assess their own contributions to climate change, act to change their choices, and advocate Catholic principles and priorities on climate change.

Pope Benedict XVI—dubbed the “green pope” for his support of environmental initiatives at the Vatican—has been critical of what he sees as a lack of worldwide commitment to mitigating climate change.

In a January 2010 address, he told diplomats accredited to the Vatican that he shared “the growing concern caused by economic and political resistance to combating the degradation of the environment.”

But he also said that the devastation of the world’s forests, the spread of its deserts and the pollution of its water cannot be reversed without moral education and changed lifestyles.

As a next step in that educational process, 24 newly trained “Catholic climate ambassadors” will begin making presentations to parishes or schools this spring, especially about “the need for solidarity with the poor, who are the ones most impacted by climate change,” Misleh said.

Among the other resources available to raise awareness about the need for global solidarity are the Lent 4.5 faith-formation program developed by the Passionist Earth and Spirit Center in Louisville, Ky., and Catholic Relief Services’ Operation Rice Bowl.

Lent 4.5, a seven-week program, gets its name from the fact that if the world were divided equally among all its residents, each person would receive 4.5 acres of land from which to derive all of his or her food, energy, clothing, housing and “gadgets.”

“But it takes 22.3 acres to maintain the average American lifestyle,” the program’s website notes. “There is a new way of observing Lent that helps us care for God’s creation by taking steps toward using only our fair share of its resources. Moving in the direction of 4.5 is essential for anyone walking in the footsteps of Jesus today.”

The program’s first week focuses on “Christian simplicity,” and offers these tips as a starting point:

- Use cloth shopping bags instead of paper or plastic to reduce the estimated 380 billion plastic bags distributed in the United States each year, according to the Environmental Protection Agency.

- Replace incandescent light bulbs with compact fluorescent bulbs. The U.S. Department of Energy says that if each U.S. household replaced just one bulb, it would save enough energy to light 3 million homes for a year and prevent 9 billion pounds of greenhouse gas emissions each year.

- Give up disposable paper products, such as napkins and paper towels.

- Use a refillable mug instead of disposable cups. One coffee drinker using disposable cups can generate 22 pounds of waste in a year.

“Develop a sense of moderation and sharing,” the Lent 4.5 website advises. “Discover the joy that comes from contentment, sensing that you have enough. And hold in your heart those people who don’t have enough—enough food, enough water, enough of basic life necessities.”

Operation Rice Bowl, now in its 36th year, allows even the youngest family member to feel a certain solidarity with the hungry of the world.

The program encourages families or parish groups to plan at least one simple, meatless meal each week and donate the money saved to CRS, the U.S. bishops’ overseas relief and development agency based in Baltimore.

Prayer and education also are key components of Operation Rice Bowl. CRS provides free materials that include stories and recipes from five featured countries—Haiti, Indonesia, Senegal, Honduras and Kenya—as well as bulletin announcements, homily suggestions, lesson plans for grades one through 12, and downloadable placemats and coloring pages.

“Lent asks us to break old habits and form new ones,” says a Lenten reflection prepared by CRS for Ash Wednesday. “This Lent, consider giving up eating

## Actions for Lent

SACRIFICIAL STEPS TO SAVE THE PLANET



Use cloth shopping bags instead of plastic or paper



Replace incandescent light bulbs with compact fluorescents



Replace disposable cups with refillable mugs



Caulk and seal windows and doors to save energy



Keep your car’s tires fully inflated



Avoid buying bottled water

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between meals. Replace it with a fast that physically calls to mind the deep desire of the poor to find solutions to the root causes of hunger and economic insecurity.

“And turn that restless energy, which often drives us to the snack cupboard, into action. Learn about people in need throughout the world and advocate for meaningful change on their behalf.”

(For more information about the resources mentioned in this story, contact the Catholic Coalition on Climate Change at <http://catholicclimatecovenant.org>; Catholic Relief Services’ Operation Rice Bowl at <http://orb.crs.org>; or the Lent 4.5 program at [www.lent45.org](http://www.lent45.org).) †

# Bills to strengthen informed consent and marriage advance in legislatures

By Brigid Curtis Ayer

In spite of a walkout by most House Democrats protesting proposed labor and school choice legislation, the



Indiana Senate passed a bill to improve Indiana’s informed consent law for abortion.

And legislation to protect marriage also advanced as the General Assembly last week

reached the halfway point of its legislative session.

The Indiana Catholic Conference (ICC), the public policy arm of Indiana’s bishops and the official representative of the Church, has worked this year to support both legislative efforts to curb abortion and protect marriage.

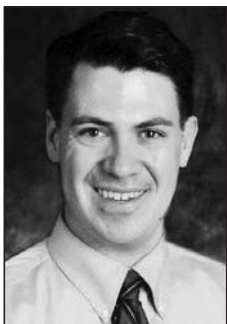
The informed consent bill, Senate Bill 328, is authored by Sen. Patricia Miller, R-Indianapolis, and Sen. Jim Banks, R-Columbia City. It would expand the amount of information required to be given to a patient prior to her receiving an abortion.

Part of the additional information covered in the bill relates to possible side effects of abortion, including infertility, dangers to a subsequent pregnancy, and risks of infection, hemorrhage and breast cancer. The bill would also require mothers seeking an abortion to be told that human physical life begins at conception and be given materials citing professionals who say that a fetus can

feel pain at or before 20 weeks of post-fertilization age.

Finally, Senate Bill 328 would ensure that the physicians’ 24-hour emergency contact information and documentation regarding follow-up care would be given prior to an abortion.

The bill requires that the information be provided to the mother in writing 18 hours prior to an abortion and made available online by the Indiana Department of Health.



Sen. Jim Banks

Current law allows information to be given verbally. Adoption alternatives would also be made available, including the possibility that adoptive parents may be responsible for some of the expenses of carrying the baby

to term.

“For any minor surgeries, doctors are required to explain procedures to patients in detail,” Banks said. “Senate Bill 328 would ensure that women who seek abortions are given that same consideration and access to information.”

Banks said the proposal would apply today’s customary standards in the medical marketplace to provide patients with verbal and printed information about a medical procedure. The Senate passed the bill on Feb. 22. ICC supports the bill.

The marriage amendment resolution, House Joint Resolution 6, is sponsored by Rep. Eric Turner, R-Cicero, and Rep. David Cheatham, D-North Vernon. It provides for an addition of a marriage amendment to the Indiana Constitution.

“The legislation would affirm current Indiana law that marriage is between one man and one woman,” said Glenn Tebbe, the ICC executive director. “It would also prohibit civil unions for same-sex couples.”

The language in the proposed amendment is the same as legislation passed in Kentucky and Wisconsin. The resolution must be passed during the 2011 Indiana General Assembly, and during another General Assembly in 2013 or 2014 before the amendment could be placed on the ballot for voters.

“Indiana’s law has been supported by Indiana courts, and only marriage between a man and a woman is recognized in



Glenn Tebbe

Indiana,” Tebbe said, “but without a constitutional amendment ensuring that marriage is between a man and woman, a future court challenge could result in Indiana recognizing same-sex marriage.”

The resolution passed on Feb. 15 by a 70-26 vote. ICC supports House Joint Resolution 6, and legislation that strengthens marriage.

Children who attend non-public schools and need special education services will have a better chance to receive them under the special education grants proposal, which passed the House by a 91-1 vote on Feb. 10.

The Special Education Grants legislation,

House Bill 1341, is authored by Rep. Bob Behning, R-Indianapolis. It requires that state funds designated for special-needs students enrolled in non-public schools be spent on their behalf. Under current law, there is no requirement that such money be spent for them if they are enrolled in a non-public school.

Behning said the goal of the bill is to ensure that the children attending non-public schools receive a proportional share of the services that would further their education.

John Elcesser, the Indiana Non-Public Education Association (INPEA) executive director, who testified in support of the bill, said it has been estimated that up to \$11 million are designated annually for non-public school students with disabilities.

“If all that money was being spent on direct services to those students, I think the impact could be enormous,” Elcesser said. ICC supports the bill.

Twenty-three bills died on the House side of the General Assembly as a result of some House Democrat members leaving the state in protest during last week’s legislative business.

Unless the deadline is extended, the school scholarship bill, House Bill 1003, will also fail. Under the proposal, families that qualify are eligible for scholarships to use at the private school of their choice. Families of lower to moderate income whose children are currently enrolled in a public school will be eligible. ICC supports the school choice measure.

The Indiana General Assembly has reached its halfway point for the 2011 session, also commonly referred to as “crossover.” House bills which passed move or cross over to the Senate, and Senate bills which passed now cross over to the House side for consideration.

The Indiana General Assembly must pass a two-year budget by the April 29 adjournment deadline or Gov. Mitch Daniels will have to

call a special session to complete a state budget before it goes into effect on July 1.



Rep. Bob Behning

(Brigid Curtis Ayer is a correspondent for The Criterion.) †



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## Editorial



File photo by Sean Gallagher

**Sidewalk counselor Margie Schmitz tries to provide pro-life information to people driving into a Planned Parenthood abortion facility on Jan. 7 in Indianapolis. An amendment recently passed by the U.S. House of Representatives that was sponsored by Indiana Congressman Mike Pence would stop all federal funding of Planned Parenthood, the nation's and Indiana's largest abortion provider.**

## The Pence Amendment

According to Planned Parenthood's website, "Abortion is a safe and legal way to end pregnancy." How safe is it for the baby being killed?

The website also tells us, "Abortions are very common. In fact, more than one out of three women in the U.S. have an abortion by the time they are 45 years old."

Look around you. Do you think that every third woman you see has had an abortion? Abortion is, unfortunately, too common, but perhaps not that common.

We admit that we don't often check Planned Parenthood's website, but we were interested in seeing the organization's reaction to the amendment, sponsored by Indiana U.S. Congressman Mike Pence, that eliminated federal funding for Planned Parenthood in the budget being debated in Congress.

The House of Representatives approved the amendment on Feb. 18 by a vote of 240-185.

Planned Parenthood officials, naturally, felt outraged—both nationally and in Indiana. We are not outraged.

The Pence Amendment says simply: "None of the funds made available under this Act shall be available to Planned Parenthood for any purpose under Title X of the Public Health Services Act."

When he spoke on the floor of the House of Representatives before the amendment was passed, Pence said, in part: "The largest abortion provider in America should not be the largest recipient of federal funds under Title X. Additionally, Planned Parenthood continues to face allegations of fraud and failing to report abuse, and should not be receiving millions of taxpayer dollars every year."

We agree with Congressman Pence that taxpayers who oppose abortion—the killing of a human being—should not be forced to have some of their money going to an organization that profits from abortion.

Last year, Planned Parenthood performed 305,310 abortions. It is the country's largest abortion provider. It has been estimated that it received \$114 million from patients for performing abortions. It received \$350 million from government grants and contracts.

As Pence said, "Any organization with such a clear prejudice against our unborn should not be receiving 34 percent of their annual budget from the American taxpayer."

The American Life League believes it is

more than 34 percent. On its website recently, it said, "When Medicaid reimbursements are added to its other government grants and contracts, the majority of Planned Parenthood's income is from the American taxpayer. That's right, over 50 percent of Planned Parenthood's income is from us."

Planned Parenthood insists that none of this money is going directly to finance abortions, but rather to other services, such as contraception, HIV testing, counseling and pregnancy tests. However, there is no question that the federal funds received offset operational and overhead costs.

Readers know from reports in the secular media that Planned Parenthood of Indiana has vigorously fought this amendment. Its president and CEO, Betty Cockrum, has said that her organization would lose \$3 million in federal money.

There is also a legislative attempt to defund Planned Parenthood in the Indiana General Assembly.

There is no doubt that pro-life activists in central and southern Indiana would like to see the organization defunded as long as it continues to provide abortions.

Is this attempt to keep taxpayer funds away from Planned Parenthood going to be successful? Congress is still debating the budget for the remainder of this fiscal year, which ends on Sept. 30. There is a clear possibility that the government will be shut down because both houses of Congress and the president can't come to an agreement. Whatever happens regarding that possibility, there is still the 2012 budget that President Barack Obama submitted.

It seems doubtful that the Senate will accept the House's budget with the Pence Amendment as part of it, and President Obama would surely veto it if it did. The president recently praised Planned Parenthood.

It is impossible at this point to know what will happen eventually.

Nevertheless, the controversy has made it possible to let more people know that our taxpayer dollars are funding an organization that promotes abortion.

Planned Parenthood supporters like to remind us that abortion is legal in the United States.

Yes, unfortunately it is. But that doesn't mean that we must support organizations that provide them.

—John F. Fink

## Be Our Guest/Joanie Nobbe

### We are here for God's purpose

If I gave you some wood and asked you to make me a birdhouse, could you?



You might be able to throw something together, but would it be exactly what I had in mind? What if I gave you the tools and the blueprints?

In life, we are constantly experiencing things that are both good

and bad. God uses these experiences for his purpose.

When we go through these troubling times, it is easy to get so caught up that we forget that God is always with us. He knows what we are feeling and what we need. He puts people in our life to help us along the way.

When I recall some of my lowest moments, I realize that I have used these times to help others. Because I have been through them and survived fine, I am better able to be there for someone else. I can easily put myself in their shoes and feel their pain. God uses our past to train us for our future. He knows where you are needed, and that is where he puts you.

Personally, I always feel like I am not doing enough for God. He has blessed me so much in my life that I need to give back. I pick the things that are in my comfort zone.

In reality, I need to give up control and let God take the lead. I don't get to

decide what he has planned for me. I just need to go on autopilot, and let him guide me down the correct path. He will put me in the right place at just the right time. The trick is to pay attention and live in that moment.

Oftentimes, we are doing God's work and are unaware that it is happening. It can happen anywhere. It could be something as simple as smiling at someone at the grocery store. Your smile might turn their day around.

Have you been in situations where you know someone is hurting, and you second-guess your role in making it better? Sometimes we just need to be there. Our presence might just be enough for someone to realize that they are not alone. I find at times that I am at a loss for the right words to say. We may not have all the answers, and that is OK. That might not be what God needs from you.

My dad always said that "Someone somewhere has it worse off than you."

We aren't meant to focus so much on ourselves. We get so wrapped up in what is going wrong with our lives that we miss all the things that are going right.

God gives us the right tools and blueprints for the job at hand. He uses our lives as training for our mission. We are all here for his purpose. The trick is to pay attention and live in that moment.

(Joanie Nobbe is a member of St. John the Evangelist Parish in Enochsburg.) †

## Letters to the Editor

### Tragic death of Officer David Moore tests our vocation as Christians, reader says

I was moved by the Feb. 11 story in *The Criterion* regarding the death of Indianapolis Metropolitan Police Department Officer David Moore.

As a 1999 graduate of Roncalli High School in Indianapolis, I am particularly saddened by the death of Officer Moore.

Although I only knew David from a distance, I, too, mourn the loss of such a committed Christian and officer.

His death is a loss to our faith community. His life inspires me to continue living out fully my Jesuit vocation to serve the Lord and others—to be, as we Jesuits often say, "A Man for Others."

A few days after reading the testimonials of a Christ-imitated life, I watched as Marion County Prosecutor Terry Curry announced that he is seeking the death penalty for Thomas Hardy, the man who allegedly shot Officer Moore.

That same weekend, as I joined our faith community in the Eucharist, I was not prepared for the prophetic words uttered by Jesus in that morning's Gospel reading: "You have heard that it was said, 'An eye for an eye and a tooth for a tooth.' But I say to you, offer no resistance to one who is evil. When someone strikes you on [your] right cheek, turn the other one to him as well. ... You have heard that it was said, 'You shall love your neighbor and hate your enemy.' But I say to you, love your enemies, and pray for those who persecute you, that you may be children of your heavenly Father. ..." (Mt 5: 38-39, 43, 44-45).

Over the past few days, I have wrestled with these words and the prayer that Officer Moore delivered during his senior football banquet at Roncalli.

He called us to remember not the victories, but the prayers shared by a community, and to "think of the weight of the cross that makes us great." For our community, this is certainly a great weight.

It seems that the Lord, while removing a good Christian from his vocation, is testing us in ours—our vocation as Christians.

It is in such times of trial that we must turn toward our God. We must turn toward prayer, and demonstrate our capacity to

support Officer Moore's family as well as love our "enemies."

As such, I ask that the voices that speak from and for our faith community, Archbishop Daniel M. Buechlein and *The Criterion*, lead us in our Christian vocation to bear the weight of this great cross, to help us grow as a community in prayer, and seek unity through forgiveness.

I ask that we offer Mr. Hardy an opportunity for redemption. I am prayerfully and dutifully asking, as part of my vocation as a Jesuit novice, a Catholic and a native son of the Indianapolis community, that we as Christians publically denounce this call for the death penalty. We must remain united, not by seeking "justice," but in our faith.

Finally, I am asking that we fulfill our vocation in the likeness of Christ and the spirit of Officer Moore to love our enemies by praying for and defending the life of those who persecute us, condemn us, and even those who have murdered one of our own.

Hopefully, through the invocation of the Holy Spirit and the strength of the Indianapolis community, I believe this can and will be achieved.

(Jeffrey Sullivan is a Jesuit novice and member of Most Holy Name of Jesus Parish in Beech Grove.) †

### Letters Policy

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

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

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

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

Readers with access to e-mail may send letters to [critterion@archindy.org](mailto:critterion@archindy.org).

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



# SEEKING THE FACE OF THE LORD

## BUSCANDO LA CARA DEL SEÑOR

### Bishops are servants of unity in the Church

March 2, 2011, will mark the annual ordination anniversary of Bishop Christopher J. Coyne. Not entirely by coincidence, March 2 also marks my annual anniversary of ordination as the Bishop of Memphis 24 years ago.

As for me, so for Bishop Coyne that date is packed with life-changing meaning.

It is awesome to join the college of bishops in succession to the “apostolic college.”

As I noted during the ordination on March 2, when we ordain a successor of the Apostles, we cannot help but think of the original Twelve.

They poured out their life’s blood for love of Jesus Christ and the community of believers. Their intriguing, checkered lives are wonderful testimony that God does great things for us despite the poverty of our humanity.

Speaking about the office of a bishop in his apostolic letter on priestly formation, the late Pope John Paul II quoted St. Augustine, who was speaking for bishops at a celebration of the martyrdom of St. Peter and St. Paul centuries ago.

St. Augustine said: “We are your shepherds, with you we receive nourishment. May the Lord give us the strength to love you to the extent of dying for you either in fact or in desire.”

In a secularized world that believes only in what it sees, by our consecration

and by what we do, Bishop Coyne and I are witnesses to mystery. The very life and identity of a bishop—and of priests—are rooted in the order of faith, the order of the unseen and not in the secular order of values.

And so in a secular society, the challenge to be a spiritual and moral leader is great. Above all, this means our very life testifies that our human family needs God in a world that would often believe otherwise.

We bishops and priests are visible sacraments of the priesthood of Jesus Christ in a world that needs to see and hear and touch Jesus, and is no longer sure that it can.

Bishop Coyne, myself and priests of this archdiocese will be servants of unity in a divided world. By God’s grace, we build unity and communion in two ways—unity in the faith of the Church, and unity in the charity of Christ.

A bishop is a humble servant of unity in the Church. Without humility, one does not serve. Without humility, one does not build community.

In a world where so many people do not know Christ, Bishop Coyne joins me as a teacher in the person of Christ the Teacher.

Like the Apostles, by episcopal ordination we are charged to be a living sacrament of the Paschal Mystery, to be a humble servant for the unity of the Body of

Christ, and to be a Teacher in the Person of Christ, the Head of the Body of the Church. What a marvelous way of life and ministry! And so we celebrated Bishop Coyne’s ordination with profound joy.

When we say a bishop is first and foremost a witness to mystery, we say he must be able to live the Paschal Mystery in such a way that he leads the people of God to participate in it. That means many things. Right at the heart of the Paschal Mystery stands the Cross of Christ.

The identity of the Church is rooted in the mystery of God. The identity of the community at prayer is rooted in the mystery of God. The identity of a bishop and priest is rooted in the mystery of Christ. It doesn’t work to try to explain or understand our Church or the Eucharist or the other sacraments or priestly ministry or priestly identity apart from the mystery of Christ. And so we are often misunderstood.

Bishop Coyne joins me and our priests as a servant of the unity of our archdiocese. The single driving motive for our call to ministry in the Church is love of Jesus, and love of him moves us to a pastoral love for the many. Love of God and belief in his

care are the motives that lead us to want to serve and not be served. The pastoral love of Christ in us serves unity and communion in our Church in a divided world.

We bishops, with our priests, serve the unity of our faith, and so we join all bishops and the Bishop of Rome in the official teaching mission of the Church. It is our responsibility to see that the treasure of our faith is passed on to future generations.

Bishop Coyne will hear me say over and over that our first duty is to be men of prayer. If we are faithful in prayer, everything will be OK, and we will persevere in faith with peace and joy. †

Do you have an intention for Archbishop Buechlein’s prayer list? You may mail it to him at:

Archbishop Buechlein’s  
Prayer List  
Archdiocese of Indianapolis  
1400 N. Meridian St.  
P.O. Box 1410  
Indianapolis, IN 46202-1410

#### Archbishop Buechlein’s intention for vocations for March

**Youth:** that they may be open to the promptings of the Holy Spirit so that they can truly discern their role in the Church, especially God’s call to priesthood and religious life.

### Los obispos son siervos de la unidad en la Iglesia

El 2 de marzo de 2011 marcará todos los años el aniversario de la ordenación del Obispo Christopher J. Coyne. No enteramente por coincidencia, el 2 de marzo también señala mi aniversario de ordenamiento como Obispo de Memphis, hace 24 años.

Al igual que para mí, para el Obispo Coyne ese día está repleto de una significación que transformará su vida.

Resulta maravilloso unirse al colegio de obispos, en sucesión al “colegio apostólico.”

Tal como señalé durante la ordenación el 2 de marzo, cuando ordenamos a un sucesor de los Apóstoles, no podemos menos que pensar en los Doce originales quienes vertieron su sangre por amor a Jesucristo y a la comunidad de feligreses. Sus vidas fascinantes y variopintas representan un maravilloso testimonio de que Dios hace cosas extraordinarias por nosotros a pesar de la pobreza de nuestra humanidad.

Hablando acerca del oficio del obispo en su carta apostólica sobre la formación sacerdotal, el difunto papa Juan Pablo II citó a San Agustín quien se dirigía a los obispos en ocasión de la conmemoración del martirio de San Pedro y San Pablo, hace siglos.

San Agustín dijo: “Somos tus pastores, en ti recibimos sustento. Que Dios nos conceda la fortaleza para amarte hasta el extremo de morir por ti, ya sea en hechos o en anhelo.”

En un mundo secularizado que cree sólo en aquello que ve, el Obispo Coyne y yo somos testigos del misterio, mediante

nuestra consagración y nuestras obras. La vida misma y la identidad de un obispo (y de los sacerdotes) están enraizadas en el orden de la fe, el orden de aquello que no se ve y no en el orden de valores seculares.

Y por consiguiente, el reto de ser un líder espiritual y moral en una sociedad secular es grande. Por encima de todo, esto significa que nuestras propias vidas dan testimonio de que nuestra familia humana necesita a Dios en un mundo en el que frecuentemente se cree otra cosa.

Los obispos y los sacerdotes son sacramentos visibles del sacerdocio de Jesucristo en un mundo que necesita ver, escuchar y tocar a Jesús y ya no está seguro de poder hacerlo.

En un mundo dividido, usted, Obispo Coyne, será un siervo de la unidad, junto conmigo y los sacerdotes de esta Arquidiócesis. Por la gracia de Dios construimos unidad y comunión de dos formas: unidad en la fe de la Iglesia, y unidad en la caridad de Cristo.

Un obispo es un humilde siervo de la unidad de la Iglesia. Sin la humildad no se puede servir. Sin la humildad no se puede construir una comunidad.

En un mundo en el que tantas personas no conocen a Cristo, el Obispo Coyne se une a mí como maestro en la persona de Cristo el Maestro.

Al igual que los Apóstoles, mediante la ordenación episcopal se nos encomienda ser un sacramento viviente del Misterio Pascual; ser humildes siervos de la unidad del Cuerpo de Cristo y ser Maestros en la Persona de Cristo, la Cabeza del Cuerpo de la Iglesia. ¡Qué forma de vida y de

ministerio tan maravillosa! Así pues, celebramos la ordenación del Obispo Coyne con profunda alegría.

Cuando decimos que un obispo es primordialmente un testigo del misterio, decimos que debe ser capaz de vivir el misterio pascual de forma tal que guíe al pueblo de Dios a participar en él. Eso tiene muchas connotaciones. En el mero corazón del Misterio Pascual se encuentra la Cruz de Cristo.

La identidad de la Iglesia radica en el misterio de Dios. La identidad de la comunidad devota radica en el misterio de Dios. La identidad del obispo y del sacerdote radica en el misterio de Cristo. No se puede intentar explicar o comprender nuestra Iglesia o la Eucaristía ni los demás sacramentos, el ministerio o la identidad sacerdotal aislados del misterio de Cristo. Y por consiguiente, con frecuencia se nos malinterpreta.

El Obispo Coyne se une a mí y a nuestros sacerdotes como siervo de la unidad de nuestra Arquidiócesis. El motivo que impulsa nuestro llamado al ministerio en la Iglesia es el amor de Jesús y el amor por él nos conduce al amor pastoral por los demás. El amor a Dios y creer en Su auxilio es el motivo que nos lleva a querer servir y no a ser servidos. El amor pastoral de Cristo en nosotros sirve a la unión y la

comunión en nuestra Iglesia en un mundo dividido.

Los obispos, junto con nuestros sacerdotes, servimos a la unidad de nuestra fe y de este modo nos unimos a todos los obispos y al Obispo de Roma en la misión de formación oficial de la Iglesia. Es nuestra responsabilidad velar por que el tesoro de nuestra fe se transmita a generaciones futuras.

El Obispo Coyne me escuchará decir una y otra vez que nuestro primer deber es ser hombres de oración. Si somos fieles en la oración todo marchará bien y perseveraremos en la fe con paz y alegría. †

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

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

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

#### Las intenciones vocacionales del Arzobispo Buechlein para marzo

**Los jóvenes:** que ellos acepten el ánimo del Espíritu Santo, para que puedan discernir su papel en la Iglesia, especialmente la llamada de Dios a hacerse sacerdote y entrar en una vida religiosa.

## Events Calendar

### March 4-5

St. Augustine Home for the Aged, 2345 W. 86th St., Indianapolis. **Rummage sale**, 10 a.m.-4 p.m. Information: 317-872-6420.

### March 5

St. Vincent Joshua Max Simon Primary Care Center, 8414 Naab Road, Suite 120, Indianapolis. **Health fair**, 9 a.m.-1 p.m., no charge. Information: 317-583-4031.

St. Thomas More Parish, 1200 N. Indiana St., Mooresville. **Respect Life Committee, "Mardi Gras Celebration,"** 6-10 p.m., \$10 per person includes dinner, adults only. Information: 317-831-4142 or [mshea@stm-church.org](mailto:mshea@stm-church.org).

St. Mary Parish, 415 E. Eighth St., New Albany. **"Mardi Gras Gala,"** 6:30 p.m.-midnight, \$50 per person includes dinner and dancing. Information:

812-944-0417 or [ruthsmc@sbcglobal.net](mailto:ruthsmc@sbcglobal.net).

### March 6

St. Louis Parish, parish office, second floor, 13 St. Louis Place, Batesville. **Natural Family Planning (NFP) class**, 9 a.m.-12:15 p.m., \$30 fee includes books and materials. Reservations: 812-934-3338 or 812-934-4054.

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

### March 7

St. Mark the Evangelist Parish, 535 E. Edgewood Ave., Indianapolis. **"Early Church History,"** Franciscan Father William Burton, presenter, 7-8:30 p.m. Information: 317-787-8246 or

317-859-7590.

### March 8

St. Paul Hermitage, 501 N. 17th Ave., Beech Grove. **Ave Maria Guild, Mass for deceased members**, 11 a.m., meeting following Mass. Information: 317-885-5098.

### March 10

Our Lady of Mount Carmel Parish, 14598 Oak Ridge Road, Carmel, Ind. (Diocese of Lafayette). **Catholic Professional Breakfast Club**, Mass, 6:30 a.m., program, **"Everything I Learned about Leadership I Learned from St. Benedict,"** Benedictine Father Denis Robinson, presenter, \$15 member, \$25 non-members, includes breakfast. Information: 317-590-0634.

### March 11

St. Mark the Evangelist Parish, 535 E. Edgewood Ave., Indianapolis. **Men's Club fish fry**, 5-7:30 p.m., adults \$7, seniors and children \$4,

drive-through available. Information: 317-787-8246.

Our Lady of the Greenwood Parish, 335 S. Meridian St., Greenwood. **"Prayer Alone is Heaven's Key," Lenten presentation**, Benedictine Archabbot Lambert Reilly, presenter, 7 p.m. Information: 317-888-2861 or [jerrykaren1@juno.com](mailto:jerrykaren1@juno.com).

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

St. Ann Parish, 1440 Locust St., Terre Haute. **Lenten fish fry**, 4-7:30 p.m. Information: 812-232-6832.

### March 12

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

317-784-4207.

St. Luke the Evangelist Parish, 7575 Holliday Drive E., Indianapolis. **Archdiocesan Office of Worship, "Revised Roman Missal" workshop** for parish liturgical leaders and pastoral musicians, 9 a.m.-4 p.m., no charge for workshop, optional lunch \$10 per person. Information: 317-236-1483 or [ctuley@archindy.org](mailto:ctuley@archindy.org).

Primo Banquet and Conference Center, 2353 E. Perry Road, Plainfield. **19th annual "St. Susanna Social,"** 5-10 p.m., \$65 per person includes dinner. Information: 317-203-5363.

### March 13

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

Mass, 9 a.m. Information: 812-689-3551.

Holy Cross Parish, Kelley Gymnasium, 125 N. Oriental St., Indianapolis. **St. Patrick's Day party**, adults only, 4-7 p.m., \$5 per person. Information: 317-637-2620 or 317-833-9684.

Most Holy Name of Jesus Parish, 89 N. 17th Ave., Beech Grove. **Men's Club, "Father and Son Breakfast,"** Josh Bleill, speaker, 10 a.m., \$10 per person. Information: 317-783-7053 or [mike.lamping@marshellectronics.com](mailto:mike.lamping@marshellectronics.com).

Indiana Roof Ballroom, 140 W. Washington St., Indianapolis. **Ancient Order of Hibernians, Kevin Barry Division #3, 141st St. Patrick's Day celebration, banquet and awards ceremony**, 12:30 p.m., \$35 adults, \$16 children 12 and under. Information: 317-359-7147 or [aohindy@gmail.com](mailto:aohindy@gmail.com). †

## Holy Name Parish in Beech Grove to host seminar on moral and scientific issues about stem cells

"The Stem Cell Revolution—The Science and Morality of Stem Cell Research and Therapy" is the title of a 7 p.m. seminar on March 20 at Holy Name of Jesus Parish, 89 N. 17th Ave., in Beech Grove.

The program is free and open to the public.

Father Ryan McCarthy, the pastor of St. Michael Parish in Brookville and Holy Guardian Angels Parish in Cedar Grove, and Dr. Keith March, a professor of medicine, physiology and biomedical engineering at the Indiana University School of Medicine and Krannert Institute of Cardiology, both in Indianapolis, will discuss the science and morality of stem cell research.

Father McCarthy is working toward a

doctorate in sacred theology with a focus on moral solutions concerning embryonic ethics.

March is a board member and the chief medical adviser to Cell Therapy Foundation,



Dr. Keith March

which seeks to improve public health through the support of effective adult stem cell research and education.

Among the topics to be covered in the seminar are the nature and kinds of stem cells, the promises they hold for medical cures, the superiority of adult stem cells for research and treatment, the moral dangers of using embryonic stem cells, and popular myths regarding embryonic stem cells.

For more information on the seminar, contact Jonathan Chamblee at 317-784-5454, ext. 4, or send an e-mail to [jchamblee@holyname.cc](mailto:jchamblee@holyname.cc). †

## Day of reflection on vocations is March 12 in Indianapolis

"Discerning God's Voice—How Is God Calling Me Today?" is a day of prayer and reflection on priestly and religious vocations on March 12 at the St. Augustine Home for the Aged, 2345 W. 86th St., in Indianapolis.

Father Philip Haslinger, a retired priest of the Lafayette Diocese, will help lead the vocations day of reflection sponsored by the Little Sisters of the Poor.

The retreat day starts at 9 a.m., and includes Mass, confession, eucharistic adoration, spiritual conferences and lunch.

The event is free and open to young adults ages 18 to 38. It will conclude at 3:45 p.m.

For more information about the day of reflection, call Sister Marie Cecilia Fausto at 317-872-6420 or send an e-mail to [vocindianapolis@littlesistersofthepoor.org](mailto:vocindianapolis@littlesistersofthepoor.org). †

## St. Agnes Parish in Nashville to sponsor parish mission



Fr. Bruce Nieli, C.S.P.

Paulist Father Bruce Nieli will present a parish mission on March 6-7 at St. Agnes Parish, 1008 McLary Road, in Nashville.

"Christian Prayer—Praying to the Three Persons of the Blessed Trinity" is the theme. The mission is open to the public.

Father Nieli will speak at 7 p.m. on March 6 about "Praying to the Father—The God Outside."

At 8 a.m. on March 7, he will

celebrate Mass and speak on the topic "Praying to Jesus the Son—The God Alongside."

On March 7 at 7 p.m., he will conclude the mission by speaking on "Praying to the Holy Spirit—The God Inside."

Father Nieli is the former director of evangelization for the U.S. Conference of Catholic Bishops.

For more information on the mission, call Carol Nathan at 317-695-4850 or send her an e-mail at [cnathan@iupui.edu](mailto:cnathan@iupui.edu). †

## Catholic business group to sponsor conference

"Inspirational Insights" is the title of a March 18 conference sponsored by the Southside Catholic Business Professionals in Indianapolis.

The conference will take place at the Indianapolis Colts Complex, 7001 W. 56th St., in Indianapolis.

Indianapolis Mayor Greg Ballard will speak at the conference. Other speakers include James Gibbons, the president and CEO of Goodwill Industries; Chris Polian, the vice president and general manager of the Colts; Benedictine Father Denis Robinson, the president and rector of Saint Meinrad Seminary and School of Theology in St. Meinrad; and Anne Ryder, an inspirational speaker and Catholic journalist in Indianapolis.

The conference speakers will discuss important moments in their lives that led to personal fulfillment. They also will share insights into leadership and ways to overcome challenges in life.

For more information on the conference, call 317-418-8655, 317-709-5006 or 317-250-7129 or send an e-mail to [Info@IndySCBP.com](mailto:Info@IndySCBP.com). †



James Gibbons



Chris Polian



Fr. Denis Robinson, O.S.B.



Anne Ryder

## 40 Days for Life prayer campaigns begin on March 9 in two cities

Two Lenten 40 Days for Life prayer campaigns begin on Ash Wednesday, March 9, and continue through Palm Sunday, April 17, in Indianapolis and Bloomington.

The international pro-life campaign focuses on 40 days of prayer and fasting, peaceful vigils and community outreach in 307 cities in 50 states as well as at cities in Canada, Australia, Northern Ireland and Denmark.

In Indianapolis, a March 6 prayer rally begins with Mass at noon at the St. Augustine Home for the Aged Chapel at 2345 W. 86th St.

After the Mass, pro-life supporters will participate in an hour of adoration in the chapel at 1 p.m. followed by a pro-life program at 2 p.m. and rosary procession at 3 p.m.

along West 86th Street to the Planned Parenthood abortion facility at 8590 N. Georgetown Road.

The Lenten prayer vigil in front of the abortion center in Indianapolis continues on Mondays through Saturdays from 8 a.m. until 6 p.m. and on Sundays from 1 p.m. to 5 p.m.

In Bloomington, pro-life supporters will maintain a peaceful prayer vigil in front of the Planned Parenthood abortion center at 421 S. College Ave. for 40 days.

(For more information about the Indianapolis campaign, contact Timothy O'Donnell at 317-372-0040 or [timothy.odonnell@40days-indy.org](mailto:timothy.odonnell@40days-indy.org). For more information about the Bloomington campaign, contact Monica Siefker at 812-330-1535 or [monica.siefker@sbcglobal.net](mailto:monica.siefker@sbcglobal.net).) †

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[e-mercy.com/seniorliving](http://e-mercy.com/seniorliving)

RESULTS  
MAY  
VARY

# Tips for parents to help their children make the most of school

By John Shaughnessy

Marsha Sander is the parent of four children who have graduated from college in a wide range of majors.

She has also been a teacher for 29 years.

With that combination of experiences, the English teacher at Roncalli High School in Indianapolis has a number of tips for parents—to help their children make the most of their education.

- “Be aware of how your child is performing in school via parent/teacher conferences. Readily ask questions of importance to you.”

- “If online grades are available, check twice a week—Monday and Friday—to promote discussion about what is happening at school, and how your son or daughter feels about that week.”

- “Feel free to e-mail your child’s teacher. We are usually busy all day and do not have time to talk. Yet we are able to check e-mail and respond expediently if a parent leaves a message. Certainly face-to-face time is vital. Let’s schedule that time together.”

Here is more advice for parents from the four other winners of the Saint Theodora Excellence in Education Award for 2010-11.

## Reach for the best

“I would like to tell parents that in order

to improve their child’s educational experience, they must first accept the child for the gift that he or she is, and the gifts that he or she has been given,” says Patty Mauer, a fourth-grade teacher at St. Patrick School in Terre Haute.

“Then guide him or her with great values and love—sometimes even the tough kind—to reach *their* best. With these things in place, a child’s educational experience can improve because it won’t be measured solely by the letters placed upon a report card.”

## Focus on nature and family

“Keep your children connected to the natural world by spending a lot of time outdoors,” says Lisa Hannon, a first-grade teacher at St. Malachy School in Brownsburg. “Appreciate and honor creation. Get scissors, crayons and paper in their hands at an early age. Use technology as the wonderful tool it is, but keep it in perspective.

“Talk to your children. Dine together. Enjoy the simple pleasures of family life. And don’t cave in to the pressure of signing them up for every extracurricular activity out there.”

## Spark the wonder

“I advise parents to read early and often to their children, and keep reading out loud together as long as they will let you,” says

Mary Rose Collins, a high school English teacher at Lumen Christi School in Indianapolis. “Talk about the stories, question your child’s understanding and have fun with the books.

“Grades are not nearly as important as understanding. You are the one who will begin to nurture curiosity and a sense of wonder in your child. School is just part of it.”

## Foster a team effort

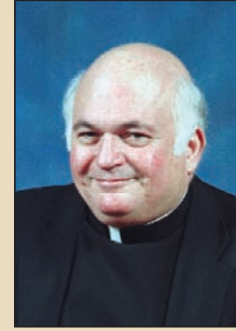
“A family must be part of their child’s education by getting involved in the school, supporting the school and academics, keeping the lines of communication open, and making their child’s education a team effort between the school, teacher and family,” says Stephany Tucker, a junior high teacher at St. Anthony of Padua School in Clarksville. †

## Priest, principal honored at luncheon

Father Gerald Kirkhoff and Franciscan Sister Joanita Koors were honored by the archdiocese during the Saint Theodora Excellence in Education Award luncheon on Feb. 23.

Father Kirkhoff received the Saint Theodora Distinguished Pastor Award for his outstanding contributions to Catholic education—including his ministry to the students at Central Catholic School in Indianapolis, and his service as the pastor of Good Shepherd Parish in Indianapolis.

Sister Joanita received the Saint Theodora Distinguished Principal Award for her great work and leadership as the principal of St. Mary School in



Fr. Gerald Kirkhoff



Sr. Joanita Koors, O.S.F.

North Vernon. She also received the National Catholic Educational Association’s Distinguished Principal Award. †

# Saint Theodora winners offer practical advice for new teachers

By John Shaughnessy

After 15 years as an educator, Patty Mauer offers this advice to new teachers:

“Celebrate the things that go well, but don’t be afraid to make mistakes. I have learned just as much from things that didn’t go well.”

A fourth-grade teacher at St. Patrick School in Terre Haute, Mauer gave the advice as one of the five winners of the archdiocese’s Saint Theodora Excellence in Education Award for 2010-11.

The other four winners shared this advice for new teachers:

## Never stop caring

“If a new teacher truly cares—about the students, about their learning, about doing a good job, about making a

contribution to the school—he or she will give the gift of zeal,” says Mary Rose Collins, a high school English teacher at Lumen Christi School in Indianapolis.

“The energy and caring you give to this first year will set you on your course for a great profession. Give it all you have, and keep caring. You won’t go wrong.”

## Be humble in yourself—and proud of your students

“Talk with students, not at them. Give up being the sage on the stage because students in many ways know more about a subject they are passionate about,” says Marsha Sander, an English teacher at Roncalli High School in Indianapolis.

“Teach the idea of sharing knowledge. Admit when you do not know something and then look it up for the next day.

“Implement technology if available. If it’s not available, teach the same skills in some creative, artistic way. Students like to see their work on the wall, whether in an advanced

placement class or grade one.”

## Keep a balance

“Slow down and teach. You cannot push students to the next level if they aren’t ready. It may backfire on you,” says Lisa Hannon, a first-grade teacher at St. Malachy School in Brownsburg.

“Emotions can interfere with learning. Strike a balance. Have high expectations but know when to pull back a little.”

## Expect the unexpected

“You must continue to grow and learn in the field of education,” says Stephany Tucker, a junior high teacher at St. Anthony of Padua School in Clarksville. “Be open to changes and challenges. Always expect the unexpected. And live out the mission of Jesus by living out the Gospel through your teaching and being a good role model.” †

# TEACHERS

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opportunities to laugh and have fun with her students.

Yet, she is touched even more by those personal moments when former students recall the impact she has had on their lives.

“There have been a couple of occasions when middle school students have chosen me as a role model or someone they see as a hero,” says Hannon, who has taught for 14 years at St. Malachy School in Brownsburg. “A former first-grader of mine recently used me as someone who has had a great influence in her life. It was for an essay required for her high school entrance application.”

Describing herself as “someone who likes change,” Hannon usually switches projects from year to year to keep herself fresh as a teacher. Her appreciation for change is reflected in her choice to leave a career as a legal secretary to become a teacher. Still, there is one part of her life as a teacher that she likes to stay constant.

“I enjoy staying in touch with my students and their families as much as possible, and being invited to special occasions in their lives or even everyday things like baseball games,” she says.

She also savors those moments when her students embrace their faith.

“It is amazing when, for instance, we are learning about the Holy Spirit, and a student will share a personal story of being frightened or worried, and how praying to the Holy Spirit gave her courage,” Hannon says.

“It is very important for me to create an environment in which my students feel at home, feel safe, and know they can trust me. My students know I love them.”

## Teaching true character in literature

In her high school English classes at

Lumen Christi Catholic School, a private school in Indianapolis, Mary Rose Collins strives to introduce her students to novels and plays that support Catholic values.

“My classroom teaching includes as many opportunities to incorporate our Catholic faith as I can find in each lesson,” Collins says. “Much of this is spontaneous, as in discussing dating rituals while analyzing the character of Pip in *Great Expectations*. I ask my students, ‘Is Pip’s behavior moral or immoral? Do young people still face these same conflicts today?’”

In 14 years of teaching at Catholic schools, Collins has established two main goals—“to teach the faith, and prepare students who are confidently Catholic and well prepared for college.”

One of her favorite pieces of literature is the play *A Man for All Seasons* by Robert Bolt.

“*A Man for All Seasons* exemplifies Catholic doctrine, obedience and character,” Collins notes. “Older students enjoy playing the parts. In the end, they truly understand [St. Thomas] More’s integrity and the cost of obedience to the Church.”

Collins wants her freshman, sophomore and junior students “to think for themselves about their own moral character, about the cost of faithfulness to the doctrine of the Church, and how they handle secular challenges to virtue.

“Literature exposes students to ultimate truths about life, through all the twists and turns of creative writers,” she says. “And it allows students to benefit from human wisdom beyond the specific time, place and people of our lives. In grasping these truths, each student discovers his or her place in the world, and what he or she must do as a child of God to better the world and ensure his or her own salvation.”

## ‘With God on my side’

When Stephany Tucker was asked to share a particular moment or story that defined her as a teacher, she couldn’t settle on just one. Then she shared an insight that revealed everything you need to know about her as a teacher.

“I feel that every day that I step into my classroom is a defining moment for my students and me,” says Tucker, who teaches at St. Anthony of Padua School in Clarksville.

“I go into each day with the attitude that every child has potential and can succeed. My students come to school ready and willing to learn because they know I believe in them, and I want them to succeed and be the best they can be. I do this each day with enthusiasm, energy and with God on my side.”

Tucker teaches a variety of classes at St. Anthony School. She instructs both seventh- and eighth-grade students in math. She also teaches Spanish and religion to the eighth-grade students.

Her influence as a teacher also extends to St. Mary Parish in Navilleton, where she is a member and a catechist for the sixth-grade faith formation class.

“Teaching in a junior high classroom can sometimes be a challenge, but at all times it is a reward,” she says. “I am passionate about education. I set high expectations for my students, challenging them and expecting them to take risks. I want my students to feel a sense of belonging and respect.”

She especially strives to help her students deepen their faith.

“My classroom is a place where students can grow, develop and gain a better understanding of their Catholic faith. My mission is to encourage students to live out the Gospel and become responsible Christians.”

## Teaching as a subversive activity

Marsha Sander has been teaching for 29 years, but she’s always looking for new ways to encourage her high school English students to develop their own style and their own voice as writers.

“I teach my students to effectively interact with technology, whatever the ongoing technology is now—Google, Twitter, Facebook,” notes Sander, the chairperson of the English department at Roncalli High School in Indianapolis. “I want them to know they have many avenues for expression, and a responsibility to express to the best of their writing and voice ability.”

Sander draws her inspiration from a book that she read in college—*Teaching as a Subversive Activity* by Neil Postman and Charles Weingartner.

“I subscribe to the ideas within that tract to this day,” Sander says. “We revolted against the lecturer, the dominant force, the ramrod straight figure in the front of the room. Ours is based on student engagement—not to entertain, but to interact with.”

Her approach of engaging students has a long-term impact on them, she says.

“I love receiving e-mails, tweets and Facebook comments from past students on how well they perform in college,” she says.

She then shares one of those notes: “Mrs. Sander, just wanted you to know that on my English composition, I received bonus points for writing so well. My college instructor said I wrote above and beyond her expectations.”

“I like to think that I teach creativity via structure,” Sander says. “I provide the structure. Students search and find their own voices—not the voice of the school, society, parents or their peers—as the basis of unique writing.” †



# VESPERS

continued from page 1

ordination—a ring, miter and crozier—were also blessed during the liturgy.

The ring had previously belonged to Archbishop Edward T. O'Meara. The crozier was a gift to Bishop-designate Coyne from his family.

The liturgy was also simply a time for Bishop-designate Coyne to pray with the priests who he will minister with in the future.

In his homily during the evening prayer service, which is also known as vespers, he noted that he was going to be ordained two days later to assist Archbishop Buechlein in his ministry as the leader of the Church in central and southern Indiana, and that he would become a member of the presbyterate “of this great archdiocese.”

Bishop-designate Coyne, speaking from his background both as a professor of liturgy and parish pastor, began to build bonds with his soon-to-be fellow priests by acknowledging the many challenges that they face today—challenges, though, that can be made holy through prayer.

“It’s not easy being a priest these days. Our numbers are down. But the needs of our people are still pretty high,” he said. “Many of us are now responsible for at least two parishes. Our lives are very, very busy.”

“The beauty of the Liturgy of the Hours is that it allows us to punctuate our day with significant moments of prayer. The liturgy sanctifies our day and disciplines us to live good priestly lives.”

Some of the priests that Bishop-designate Coyne would soon minister with spoke before the vespers service about the excitement of his arrival among them.

“It’s a great blessing to expand our presbyterate and to have someone coming in from the outside who is bringing gifts that we might not have in our own presbyterate,” said Father Eric Augenstein, the pastor of

Our Lady of Perpetual Help Parish in New Albany, which he noted is the hometown of the archdiocese’s last auxiliary bishop, Cardinal Joseph E. Ritter.

Welcoming an outsider with open arms was on the mind of Father Jeffrey Godecker, a leader among the priests of central and southern Indiana as the chair of the archdiocese’s Council of Priests.

“He has no history with us. And I think, in many ways, that’s good,” said Father Godecker, who is the Catholic chaplain at Butler University in Indianapolis. “He has youth. He’s very articulate and has great humor. When we can have a leader like that, that can add to the morale of the presbyterate.”

Father Godecker also appreciated Bishop-designate Coyne’s interest in outdoor activities, and hoped that he might join him and other priests of the archdiocese in annual canoe trips in Canada.

Transitional Deacon Dustin Boehm attended the evening prayer liturgy. Much like Bishop-designate Coyne, he also will soon become a new member of the archdiocese’s presbyterate when he is ordained to the priesthood in June.

In his ministry as a deacon, he said, he looks forward to assisting both Bishop-designate Coyne and the priests of the archdiocese, “who have formed me and raised me in my faith.”

“The fact that Bishop-designate Coyne will be one of us is new and exciting—something that I’ve never really experienced in our archdiocese,” Deacon Boehm said. “And the fact that it’s happening this year, in my year of [being] a transitional deacon, it’s really an honor and a privilege to be able to serve in the diaconal capacity around these events.”

Deacon Boehm is completing his priestly formation at Saint Meinrad Seminary and School of Theology in St. Meinrad.

As happy as Deacon Boehm was to pray during the liturgy with members of the archdiocese’s presbyterate, so was



Archbishop Daniel M. Buechlein and approximately 80 priests who minister at parishes in central and southern Indiana listen to Bishop-designate Christopher J. Coyne’s homily during a Feb. 28 evening prayer liturgy in the Blessed Sacrament Chapel of SS. Peter and Paul Cathedral in Indianapolis.



Bishop-designate Coyne.

“This is the first, I hope, of many moments together with you,” he said. “I offer my prayers for our work ahead as brothers in

this Archdiocese of Indianapolis. I pray that I may be a good auxiliary bishop, a help to our Archbishop Daniel and a faithful servant to the Church.

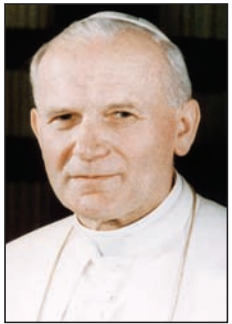
“I am blessed to come here to Indianapolis and serve with you. While I have friends and family in Boston, my home is now here in Indiana.” †

Members of the presbyterate of the Archdiocese of Indianapolis pray evening prayer on Feb. 28 in the Blessed Sacrament Chapel of SS. Peter and Paul Cathedral in Indianapolis. Those in the front row are, from left, Fathers Michael O’Mara, Stanley Pondo, Gregory Bramlage, Stephen Banet, James Bonke and Stephen Jarrell. They joined Archbishop Daniel M. Buechlein and Bishop-designate Christopher J. Coyne. The episcopal ring, miter and crozier that Bishop-designate Coyne would ritually receive during his March 2 ordination sit on a table in front of the priests.

Bishop-designate Christopher J. Coyne and Archbishop Daniel M. Buechlein pray the Our Father during a Feb. 28 evening prayer in the Blessed Sacrament Chapel of SS. Peter and Paul Cathedral in Indianapolis. During the liturgy, Bishop-designate Coyne made a solemn profession of faith and an oath of fidelity to the pope, two acts that are required by the Code of Canon Law for priests about to be ordained to the episcopate.

## John Paul sainthood promoter says documents show authentic spirituality

ROME (CNS)—The man responsible for promoting the cause of sainthood for Pope John Paul II said the thousands of documents that crossed his desk showed that the public pontiff and the private man were one and the same.



Pope John Paul II

Msgr. Slawomir Oder, who as the postulator of the process of canonization of the late pope oversaw the gathering of innumerable papal documents—personal letters, diplomatic dispatches, and testimony from friends, prelates and the faithful—said the material showed “the complete transparency

of his life as a man and as a priest.”

Msgr. Oder spoke on Feb. 25 at the Legion of Christ’s Pontifical Regina Apostolorum University in Rome about how he had gotten to know the Polish pope intimately through the material that testified to his life.

On Jan. 14, after five years of investigation into the life of the late pontiff, Pope Benedict XVI approved a miracle attributed to his intercession, clearing the way to his beatification, which will take place on May 1 at

St. Peter’s Square.

The pope that the world came to know through his many travels and high visibility was the real Karol Wojtyla, Msgr. Oder said.

“His friendliness, his love for prayer, his spontaneity, his ability to create a rapport with people” were not traits that were invented by the media, but rather “constituted the essence of his own personality,” he said.

Msgr. Oder said Pope John Paul’s life was like a mosaic with many pieces, the fundamental one being his identity as “a man of prayer.” Prayer had been like a “daily pilgrimage” and a “spring of life” from the time he was a young boy to the end of his life, the postulator said.

Msgr. Oder described some of the pope’s prayer habits. From 5 a.m. to 6 a.m., he prayed in the chapel with members of the papal household. He spent the hour of 6 a.m. to 7 a.m. in meditation with Mass at 7 a.m. The pope was especially devoted to saints and, after breakfast, he would venerate relics that he kept. At night, he would read about the lives of saints.

A second, fundamental tile in the mosaic of Pope John Paul’s personality was “an extraordinary inner freedom,” Msgr. Oder said. He called the late pope a “man of poverty,” who was “completely detached from money and things ... who did not seek personal realization.”

The Gospel account of Jesus healing the man born blind “is a sign that Christ wants not only to give us sight, but also to open our interior vision so that our faith may become ever deeper and we may recognize him as our only savior,” the pope said.

The story of the raising of Lazarus, read on the fifth Sunday of Lent, reminds Christians that their destiny is eternal life with God, who “created men and women for resurrection and life,” he said.

The Lenten process of conversion, he said, is designed “to free our hearts every day from the burden of material things,

from a self-centered relationship with the ‘world’ that impoverishes us and prevents us from being available and open to God and our neighbor,” Pope Benedict wrote.

Through fasting, almsgiving and prayer, he said, “Lent teaches us how to live the love of Christ in an ever more radical way.”

Fasting helps people overcome selfishness and self-centeredness, almsgiving is a reminder of the sharing that should mark each day of a Christian’s life, and time dedicated to prayer is a reminder that time belongs to God and his desire is for people to spend eternity with him. †

# LENT

continued from page 1

become aware of our own fragility in order to accept the grace that frees from sin and infuses new strength,” he said.

The story of Jesus meeting the woman at the well is a reminder that all people, like the woman, desire the “water” of eternal life, he said. Only the water offered by Jesus “can irrigate the deserts of our restless and unsatisfied soul until it ‘finds rest in God,’” as St. Augustine said.

# Indianapolis parish to host annual Lenten speaker series

By Sean Gallagher

Our Lady of the Most Holy Rosary Parish, 520 Stevens St., in Indianapolis will host its 11th annual Lenten speaker series titled "Spaghetti and Spirituality," on March 16, March 23, March 30, April 6 and April 13.

Before dinner and each week's presentation, the Blessed Sacrament will be exposed for adoration following the conclusion of the traditional Latin Mass at noon. Another Mass, celebrated in English, will start at 5:45 p.m.

A light, meatless pasta dinner begins at 6:30 p.m. at Msgr. Priori Hall. Each presentation will begin at approximately 7:15 p.m. and ordinarily conclude by 8:30 p.m.

The only exception to this schedule will occur on April 6, which will take place during Holy Rosary's annual 40 Hours devotion, during which Mercy Father Christopher Crotty will conclude his series of sermons on the Holy Spirit given during the parish mission.

On that day, a solemn celebration of the traditional Latin Mass will begin at 5:15 p.m. Benediction, a solemn closing of the 40 Hours devotion and a sermon by Father Crotty will begin at 6:30 p.m. The "Spaghetti and Spirituality" dinner will conclude the evening at 7:30 p.m.

Father Michael Magiera, the administrator pro-tem of Holy Rosary Parish, is looking forward to the 40 Hours devotion being given by Father Crotty, a member of a religious community

that is known for powerful preaching in parish missions.

"The Fathers of Mercy have the special charism of preaching, particularly preaching parish missions," said Father Magiera.

"One can never go wrong in visiting, adoring and learning about Our Lord, substantially present in the Blessed Sacrament," he said.

The 40 Hours devotion will begin at Holy Rosary Church with eucharistic adoration following the conclusion of the parish's noon Mass on April 3. Eucharistic adoration will continue at the parish during each of the following days until the mission's conclusion on April 6.

Father Crotty will preach a sermon each evening at 6:30 p.m.

Bruch Konicek, who has coordinated the "Spaghetti and Spirituality" series for 10 years, said the series fits well with the purpose of Lent.

"[During] Lent, we are called to come closer to Christ," said Konicek, a member of Holy Rosary Parish. " 'Spaghetti and Spirituality' offers an entire evening packed full of events to become closer to our Lord, including eucharistic adoration, confession, Mass, friendship at dinner and, of course, listening to an incredible list of speakers."

On March 16, Filippini Sister Margherita Marchione, a professor emerita of Italian language and literature at Fairleigh Dickinson University in Teaneck, N.J., and noted author on Pope Pius XII, will give a presentation on the sanctity of that pontiff.



## SPAGHETTI and Spirituality



Fr. Christopher Crotty, C.P.M.



Sr. Margherita Marchione



Sr. Rosalind Moss



Guy Gruters



Fr. Peter Stravinskias

On March 23, Sister Rosalind Moss, the foundress of the Daughters of Mary, Mother of Our Hope religious order, will give a presentation titled, "Why the Sacrifice of Christ?"

Sister Rosalind was born and raised as a Jew, later became an evangelical Christian, and ultimately entered into the full communion of the Catholic Church. Before entering religious life, she was a staff apologist at the El Cajon, Calif.-based apologetics and

evangelization apostolate Catholic Answers.

Guy Gruters will give a presentation on March 30 titled "God's Presence in a Communist Prison Camp" that will be based on the U.S. Air Force veteran pilot's experience of living for five years as a prisoner of war in the "Hanoi Hilton" during the Vietnam War.

Father Peter Stravinskias, the founder of *The Catholic Answer* and *The Catholic Response* magazines,

will give a presentation on April 13 titled "The Bible and the Mass."

(People interested in attending any of the presentations should call Holy Rosary Parish at 317-636-4478 by no later than 5 p.m. on the Monday prior to each seminar. For more information about "Spaghetti and Spirituality" or to register for each session online, log on to [www.holyrosaryindy.org/spaghetti.html](http://www.holyrosaryindy.org/spaghetti.html).) †

# Vatican official says cheap access to water is a fundamental human right for all

VATICAN CITY (CNS)—Reasonable access to clean water is a fundamental human right, and its distribution should not be left solely to private companies seeking profit, a top Vatican official said.

Bishop Mario Toso, the secretary of the Pontifical Council for Justice and Peace, told participants at a meeting regarding the future of water supplies around the world that water is not a commercial product, but

rather a common good that belongs to everyone.

People have a "universal and inalienable right" to access water, a right that is so fundamental that "governments cannot leave its management solely in private hands," he said.

Bishop Toso made his remarks at an international meeting near the Vatican called "Dammi da bere" ("give me something to drink"), promoted by the Catholic-inspired

Italian environmental association Greenaccord.

Bishop Toso cited Colombia, the Philippines and Ghana as examples of countries where water management "inspired exclusively by private and economic criteria" has failed to produce adequate distribution for the population and where water costs three to six times that of large cities, such as New York or London.

"The great paradox is that poor people pay more than the rich for something that should be a universal right—the access to drinkable water," the bishop said. People in poor countries, he said, often suffer not for the lack of water, but because "access is economically impossible."

Conflicts between peoples over their water supplies, especially in arid areas, are inevitable without fair and democratic policies regarding the sharing of water, the bishop said.

He added that many analysts warn that "in the future, following the oil wars that have characterized the past few decades, we will see new wars over water."

That situation is sure to be aggravated by climate change, he said.

It is the responsibility of political authorities to mediate between private interests and public needs, keeping in mind that "the right to water is the basis for the respect of many other fundamental human rights." †

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A place to be...with God!

## Interfaith dialogue can lead to a greater awareness of God in the world

By Fr. Robert L. Kinast

The 2010 apostolic exhortation of Pope Benedict XVI following the 2008 Synod of Bishops is an extended reflection on the word of God in the life and mission of the Church.

Toward the end of “*Verbum Domini*” (“The Word of the Lord”) in Part III, the pope discusses the relationship of sacred Scripture in the Christian tradition with other religions.

The broad context for the pope’s comments on this topic is the mission of the Church in the world, inspired by and grounded in the word of God. This mission takes various forms—efforts for justice and peace, formation of youth, defense of immigrants—and is open to the wisdom and contributions of other religions, as Vatican II asserted in “*Nostra Aetate*,” its Declaration on the Church’s Relation to Non-Christian Religions (#2).

Foremost among the world’s religions in this regard are Judaism and Islam. It is frequently said that along with Christianity all three are religions of “the book.”

Pope Benedict demurs somewhat from this common assumption. Speaking for Christianity at least, he says in “*Verbum Domini*” that the Christian faith is not a religion of the book but a religion of the word of God (#18). By this, he means Christianity is not bound to a static, written text of words, but to the living Word incarnate in Jesus.

Nonetheless, there is a special affinity among the three religions because of their reverence for sacred Scripture. This is all the more pronounced with Judaism because, as the pope said, invoking St. Paul’s image of a branch grafted onto an olive tree (Rom 11:17-24), Christianity draws its nourishment from the same spiritual roots.

In addition to the intimate relationship between Judaism and Christianity, which calls for mutual respect and ongoing dialogue while witnessing to God’s love for all people, the pope reasserts the intrinsic validity of the Jewish Scriptures as a source of divine revelation.

Christian belief in Jesus as the Savior and Messiah prophesied in the Old Testament in no way diminishes the importance of Jewish Scripture in itself. In fact, Christian belief cannot be understood or properly affirmed without it.

Turning to Islam, the pope highlights the shared belief in one God, which leads to the practices of worship, almsgiving and fasting. Drawing on these common elements as well as the Muslim use of biblical figures, symbols and themes, the pope affirms the Church’s respect for Islam, and encourages continued dialogue with Muslims about the value of human life, the recognition of the rights and dignity of men and women, and the potential contributions that both religions can make together to the common good.

Echoing the Second Vatican Council, Pope Benedict recognizes in the religious books and practices of other religions the spiritual and moral values that coincide with those of Christianity. In Buddhism, he cites the respect



Imam Muhammad Asil Khan explains topics of Islamic prayer to a group of Catholics at Masjid Al-Noor Mosque in Wappingers Falls, N.Y., in 2007. In his apostolic exhortation, “*Verbum Domini*” (“The Word of the Lord”), Pope Benedict XVI acknowledged that Muslims respect figures from the Old and New Testaments, and encouraged continued dialogue between Muslims and Christians.

for life, contemplation, silence and simplicity. In Hinduism, he highlights a sense of the sacred, and the value of sacrifice and fasting. In Confucianism, he notes family and social values.

In general, the religions of the world acknowledge the transcendence of God as Creator, and with that belief a willingness to work for peace and justice among God’s human creatures.

The fundamental right of religious freedom underlies the desire for dialogue, and an understanding of the relationship between the word of God as Christians interpret and live it and as other religions practice their beliefs. Properly understood and enacted, religious freedom strengthens respect for human equality and individual rights, protects against aggressive proselytizing or naive syncretism, and facilitates an expression of true diversity, which the pope likens to a new Pentecost.

Just as there is within Christianity itself a variety of spiritual and practical forms of faith life, drawn in part from local cultures, so in the world at large different religions take different forms. With increased contact through communication, travel and other effects of globalization, there is an increased opportunity for dialogue, understanding and cooperation.

Pope Benedict, reflecting on the discussions at the 2008 synod, sees this diversity as a blessing. Fully confident that the word of God may take root in any culture, he encourages the faithful to proclaim the Word to those who settle in countries of Christian tradition and do not know Christ. Likewise, Christians who immigrate to countries where Christ is not well-known have an opportunity to share their faith with local people.

In general, the pope envisions greater interaction among religions, leading to a greater sense of God in the world, in contrast to a merely secular environment devoid of spiritual awareness.

If the word of God is understood as a living force promoting an ethics of love among all people rather than a static word confined to a page, it can be a source of peace and understanding.

To this end, the pope encourages “all the faithful to renew their personal and communal encounter with Christ, the Word of life made visible, and to become his heralds, so that the gift of divine life—communion—can spread ever more fully throughout the world” (#2).

(Father Robert L. Kinast is a pastoral theologian in Prairie Village, Kan.) †

## Rabbi addressed Synod of Bishops, said Scripture is a rule of life for Jews

By Mitch Finley

In 2008, a Jewish speaker addressed a Catholic world Synod of Bishops for the first time.

Rabbi Shear-Yashuv Cohen, the chief rabbi of Haifa, Israel, and representing that country’s chief rabbinate, spoke about the meaning and place of Scripture in Judaism, and in its tradition of prayer and worship.



Pope Benedict XVI shakes hands with Israeli Rabbi Shear-Yashuv Cohen, the chief rabbi of Haifa, during a meeting of the Synod of Bishops on the Bible at the Vatican on Oct. 6, 2008. Rabbi Cohen was the first Jewish representative to address a synod.

After briefly acknowledging the “long, hard and painful history of the relationship” between the Jewish people and the Catholic Church, Rabbi Cohen declared that his presence at the synod was a sign “of hope, and a message of love, coexistence and peace.”

In every synagogue, Rabbi Cohen explained, during morning, afternoon and evening prayers as well as during Shabbat and other special prayer services, the entire congregation faces the Holy Ark containing the handwritten scrolls of the Torah, that is, the five books of Moses—Genesis, Exodus, Leviticus, Numbers and Deuteronomy.

Each person invited to read aloud to the congregation from the Torah, Rabbi Cohen continued, first kisses it and recites a blessing. At the end of the reading, the scroll is held up high and displayed to the worshipers, who bow and say, “This is the word of God as put before us by Moses our teacher.” At other times, four blessings are recited that highlight the importance of the word of God.

Rabbi Cohen explained that when Jews speak of the holy Scriptures the reference is to the Tanach, which includes the Torah, the writings of the prophets and other holy writings.

“Every one of us, learned and laity alike, are enjoined to study them, understand them, and cherish them in our heart and mind, and appreciate their perpetual value and relevance to all times,” he said.

The Scriptures are essential in Judaism, Rabbi Cohen said, not only in the context of formal synagogue services, but also as the basis for prayers in general.

“Jews pray to God using his own words as related in the Scriptures,” he said. “Jewish life as a whole is based upon an ancient rule as related to us by our rabbis and teachers: ‘Give to him of what is his, because you and yours are his.’”

All Jewish children, Rabbi Cohen said, from early childhood are taught the Bible.

“I was taught the Tanach by my own late father, ... and learned it by heart. In every religious school, the teaching of the Bible is a significant part of the compulsory curriculum,” he said.

Rabbi Cohen added that “the rabbis, when we address issues of concern in our sermons, such as the sanctity of life, fighting promiscuity, fighting secularism, [and] promoting the values of brotherhood and fraternity, love and peace, equality and respect for the ‘other and the different,’ we always try to build our address around biblical quotations as interpreted by our holy sages through the generations.”

(Mitch Finley is the author of many books about Catholic themes. His website is [www.mitchandkathyfinley.com](http://www.mitchandkathyfinley.com).) †

From the Editor Emeritus/John F. Fink

## The wisdom of the saints: St. John of God

A soldier who reformed his life and became a saint. That could be the story of several saints, including St. Francis of Assisi and St. Ignatius of Loyola. In this case, though, it is the story of St. John of God, whose feast is observed on March 8.

John was born in Portugal in 1495, and lived a sinful life during his years as a soldier. He was 40 before he turned his life around and opened a religious goods store.

Then, under the influence of St. John of Avila—who also advised St. Teresa of Avila, St. Francis Borgia and St. Peter of Alcantara—he devoted himself to the care of the sick poor. St. John of Avila was canonized in 1970.

St. John of God founded a hospital in Granada, Spain, in 1540. After his death in 1550, his assistants formed the Brothers Hospitallers. He was canonized in 1690, and declared the patron of the

sick and hospitals in 1886.

His wisdom was expressed in a letter that he wrote about service to the poor and sick. He wrote, “If we share with the poor, out of love for God, whatever he has given to us, we shall receive according to his promise a hundredfold in eternal happiness. What a fine profit, what a blessed reward!”

If this is true, he asked, who would not entrust his possessions to God, “who handles our affairs so well.”

He wrote, “With outstretched arms, he begs us to turn toward him, to weep for our sins, and to become the servants of love, first for ourselves, then for our neighbors. Just as water extinguishes a fire, so love wipes away sin.”

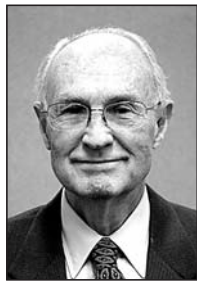
He noted that so many poor people came to his hospital that he often wondered how he and his helpers could care for them all. They came to the house of God, he said, because Granada was a large city and very cold in the winter. At the time, he wrote, 110 people were living there, some sick and some healthy, both

servants and pilgrims.

His house was open to everyone, he said, and received the sick of every type and condition: “the crippled, the disabled, lepers, mutes, the insane, paralytics, those suffering from scurvy and those bearing the afflictions of old age, many children, and countless pilgrims and travelers.”

He cared for them all with borrowed money, asking for no payment from the poor. He called himself a prisoner for the sake of Jesus Christ because “often my debts are so pressing that I dare not go out of the house for fear of being seized by my creditors.”

He lamented the fact that he could not always alleviate all the physical or mental ills of so many poor brothers and neighbors. Nevertheless, he put his trust in Christ, and he said: “Woe to the man who trusts in men rather than in Christ. Whether you like it or not, you will grow apart from men, but Christ is faithful and always with you, for Christ provides all things. Let us always give thanks to him. Amen.” †



several saints, including St. Francis of Assisi and St. Ignatius of Loyola. In this case, though, it is the story of St. John of God, whose feast is observed on March 8.

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It's All Good/Patti Lamb

## Remember in life, it's not always about you

A few weeks ago, I spent a great deal of time hand-making a gift for my dear friend's birthday.



My friend is a crafter. That's an understatement. Her artistic talent knows no bounds. The birthday cakes that she effortlessly whips up look like they came out of a baker's magazine.

She sews her daughter's dresses from the cutest gingham fabrics, and borders them with rick-rack. Every greeting card she sends is homemade. And you should see the throw pillows on her couch. They are exquisite. She made them herself, of course.

So I figured she would appreciate my humble attempt at creative expression when it came to her birthday gift. It took an immense amount of effort, lots of time and more money than I planned, but I wanted to get it right.

My friend lives in another city—a city too far away, in my opinion. I packed up her present with the greatest of care. I even used decorative packing tape on the cardboard box in which I shipped it.

No small detail is overlooked by her when it comes to presentation.

The day of her birthday arrived, and we called her, but we got her voicemail. So my children sang their best rendition of “Happy Birthday.”

As bedtime approached that night, I grew a bit sad that we hadn't connected on her special day.

Then a couple more days passed. My feelings were hurt that I hadn't heard from her. I shared these thoughts with my cousin.

“Doesn't she know that I put a lot of time into that gift?” I asked.

I quickly followed that up with, “Maybe she thought it was a rookie attempt, and a poor use of blues and greens.”

Then I said, “Maybe she's mad about something I said when we last spoke.”

When I finished rattling off my thoughts, my cousin gave me a gentle smile and softly delivered these words.

“Maybe it's not all about you,” she said.

I was taken back.

That hadn't occurred to me.

Nearly a week later, my crafty friend called me then started crying.

She told me that, over the course of the past week, her husband had lost his job. On top of that, she was mourning a loss about which I was not aware.

“These past few days have been abysmal,” she said, explaining that her family is living in a world of unknowns and

she is terrified.

All this time, I had been sulking—and giving lots of mental energy to the cause—because she didn't acknowledge my efforts. Little did I know that she was harnessing all of her energy to navigate in a topsy-turvy world.

My cousin was right. It had nothing to do with me. How often I err in trying to make it about me. Too often, I make myself the nucleus around which everything spins. I view the world in relation to how things affect me.

And society reinforces that way of thinking. The world's message is to look out for number one. But I don't think that is how God wants us to approach life.

I was ashamed at my greedy reaction and expectations concerning my friend's birthday gift.

How presumptuous of me. I am realizing that others carry crosses I may never even know about. I should try to do better, and give them the benefit of the doubt.

Lent begins next week. It is a great opportunity for me to make a concerted effort to look beyond myself—to look to God.

(Patti Lamb, a member of St. Susanna Parish in Plainfield, is a regular columnist for The Criterion.) †

Faithful Lines/Shirley Vogler Meister

## Book offers advice on how to survive in an unfriendly world

“Timing is everything” might seem like a cliché, but it isn't. I have lived long enough to know that it is more often true than not.



I am smiling as I write this column because near the end of last year I received a book from Pleasant Word, which is a division of the Wine Press Group

([www.winepressbooks.com](http://www.winepressbooks.com)). I set the book aside at that time since I was much too busy to read it.

After my illness in January, I began to check the many things that I had planned to read, and immediately was drawn to the book *Signs of Hope: Ways to Survive in an Unfriendly World*.

From a brief biography, I learned that the author, Doug Bolton, experienced extreme stress one day while sitting alone in his car. Bolton wrote that he was “ready to give up” because he was very distressed and even considering suicide.

Bolton claims that God stopped him and, in that moment, he knew he was

meant to reach out to other people who also face “the bitter fruit of anxiety, fear, depression, hopelessness and self-doubt.”

He decided to write about his experiences in order to point others toward God.

His book is “a survival manual for living in a troubled world.”

Bolton's experience with extreme despair resulted in a close relationship with God. His encouragement moves the reader forward, and his writing often made me laugh.

The book gave me a strong and healthy outlook on life despite my concerns.

Several of the pithy, major “signs” from his book were amusing.

Most everyone can relate to thoughts like these:

- “I'm tired of going round and round.”
- “Everything that can go wrong probably will.”
- “Life is tough and then you die!”
- “Why does God let tragedies happen?”

Additional chapter “signs” for making progress in life include:

- “Don't put a question mark where God put a period.”

- “Exercise daily [and] walk with God.”

- “A day hemmed in prayer keeps your day from coming unraveled.”

- “Without Jesus, you don't have a prayer.”

I smiled while reading the book because it is truly a gold mine of advice on how to survive in what many of us understand is an “unfriendly world.”

There is a reason for Bolton's expertise. He earned degrees in psychology and education, and completed extensive training in counseling.

Bolton served his country in the military, and taught at the elementary and middle school levels for 22 years.

He and his wife, Charlotte, live in Salem, Ore., and have three children and six grandchildren.

Bolton's “bumper-sticker wisdom” promotes a stronger and healthier spiritual outlook on life, and certainly pulled me out of my unpleasant winter doldrums.

Thank God for that!

(Shirley Vogler Meister, a member of Christ the King Parish in Indianapolis, is a regular columnist for The Criterion.) †

Faith, Hope and Charity/

David Siler

## A testament to the human spirit

It is simply impossible to put into words what it is like to stand in the midst of a



“tent city” of more than 30,000 people near downtown Port-au-Prince, Haiti.

I was absolutely overwhelmed with a sense of hopelessness that I have never before experienced.

However, the

“president” of this makeshift city—a 33-year-old Haitian man, who looks to be more like 20—still has hope.

This man named Genesis is married to one woman—yes, rather unusual in Haiti—and has a 4-month-old adopted son, who like many, lost his parents in the earthquake.

I asked Genesis where he was on Jan. 12, 2010, when the 7.0-magnitude earthquake struck, and he told me the story of how he had just walked out of his house to go meet a friend.

He was only a short distance from his house when the ground shook violently. He turned around to see his house collapse—with his 18-month-old son inside. His son was crushed.

He would tell me later that day that he had another son who died of an unknown illness a year before the earthquake. I was the one with the tears running down my face. I asked him how he keeps going.

*The poverty in Haiti is not unlike the earthquake of 2010—downright crushing. It weighs heavily on nearly every Haitian every day, every moment.*

He simply replied that he still has his wife, who he loves very much, a new son and “his people,” who are counting on him.

I asked Genesis what he wants at this point in his life and he said, “I want a job—I want to work” so that he can take care of his family.

He is among the vast majority of Haitians, and especially among those people who lost their homes, who have no formal, steady work.

Genesis rents himself out to drive visitors and serves as a translator, which was what he was doing for me on this day. His wife, Irene, has opened a beauty shop in a tent near the tent where they sleep.

When I refer to a tent in Haiti, these structures are actually just tarps—most which carry the stamp “U.S. Aid” on the side—held up by tubing, sticks and rope.

Although Genesis has appreciated the food, water and other aid brought in from around the world, he just wants himself and his community to be able to make it on their own, and he says that jobs are what are needed now. Of course, this has been the issue in Haiti for many years, not just since the earthquake.

The poverty in Haiti is not unlike the earthquake of 2010—downright crushing. It weighs heavily on nearly every Haitian every day, every moment.

But just like Genesis, who has experienced so much pain and suffering, most Haitians that I met still have hope. I am awed by the human spirit of people that, when given hope, can endure just about anything.

You can learn about the construction of a new temporary shelter for Genesis and his family at <http://ubershelter.blogspot.com/>.

Raphael Smith, a Cathedral High School graduate and Purdue University graduate, designed the uber shelter.

(David Siler is the executive director of the archdiocesan Secretariat for Catholic Charities and Family Ministries. E-mail him at [dsiler@archindy.org](mailto:dsiler@archindy.org).) †

Ninth Sunday in Ordinary Time/Msgr. Owen F. Campion

# The Sunday Readings

Sunday, March 6, 2011

- Deuteronomy 11:18, 26-28, 32
- Romans 3:21-25, 28
- Matthew 7:21-27

The first reading for this weekend is from the Book of Deuteronomy, one of the first five books of the Bible, the Pentateuch, or the Torah in Jewish terms.



These five books form the basis for the Old Testament.

The Pentateuch must always be seen against the backdrop of the Exodus, the

Hebrews' long, trying escape from Egypt where they had been slaves, to the Promised Land.

This anticipated land, which they were told was "flowing with milk and honey," always seemed to be just ahead, just around the corner, beyond the mountain range and across the sands.

Any reasonable person, considering the lifelessness and danger of the arid Sinai desert, without a compass or guide, easily would have wondered how the adventure would end.

Some people, who were lost and frightened, were tempted to turn from God. Moses again and again, as in this reading, called them back. He could call them, but they had to turn back themselves.

St. Paul's First Epistle to the Corinthians is the source of the second reading.

In this reading, Paul reveals the highly individual character of salvation.

He explains that while Jesus came to save all humankind from everlasting death, a very personal process is involved for each Christian.

Just as all people are offered salvation, all have sinned. There is no exception to this fact among mere mortals.

Elsewhere in his writings, Paul absolutely would include himself among the sinners.

To be saved, every Christian must confirm and validate this gift of salvation by personal faith, which is more than lip-service. It cannot be half-hearted. If genuine, it must be a complete conversion to Christ.

St. Matthew's Gospel supplies the third reading for this weekend.

This passage, incidentally, closes the

section traditionally called the Sermon on the Mount. Therefore, it serves the purpose of synopsizing and finalizing all that has been said earlier.

It is written in a way of speaking that appears in the Old Testament, especially in the Wisdom Literature.

The technique of citing two categories of persons, according to their behavior, and of comparing one with the other would have rung bells for the Jews who heard Jesus speak these words.

Actually, considering what true Christian discipleship is, the lesson is quite obvious. Still, the Lord here speaks quite sternly. He emphasizes the point that following the Gospel is much more than mere motions or words said without sincerity.

Why was Jesus so direct? He knew that people tend to hide their sins and deny the reality of the effects of sin.

## Reflection

Soon, the Church will invite us to the liturgical observance of Ash Wednesday and to begin Lent, traditionally the time when Catholics look into their hearts, purge themselves of anything not in keeping with their faith, and pledge themselves anew, with determination, to following the Lord more closely in their daily lives.

The first reading from Deuteronomy sets the stage. Moses calls upon the Hebrews to obey God. God has blessed them, and they must respond.

St. Paul, in First Corinthians, reaffirms the fact of God's benediction. He admits that all persons have sinned.

God has blessed the world and offered eternal life to all people through salvation in the Lord.

Each person must respond to God's call. Each person must choose whether to accept Christ and live as a disciple—or not.

The Sermon on the Mount was addressed to all people, but spoken to each person individually. God offers to each person the gift of life. No one is dragged kicking and screaming into the kingdom of heaven.

How will each person respond to God? Lent is the opportunity to reflect, and to carefully and earnestly choose an answer.

These readings first were heard by people centuries ago. The timing means nothing. They are also for us. Human nature never changes. We need to prayerfully reflect on our lives then change in order to better follow the Lord. †

## Daily Readings

Monday, March 7

Perpetua, martyr  
Felicity, martyr  
Tobit 1:3; 2:1a-8  
Psalm 112:1-6  
Mark 12:1-12

Tuesday, March 8

John of God, religious  
Tobit 2:9-14  
Psalm 112:1-2, 7-9  
Mark 12:13-17

Wednesday, March 9

Ash Wednesday  
Joel 2:12-18  
Psalm 51:3-6a, 12-14, 17  
2 Corinthians 5:20-6:2  
Matthew 6:1-6, 16-18

Thursday, March 10

Deuteronomy 30:15-20  
Psalm 1:1-4, 6  
Luke 9:22-25

Friday, March 11

Isaiah 58:1-9a  
Psalm 51:3-6a, 18-19  
Matthew 9:14-15

Saturday, March 12

Isaiah 58:9b-14  
Psalm 86:1-6  
Luke 5:27-32

Sunday, March 13

First Sunday of Lent  
Genesis 2:7-9; 3:1-7  
Psalm 51:3-6, 12-13, 17  
Romans 5:12-19  
or Romans 5:12, 17-19  
Matthew 4:1-11

Question Corner/Fr. John Dietzen

## Fast and abstinence during Lent help Catholics 'to live more in the Lord'

**Q** Why does the Church insist so much on abstaining from meat on days of abstinence?



This is no special penance because I like to eat fish and cheese dishes at least as much as I enjoy eating meat. (New York)

**A** Considering the importance that occasional abstinence from meat has in the tradition of Christian spirituality, there's precious little information on why this should be so.

What information that we do have, however, is curiously fascinating.

Long before Christianity, as we know, the Hebrew people kept a tradition of abstinence—not only from eating pork, but even from all meat.

We find evidence of this religious practice in several biblical passages, such as the story of Daniel and his friends, who rejected the meat offered to them by the king and chose to eat only vegetables (Dn 1:8-16).

Their reasons apparently went beyond devotion to the Jewish laws concerning "unclean" food.

At least in that Daniel story, they were determined to avoid eating all meat and also refrain from some other foods.

From the beginning, it seems, Christians have embraced some forms of abstinence by avoiding certain kinds of food along with fasting by limiting the amount of food they ate as an ascetical practice.

It was not that meat or any other creature was bad and to be avoided. Rather, the purpose of fasting and practicing abstinence was, among other intentions, to do penance, to share voluntarily in the sufferings of Christ and to assure control over the use of these good things so they would not begin to control us.

As St. Augustine, a bishop living in North Africa from 396 to 430, explained in a homily for the second Sunday of Lent, "We keep from wines and meats, which we have enjoyed the whole year, so that at least for these few days we may live more in the Lord."

In addition, through the centuries, there has been a sense that meat, being a richer and more nourishing food, can

expose us more easily to "temptations of the flesh"—not only sexual temptations, but also all disordered tendencies that can arise from our bodies.

One widely used modern moral theology text, for example, held that the Church wishes us to control these strong desires by prohibiting at times "those foods which taste and nourish better, and which arouse the body to vehement temptations" (Noldin-Schmitt, *De Praeceptis*, #676).

The writings of St. Thomas Aquinas are frequently like a breath of fresh air in such moral matters. Although he wrote about practicing the faith more than 700 years ago, his explanations add a more theological and liturgical flavor.

He repeats the theories just mentioned, but also asks the same question. Some people enjoy fish as well as animal meat, he notes. Therefore, if we are going to abstain for reasons of desire and enjoyment then either forbid people from eating both fish and meat or from neither of them.

His response was that, in its rules on abstinence, the Church tries to deal with what generally happens in daily life. Since meat is commonly more delightful than fish, even though some people think otherwise, the Church focuses its attention more on the meat (*Summa Theologiae II*, #147, #8).

Finally, in the same place, Thomas reminds us of a particularly significant truth that Lenten good works, self-denial and even prayers are not ends in themselves, nor are they a means for us to "feel good" if we persevere in whatever resolutions that we set for ourselves.

We observe Lenten abstinence, he says, "both for the imitation of Christ and to dispose ourselves for a more earnest and reverent celebration of the mysteries of our redemption" during Holy Week and Easter.

It is worth remembering those words any time that we observe the practices of self-sacrifice and mortification in our lives.

(A free brochure answering questions that Catholics ask about annulments is available by sending a stamped, self-addressed envelope to Father John Dietzen, Box 3315, Peoria, IL 61612. Questions may be sent to Father Dietzen at the same address or by e-mail in care of [jjdietzen@aol.com](mailto:jjdietzen@aol.com).) †

## My Journey to God

### L-E-N-T

What would you do  
if you were hungry  
and had no food to eat ...  
What would you do  
if you were cold  
and living on the streets ...  
What would you do  
if you were afraid  
and had nothing to call your own ...  
What would you do?  
That's a question to ask  
those scared and all alone.  
You are called  
to help those in need,  
but first you must open your heart.  
God will show you how to assist,  
and Lent is a good time to start.  
Compassion and caring will help you  
begin  
to know what it is you should do.



The answers lie within each of us.  
So tell me,  
what will you do?  
Let's Encounter Needs Together.

By Gayle Schrank

(Gayle Schrank is a member of St. Mary Parish in Navilleton. Children hold hands during the Our Father at a special Mass for Missionary Childhood Day in Nairobi, Kenya, on Feb. 19. Held annually by the Pontifical Missionary Childhood Society, the outdoor service drew more than 30,000 children from around the Archdiocese of Nairobi.)

# 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.

**BACK, Gloria**, 85, St. Michael, Brookville, Feb. 13. Mother of Gene Back. Grandmother of three.

**BAN, Frank J.**, 99, Mary, Queen of Peace, Danville, Feb. 10. Husband of Velta Ban. Father of Gerald, Joseph and John Ban. Grandfather of seven. Great-grandfather of seven.

**BELL, Ruth Modine (Cottingham)**, 90, Sacred Heart of Jesus, Jeffersonville, Feb. 7. Mother of Patricia Villier and Timothy Cottingham. Sister of E.C. Miller. Grandmother of six. Great-grandmother of 13.

**BRAUNBECK, T. Marie (Tinius)**, 95, St. Mary, New Albany, Feb. 21. Mother of Betty Blum and James Braunbeck. Sister of Rose Block, Margaret Gunther, Frank and George Tinius. Grandmother of six. Great-grandmother of five.

**COFFMAN, Helen Frances (Murray)**, 94, St. Rose of Lima, Franklin, Feb. 16. Mother of Samuel Coffman. Sister of Martha Miller. Grandmother of seven. Great-grandmother of 11.

**CONNER, Sara**, 67, St. Paul, Tell City, Feb. 18. Mother of Kathy Poole, Kimberly Jackson, Jerry and John Smitson Jr. Sister

of Roxanne Simpson and Thomas Lasher. Grandmother of nine. Great-grandmother of 13.

**DAUBY, Hettie M.**, 93, Sacred Heart of Jesus, Jeffersonville, Dec. 23. Wife of Edward Dauby. Mother of Margaret Ball, Mary Catherine Thompson, Dorothy Wycoff, Benedictine Sister Agnes Marie Dauby, Benedictine Sister Rosemary Dauby, John, Leo and Paul Dauby. Grandmother of 10. Great-grandmother of 10.

**DIROCCO, Dorothy F.**, 80, St. Paul the Apostle, Greencastle, Feb. 8. Wife of Robert DiRocco. Mother of Kenneth and Robert DiRocco. Sister of Eleanor Schlick and Lillian Steiniger. Grandmother of two. (correction)

**FIRSICH, Kathryn R.**, 90, St. Mary, Greensburg, Feb. 14. Mother of Rosie Daeger, Sharon Osburn, Darlene Riedeman and Janet Wilmer. Sister of Ruth Denson, Charles, Garnet, Paul and Stanley Kuntz. Grandmother of nine. Great-grandmother of 14.

**GALM, Edward Joseph**, 85, St. Simon the Apostle, Indianapolis, Jan. 3.

**GRAVES, John**, 47, St. Paul, Tell City, Feb. 17. Brother of Chris Hussmann, Becky Maxey, Kitty and Sarah Graves.

**HARROLD, Francis B.**, 94, St. Christopher, Indianapolis, Feb. 12. Father of Mary Jane Warner, Francis Jr. and Leo Harrold. Grandfather of eight. Great-grandfather of five.

**HENDRICKS, Kathleen**, 87, St. Jude, Indianapolis, Feb. 16. Mother of Anita Socks. Sister of Frank and Lt. Gen. Thomas Montgomery. Grandmother of

three. Great-grandmother of eight.

**HURRLE, Rose E.**, 86, St. Matthew, Indianapolis, Feb. 5. Mother of Toni Davisson, Theresa Dossett, Donna Nunley, Patricia Smith, Margaret, Mary Ann, Bill and Steve Hurrle. Sister of Ann Noblet and Bernard Hession. Grandmother of 22. Great-grandmother of 13.

**HUTH, Gerald B.**, 77, St. Mary-of-the-Knobs, Floyds Knobs, Feb. 11. Husband of Diane (Seymour) Huth. Father of Carol Mitchell, Sharon Sullivan, Kathleen Willis and Gerald Huth II. Brother of Mary Reed, Raymond and Richard Huth. Grandfather of seven.

**KELLER, Louis Edward**, 86, St. Anne, New Castle, Feb. 16. Husband of Mary Ellis Keller. Father of Sheila McMullin, Jerry and Larry Keller. Grandfather of four. Step-grandfather of two. Great-grandfather of six.

**KELLY, Dorothy Louise**, 69, Christ the King, Indianapolis, Feb. 8. Sister of Patricia, Bill and C. Bob Kelly.

**KRAUS, Rose M.**, 79, Our Lady of Perpetual Help, New Albany, Feb. 12. Mother of Jeanie Northrop, Mary Ann Waterman, Kevin, Steve and Tony Kraus. Grandmother of 10.

**LAMBERT, Philip B.**, 71, St. Pius X, Indianapolis, Feb. 11. Husband of Patricia Lambert. Father of Todd Lambert. Brother of Jim and Tim Kern, and Bob and Tom Lambert. Grandfather of one.

**MARLIN, Morris Wayne**, 95, Sacred Heart of Jesus, Jeffersonville, Jan. 20. Father of Beverly Burgess, Cynthia Grant, Gary, James, Patrick, Richard and Robert Marlin. Brother of Geraldine Jenson and Madge Wilson. Grandfather of 18. Great-grandfather of 11. †

## Oldenburg Franciscan Sister Charlyne Wolff was a missionary in Papua New Guinea for 26 years

Franciscan Sister Charlyne Wolff, formerly Sister Patricia Ann, died on Feb. 7 at St. Clare Hall, the health care facility for the Congregation of the Sisters of the Third Order of St. Francis, in Oldenburg. She was 86.

The Mass of Christian Burial was celebrated on Feb. 10 at the motherhouse chapel in Oldenburg. Burial followed at the sisters' cemetery.

Sister Charlyne was born on Feb. 14, 1924, in Dayton, Ohio.

She entered the Oldenburg Franciscan community on Sept. 8, 1939, and professed her final vows on Aug. 11, 1945.

Sister Charlyne taught at Catholic grade schools and high schools in Indiana and Ohio.

She also ministered as a teacher in Papua New Guinea for 26 years.

In the archdiocese, Sister Charlyne taught at Our Lady of Perpetual Help School in

New Albany, Father Thomas Scecina Memorial High School in Indianapolis and the convent Aspirancy in Oldenburg.

From 1966-70, she served as the postulant mistress for the Oldenburg Franciscans.

In 1979, Sister Charlyne began her missionary work, and served at Tari High School, Holy Trinity College, Xavier Institute and Nazareth House of Prayer in Papua New Guinea.

She retired in 1996, and returned to the motherhouse in Oldenburg, where she resided at St. Clare Hall.

Surviving are a sister, Mary Corrigan of Indianapolis, and several nieces and nephews.

Memorial gifts may be sent to the Sisters of St. Francis, P.O. Box 100, Oldenburg, IN 47036. †



## Waiting for papal blessing

Pilgrims hold small crucifixes during Pope Benedict XVI's general audience in the Paul VI hall at the Vatican on Feb. 23. Papal blessings for the people—as well as for crucifixes, rosaries and other devotional objects—are offered during the pope's general audience.

## Sister Marie Jeanne Ranallo was a Little Sister of the Poor for 40 years at homes in 13 cities

Little Sister of the Poor Marie Jeanne Ranallo died on Feb. 19 in Newark, Del. She was 64.

The Mass of Christian Burial was celebrated by Bishop W. Francis Malooly of Wilmington, Del., on Feb. 25 at the Jeanne Jugan Residence Chapel in Newark. Burial followed at Cathedral Cemetery in Wilmington.

Jeanne Marie Ranallo was born on Jan. 28, 1947, in St. Paul, Minn.

She entered the Little Sisters of the Poor and pronounced her vows on March 19, 1970.

Sister Marie Jeanne celebrated her 25th jubilee while ministering to the elderly poor at the St. Augustine Home for the Aged in Indianapolis in 1995.

Throughout her life as a Little Sister, she spent many hours developing special relationships with communities and benefactors as each home's development coordinator and primary begging sister.

Most recently, Sister Marie Jeanne served the elderly poor at the Little Sisters' homes in New Orleans, Cleveland, Newark and

Indianapolis.

Residents at nine other homes operated by the Little Sisters were blessed to share in her devotion to St. Jeanne Jugan and her commitment to assisting the elderly poor.

Sister Marie Jeanne had been in ministry at the Jeanne Jugan Residence in Newark since August of 2007.

She served at the St. Augustine Home for the Aged in Indianapolis from 1992 until 2001.

As she made her begging rounds each day, Sister Marie Jeanne would offer her thanks by promising prayers for benefactors.

"God bless you for your kindness," she would tell people. "We will pay you in prayer!"

She is survived by her mother, Pauline Vanasse; four sisters, Patti Jo Frazer, Richelle Kuhl, Kathryn McMonigal and Mary Ritt; eight nieces and nephews; and many great-nieces and great-nephews.

Memorial gifts may be sent to the Jeanne Jugan Residence, 185 Salem Church Road, Newark, DE 19713. †

## Charity Sister Mary Robers served as a teacher, principal and director of religious education

Charity Sister Mary Robers, formerly Sister Mary Assumpta, died on Feb. 11 at Mother Margaret Hall, the nursing facility at the motherhouse of the Sisters of Charity in Cincinnati. She was 77.

The Mass of Christian Burial was celebrated on Feb. 17 at the Chapel of the Immaculate Conception at the motherhouse in Cincinnati. Burial followed at the sisters' cemetery there.

Mary Rose Robers was born on Nov. 6, 1933, in Cincinnati.

Sister Mary earned a bachelor's degree in education at the College of Mount St. Joseph in Cincinnati and master's degree in religious education at Aquinas College in Grand Rapids, Mich.

She studied administration and counseling at Miami University of Ohio, Xavier University in Cincinnati and the University of Notre Dame in

northern Indiana.

Sister Mary ministered as a Sister of Charity for 59 years, and served as a teacher, principal, director of religious education, and Hispanic ministry language instructor at Catholic schools and parishes in Indiana, Ohio, Michigan, Tennessee, Florida and Georgia.

In the archdiocese, Sister Mary served as the director of religious education at St. Mary Parish in Aurora from 1988-93. She received an American Red Cross volunteer award for tornado assistance during this time.

Surviving are five brothers, Bill, Dan, Don, Joseph and Tom Robers; three sisters, Sue Buechit, Lois Shipp and Ann Thompson; and several nieces and nephews.

Memorial gifts may be sent to the Sisters of Charity of Cincinnati, Retirement Fund, 5900 Delhi Road, Mount St. Joseph, Ohio 45051. †

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# Bereavement specialist to present Scripture-based workshops

By Mary Ann Wyand

Few words elicit more anxiety than “cancer” and “hospice.”

Registered nurse and bereavement specialist M. Donna MacLeod of Ormond Beach, Fla., understands those feelings and has created a Scripture-based grief ministry curriculum to help people cope with them.

MacLeod will share her personal experiences with her late daughter's illness as well as her professional expertise with cancer treatment and hospice care during “The Joy of Serving the Brokenhearted—Living the Challenge” on March 22 at Our Lady of Fatima Retreat House, 5353 E. 56th St., in Indianapolis.

The ninth annual mission day for bereavement ministers and other caregivers is co-sponsored by the archdiocesan Office of Family Ministries and the Catholic Cemeteries Association.

MacLeod also will present “Seasons of Hope—Creating and Sustaining Catholic Bereavement Groups,” a workshop based on her grief ministry books, on March 23 at St. Ambrose Parish, 325 S. Chestnut St., in Seymour.

March 22 is an emotional date for MacLeod, and her husband, Bryan, because their youngest daughter, Erynne, died on that day in 1988. She was diagnosed with cancer at age 3, and courageously battled her illness for five and a half years.

“Erynne was very, very centered on Jesus,” MacLeod said during a recent phone interview. “She went to a Catholic school, and really helped our family focus on Christ. She is the inspiration for my work in bereavement ministry over the past 20 years.”

MacLeod is grateful to the pastoral staff and members of Sacred Heart of

Jesus Parish in Hopedale, Mass., for their prayers and support during Erynne's cancer journey.

“They were all so wonderful as she was in her dying stages,” MacLeod said. “They just opened their arms to us. We were new in town, and had only lived there for a few months before Erynne died.”

MacLeod was working as a cancer nurse specialist at the time of her daughter's diagnosis, which she believes was part of “God's plan to make sure that Erynne received really good care.”

A year after Erynne's death, she started a bereavement support group at the parish as her way of saying “thank you” for everyone's care and concern for her daughter.

The following year, the Visiting Nurse Association in Hopedale asked her to begin a hospice ministry.

“I felt very privileged to be with these special people,” MacLeod said. “I wanted them and their families to have the kind of support which involves the spiritual side of care.”

In recent years, she has continued to work in hospice ministry and lead grief ministry groups at parishes.

“‘Cancer’ and ‘hospice’ are hard words to hear,” she said. “As a mother receiving a diagnosis for my daughter, the most important thing at that moment was having faith. I didn't expect my child to ever have something that serious.”

Cancer treatment must be hopeful and faith-filled, MacLeod said. “That's really important—the positive, holistic side of care. Most oncologists try to do everything they can, and that's so important. ... Sometimes what happens is that our hope changes—it may not be hope for a cure, but hope for more time together” with loved ones.

The mission day is a Christ-centered,



“‘Cancer’ and ‘hospice’ are hard words to hear. As a mother receiving a diagnosis for my daughter, the most important thing at that moment was having faith. I didn't expect my child to ever have something that serious.”

—Registered nurse and bereavement specialist  
M. Donna MacLeod

educational program, she said, that is intended to renew and refresh clergy, pastoral ministers, funeral directors, cemetery workers, bereavement ministers, other lay ministers, nurses, social workers, counselors, educators, hospice personnel, spiritual directors, caregivers for family members, and loved ones who are brokenhearted.

“It is sacred work that we're doing, and sometimes as caregivers we forget that,” MacLeod said. “There will also be time for people to do some reflection on their life and their work.”

Her March 23 presentation at St. Ambrose Parish in Seymour will focus on faith-sharing as part of parish-based grief ministry using the *Seasons of Hope* curriculum.

“I had no thought of ever publishing it,” she said, “but I prayed about it and went on a retreat. I had prayed to the Blessed Mother, and Ave Maria Press just happened to be looking for a [bereavement ministry] program at that time because people were contacting them and asking for it. So it was very providential. Mary has been a big part of my ministry, and this year on the anniversary of Erynne's death I'm going to be at Our Lady of Fatima Retreat House.”

Marilyn Hess, the associate director of the archdiocesan Office of Family Ministries, has served on the board of the National Catholic Ministry to the Bereaved with MacLeod.

“Her presentation is also helpful for people who are caring for those who are dying, those who are suffering from a long-term illness, and those who are grieving the loss of life as they knew it and may be having a hard time seeing the joy in life,” Hess said. “Her ministry focuses on Christ and faith-sharing. She addresses grief in very Christian and scriptural ways.”

(The March 22 mission day for caregivers at Our Lady of Fatima Retreat House in Indianapolis is \$30 per person, and includes lunch and program materials. Books will be available for purchase. To register, contact the Catholic Cemeteries Association at 317-574-8898 or [smeacham@buchanangroup.org](mailto:smeacham@buchanangroup.org). The bereavement support group program on March 23 at St. Ambrose Parish in Seymour is \$35 per person, and includes the \$20 guidebook and \$6 participant manual. To register, log on to the archdiocesan Office of Family Ministries website at [www.archindy.org/family/bereavement.html](http://www.archindy.org/family/bereavement.html).) †

## What was in the news on March 3, 1961? Housing bias and Queen Elizabeth II

By Brandon A. Evans

This week, we continue to examine what was going on in the Church and the world 50 years ago as seen through the pages of *The Criterion*, which is celebrating its 50th anniversary.

Here are some of the items found in the March 3, 1961, issue of *The Criterion*:

• **Catholics are urged to take lead in the elimination of housing bias**

“WASHINGTON—Archbishop Patrick A. O'Boyle has urged Catholics here to join in a broad attack upon economic and other factors that prevent successful open occupancy of housing for Negroes. The Archbishop of Washington also praised local Catholics in a Brotherhood Week message ‘for the manner in which they have exemplified the spirit of Christian understanding, sympathy and fair play.’ ... The prelate noted that before the 1954 Supreme Court decision, Catholic

schools here were integrated, that no Catholic church has closed its doors because of a change in neighborhood population, and that hospitals and charitable homes have welcomed all persons.”

• **Miami bishop asks U.S. Catholics to help refugees**

• **Bloomington parishioners take Passion Play roles**

• **Education aid proposal evokes wide criticism**

“Federal aid to education and its relations to Church-related schools has brought comments from Catholic Church leaders, educators and secular newspapers. Many spokesmen opposed the proposal of President [John F.] Kennedy as discriminatory to private and parochial pupils. In Jefferson City, Mo.,

Bishop Joseph M. Marling, C.P.P.S., said he favors a program of long-term, low-interest loans from the federal government to both public and private schools.”

• **‘Vocation Day’ program to cover nine professions**

• **Go easy in seeking school aid, priest-educator urges**

• **New York bishop: Says Catholics ask only equality**

• **Urges Jewish day schools to seek government aid**

• **Oklahoma priest again joins sit-in demonstration**

• **Two priests die in China prison**

• **Ecuador's bishops hit neglect of the poor**

• **Vatican officials elated at news of Queen's visit**

“VATICAN CITY—Authorities of the Vatican Secretariat of State expressed deep satisfaction at the forthcoming visit of Queen Elizabeth II of England to His Holiness, Pope John XXIII. The British legation to the Holy See pointed out that the visit will be an official state visit. ... Well-informed persons in the Vatican rejected all suggestions of any connection between the royal couple's coming visit and the previous visit of the Archbishop of Canterbury, Dr. Geoffrey Fisher, Primate of the Church of England.”

• **FBI official lauds clergy for stand against Reds**

• **Anti-Christian pressure in Egypt is mounting**

• **Says English in the Mass would not be a ‘cure-all’**

(Read all of these stories from our March 3, 1961, issue by logging on to our archives at [www.CriterionOnline.com](http://www.CriterionOnline.com).) †



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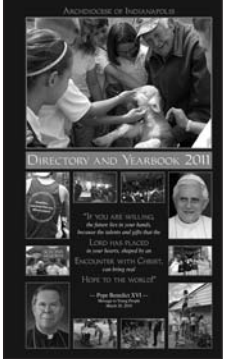


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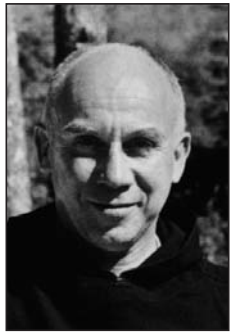
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# Lenten Merton series to focus on contemplative living

By Mary Ann Wyand

Lent is an important time for people to improve their spiritual relationship with God.

"Thomas Merton—Bridges to Contemplative Living," a four-part series in March at the Benedict Inn Retreat and Conference Center, 1402 Southern Ave., in Beech Grove, can help people do just that.



Fr. Thomas Merton, O.C.S.O.

Weekly reflections on the insightful writings of the late Trappist monk, facilitated by Benedictine Sister Julie Sewell, begin on Ash Wednesday, March 9, and continue on March 16, March 23 and March 30.

Program participants are invited to join the Sisters of St. Benedict for Mass at 5:15 p.m. at the Our Lady of Grace Monastery Chapel then have dinner at 6 p.m. in the cafeteria at the adjacent retreat center. The program begins at 6:45 p.m. and concludes at 9 p.m.

Sister Julie will follow the style of *lectio divina*—meditations on psalms and Merton's reflections—as she gently leads the participants on personal journeys of spiritual transformation.

"The writings of Merton are very deep," Sister Julie said, "and allow people to reflect on their spiritual life, their

connection to God, [and] to how the Holy Spirit is working in their daily life. ... It lets them think about their faith life and how faithfully they are living it out."

This is the third year that the Benedictine sisters have offered the popular series using books published by the Merton Institute for Contemplative Living.

"People say they have changed over the course of this series," Sister Julie said. "It deepens their focus on their own spiritual life in a very prayerful way. I think that's what causes the transformation to happen over time."

Studying Merton's writings can anchor people of all ages in their spirituality, she said. "He makes himself very transparent in his writing so you will see him change over time. He was a very good writer, and wrote in a way that makes the spiritual life accessible to everyone. I think that's why his writings are published in so many different languages."

She said the writings of the Trappist monk, who lived from 1915 to 1968, offer lots of encouragement to pilgrims on their spiritual journeys to God.

People enjoy discussing their favorite Merton reflections, Sister Julie said, and participants will have plenty of opportunities to share their insights.

St. Philip Neri parishioner Mary Kendall of Indianapolis

said participating in the Merton series has helped her grow "in my faith, spirituality and understanding of myself."

Our Lady of Lourdes parishioner Robin Bennett of Indianapolis said the series enabled her to experience "a wonderful spiritual transformation, which has also spilled over into my personal life—and continues to fill my life

with peace and contemplative dialogue.

"The Holy Spirit comes alive through the words and thoughts shared within the small group [of] participants," Bennett said. "For me, it has been a deep, personal journey, reflecting on the Passion of Christ, especially during the Lenten season."

St. Pius X parishioner Robert Boehmer of Indianapolis also recommends the Merton series.

"The study of Thomas Merton's writings has always offered surprises for me," Boehmer said. "This was again true as I crossed the many 'Bridges to

Contemplation' with my fellow attendees over our weeks of being together. What a delight!"

(The four-part Merton series costs \$89.95 per person, and includes meals and program materials. For more information or to register, contact the Benedict Inn Retreat and Conference Center at 317-788-7581.) †

*"The writings of Merton are very deep and allow people to reflect on their spiritual life, their connection to God, [and] to how the Holy Spirit is working in their daily life. ..."*

— Sister Julie Sewell, O.S.B.

# Pope says women often misled by doctors and others to have abortions

VATICAN CITY (CNS)—Pope Benedict XVI said that pregnant women facing difficulties due to their personal circumstances or to health issues of the fetus can be misled by doctors or people close to them into believing that abortion is the best solution.



Pope Benedict XVI

And those who have undergone abortions often find themselves beset by serious psychological and spiritual problems from the "deep wound" that is the consequence of actions that "betray the innate vocation for human good," the pope said.

Pope Benedict made his remarks at a Feb. 26 audience with

participants in the 27th General Assembly of the Pontifical Academy for Life, who met at the Vatican on Feb. 24-26.

Members of the academy, doctors and bioethics experts discussed the results of months of study on the subject of umbilical cord blood banking, and on the phenomenon of post-abortion trauma.

The meeting was led by Bishop Ignacio Carrasco de Paula, who took over as president of the life academy in June 2010.

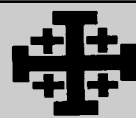
Pope Benedict said that doctors, in particular, are called upon to defend against those who "mislead" many women into "believing that abortion will be the answer to family, economic or social difficulties."

Especially when the fetus is found to have health problems, women are often convinced, even by their doctors,

"that abortion is not only a morally correct solution, but an obligatory 'therapeutic' act in order to spare the child and its family suffering," and avoid becoming an "unjust" burden to society, he said.

He said that pregnant women are often left alone, sometimes by the child's father, as are those who have had an abortion and are dealing with negative psychological consequences. He urged more support for all women whose well being "can never, in any circumstance, find fulfillment by choosing abortion."

Pope Benedict also addressed the issues around the growing use of umbilical cord blood to extract stem cells for use in medical research and therapy. He said that research and clinical use had been promising, but urged that the technique be used ethically and for the common good. †



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