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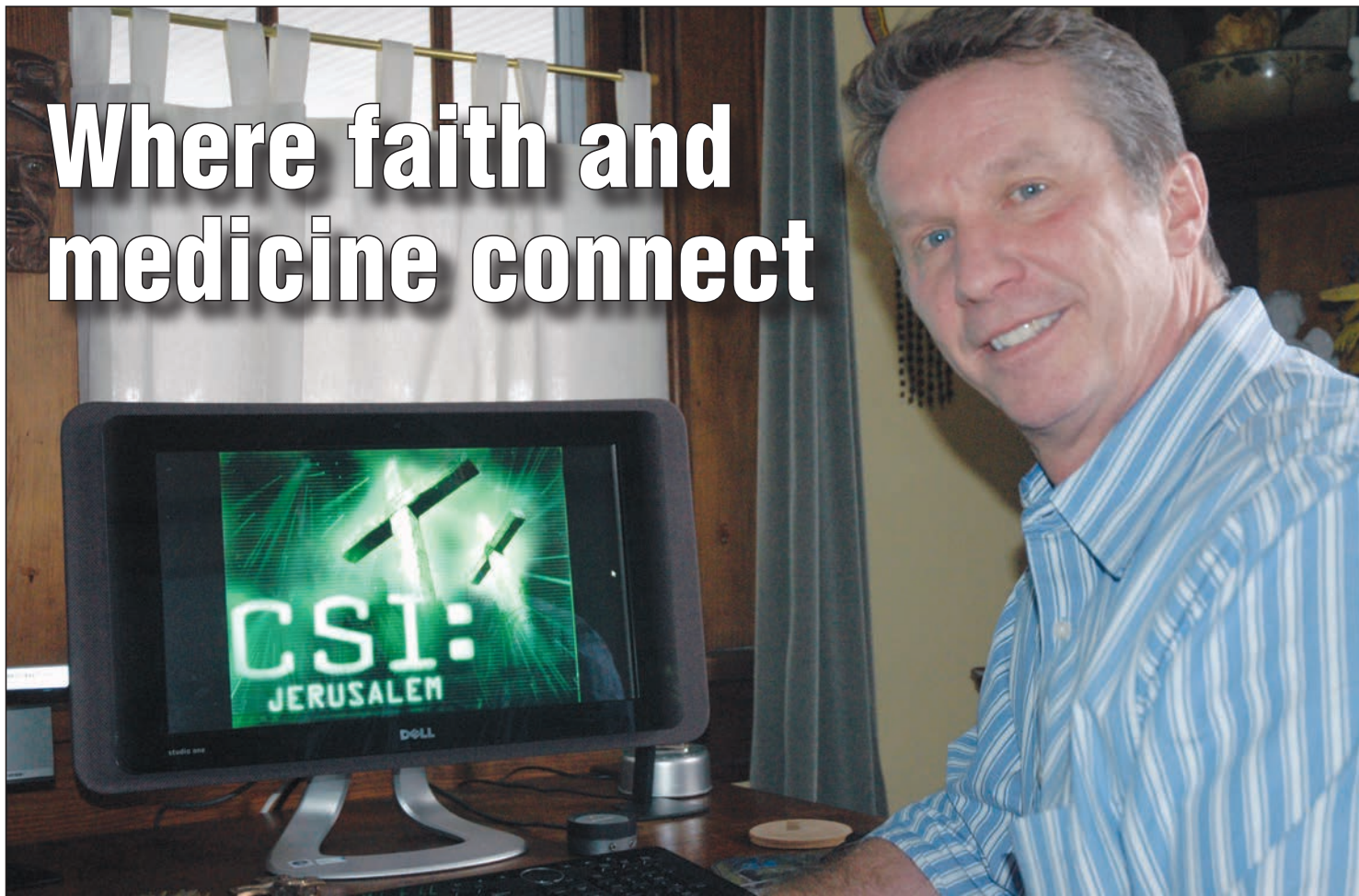
Columnist Patti Lamb reflects on simplifying your life during Lent and beyond, page 12.

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Where faith and medicine connect



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

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

By John Shaughnessy

Dr. Chuck Dietzen says there's a simple reason why he decided to buy a Roman spearhead, a nail and a die "from the time of Jesus."

It's the same reason he has a full-size replica of the Shroud of Turin, the ancient burial cloth that captures the image of a man who has been beaten, scourged and crucified—leading many people to believe it was used to wrap Christ after his death on the cross.

Those artifacts and the replica will be on display when Dietzen and Dr. Joseph Bergeron come to St. Barnabas Church in Indianapolis on March 15 to share their presentation called "CSI: Jerusalem," a forensic medical examination of the Passion of Christ.

"We need to make it as real as possible so people will understand where their faith is coming from," says Dietzen, an Indianapolis physician who is a member of St. Alphonsus Liguori Parish in Zionsville, Ind., in the Lafayette Diocese.

"The crucifixion of Christ is a trauma case. We thought, 'Why don't we put this together and present it as we would at a medical, legal proceeding.' That's how we started calling it CSI: Jerusalem. You start digging into the research of what happened to Jesus during his Passion, and it makes it more real for people. Most people are really moved by what an act of love this was."

Their presentation on the death of Christ is an intriguing one. So is the story of the lives of faith of the three people who have contributed to the presentation: Dietzen, Bergeron and Barrie Schwartz. A Catholic,

a Protestant and a Jew respectively, each of them have been deeply touched by their scientific research into the death of Christ.

Where faith and medicine connect

The bond between the two doctors began to form when Bergeron was a medical student at the Indiana University School of Medicine in Indianapolis and Dietzen was on staff there.

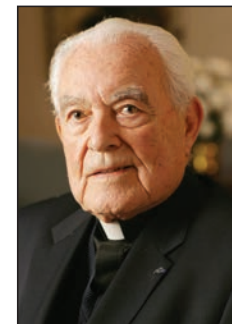
"Somehow we started talking about Mother Teresa [of Calcutta], and that led to becoming friends over time," Bergeron recalls.

At different times, both doctors had traveled to India to meet Blessed Teresa at the place where she and her staff provided medical and spiritual care for the most

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Father Theodore Hesburgh, higher education leader, diplomat, dies

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



Fr. Theodore Hesburgh, C.S.C.

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

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

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

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

"We mourn today a great man and faithful priest who transformed the University of Notre Dame and touched the lives of many," Holy Cross Father John Jenkins, Notre Dame's current president, said in a statement. "With his leadership, charisma and vision, he turned a relatively small Catholic college known for football into one of the nation's great institutions for higher learning."

"In his historic service to the nation, the Church and the world, he was a steadfast champion for human rights, the cause of peace and care for the poor," he said.

Father Hesburgh was born on May 25, 1917, in Syracuse, N.Y., to Anne Murphy Hesburgh and Theodore B. Hesburgh, an

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Vatican security always on high alert, chief says after Islamic State threatens Holy See and Pope Francis

VATICAN CITY (CNS)—The head of Vatican security said Islamic State militants have threatened the Vatican, but there are no indications of any planned attack.

The Vatican gendarmes, Swiss Guards and the Italian state police that patrol the perimeter of Vatican City State are always on high alert, said Domenico Giani, the commander of the gendarme and the pope's chief bodyguard.

"There are not only the threats of the Islamic State, but also the risk of action by individuals, which is more dangerous because it is unpredictable," he said in an interview for the March edition of *Polizia Moderna*, the monthly magazine of the Italian state police.

For months, there have been rumors of threats against the Vatican or Pope Francis by the Islamic State militants who are attacking Christians, other religious minorities and Muslims they do not agree with in Syria and Iraq. Concern heightened in February when militants claiming to be allied with the Islamic State group murdered 21 Christians in Libya, which is less than 300 miles from the Italian mainland.

"The threat exists," Giani said. "That is what has emerged in meetings with my Italian and foreign colleagues. But the existence of a threat is one thing, and planning an attack is another. At this time, we have not

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Domenico Giani, commander of the Vatican police force, keeps watch as Pope Francis arrives to celebrate Mass with bishops, priests and members of religious orders in the Cathedral of the Immaculate Conception in Manila, Philippines, in this Jan. 16, 2015, file photo. Giani said that he is not aware of any plans to attack the Vatican or the pope, although Islamic State militants have made general threats. (CNS photo/Paul Haring)

HESBURGH

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executive of the Pittsburgh Plate Glass Co.

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

After doctoral studies, he joined the university faculty, teaching in the religion department, and served as chaplain to World War II veterans on campus. In 1949, he was appointed executive vice president of Notre Dame. He became the university's 15th president in 1952.

Under his presidency, the university budget grew from \$9.7 million to \$176.6 million while the endowment expanded from \$9 million to \$350 million. Enrollment increased from 4,979 students to 9,600, and the faculty expanded from 389 to 950.

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

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

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

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

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

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

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

Father Hesburgh served on the Overseas Development Council, a private organization supporting interests in developing nations, beginning in 1971 and chaired it until 1982. He led efforts to overcome mass starvation in Cambodia in 1979 and 1980. From 1979 to 1981, he chaired the Select Commission on Immigration and Refugee Policy, which issued recommendations which



Holy Cross Father Theodore Hesburgh, center, former president of the University of Notre Dame, died on Feb. 26 at age 97 in the Holy Cross House adjacent to the university in South Bend, Ind. He is pictured in a 2013 photo with Cardinal Timothy M. Dolan of New York and Holy Cross Father John Jenkins, Notre Dame's president. (CNS photo/Sam Lucero, The Compass)

became the basis of congressional reform legislation several years later.

During the Cold War in the early 1980s, Father Hesburgh joined a private initiative which sought to unite internationally known scientists and world religious leaders in condemning nuclear weapons. He organized a 1982 meeting at the Vatican of 58 scientists from around the world who called for the elimination of nuclear weapons.

Father Hesburgh served four popes, including three as the Vatican's permanent representative to the International Atomic Energy Agency in Vienna from 1956 to 1970. Blessed Paul VI asked him to build the Tantar Ecumenical Institute in Jerusalem, which the university continues to operate. Father Hesburgh also served as head of the Vatican delegation attending the 20th anniversary of the United Nations' human rights declaration in Teheran, Iran, in 1968. He also served as a member of the Holy See's U.N. contingent in 1974.

In 1983, St. John Paul II appointed the Holy Cross priest to the Pontifical Council for Culture.

He also served as a trustee and chairman of the Rockefeller Foundation. He became ambassador to the 1979 U.N. Conference on Science and Technology for Development, the first time a priest served in a formal diplomatic role for the U.S. government.

In addition, Father Hesburgh served on several commissions and study groups in the field of education. He served as chairman of the International Federation

of Catholic Universities from 1963 to 1970, leading a movement to redefine the nature and mission of contemporary Catholic education.

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

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

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

Father Hesburgh wrote an autobiography, *God, Country and Notre Dame*, published in 1990, and three other books, including *The Human Imperative: A Challenge for the Year 2000*, *The Hesburgh Papers: Higher Values in Higher Education*, and *Travels with Ted and Ned*.

He is survived by a brother, James. Three sisters preceded him in death. †

SECURITY

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been informed of any plans to attack the Vatican or the Holy Father."

Giani, who worked in the Italian secret service before moving to the Vatican, said he is in frequent contact with Italian and other government intelligence services, including some from predominantly Muslim countries. "I can say that today the pontiff is seen and respected by Muslims as the most influential moral authority in the world—and that is on the part of both religious and civil leaders."

Asked how Pope Francis is living with the

threat, Giani responded: "The Holy Father does not intend to abandon the style of his pontificate, which is based on proximity, that is, on a direct encounter with the greatest number of people possible. Even as pontiff, he has remained a priest who does not want to lose contact with his flock."

"Those of us entrusted with his security must adapt to his style and not the other way around," he said. "We must do everything possible so that he can continue to carry out his ministry as he wants and believes is best."

Giani said Pope Francis "is well aware of the threats" against him, "but his only concern is for the faithful."

The Apostolic Palace, where Pope Francis

chose not to live, "is more difficult to access" than the Domus Sanctae Marthae, where he has taken up residence, Giani said. "But as I said, the Holy Father has chosen a way of living and does not intend to change it because of a potential risk."

In addition to his constant collaboration with the Swiss Guard and Italian police forces and his contact with a variety of security services, Giani said the Vatican is aided by a high-tech operations center and "thousands of security cameras installed" in Vatican City and in Vatican buildings around Rome.

Asked if his office ever taps telephones, he said, "It happens sometimes," but rarely. †

Official Appointment

Effective March 1, 2015

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

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

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Bill to dissolve human remains defeated in Indiana House

By Brigid Curtis Ayer

Legislation allowing the use of a process to dissolve human remains as an alternative to cremation or burial was recently defeated in the House by a 59-34 vote. The Indiana Catholic

Conference (ICC) opposed the bill.

The legislation, House Bill 1069, would allow a process called alkaline hydrolysis to be used in Indiana, a process which is currently not authorized by law. The alkaline hydrolysis process uses chemicals to dissolve the human body. The liquefied person's body is then drained into the sewer system. The remaining solid matter could be placed in an urn, and returned to the family.

Glenn Tebbe, executive director of the ICC, testified in opposition to the bill during a public hearing before the House Public Health Committee.

"We believe that every human being, created in the image and likeness of God, deserves dignity," he said. Tebbe added that people deserve dignity when they are living and after death.

"Flushing the fluid remains of a person down into the sewer system does not provide, in our opinion, the dignity due the person, nor the reverence due the body which is the temple of the Holy Spirit," Tebbe said. He added the Church questions whether having the liquid processed into the water table or through the municipal sewer system is acceptable either culturally or aesthetically. "For us it seems unnecessarily disrespectful and offensive and we respectfully oppose

the bill."

The legislation was touted by advocates as a "greener," more environmentally-friendly process of dealing with the dead.

Corporate representative Joe Wilson of Bio-Response Solutions, Inc., explained that his Indiana-based company is one of the leading manufacturers of the equipment to provide the alkaline hydrolysis human remains decomposing process. Wilson explained the reasons the alkaline hydrolysis process is superior to cremation or burial, saying it is cheaper in the long run, easier, and less labor intensive for the funeral director.

Rep. Jeffrey Thompson, R-Lizton, author of the bill, said Wilson, a constituent of his, came to him requesting that Indiana change the law to allow the use of alkaline hydrolysis. Thompson, a retired science teacher, presented his bill on the House floor, saying he was "completely comfortable with the science" of human dissolution through the alkaline hydrolysis, but said he had talked to a few of the legislators who were "uncomfortable for religious reasons." Thompson added, "If that's the reason, I respect that. That's a very valid reason to not vote for it."



Rep. Jeffrey Thompson

Rep. Ed Clere, R-New Albany, chairman of the House Public Health Committee, asked lawmakers during the floor debate to support the bill. Clere said that the members of the health panel gave the bill "careful



'We believe that every human being, created in the image and likeness of God, deserves dignity. ... Flushing the fluid remains of a person down into the sewer system does not provide, in our opinion, the dignity due the person, nor the reverence due the body which is the temple of the Holy Spirit.'

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

consideration," and that the bill passed its committee by a 9-1 vote.

Clere also pointed out that the manufacturer of the alkaline hydrolysis equipment is an Indiana company creating Indiana jobs, and there is a market for this process in the U.S. and abroad.

Rep. Richard Hamm, R-Richmond, gave an emotional plea during the House debate urging the members to vote against the measure. Hamm, who has worked in the funeral business for decades, said that there have been a lot of changes in the industry over the years. He noted that currently cremation accounts for about 50 percent of the funeral business.

"When you cremate somebody, 20 percent doesn't cremate," said Hamm. "It must be crushed up or beat up with a hammer. Now we're talking about we're going to put them in acid and let them dissolve away, and then we're going to let them run down the drain, out into the sewers? We keep going backward, and backward in taking care of supposedly the people we love." Getting emotional, Hamm added, "You can tell I feel very passionate about this. I urge you to

vote 'no.'"

Shortly after Hamm's plea, the House voted the bill down by a 59-34 margin. In addition to House Bill 1069, a similar bill dealing with alkaline hydrolysis, Senate Bill 333, failed to pass out of its Senate committee.

Tebbe said he was "surprised, but very pleased" the bill was defeated. However, he said the session is only halfway over.

"Although it is unlikely, it's possible to resurrect a bill that has been defeated by stripping the contents of a live bill and replacing it with the alkaline hydrolysis language," Tebbe said.

He added, "Given the unnecessarily disrespectful and offensive nature of this process to the dignity of the human person, the ICC will continue to monitor this issue."

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

Mom's advice leads Feltz to become director of planned giving

By John Shaughnessy

Joanna Feltz smiles when she acknowledges that it was her mother's advice that led her to become the new director of planned giving for the Catholic Community Foundation of the archdiocese.

The 42-year-old attorney and mother of three was firmly established in her job of estate planning and trust administration for a private company when she first saw an advertisement in *The Criterion* listing the open position in the archdiocese's office of stewardship and development.

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

"She always says that when something won't let you go, and it keeps coming into your consciousness and your prayers, it's either God or the devil," Feltz recalls.

Believing it was God at work, Feltz's mother encouraged her to pursue the position. So she did.

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

Feltz is excited about the possibilities.

"The reason I want to work for the

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

"With baby boomers being such a large population, I feel we have this great opportunity to communicate all the good work we're doing in our schools and agencies, and we can leave legacies to continue that good work."

Feltz says she has experienced the blessings of her Catholic faith throughout her life. She talks fondly of her education at Holy Name School in Beech Grove.

"I've benefitted from going to Catholic schools, participating in CYO [Catholic Youth Organization] sports and being part of the parish community, which is like an extension of family."

She and her husband, Jonathan Sturgill, have tried to continue those connections for their children through their involvement as members of St. Luke the Evangelist Parish in Indianapolis.

He leads the coffee-and-conversation hospitality ministry after two of the Sunday Masses at the parish. She's immersed in the Mothers of Young Children ministry, including co-chairing the St. Patrick's Day party that more than 300 adults

and children attend.

"I get a lot of rewards from volunteering at the parish level," she says.

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

"Joanna is highly committed to helping individuals looking for help with legacy planning to benefit charitable work important to them," Brunner says. "Her extensive experience practicing law in the areas of trusts and estates—and assisting individuals with achieving planning goals—are gifts that will serve our Catholic community well."

Feltz has already used those talents during one of her first days as director of planned giving.

"I met with a gentleman whose wife was a lifelong educator. She was a resource teacher that assisted grade-school children who were struggling with reading," she says. "He's going to set up an endowment in her honor. He's making a contribution to help with reading resources at the parish school he identified."

That's the kind of connection she wants to make.

"My main purpose is being a resource to help people who have something in mind that they want to accomplish and that requires resources. My goal is to explain to them how that can be done."

"It's all a process—learning about them, why they are considering it, how we can accomplish it, and how we will be good stewards as they help people. I really enjoy it."

(For more information about planned giving in the archdiocese, log on to www.archindy.org/ccf/planned.html or call Joanna Feltz at 800-382-9836, ext. 1588, or 317-236-1588.) †



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

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

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

NEW YORK (CNS)—Aid to the Church in Need, a Catholic charity helping persecuted Christians around the world, has pledged \$2.8 million in emergency aid to help Christians in Syria.

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

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

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

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

Since the outbreak of Syria's civil war in spring 2011, the death toll has exceeded 200,000, according to several monitoring groups.

Hundreds of Christians have died, and tens of thousands have been driven from their homes, the charity said. "Countless families are without a reliable source of income; children and youth are barred from continuing their education; half of all the country's schools are damaged, destroyed or used as shelter for fighters."

Hundreds of thousands of Syrian Christians have become refugees in Lebanon, Turkey and Jordan.

Official estimates put the number of people affected by the war in Syria at 12.2 million people.

About 7.8 million have been displaced internally, while 4.8 million Syrians live in barely accessible parts of the country or in active war zones. †



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Editorial



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

Why do Catholics leave the Church?

Some things baffle us.

For example: A recent survey of Catholics who left the Church to join evangelical Protestant churches listed the number one reason as a desire for a more personal relationship with Jesus.

How, we wonder, could you possibly have a more personal relationship with Jesus than through the Eucharist? You're receiving Jesus' body and blood into your own body when you receive holy Communion. How could anything be more personal than that?

Obviously, there's been a failure somewhere along the line to make these people understand exactly what the Eucharist is. That might also account for the casualness that some Catholics show when they receive Communion.

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

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

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

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

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

But we're convinced that most

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

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

The Catholic Church welcomes everyone, and not only the pious. It is also a Church of sinners and has been since Jesus founded it. Pope Francis says that it is heresy to think that the Church is only for the pure because we all sin.

In one of his general audiences, he said: "The Church, which is holy, does not reject sinners; she does not reject us all; she does not reject us because she calls everyone, welcomes them, is open even to those furthest from her; she calls everyone to allow themselves to be enfolded by the mercy, the tenderness, and the forgiveness of the Father, who offers everyone the possibility of meeting him, of journeying toward sanctity."

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

One more quotation from Pope Francis, from that same general audience: "The Church offers all the possibility of following a path of holiness, which is the path of the Christian; she brings us to encounter Jesus Christ in the sacraments, especially in confession and in the Eucharist; she communicates the word of God to us, she lets us live in charity, in the love of God for all."

We are not baffled by so many wanting to be part of the Catholic Church.

—John F. Fink

Reflection/John Shaughnessy

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

At 18, the college freshman was feeling homesick as he walked toward class near the Main Building of the University of Notre Dame.

If he looked up, as he usually did when he neared the building, he would have seen the golden image of the Blessed Mother on the golden dome, shining brightly against the background of a beautiful blue, autumn Indiana sky. Instead, his eyes were focused on the world-renowned figure headed straight toward him on that day in 1973—Holy Cross Father Theodore Hesburgh, then Notre Dame's president.

Figuring that Father Ted was on his way to another important meeting, the college freshman prepared to offer a quick hello, hoping at best to get a nod or a brief "hi" in return from the man he was seeing up-close for the first time. Instead, Father Ted slowed down, greeted the student first and stopped to talk—asking his name, asking how he was doing, making him feel that he mattered. When they parted minutes later, the young man was grateful, in awe, and considerably closer to feeling he had another home.

Years later, my first meeting with Father Ted on that day is still a cherished moment in my life. So when I learned the news that Father Ted had died on Feb. 26 at age 97, I read the stories of how he was a confidant to popes and presidents, and how he was regarded as one of the greatest educators of the 20th century. I also pored over the tributes of how he

strived for world peace, social justice and civil rights, and how he was awarded the Medal of Freedom, the nation's highest honor for civilians.

Yet first, I thought of that moment when he displayed another standard of greatness—taking time and giving full attention to someone.

That quality was as much a part of his legacy as opening Notre Dame to female students and transforming the college into one of the world's leading universities. Known for working into the early morning hours in his office in the Main Building, Father Ted often welcomed students there late at night, including some who climbed a fire escape to talk with him about a problem or concern.

Twenty years after meeting him for the first time, I took an elevator to his office on the 13th floor of the Hesburgh Library to interview him for *The Indianapolis Star* as he neared his 50th anniversary of being ordained a priest. By then, he was president emeritus of Notre Dame, another title on his lengthy list of them. Yet while many other people defined his life by his accolades and accomplishments, Father Ted always viewed his defining legacy as being a priest.

"Being a priest is *the* center of my life," he said during our conversation in June of 1993. "A priest has to realize it's the greatest thing that can happen to you in your life. It's not something *for* you, although you get satisfaction out of that. It's for others. Your whole life is given for others."

Father Ted also talked about the pledge he made to God when he was ordained on June 24, 1943. He promised to celebrate a Mass every day of his life, "even though

See SHAUGHNESSY, page 10

Reflection/Daniel Conway

A perfect pilgrimage to the Holy Land

The next time the Archdiocese of Indianapolis advertises a pilgrimage to the Holy Land, don't hesitate. Don't think about it, discuss it with family and friends,

or pray about it at length. Say a quick prayer to the Holy Spirit and sign up—right away! If you delay, all the slots will be filled, and you'll miss out on a perfect pilgrimage experience.

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

Nothing is perfect that involves sinful human beings. True enough. From a human perspective there were the minor irritations of international travel—but no flight delays or other interruptions.

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

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

important.

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

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

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

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

The sacred spaces we visited were overpowering, and there were far too many of them to list here. I strongly recommend that readers of this article visit holylanearchindy.blogspot.com, the blog written by Natalie Hoefer, a reporter for *The Criterion*, who traveled with us and chronicled the experience with more than 1,000 photographs and a daily summary of where we went and what we saw.

The blog is a fantastic way for readers of *The Criterion* throughout central and southern Indiana and beyond to share this

See CONWAY, page 10

ARCHBISHOP/ARZOBISPO JOSEPH W. TOBIN



REJOICE IN THE LORD

ALÉGRENSE EN EL SEÑOR

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

Spend some quiet time in God’s closeness this Lenten season

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

Last month, my fellow pilgrims and I ascended Mt. Tabor—not on foot, but in vans driven by Bedouin villagers who make their living escorting pilgrims up this holy mountain. “Awesome” doesn’t begin to describe the view from Mt. Tabor. Scholars say that people have had

religious experiences on this mountain since before recorded history. Something about this place raises the minds and hearts of pilgrims to God, and commands a sense of reverence and awe far beyond anything ordinary words can convey.

The experience on Mt. Tabor reminded me of the time—more than 15 years ago now—when my mother, Marie Therese, and my Aunt Winifred came to visit me in Rome where I was assigned by my religious congregation, the Redemptorists. In those days, Pope John Paul II regularly received guests after his daily Mass. I was able to bring my mother and Aunt Win to the pope’s Mass, and afterward he spent a few minutes talking with just the three of us.

My mother, who is not normally at a loss for words, was silent. I asked her later why she didn’t talk to the pope. Her reply was, “Joe, for all my life the pope has

been someone far away—over there—just a name or a photograph. Now, here he is right in front of me, face to face. What was I supposed to say?”

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

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

Silence is not a bad response to the closeness of God. In fact, if we don’t spend some quiet time each day, it’s easy

to overlook God and to miss what he is saying to us in the silence of our hearts.

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

This Lent, let’s spend some quiet time with God who is not aloof from us and who invites us to be close to him. It’s not necessary to climb a mountain to experience the awe of God’s presence (as much as my fellow pilgrims and I recommend it). All you really need to encounter the closeness of God is an open heart and a few quiet moments each day.

May our loving God persuade us all to come close to him this Lent. May he bless us abundantly with his personal, caring and intimate love. †

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

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

La lectura del Evangelio del fin de semana pasado (el segundo domingo de la Cuaresma, Mc 9:2-10) narra el poderoso relato de la transfiguración del Señor.

La experiencia de la aparición de Jesús envuelto en un aura blanca resplandeciente junto con Moisés y Elías, en la cima del Monte Tabor, dejó estupefacto a San Pedro.

Si bien no pudo expresarlo en palabras, Pedro vivió un encuentro muy profundo por la cercanía con Dios. En ese monte sagrado, en compañía de sus compañeros discípulos Jacobo y Juan, Pedro tuvo una experiencia con la divinidad que fue un misterio hasta el momento de la resurrección del Señor.

El mes pasado mis compañeros de peregrinación y yo ascendimos al Monte Tabor, no a pie, sino en camionetas conducidas por aldeanos beduinos que se ganan la vida transportando a los peregrinos cuesta arriba por este monte sagrado. La palabra increíble no le hace ni remotamente honor a la vista que se aprecia desde el Monte Tabor. Los

eruditos dicen que la gente ha vivido experiencias religiosas en este monte desde tiempos inmemoriales. En ese lugar hay algo que eleva las mentes y los corazones de los peregrinos hacia Dios y transmite un sentido de reverencia y un sobrecogimiento que va más allá de lo que las simples palabras pueden expresar.

La experiencia en el Monte Tabor me recordó cuando mi madre, Marie Therese, y mi tía Winifred fueron a visitarme a Roma, donde mi congregación religiosa, la Congregación Redentorista, me asignó, hace 15 años. En aquellos días, el papa Juan Pablo II usualmente recibía invitados después de la Misa diaria. Pude llevar a mi madre y a mi tía a la Misa del Papa y, después de esta, pasar unos minutos con él, solo nosotros tres.

Mi madre, a quien normalmente no le faltan las palabras, guardaba silencio. Tras nuestro encuentro le pregunté por qué no le habló al Papa, a lo que ella me respondió: Joe, durante toda mi vida el Papa ha sido una figura lejana, por allá, un nombre en una fotografía. Y

ahora que lo tenía delante de mí, frente a frente, ¿qué podía decirle?”

En su reciente mensaje para la temporada de la Cuaresma, el papa Francisco nos recordó que Dios se encuentra tan cerca de nosotros como lo estuvo el papa Juan Pablo de mi mamá, mi tía y de mí. [Dios] no es indiferente a nosotros—nos dice el papa Francisco—. Está interesado en cada uno de nosotros, nos conoce por nuestro nombre, nos cuida y nos busca cuando lo dejamos. Cada uno de nosotros le interesa; su amor le impide ser indiferente a lo que nos sucede.”

Para demasiados de nosotros, Dios está lejos, por allá, en el cielo. ¿De qué forma reaccionamos ante la buena nueva de que Dios en verdad está cerca de nosotros, más cerca de lo que estamos de nuestro propio ser?

El silencio no es una respuesta inadecuada a la cercanía de Dios. De hecho, si no tenemos un momento de sosiego cada día, resulta muy fácil ignorar a Dios y no escuchar lo que nos dice en el silencio de nuestros corazones.

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

En esta Cuaresma, pasemos un rato en calma con Dios quien no es indiferente a nosotros y nos invita a estar cerca de Él. No es necesario subirse a un monte para sentir la presencia sobrecogedora de Dios (aunque mis compañeros de peregrinación y yo lo recomendamos). Para encontrarse en esa íntima cercanía con Dios todo lo que hace falta es un corazón dispuesto y unos instantes de sosiego cada día.

Que nuestro Dios amoroso nos convenza a todos de acercarnos a Él en esta temporada de la Cuaresma. Que nos bendiga abundantemente a todos con su amor personal, atento e íntimo. †

Traducido por: Daniela Guanipa

Events Calendar

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

March 6

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

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

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

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

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

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

Our Lord Jesus Christ the King Church, 833 S. Triangle Road, Paoli. **Stations of the Cross, 4:30 p.m.**,

fish fry following the stations. Information: 812-936-4568 or ChristtheKing1948@gmail.com.

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

Sacred Heart of Jesus Parish, Holy Family Center, 1807 Poplar 2322 N 13 1/2 St., Terre Haute. **Annual Jonah fish fry**, 4:30-7:30 p.m. Information: 812-232-8518.

Our Lady of the Greenwood Church, 335 S. Meridian St., Greenwood. **First Friday celebration of the Most Sacred Heart of Jesus**, Mass, 5:45 p.m., exposition of the Blessed Sacrament, following Mass until 10 p.m., sacrament of reconciliation available. Information: 317-888-2861 or info@olgreenwood.org.

Marian University chapel, 3200 Cold Spring Road, Indianapolis. **Lumen Dei Catholic Business Group**, Mass and monthly meeting, 7-8:30 a.m., breakfast, \$15 per person. Information: 317-435-3447 or lumen.dei@comcast.net.

March 7

Northside Knights of Columbus, 2100 E. 71st St., Indianapolis.

Tropical Tribute to Joe and Barb Krier, fundraiser for Bishop Chatard Grant,

7:30-11:30 p.m., \$20 per person. Information: 317-872-5088 or sherrymp@comcast.net.

Franciscan St. Francis Health Education and Support Services Center, 421 N. Emerson, Greenwood. **Office of Pro-Life and Family Life and Franciscan St. Francis Health, CPR and AED Training for ushers and liturgical ministers**, 8:30-11 a.m., \$10 per person includes booklet, registration deadline March 2. Information: 317-236-1475 or jlbeau@archindy.org.

St. Michael Church, 145 St. Michael Blvd., Brookville. **First Saturday Devotional Prayer Group**, Mass, Exposition of the Blessed Sacrament, rosary, confession, meditation, 8 a.m. Information: 765-647-5462.

March 8

St. Michael the Archangel Church, 3354 W. 30th St., Indianapolis. **Mass in French**, 1 p.m. Information: 317-523-4193 or acfdi2014@gmail.com.

St. Matthew the Apostle Church, 4100 E. 56th St., Indianapolis. **Lenten organ recital**, Travis Person, organist, 5 p.m. Information: 317-257-4297.

St. Therese of the Infant Jesus (Little Flower) Church, 4720 E. 13th St., Indianapolis.

Class of '63 monthly gathering, 6 p.m. Mass, optional dinner afterward. Information: 317-408-6396.

St. Malachy Church, 9833 E. County Road 750 North, Brownsburg. **Hendricks Symphonic Society, "Passion of Our Lord Jesus Christ," according to St. John**, 3 p.m., no charge. Information: 17-852-3195.

March 10

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

St. Paul Hermitage, 501 N. 17th Ave., Beech Grove. **Ave Maria Guild, Mass for deceased members of the Guild**, 11 a.m., meeting, 12:30 p.m. Information: 317-888-7625 or vlgmimi@aol.com.

St. Simon the Apostle Parish, St. Clair Room of Parish Life Center, 8155 Oaklondon Road, Indianapolis. **Seasons of Hope**, six-week daytime support group for the bereaved, 11 a.m. Information: Mona Lime at 317-371-8993 or monalime@att.net, or Sheila Hussey at 812-855-7651 or drewhuss@hotmail.com.

March 11

St. Luke the Evangelist Parish, 7575 Holliday Drive East, Indianapolis. **Soup supper**, "Finding God in Unlikely Places," Cheryl McSweeney

presenter, Mass, 5:30 p.m., soup supper, 6:30-7:15 p.m., 7:15-8:30 p.m., reservations requested. Information: 317-259-4373, ext. 256 or dearollo@stluke.org.

St. Lawrence Parish, 4650 N. Shadeland Ave., Indianapolis. **Life in Christ Lenten Series**, 7-8:30pm. Sharing and reflecting on the sensory images of the Lenten Gospels. "Out of Darkness—focus on Sight." Information: beiltrah@sbcbglobal.net.

Primo Banquet Hall & Conference Center, 2615 National Ave., Indianapolis. **Sanctity of Life Dinner**, keynote address by Archbishop Joseph W. Tobin, \$50 adult, \$40 student, 6:40 p.m. Registration: www.archindy.org/plfl, or call 317-236-1521.

March 11-12

On WSPM 89.1 FM/WSQM 90.9 FM. **Faith in Action radio show, "Share-A-Thon,"** Thurs., 4 p.m., Archbishop Joseph W. Tobin.

March 12

St. Barnabas Parish, 8300 Rahke Road, Indianapolis. **Annulments: fact or fiction**, presenter Father Joseph Newton, JCL, Adjunct Vicar Judicial of the Metropolitan Tribunal Educational program, 7 p.m., no charge. Information: 317-882-0724 or cbeiringer@Stbindy.org. Saint Meinrad Seminary and School of Theology, St. Bede Theater, 200 Hill Drive, St. Meinrad. **"Teresa: Prayer is an Adventure in Love,"** lecture on St. Teresa of Avila by Dr. Keith Egan, Aquinas Chair in Catholic Theology Emeritus at Saint Mary's College in Notre Dame, Ind., and adjunct full professor of theology at the University of Notre Dame, 7 p.m. Central Time, free and open to the public. Information: 812-357-6501.

St. Mark the Evangelist Parish, Cenacle (house on parish grounds), Indianapolis. **Hope and Healing Survivors of Suicide support group**, 7 p.m. Information: 317-851-8344.

Colts Complex, 7001 W. 56th St., Indianapolis. **Southside Catholic Business Professionals 8th Annual "Inspirational Insights,"** guest speakers syndicated columnist Lori Borgman and Indianapolis businessman Danny O'Malia, 8:30-11 a.m. Information: president@indyscbp.com.

St. Simon the Apostle Parish, St. Clair Room of Parish Life Center, 8155 Oaklondon Road, Indianapolis. **Seasons of Hope**, six-week evening support group for the bereaved, 7 p.m. Information: Mona Lime at 317-371-8993 or monalime@att.net, or Sheila Hussey at 812-855-7651 or drewhuss@hotmail.com. †

Retreats and Programs

March 20-22

Our Lady of Fatima Retreat House, 5353 E. 65th St., Indianapolis. Lenten weekend, **"The Gift of Friendship,"** Father Jim Farrell, presenter, \$162 per person, \$290 per couple. Information: 317-545-7681 or archindy.org/fatima.

March 22

Our Lady of Fatima Retreat House, 5353

E. 65th St., Indianapolis. **"Faith and Fertility,"** 6:30-8:30 p.m. Information: 317-859-6596.

March 23-27

Saint Meinrad Archabbey Guest House and Retreat Center, 200 Hill Drive, St. Meinrad. Priests retreat, **"Hospitality in an Anonymous World,"** Benedictine Father Adrian Burke, presenter, \$425 for single. Information: 812-357-6585 or mzoeller@saintmeinrad.edu.

(For a complete list of retreats as reported to The Criterion, log on to www.archindy.org/retreats.) †

Right to Life of Indianapolis seeks youth essay, speech, art, scholarship contest entries by April 1

Right to Life of Indianapolis is seeking youth essay, speech, art and scholarship contest entries by April 1.

The essay contest is broken down into three categories: grades 7 and 8; grades 9 and 10; and grades 11 and 12. Each level has a different essay topic, outlined in the contest rules.

The art contest theme is "Celebrate Life," and is open to students in grades 9-12.

The speech contest is geared for students in grades 11 and 12. Those in 10th grade can enter, but are not eligible to advance to the state level. Speeches can be on the topic of abortion, infanticide, euthanasia or stem-cell research.

Monetary awards are given to those winning first through fifth place in each of the contests.

Students must live in Marion County, or any of the seven surrounding counties to enter.

Students in those same counties who are currently seniors and have applied to a college or vocational school can also apply for the Joan Byrum Pro-Life Scholarship by April 1. The \$1,000 scholarship assists a student who has shown pro-life commitment and involvement during high school, and dedication to the pro-life philosophy as they continue their education in college or a vocational program.

More information, rules and application forms are available at rtlindy.org. For questions, call Right to Life of Indianapolis at 317-582-1526. †

Author of book on catechesis to present retreat in Bloomington on March 13-15

Kevin Lents, a Catholic from the Diocese of Evansville, Ind., will offer a retreat on his catechetical book, *The Language of Dissent: Answering Those who Distort the Catholic Faith*, at Mary Mother of the Redeemer Retreat Center, 8220 W. State Road 48, in Bloomington on March 13-15.

Lents has had numerous guest appearances, including Eternal Word Television Network (EWTN) Marcus Grodi's "The Journey Home" and "Open-line First Monday," Marcus Grodi's EWTN radio program "Deep in Scripture," and Relevant Radio's "Gus Lloyd's Live Call-in Show."

The cost for the retreat, housing and four meals is \$200 per person for a single occupancy room, and \$130 per person for a double occupancy room.

The cost for commuters is \$50, with breakfast available for an additional \$3.

Registration is available online at www.maryschildren.com, by calling 812-825-4642, ext. 1, or by e-mailing marianoasis@bluemarble.net. †

African Catholic Ministry to host African Gathering on March 14 in Indianapolis

The archdiocesan African Catholic Ministry of the Office of Multicultural Ministry invites all to attend an African Gathering at 5 p.m. on March 14.

The event begins with Mass celebrated by Archbishop Joseph W. Tobin at SS. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis.

After Mass, Archbishop Tobin will give a keynote address at a reception in Assembly Hall of the Archbishop Edward T. O'Meara

Catholic Center across the street from the cathedral. The reception will include a dinner of African cuisine.

The gathering will focus on the importance of African Catholic ministry—blessings, needs, and forming together a new vision for the direction of African Catholic ministry in the archdiocese.

For more information, call the Office of Intercultural Ministry at 317-236-1474 or 800-382-9836, ext. 1474. †

Catholic Radio fundraiser dinner set for April 15 in Indianapolis

Catholic Radio Indy will host its 11th annual fundraiser dinner at the Northside Knights of Columbus Hall, 2100 E. 71st St., in Indianapolis on April 15.

Doors open at 5:30 p.m. for a silent auction, reception and cash bar. The buffet dinner will begin at 7 p.m.

Guest speaker Bishop Timothy L. Doherty of the Diocese of Lafayette in Indiana will deliver an address at 8 p.m., and the event will conclude at 9 p.m.

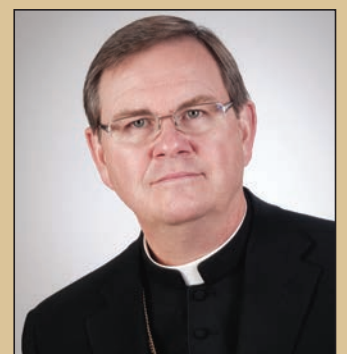
Journalist and former anchorwoman Anne Ryder will serve as mistress of ceremonies.

Reservations are \$65 per person, or \$450 for a table of eight. There is no charge for priests, deacons or vowed religious.

For reservations, call 317-870-8400 or log on to www.catholicradioindy.org, or mail your number of reservations and check, made payable to Catholic Radio Indy, to: Catholic Radio, 8383 Craig St., Suite 280, Indianapolis, IN 46250. †



Anne Ryder



Bishop Timothy L. Doherty

Holy Rosary Parish hosts 15th annual Lenten speaker series

Criterion staff report

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

Catholic author and speaker Mark Shea will be featured on March 11 as he gives a presentation titled "Mercy Works: A New and Fascinating Look at the Corporal and Spiritual Works of Mercy."

Shea, who lives in Seattle, is a columnist for the *National Catholic Register* and author of several books, including the three-part *Mary, Mother of the Son*. He is also author of the popular blog "Catholic and Enjoying It."

Prior to 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 concludes by 8:30 p.m.

This year's "Spaghetti and Spirituality" will conclude on March 18 with a presentation by Theresa Flores titled, "The Slave Across the Street: The Reality of Human Trafficking."

Flores has worked for more than 20 years as a licensed social worker. Before that, however, she survived living two years as a sex slave. Author of the best-selling *The Sacred Bath* and *The Slave Across the Street*, Flores is the founder of the anti-trafficking organization, Save our Adolescents from Prostitution.

Those interested in attending any of the presentations are asked to 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," log on to www.holyrosaryindy.org. To register for sessions in the series, log on to www.kofcsantorosario.org/ss.htm. †



Theresa Flores



Mark Shea

Several opportunities scheduled for women considering a religious vocation

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

The events include:

• **Sisters of St. Benedict in Beech Grove to host 'Come and See' weekend on March 20-22**

The Sisters of St. Benedict of Our Lady of Grace Monastery, 1402 Southern Ave., in Beech Grove will host a "Come and See" weekend on March 20-22.

The retreat at Our Lady of Grace Monastery allows single Catholic women ages 18-44 to share in the life and prayer of the sisters, while learning more about the Benedictine way of life and talking with others who are discerning the call to religious life.

If those interested are unable to attend the entire weekend, they are invited to attend for whatever portion is possible for their schedule.

The weekend is free, and includes housing and meals. The event concludes with Mass at 11 a.m., followed by lunch, on March 22.

For more information or reservations, contact Vocations Director Sister Jennifer Horner at 317-697-1952 or vocations@benedictine.org.

• **'Called By Name' women's dinner with Archbishop Tobin set for April 8**

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

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

Mass begins at 6 p.m., followed by dinner and presentations at 6:45 p.m.

The event is free of charge. Reservations are requested by April 1.

For more information or to register, call Associate Director of Vocations Liz Escoffery at 317-236-1490 or 800-382-9836, ext. 1490, or e-mail her at eescoffery@archindy.org.

• **Sisters of Providence 'Come and See' weekend scheduled for April 10-12**

The Sisters of Providence of Saint Mary-of-the-Woods, 1 Providence Place, in St. Mary-of-the-Woods, invite all single Catholic women

ages 18-42 to learn more about becoming a Sister of Providence during a "Come and See" weekend scheduled for April 10-12.

The theme for the weekend is "Rooted in the Charism of Providence." The weekend helps women learn more about what life is like as a Sister of Providence.

All interested women are invited to Owens Hall, located on the grounds of Saint Mary-of-the-Woods, beginning at 5 p.m., on April 10.

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

All women interested in attending are encouraged to register by calling Sister Editha at 812-535-2895 or e-mail eben@spsmw.org. †



Our Lady of Fatima Retreat House

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

Two opportunities for a Day of Reflection at Fatima

March 17, 2015
The Passion According to Mark:
A Day of Reflection with Fr. Mike McKinney
"Truly this man was the Son of God!" ~Mark 15:39

We all know the basic story: Jesus died on the cross for each of us. Yet there is so much detail in the scriptures that we often miss and this can make a real difference in how we understand Jesus' dying. Come to a deeper exploration of the Passion according to Mark and see how his version is telling the good news of how Jesus helps us with our hurt, our fear, our sorrow and our anger.

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

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

March 26, 2015
The Spirituality of Aging with Fr. Jeff Godecker

Fr. Jeff Godecker presents the second in his series of days on aging. Men and women of all ages are welcome to join Fr. Jeff in exploring this challenging time in life where the struggle can often be learning when to hold on and when to let go. Our faith, hope and love play a significant part in working with loss, grief, and other realities of aging.

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

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

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

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



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



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

LAGOS, Nigeria (CNS)—Nigeria's bishops criticized Boko Haram insurgents' use of children to commit crimes such as suicide bombings.

"We deplore the fact that young children are used to commit such crimes, and the fact that young Nigerians are used by politicians to intimidate and inflict violence on their political opponents is a disturbing symptom of breakdown of family values in our society," the bishops said at the end of a five-day meeting on the theme, "Good Families Make Good Nations."

"We wonder: Who are the parents of these young Nigerians? Do these young ones not belong to families?" it said.

It said that many families were currently facing challenges caused by

the Boko Haram insurgency and the heightened tension occasioned by the coming general elections, now scheduled for March 28 and April 11.

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

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

The statement also paid tribute to Nigerian soldiers and other security operatives who had died while fighting the insurgency. †

People of the Empty Tomb: Preparing for Holy Week Retreat

Friday, March 27-Sunday, March 29

Owens Hall, Saint Mary-of-the-Woods, Ind.

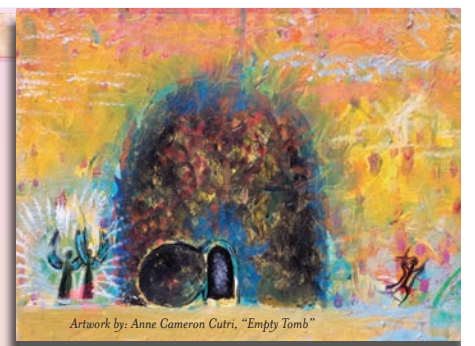
This retreat will be a time to reflect on what it means to be the "people of the empty tomb;" that is, a people of hope. We will be with Mary of Magdala, the other Mary, Salome, the angel, the guards, Peter and the disciples, as we look at their lives of doubt and faith.

The retreat will be in an atmosphere of quiet with some sharing in small table groups. The weekend will conclude with the Liturgy of Palm Sunday.

Registration deadline: March 20.

Facilitators: Sister Jan Craven and Sister Paula Damiano

www.ProvCenter.org
 Contact: 812-535-2952 or provctr@spsmw.org



Artwork by Anne Cameron Cutri, "Empty Tomb"

Registration fee:

\$90 commuter, \$140 double room, \$170 private room (includes all meals)

Providence Spirituality & Conference Center
 A ministry of the Sisters of Providence of Saint Mary-of-the-Woods

PASSION

continued from page 1

vulnerable people of Calcutta. The meetings spurred them in their desires to combine their faith and their medical knowledge to help people in need.



Dr. Joseph Bergeron

Since 1997—a year after meeting Mother Teresa—Dietzen has been the founder and president of Timmy Global Health, an Indianapolis-based organization that provides community-based medical care to children around the world.

Working in Christian ministry, Bergeron has made medical mission trips to Mexico, India, Kenya and Ethiopia.

So the connection between faith and medicine has long been at the

heart of their lives. Yet, one of the first lessons Bergeron and Dietzen learned about their forensic examination of the Passion of Christ is that some people in the medical profession were upset that the two of them spent their time and knowledge on the subject.

“I’ve been told that you should never mix science and religion,” Bergeron says. “I’ve also been told that Jesus is a mythological figure.”

Those criticisms came after Bergeron reviewed and examined the possible medical reasons for Christ’s death in an article that was published in 2012 in the *Journal of Forensic and Legal Medicine*.

That article forms part of the foundation of CSI: Jerusalem—a presentation that also focuses on the Roman practice of crucifixion, the controversy surrounding the Shroud of Turin, and a medical analysis of different theories of the Resurrection.

“CSI: Jerusalem is a forensic reconstruction of what happened to Jesus,” Bergeron says. “Short of being there and having medical records, we try to reconstruct how someone would die under the circumstances.”

So the two doctors analyze the beating that Jesus took, the suffering he endured, the sweat and blood that poured from him, and the role that shock may have had in his ultimate death.

The two doctors will also discuss the Shroud of Turin as they roll out the 14.5-foot-by-3.5-foot replica of the ancient burial cloth.

Dietzen obtained the replica through his friendship with Barrie Schwartz, an Orthodox Jew who has become one of the world’s leading authorities on the Shroud—a man whose faith has been reshaped and revived by the Shroud.

Discovering God’s plan

Neither his faith nor anyone else’s faith was a priority for Schwartz when he was asked to be the official documenting photographer for the Shroud of Turin Research Project, an extensive scientific examination of

the Shroud in 1978.

“When they asked me to join the team, I laughed and said, ‘No, I’m Jewish. This is a Christian thing,’” recalls Schwartz, who also acknowledges that he had fallen away from his faith at that time.

“But a fellow team member, Don Lynn, said, ‘Apparently, you’ve forgotten that the man in question is also a Jew.’ He said, ‘Go to Turin, and do the best job you can do. God doesn’t tell us in advance what his plan is. But one day, you’ll know.’”

Schwartz photographed the Shroud from every perspective during the 120 hours that the research team examined it.

“I realized how privileged I was to be in that room, helping to photograph that data, study that data, review that data and publish that data,” he says. “It forced me to confront my own faith. My faith in God was restored by my involvement with the Shroud of Turin.”

His involvement with the Shroud also led to his belief that “the Shroud of Turin is the cloth that wrapped the man Jesus after he was crucified.”

In 1996, Schwartz started a website exclusively devoted to the Shroud, www.shroud.com. The Colorado resident also tours the world giving talks about the Shroud and its impact on his return to his Jewish faith. Schwartz sees it all as the fulfillment of the advice he was given in 1978—that one day he would know the plan that God had for him in joining the research team.

One memorable moment from his talks stands out to him.

“I was in California at a mainly Filipino Catholic church,” he says. “Near the end of my talk, a woman put up her hand and said, ‘Do you not accept Jesus as your Lord and Savior?’”

“I told her I was Jewish. She started to cry. I started to tear up, too. Not wanting the presentation to end that way, I told her, ‘If it’s OK with God to have a Jew be a messenger of the Shroud, then it should be with everyone. And besides, I’m not dead yet.’”

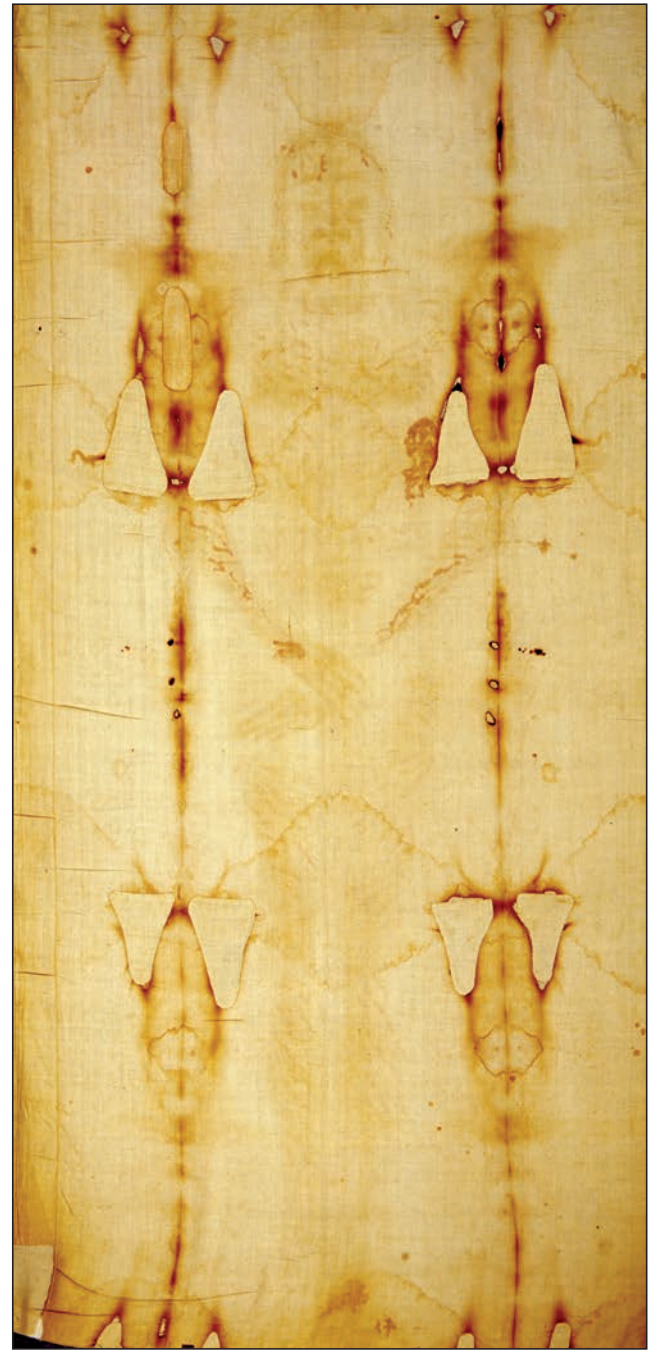
“The woman smiled. I did, too.”

‘The miracle of Jesus’

While Schwartz believes the Shroud is connected to Christ, its authenticity has been the subject of differing opinions, findings and beliefs through the ages. The Catholic Church itself has been careful to not make that direct connection between the Shroud and Christ. At the same time, the Church recognizes the Shroud’s significance to many Christians.

In 2013, Pope Francis stated, “This image, impressed upon the cloth, speaks to our heart and moves us to climb the hill of Calvary, to look upon the wood of the Cross, and to immerse ourselves in the eloquent silence of love.”

Schwartz, Dietzen and Bergeron all hope to travel to Turin, Italy, this spring when the Shroud is scheduled to be on rare public display at the Cathedral of St. John the Baptist from April 19 through June 24. Whether that hope becomes fulfilled or not, they will continue to share their message of faith through their lives and presentations.



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

(Copyright 1978 Barrie M. Schwartz Collection, STERA, Inc.)

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

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

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

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

(The CSI: Jerusalem presentation at St. Barnabas Church, 8300 Rahke Road, in Indianapolis at 6:30 p.m. on March 15 is free. Freewill offerings will be accepted. Anyone wanting more information about Dr. Bergeron’s research on Jesus’ death or wanting to inquire about how to schedule a presentation of CSI: Jerusalem should visit the website, www.causeofjesusdeath.com.) †



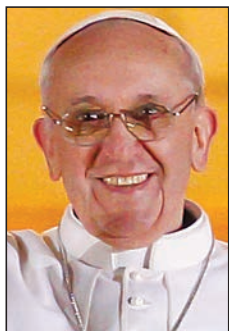
‘I realized how privileged I was to be in that room, helping to photograph that data, study that data, review that data and publish that data. It forced me to confront my own faith. My faith in God was restored by my involvement with the Shroud of Turin.’

—Barrie Schwartz

During Lent, pope offers handy tips for preparing for confession

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

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



Pope Francis

The guide is part of a 28-page booklet in Italian released by the Vatican publishing house. Pope Francis had 50,000 free copies distributed to people attending his Angelus address on Feb. 22, the first Sunday

of Lent.

Titled “Safeguard your heart,” the booklet is meant to help the faithful become “courageous” and prepared to battle against evil and choose the good.

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

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

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

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

The questions include:

- Do I only turn to God when I’m in need?
- Do I attend Mass on Sundays and holy days of obligation?
- Do I begin and end the day with prayer?
- Am I embarrassed to show that I am a Christian?
- Do I rebel against God’s plan?
- Am I envious, hot-tempered, biased?
- Am I honest and fair with everyone or do I fuel the “throwaway culture?”
- In my marital and family relations, do I uphold morality as taught in the Gospels?
- Do I honor and respect my parents?
- Have I refused newly conceived life?

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

- Do I respect the environment?
- Am I part worldly and part believer?
- Do I overdo it with eating, drinking, smoking and amusements?
- Am I overly concerned about my physical well-being, my possessions?
- How do I use my time? Am I lazy?
- Do I want to be served?
- Do I dream of revenge, hold grudges?
- Am I meek, humble and a builder of peace?

Catholics should go to confession, the pope said, because everyone needs forgiveness for their sins, for the ways “we think and act contrary to the Gospel. “Whoever says he is without sin is a liar or is blind,” he wrote.

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

Use guidance of Church with end-of-life decisions, bioethicist says

By Leslie Lynch

Special to *The Criterion*

SELLERSBURG—The last days in the life of a loved one can be an overwhelming time, often marked by a nonstop barrage of decisions that many people are ill-prepared to make.

As a result of the best medical care in history, a vast array of technologies are available today, leading to difficult questions regarding the use of such technology:

Under which circumstance should they be employed? What criteria will aid in choosing to decline or discontinue them? Additionally, as Catholics, there are concerns regarding the teachings of the Church, which sometimes run counter to popular practices.

Inspired by Father Tadeusz “Tad” Pacholczyk’s monthly column on bioethics published in *The Criterion*, the St. Gianna Pro-Life Group at St. John Paul II Parish in Clark County invited him to speak to these issues as part of their community outreach.

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

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

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

He has developed a deep understanding of both science and religion, noting that each discipline has its own language and profound influence on society, yet neither speaks the other’s language. He sees his mission as a bridge between the two.

“I wanted to bring science into the priesthood,” he said. In the same way, Father Pacholczyk’s vocation as a priest brings the light of Christ into scientific dialogue.

Marina Traub, a St. Gianna Pro-Life Group member, said, “Father Tad is so educated—and he brings it to a level we can understand.”

The event began with Mass, concelebrated by Father William

Ernst, Conventual Franciscan Fathers Kenneth Gering and David Lenz and Father Pacholczyk.

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

“We are not the owners of our lives, hence we do not have absolute power over life. Rather, we have a duty to preserve life and use it for the glory of God,” Father Pacholczyk noted, referencing paragraph #2280 of the *Catechism of the Catholic Church*. “Suicide and euthanasia are never acceptable.”

However, Catholics are not obligated to preserve life without regard to extenuating circumstances. Directive #56 in the ethical and religious directives states Catholics have a moral obligation to use ordinary or “proportionate” means to preserve life.

This directive assumes a reasonable benefit to the patient without undue burden on the patient, family or friends. A complex blend of factors must be taken into consideration, said Father Pacholczyk, such as reasonable hope of success of a specific treatment, risks versus side effects, physical and spiritual resources of the patient, expense, and the specific nature of the patient’s illness.

Making a careful judgment, after consulting experts and seeking the guidance of the Holy Spirit, becomes an expression of prudence, a virtue, he added.

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

Father Pacholczyk offered an example from St. John Paul II’s writings, stating that the former pontiff wrote that administration of food and water always represents a natural means of preserving life, even when provided by artificial means. Not a medical act, it should be considered proportionate and morally obligatory.

Yet when the patient’s condition deteriorates and the act of continuing sustenance by artificial means becomes painful or the body is no longer able to process nutrients, this act of charity becomes burdensome to the patient, without benefit, and may be withdrawn.

Acceptance, then, can be a morally praiseworthy choice, Father Pacholczyk explained.

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

“One’s time might be better used in preparing for death,” Father Pacholczyk said. He has seen the Holy Spirit bring



Members of the St. Gianna Pro-Life Group at St. John Paul II Parish in Clark County are pictured with Father Tad Pacholczyk on Feb. 14. They include, front row, from left, Shirley Shrewsbury, Marina Traub, Mary Ellen Ward and Libby Johnson. Back row: Phyllis Burkholder, Jennifer Henderson, Father Pacholczyk, Esther Endris and Joe Lynch. (Photos by Leslie Lynch)



Father Tad Pacholczyk, director of education at the National Catholic Bioethics Center in Philadelphia, discusses end-of-life decisions during his Feb. 14 presentation at St. John Paul II Parish’s St. Paul campus in Sellersburg.

reconciliation, healing of old wounds, new closeness and times of enrichment when patients and their families embrace this reality. Hospice care can facilitate the transition to the inevitable.

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

The center recommends choosing a health care proxy who cares deeply for the patient, is able to make decisions in accord with known wishes, and can do so with the patient’s best medical and spiritual interests in mind.

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

Concerns cited are the lack of a requirement for the patient to sign the form for “physician orders for life-

sustaining treatment,” and the fact that no health care proxy is able to be chosen on the form.

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

To aid in navigating the maze of decisions required at a most stressful time, Father Pacholczyk noted, the National Catholic Bioethics Center has a wealth of information on their website at www.ncbcenter.org. Also, a trained ethicist is on call for consultation 24 hours a day at 215-877-2660.

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

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

“Our hope is in a merciful God and his promises for the next life,” he concluded. “With the guidance of the Church, we can preserve the dignity of each person as they prepare to embark on that journey.” †

(Leslie Lynch is a member of St. Mary Parish in Lanesville.) †

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

By Brandon A. Evans

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

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

- Solemn rites mark creation of cardinals
- Pope urges ‘official’ birth control silence

“LONDON—Pope Paul VI has ‘requested that there should be an end to public discussion of contraception.’ Cardinal John Heenan of Westminster said here. ... The cardinal added [Feb. 28]: ‘We were also informed that it was not for us to make further public statements on the subject.’ Cardinal Heenan refused to comment on the cases of two British priests who recently have been in trouble with their superiors for publicly challenging the traditional Church teaching on birth control.”

- New liturgy moves step forward

“WASHINGTON—The celebration of the Mass undergoes a second turn of the kaleidoscope on March 7, the first Sunday of Lent. In line with the spirit of the ecumenical council’s Constitution on the Sacred Liturgy, the turn is toward more simplicity and clarity and greater freedom of action. The goal: to bring the whole

Christian people into full, active and understanding participation in the work of giving praise and thanksgiving to God, in both song and spoken prayer. Except possibly for a more widespread use of the prayer of the faithful—the short prayer in litany form which comes immediately before the offertory anthem—there will be no more English in the Mass in the United States than was introduced three months ago, on Nov. 29.”

- Take tumor from brain of cardinal
- Providence choir sets dual Clowes concert
- Cardinals will elect top prelate
- Father John Lynch, Aurora pastor, dies
- Church on trial—objections sustained?
- Missionary intentions are listed
- Pontiff lauds faith of U.S. Catholics
- Pope asks Congo peace
- Bold departures: New church designs urged by architects

“CLEVELAND—Planning the interiors of churches for present-day worship may require bold new departures from traditional design, a number of speakers declared here at a national meeting on Church architecture. Two participants at the three-day conference suggested that correct attitudes toward worship may be impeded by placing the tabernacle on the main altar. ...

Father Bernard Cooke, S.J., head of the theology department at Marquette University in Milwaukee, said liturgists and architects must find a way to overcome that feeling in many people that Christ is somehow present only in the tabernacle, that he is encountered nowhere else in man’s life. The Church is sacred, said Father Cooke, not only because Christ is in the tabernacle, but because he is present in the people who come there to worship the Father.”

- Altar boy project is announced by Indiana K of C
- Notes lack of mission seminaries
- AUFS man will lecture at Marian



Read all of these stories from our March 5, 1965, issue by logging on to our archives at www.CriterionOnline.com. †

'Who, me? Yes, you.' Fess up to sins, stop judging others, pope says



Pope Francis

VATICAN CITY (CNS)—Drop the innocent look and the habit of judging others, Pope Francis said. Recognizing one's own faults and failings is the first requirement of being a good Christian.

In fact, paradoxically, one finds peace and relief in judging one's own sins, being merciful toward others and saying, "Who am I to judge?" he said on March 2 during his homily at a morning Mass celebrated in the chapel of the Domus Sanctae Marthae, where he lives.

The pope's homily was based on the day's reading from the Book of Daniel, which laments,

"We have sinned, been wicked and done evil" (Dn 9:5), and expresses the shame of having rebelled against God who is so full of compassion and mercy. It also focused on the Gospel reading according to St. Luke, in which Jesus tells his disciples to stop judging and condemning, but to "be merciful, just as your Father is merciful" (Lk 6:36).

Pope Francis said it is so easy to shift the blame. "We are all experts, we have Ph.D.'s in justifying ourselves: 'But it wasn't me, no, it's not my fault. Well, OK, but it wasn't that bad, you know. That's not how it went.' We all have an alibi to explain

away our failings, our sins," he said.

"So often we are able to make that face that says, 'Who, me?' that face that says, 'Well, I didn't do it, maybe it was someone else,' playing innocent," he said. "But one doesn't progress in Christian life this way."

While it is easier to blame others, "when we begin to look at the things we are capable of," the evil that one is tempted to commit, he said at first "we feel bad, we feel disgust," but then "something a bit strange happens," the self-critical approach then "gives us peace and well-being." †

SHAUGHNESSY

continued from page 4

the Church did not require that of me or any other priest."

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

He then shared the story of one of those exceptions, when he was helping keep vigil during the birth of a baby. It was a day when he had been pacing the maternity ward for hours, smoking cigarette after cigarette with the expectant father, when he saw a nurse rush from the delivery room with the baby. The baby had been born prematurely, weighed about three pounds, and was struggling for his life.

"The nurse went tearing up the steps, and we tore after her," he recalled. "It

turns out the baby wasn't breathing, and the nurse was taking him up to the oxygen tank on the next floor. She turned it on, put the baby's face in the mask, and it didn't work.

"I asked if the baby still had a heartbeat, and the nurse said, 'Yes.' I said to the father, 'We'd better baptize him. What do you want to call him?' He said, 'Mark.' We went over to the sink. The water was very cold and when I sloshed it on the kid and baptized him, he let out a monumental yell. That's how he started breathing."

Father Ted's face glowed as he told that story. The smile remained as he shared how that baby had grown up to be a 48-year-old man who had just sent him a note congratulating him on his 50th anniversary as a priest.

His smile then turned to a laugh as he recalled a humorous story concerning his promise to celebrate Mass every day—a story about the unlikely encounter he had

during a trip that had him traveling from the United States to Rome to Jerusalem, all in one day.

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

Father Ted recalled with a laugh, "I told her if she had any bad thoughts about it, she could come up and watch me offer Mass. When I came down to pay the bill, she said, 'No, you have sanctified my hotel.'" With another laugh, Father Ted said he told her, "It sure needs it."

I still have the thank-you note he sent me for writing two stories about the anniversary of his ordination. He signed it, "All best wishes and prayers from here. Ever devotedly in Notre Dame, Father Ted."

Notre Dame, Father Ted—together,

intertwined forever.

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

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

"If I were starting all over again, I'd do it again. I know there are a lot of things I could have had and haven't had, and that's all right. That's part of the deal. But I've gotten so much more back, spiritually and humanly. I'm grateful the Lord has given me all these years as a priest."

(John Shaughnessy is assistant editor of The Criterion.) †

CONWAY

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

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

St. Peter, both before and after the Lord's resurrection.

As Archbishop Tobin observed, the weakness and infidelity of Peter tell us a lot about the humanity of Jesus. The fact that our Lord chose an ordinary, sinful man like Peter to lead his Church tells us that there is hope for all of us who struggle to be faithful disciples in spite of our human weaknesses.

The second observation I would like to make about the sacred spaces that we visited is that I found the geography of the Holy Land (mountains, deserts, bodies of water, lush valleys) to be far more inspiring than the shrines.

I don't mean to suggest that the basilicas, churches, chapels and other shrines weren't impressive. They certainly

were. But 2,000 years of building up, destroying and rebuilding these holy places by the Romans, Persians, Arabs, Crusaders and various Christian denominations have covered most of these sites with layers of tradition, architectural differences, scriptural controversies, etc.

Whereas the mountains, deserts and bodies of water remain essentially what they were when Jesus and his disciples walked, fished, healed the sick and preached the reign of God and his righteousness among the people of their day.

Don't get me wrong. All the sites are incredible, but to stand on Mt. Tabor and gaze across the immense valley below or sail on the Sea of Galilee, or draw water from the River Jordan, or look out over the hillside where Jesus fed the multitude with five loaves of bread and two fish was—for me at least—the most awesome experience of all!

We were busy pilgrims, but we took time each day to pray and reflect. As one pilgrim said to me, "It's amazing how no matter where we are or what we're doing, the real highlight of every day is Mass."

Each celebration of the Eucharist was an opportunity to reflect on the graces we had received that day. Each Mass gave us the opportunity to relive the teaching and experiences of Jesus in a way that was perfectly new and immediate. Thank God for the gift of the holy Eucharist. Thank God for the privilege to share in Christ's passion, death and resurrection no matter where in the world we are, but especially in the land of Jesus.

Thank God, too, for good food, comfortable beds, informative guides, and the fellowship of former strangers, now friends. Above all, thank God for safe travel and the opportunity to return home and share our experiences with others.

By the grace of God, ours was a perfect pilgrimage. But please, don't take my word for it. Experience a pilgrimage to the Holy Land for yourself!

(Daniel Conway, who serves as senior vice president at Marian University in Indianapolis, is a member of The Criterion's editorial board.) †

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

By David Gibson

How do you feel about suffering? That perhaps is an odd-sounding question. I ask it nonetheless, aware not only that human suffering assumes countless forms, but that people differ greatly in their responses to the suffering they experience or encounter.

Certainly, those who suffer profoundly often feel shaken, confused and even angry. Frequently, people who suffer feel alone, isolated or confined by a burden that at times seems too heavy to bear and too personal for others to understand.

“This is not life as I imagined or hoped it would be,” the suffering person may exclaim inwardly. The sufferer likely will ask at some point, “Why?” or “Why me?”

I think, for example, of devastated couples who experience the stillborn birth of their full-term infant. Without warning, and very possibly without medical explanation, a moment of great wonder falls to pieces for them.

Feeling alone in their incomprehensible agony, will a couple also feel abandoned, urged too hurriedly by others to recover and “get on with life”? Will they wonder whether God was absent when their child died?

I think too of the much older person who is ill and whose pain mounts as the final months and weeks of life in this world arrive. She may feel ready for death or fearful of it. She may lament her great dependence on care from others.

Will she say to those who love her, “Don’t leave me”? How will they—how can or should they—respond?

Suffering reaches into the web of human relationships. While pain can shake and sadden those who suffer, it is more than able to stun those who love them as well.

The suffering person’s situation frequently exhausts and worries family members and friends. They might feel at a loss over how to communicate affection and provide needed support, aid and encouragement.

But how anyone will feel in the face of someone else’s suffering is hard to predict. I know a woman who for many months cared at home for her paralyzed, dying and much-loved husband. She regarded the demands of caring for him as nothing short of a gift. In the end, she was thankful for this time with him.

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

Some, though, allow the distance between themselves and a suffering person to widen. Why?

They may feel unprepared to respond well to suffering. Or perhaps they find suffering hard to handle and fear what it portends for their future life.

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

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

Pope Francis asks, “What can we do to avoid being caught up in this spiral of distress and powerlessness?”

He explains that “a merciful heart does not mean a weak heart.” Rather, anyone wishing “to be merciful must have a strong and steadfast heart.”

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

The mystery of suffering comes into sharper focus as Lent makes its way toward Jesus’ passion, death and resurrection. Easter makes clear that even our suffering can be life-giving. Saying that, however, is not meant to gloss over the pain of genuine suffering.

Notably, in situations that involve suffering, the care that is offered begins to flow in two directions at once.

Those who spend time with a dying person often discover that they inexplicably become part of a circle of suffering. In extending care to this person that flows simply from their quiet presence and love, they in turn become recipients of his subtle



Pope Francis embraces a sick child during an audience with accountants in Paul VI Hall at the Vatican on Nov. 14, 2014. In the pope’s message for Lent, he called Catholics around the world to have a strong heart to show mercy to people who suffer. (CNS photo/Paul Haring)

care for them.

It can happen that a dying person’s own presence and love revitalize the bonds among those surrounding him. Surprisingly, he brings out the best in them. Later they not only will mourn him, but truly celebrate his life.

Many can testify that a dying person (through memories shared, humor, affection or smiles) became a creative, lasting force for good in the lives

of survivors.

Christ’s suffering is life-giving, and our suffering can be life-giving, too. It can become Christ-like. And the way Christians feel about suffering can be reshaped by the conviction that while Christ does not cause suffering, neither is he absent when it occurs.

(David Gibson served on Catholic News Service’s editorial staff for 37 years.) †

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

By Marcellino D’Ambrosio

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

But Abraham also is a model of suffering. Abraham’s choice to say “yes” to God, leave civilization and lead his family into the desert involved great hardship (Gen 12:1-4).



Women pray during a Jan. 15 Mass at San Sebastian Abasolo Church in San Sebastian, in the Mexican state of Oaxaca. During trying times, Catholics are encouraged to join their sufferings to the cross of Christ. (CNS photo/Jim West)

What was the motivation that drove him to do it? Simple. There was something that God promised him that he desperately wanted. He already had a lot: a wife, property, servants and all the creature comforts afforded by his civilization. Yet he lacked a son.

For Abraham, a son was the main pathway to immortality. A son would, presumably, go out and become a father to further sons, keeping his father’s name and memory alive. God promised not only descendants, but a progeny so numerous that all the communities of the Earth would find blessing in Abraham’s name.

The desire for future glory enabled Abraham to put up with hardships, just as we sometimes endure suffering because we know it will lead us to some place better—perhaps in this life and most definitely in the next.

St. Paul wrote to Timothy: “Bear your share of hardship for the Gospel with the strength that comes from God” (2 Tm 1:8).

To be a Christian during the first 300 years of the faith meant risking everything. If the Romans caught you, it could mean torture or death. If you got off easy, it meant the confiscation of your possessions.

Why would people take this chance? For the same reason Abraham embraced hardship: hope. They had been given a promise of eternal glory. They understood that no earthly good could compare with everlasting joy,

and were willing to suffer whatever loss was necessary to secure it.

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

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

Do we react to the ups and downs of daily life as if that were truly the case? In Lent, the deeper reason we “give up” earthly goods through fasting is to make more room for heavenly goods, to remind ourselves that we do not live by bread alone, but by every word that comes from the mouth of God.

How do we live with the suffering in our lives that is not voluntary, with the hardships that seem to find us no matter how we try to escape?

Lent is a time to choose to embrace hardships with faith, hope and love, and unite them to the cross of Christ. We can transform inconvenience and even tragedy into steppingstones to glory.

(Marcellino D’Ambrosio writes from Texas. He is co-founder of Crossroads Productions, an apostolate of Catholic renewal and evangelization.) †

From the Editor Emeritus/John F. Fink

When Jesus cleansed the Temple in Jerusalem

The Gospel reading for this weekend's Masses is John's version of Jesus cleansing the Temple in Jerusalem (although some parishes might elect to read the story of Jesus and the Samaritan woman at the well, which is permitted where there are catechumens).

Jesus knew the Temple area well. He was there first when he was only 40 days old, but the Holy Family, like all good Jews, would have traveled the 90 miles from Nazareth to Jerusalem to visit the Temple three times a year, for the feasts of Passover, Pentecost (or Weeks) and Tabernacles (or Booths).

The Jewish First Temple was built by Solomon in 957 B.C. to house the Ark of the Covenant. It was thought to have been built on Mount Moriah over the rock where Abraham was about to sacrifice his son Isaac. It was destroyed by the Babylonians in 586 B.C.

The Second Temple was built by Zerubbabel in 516 B.C. after the return

of the Jews from Babylon. It was looted by the Seleucid Empire of Syria in 167 B.C., but then rededicated by Judas Maccabeus. Then King Herod the Great began reconstruction in 20 B.C. He finished the Temple itself in a year-and-a-half, but construction of the buildings around it was still going on during Christ's life. Jews continued to use the Temple throughout.

A superb model of the Second Temple, covering nearly an acre, is in the Israel Museum. The 50:1 scale shows what the Temple was like in 66 A.D., before it was destroyed by the Romans in 70 A.D. You can Google "Herod's Temple" to see what it looked like.

The Temple proper was the same size as Solomon's (see Exodus, Chapter 6), that is, 60 cubits long, 20 cubits wide, and 25 cubits high (90 by 30 by 37.5 feet). However, the entire magnificent structure sat on massive retaining walls called the Temple Mount, covering about 37 acres.

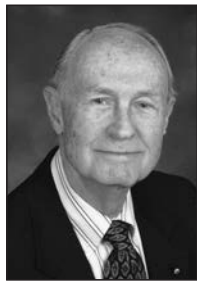
There were multiple stories where the high priests and scribes worked, and rooms where sages taught Judaism. There were 10 entrances into the inner

courts where there were separate courts for men and women. Only men could enter the Court of the Israelites and, of course, only Levites could enter the Court of Priests.

The Court of the Gentiles is where vendors sold the animals (oxen, sheep and doves) to be sacrificed in the Temple. Priests there directed pilgrims and advised them on what kinds of sacrifices were to be performed. Money changers exchanged Roman coins for Jewish or Tyrian money because the Jews considered Roman money to be an abomination to the Lord.

This is where Jesus made a whip and drove the vendors and money changers out, overturning their tables. We can imagine 300,000 to 400,000 Jewish pilgrims packing the area, and the commotion Jesus must have caused. It was a good way to draw attention to himself.

John's Gospel places this episode at the beginning of Jesus' public life while the synoptic Gospels place it near the end, probably because they didn't report on Jesus's earlier trips to Jerusalem. Chronological order didn't matter much to the Gospel writers. †



It's All Good/Patti Lamb

Make space for God, simplify your life during Lent and beyond

Recently, in addition to a respiratory virus and a tenacious stomach bug, our household also encountered a nasty computer virus. This has not been the healthiest winter in our home—physically or electronically.

The computer virus seemed to wreak the most havoc, as it wiped some important data. Years' worth of documents, receipts, certificates and articles that we had scanned—so that we could recycle the paper copies—were gone in a flash.

I'm sentimental, but I also realize that I can't save every single art project or book report the kids produce. So I keep one box for each child's uber special items. The remainder are photographed or scanned so we can remember them without physically keeping them. We thought this would be a happy medium.

But the computer virus attacked and poof—it was all gone.

I have a tech-savvy friend, who gently scolded me for not saving everything in "the cloud." The cloud is basically software that runs on the Internet instead of our computers. (At least that's what I think the cloud is.)

My friend took this opportunity to chide me for my technological ignorance—and phobia, in some cases. I saw his point, but "the cloud" is not the answer, I suggested.

I have a friend in St. Louis whose family was displaced due to a house fire. When I expressed my sympathy, she said, "We did lose a lot of stuff, but my real valuables weren't harmed." She was referring to her husband and two sons as her most prized possessions.

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

"The cloud" can't save "everything."

On Ash Wednesday, when I received ashes on my forehead, I was told, "Remember that you are dust, and to dust you shall return." This world—and all of its accompanying "stuff"—is fleeting. The computer virus, which turned out only to be a minor inconvenience in the big picture, has instigated some Lenten reflection about what I'm holding on to, and what I'm making space for.

My heart should be making space for God, and my treasure should be stored in heaven (Mt 6:20).

I know this, but I'm human and sometimes it's not at the forefront of my mind.

As I write this, I see our Lenten Rice Bowl sitting on the countertop. It reminds me of the quote, "Live simply so that others may simply live." A computer virus pales in comparison to problems that others face. Others are worrying about whether their children will have food to eat today.

I remember a well-spoken missionary priest who visited our parish a few years ago. He quipped that he never saw a hearse pulling a U-Haul. He quickly followed that up with, "You can't take it with you, people."

Recently, I talked with a friend who told me that her New Year's resolution is to purposefully simplify her life. She hoped to make a real effort to put people before things. I thought that would also make a lovely Lenten resolution. How can we put people before things in small ways each day of Lent? Perhaps I could put my change in the Rice Bowl instead of the soda machine at work in the morning.

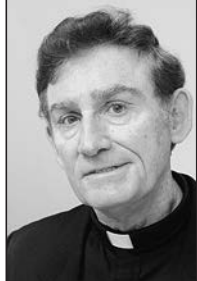
This computer virus taught me that the most important things cannot be saved or contained—not even in some mystical "cloud." All will become dust, except love. Love endures. (1 Cor 13:7)

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

The Human Side/Fr. Eugene Hemrick

Get in spiritual shape by finding peace of mind during Lent

Each time I see a baby sleeping peacefully, it reminds me of peace of mind at its best.



Unfortunately, as that child grows, he or she will experience a life filled with anxieties that are forever disrupting its serenity.

Thanks to Lent, we have the opportunity to reflect on peace of mind and how to best maintain it. Throughout the Gospels, Christ repeatedly says the heart is the primary place for finding peace. He is forever asking, "Is your heart in the right place, and do you listen to it when it isn't?"

Unfortunately, listening to the heart is usually not the first place we go to when disturbed. Why is this? It is because we tend to look "out there" for the disturbance. That disturbance may be

coming from a spouse, job, neighbor or some other aspect of our anxious world.

Christ, however, reminds us to look inward, to call our soul, even as it finds itself stretched among desires, plans and intentions. Often, however, we find ourselves in a world that has lost its ability to contemplate, to employ the power of meditation to sort through and gain control over life's anxieties.

We live in a world of heightened distractions that hinder us from shutting off the things that disrupt us.

What might be the vices that most sicken the heart? Christ gives us the answer in the Gospel of Mark:

"From within people, from their hearts, come evil thoughts, unchastity, theft, murder, adultery, greed, malice, deceit, licentiousness, envy, blasphemy, arrogance, folly. All these evils come from within and they defile" (Mk 7:21-23).

Here Christ connects defilement with our conscience. When we are in

sync with the conscience, a wholesome, peaceful order follows. When we are at odds with it, it defiles us with shame, guilt and sleepless nights.

But why do these feelings arise? It is because we haven't been true to the person we truly are. We aren't the person we desire to be. We don't truly have love of self because we have forfeited God's love in us. In telling us to love "your neighbor as yourself" (Mk 12:31; Mt 22:39), Christ tells us that we must first truly love what we stand for in order to love another person. This love puts the mind at peace.

Lent is often pictured as a time to "get in shape," or to fast and abstain as a means for improving the spiritual life. But it's also equally true that it is an opportunity to work on and improve peace of mind.

(Father Eugene Hemrick writes for Catholic News Service.) †

Twenty Something/

Christina Capecchi

The hidden lives of Catholic sisters

Belinda Monahan has analyzed more than 100,000 animal bones in Armenia, dating back from the Early Bronze Age (1,200 BC) to the Medieval period.



For the 44-year-old archaeologist from New Jersey, the thrill never wears off. "When you look at a stork's lower-leg bone," she says, "it's about as long as my lower-leg bone. It's kind of startling!"

And it's always fun to look at bears. I look at their claws and think, "Oh, those are cool!"

This winter, Belinda's impressive resumé—including a doctorate from Northwestern University and her current job as a research assistant at the University of Chicago—picked up another distinction: fully professed Catholic sister. She made her final vows as a Benedictine Sister of Chicago, becoming perhaps the only person on the planet who is both an expert on paleozoology of the Bronze Age and the *Rule of St. Benedict*.

Her work in archaeology deepens her faith, Sister Belinda told me. "Seeing the different patterns and the different ways people live makes me aware of God's movement in human life."

About 1,000 women are in formation to become Catholic sisters. I'm fascinated by the colorful experiences they bring to religious life. Sister Dian Hall was the only woman in a rock band—and the drummer, no less, at a time when drummers were always men. On stage, the self-proclaimed introvert came alive.

"We thought we were stars," she said.

She cherished the camaraderie, whether they were practicing Beatles songs in a garage or driving around the outskirts of Atlanta for low-paying gigs.

Now the 61-year-old Georgia native has joined another band, one that is helping her become her "best self," she says. Last August, she made temporary vows with the Sisters of St. Joseph. "I believe in our community. I believe we're making a difference in the world."

Sister Dian considers religious life the greatest adventure of all. "I see lots of exciting years ahead. I look back and I think everything I've done has taught me and brought me to where I am now. I just thank God!"

Megan Graves, a 22-year-old postulant with the Sinsinawa Dominican Sisters, echoes that enthusiasm when asked about her future. A native of Chicago's south side, Megan wears stylish glasses, closely cropped hair and a nose ring. The piercing is a frequent conversation starter at the Catholic school near Milwaukee where she teaches religion.

"So many of the girls come up to me and say, 'You want to be a nun, but you have a nose ring?'" Megan told me. She welcomes the question, eager to broaden their notion of who can be Catholic sisters. (Megan knows several other 20-something postulants who have nose rings. It's not a major symbol or statement, she says. "It's a hipster thing.")

She's seizing National Catholic Sisters Week on March 8-14—an official addition to Women's History Month—as an opportunity for myth busting, and for celebrating the remarkable influence of women religious. She'll take to Facebook and host in-person gatherings to discuss the "sisterhood" she sought in a college sorority and found in a convent.

Sister Belinda, who helps the Benedictines with vocation ministry, will be having similar conversations with prospective postulants. "The first thing that holds them back isn't fear, but lack of exposure," she said. She's quick to rave about the women in her community, like 100-year-old Sister Mercedes, who has been involved in hurricane relief, RCIA instruction and hospital chaplaincy. "These stories are not heard. The sisters have done amazing things, but they don't publicize them. They do them so quietly that nobody outside the monastery knows."

Here's a chance to change that.

(Christina Capecchi is a freelance writer from Inver Grove Heights, Minn., and the editor of SisterStory.org.) †

Third Sunday of Lent/Msgr. Owen F. Campion

Sunday Readings

Sunday, March 8, 2015

- Exodus 20:1-17
- 1 Corinthians 1:22-25
- John 2:13-25

The Book of Exodus is the source of the first biblical reading this weekend. This book is about the Hebrew people, enslaved and dreadfully mistreated in Egypt. They eventually escaped from Egypt and found their new homeland.



None of this good fortune, of escape and of ultimate settlement in a land of their own, happened as a result of coincidence, luck or human strategy. It was God's power that led the Hebrews to a successful escape from slavery. Moses, their leader in this endeavor, was God's representative, chosen by God for the task.

As the flight was underway, and as the people wandered across the bleak Sinai peninsula in search of the land God had promised them, Moses received from God, and gave to the people, what long has been called the Ten Commandments.

By observing these commandments, the people fulfilled their obligations under their covenant with God. They also followed the path to peace and justice in life given by God, a path that they themselves could not have devised.

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

The Jews, suffering under Roman oppression, and enduring so much, were not so apt to revere Roman law or to see profound wisdom and justice in the empire's judicial system.

However, the Corinthian Christians, many of whom had been pagans, regarded Roman jurisprudence to be supremely wise. Nonetheless, a Roman court had tried Jesus for high treason and had found him guilty and convicted him. The consequence of treason, again as set forth in Roman law, was death by crucifixion for persons who were not Roman citizens.

Here, in this reading, Paul asserts that Jesus, the convicted felon, is the

key to salvation. The Apostle preaches, "Christ crucified" (1 Cor 1:23). It is a "stumbling block for the Jews, and an absurdity for the Gentiles" (1 Cor 1:23).

For its Gospel reading, the Church this weekend furnishes us with a passage from St. John's Gospel.

It recalls the time when Jesus, shortly before Passover, entered the temple precincts and found a brisk traffic underway in the things needed for ritual sacrifice.

Furious, as described by this Gospel, the Lord drove the merchants away.

He then predicted that the temple would fall, in itself a virtual blasphemy, and then made the astonishing announcement that he would rebuild the colossal structure in three days. (It had taken many people decades to build the temple in the first place.)

Scholars and leaders later used this occasion to make the case that Jesus was a blasphemer and a troublemaker.

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

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

Reflection

Lent reminds us of our humanity, but, everlastingly, it is hard for humans to admit their human limitations. Admitting our limitations frightens us.

So we instead celebrate our human accomplishments. We congratulate ourselves, for example, on the brilliant design of spaceships. Then, not knowing how to deflect potentially dangerous asteroids reminds us that we cannot think of everything or control everything. Epidemics, such as Ebola, leave us at the mercy of forces greater than we. Humans thus show themselves to be shortsighted and irrational.

Nonetheless, God loves us. Amid our inadequacies, he forgives us and redeems us, as he drew the ancient Hebrews out of Egypt. He has given us Jesus, his Son, as our Savior. How do we respond to this blessing? In the Ten Commandments, God gave us the pattern of our lives. Gratefully obey the commandments and God. †

Daily Readings

Monday, March 9

St. Frances of Rome, religious
2 Kings 5:1-15b
Psalm 42:2-3; 43:3-4
Luke 4:24-30

Tuesday, March 10

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

Wednesday, March 11

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

Thursday, March 12

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

Friday, March 13

Hosea 14:2-10
Psalm 81:6c-11b, 14, 17
Matthew 12:28-34

Saturday, March 14

Hosea 6:1-6
Psalm 51:3-4, 18-21b
Luke 18:9-14

Sunday, March 15

Fourth Sunday of Lent
2 Chronicles 36:14-16, 19-23
Psalm 137:1-6
Ephesians 2:4-10
John 3:14-21

Question Corner/Fr. Kenneth Doyle

Convicted felons can sometimes be ordained after serving prison sentence

QI am currently incarcerated in federal prison. My question may seem strange, but I am wondering whether



it would ever be possible for an ex-convict, a felon, to be accepted into holy orders.

When I was a child, I was never baptized or brought up in any particular religion, but I had a strong sense of the closeness of God.

Later, as I got older, I fell away from the Lord and began to lead a sinful life, which resulted in my imprisonment. While in prison, I began going to Mass, and shortly I will be baptized by our Catholic prison chaplain.

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

Through Jesus, I can wake each day with a sense of lightness and freedom—even though I am surrounded by bars, concrete, fences and chains—and I thank God for this. It gives me joy to share my faith with fellow prisoners, some of whom feel unlovable. I hope you can tell me whether anything would prevent me from becoming a priest or deacon once I am released from prison. And meanwhile, please pray for me. (South Carolina)

AFirst, let me say how grateful I am to you for telling the story of this remarkable reawakening to God's presence in your life. I find your words inspiring. I'm sure others will say the same.

As for your becoming a priest or a deacon, it would not be unprecedented for someone to move from prison cell to pulpit. I have read, for example, of Marian Father Donald Calloway.

As a young man, he led a life of delinquency and drug use and was jailed multiple times. Now he is a priest of the Congregation of Marians of the Immaculate Conception, a much-sought speaker who tells of his conversion through the mercy of God.

Realistically, though, I think it depends a lot on the nature of the crime for which you were incarcerated.

In the interest of transparency, that background would have to be shared with the people whom you were to serve. If your crime were one of violence, people might feel uncomfortable accepting you

as a minister of the Gospel, and your work would be compromised. If, on the other hand, it were something such as drug use from which you had clearly repented and recovered, the way might be open.

What I think you should do is talk with your prison chaplain, whom you already know and trust. Get his take on the matter and, perhaps, ask him to put you in touch with the vocation director of a diocese or religious order.

Even if a future in ordained ministry is not in the cards, know that there are many ways to serve the Lord. Far more people do this as members of the laity, ministering to those they live and work with by showing their kindness and sharing their faith. Meanwhile, please be assured that you have my prayers, and I ask for yours.

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

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

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

So it depends to some extent on the circumstances. When I am celebrating Mass, I consume a large host and find it necessary to chew it. When I attend Mass, I revert to the habit of my boyhood and let the host start to dissolve in my mouth before swallowing it.

Today, hosts meant for the congregation vary in size and consistency. Thicker whole-wheat hosts are more often chewed. The only real rule is that whatever is done be done with respect for the sacredness of the event. (If one chooses to chew the host, it should of course be done with the mouth closed and noiselessly.)

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

My Journey to God

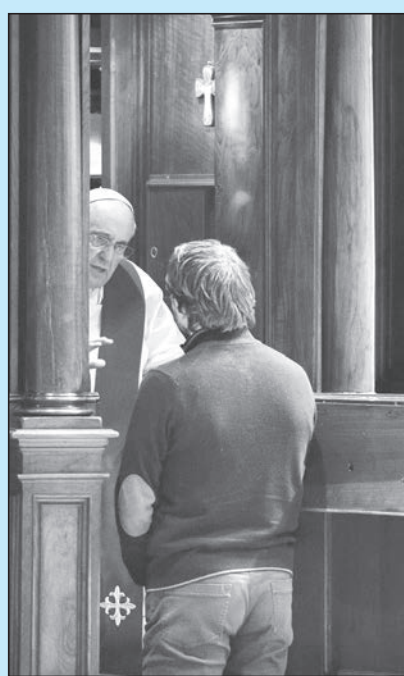
To a Protestant Friend

By Keith Bradway

You say it is not necessary
That you should tell your sins
To a man.
You speak directly to God.
Perhaps.

But I prefer my way.
After I talk to the priest
I hear God's voice answering.
Sometimes he has a high tenor voice
Like my Italian pastor.
Other times it's a deep bass
Like that retired priest who fills in.

It is a real voice,
Not some vague inner voice.
He tells me he knows
I am not perfect,
Saying, "If I wanted you perfect
I would have made you so.
I want you to be happy
And I will show you the way."



Keith Bradway is a member of St. Agnes Parish in Nashville. Pope Francis hears confession from a man during a penitential liturgy in St. Peter's Basilica at the Vatican on March 28, 2014. (CNS photo/L'Osservatore Romano via Reuters)

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.

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

BROOKS, Dorothy Pamela, 59, St. Bartholomew, Columbus, Feb. 10. Wife of John Brooks. Stepdaughter of Wayne Wright. Mother of Sarah Ballman, Amanda, Kaitlynn and Christopher Brooks. Sister of Charlene Cassidy, Jeanette Freeman, Marian Kirby, Imogene Rogers and Larry Higdon. Grandmother of two.

BURFORD, Barbara A., 80, Holy Spirit, Indianapolis, Feb. 12. Wife of Gerard Burford. Mother of Linda, Janet, Karen, Patty, Dave and Steve Burford. Grandmother of 13. Great-grandmother of 15.

CECIL, Carolyn J., 87, Our Lady of the Greenwood, Greenwood, Feb. 14. Mother of Cheri Hatcher, Carol Stevens and Christopher Cecil. Sister of Joann Bettler and Wanda Wulf. Grandmother of seven. Great-grandmother of 15.

CLEMONS, Julie M., 28, St. Anthony of Padua, Clarksville, Feb. 7. Daughter of Ron and Linda Clemons. Granddaughter of Dot Triplett and Gordon and Nell Clemons.

DAY, Joann Elizabeth (Zipp), 86, Our Lady of Perpetual Help, New Albany, Feb. 10. Mother of Denise Andres, Patricia Hedelman, Cecilia Julius, Ruth Thompson and Robert Day Jr. Sister of Charlie Zipp. Grandmother of 10. Great-grandmother of 14.

EDDY, Mary Jo, 75, St. Bartholomew, Columbus, Feb. 11. Wife of Carl Eddy. Mother of Charlie, Chris, Greg and Pat Coffin. Stepmother of Kathy, Kevin, Michael and Tim Eddy. Sister of Margaret Kussmaul, Mary Ann Pflieger, Carolyn Shupert, Alvin, Jerry, Jim and Tom Bedel. Grandmother of 10. Step-grandmother of four. Great-grandmother of four.

FEEZLE, Robert S., 88, St. Pius X, Indianapolis, Feb. 10. Father of Tim Feezle. Stepfather of Charles Dawson. Brother of Ann Beadell, Elizabeth Landis, James, Stanley and William Feezle. Grandfather of three. Great-grandfather of two.

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

HANGER, Martha L. (McCain), 90, Most Sacred Heart of Jesus, Jeffersonville, Feb. 11. Mother of Peggy Brooks and Merrill Hanger. Sister of William Buck. Grandmother of seven.

JETT, Jerry J., 77, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Feb. 10. Husband of Jean Jett. Father of Jessica Hornett and Jeremiah Jett. Brother of Judith Williams. Grandfather of five.

KOONTZ, Roy L., Jr., 84, St. Malachy, Brownsburg, Feb. 11. Husband of Patricia Koontz. Father of Susie Bates, Ruth Diaz, Janet O'Connor,

Carol Reinken, Marjorie Wilkinson, Gary and Keith Koontz. Brother of Doris Beckwith, Joyce Carson, Barbara Strain, Charles and Jimmy Koontz. Grandfather of 20. Great-grandfather of 14.

KRUTHAAPT, Anna Mae, 84, Holy Family, Oldenburg, Jan. 13. Wife of Orville Kruthaupt. Mother of Debbie Burkhart, Diane Gunter, Rita Schutte, Dale, David, Jim, Orville Jr. and Steve Kruthaupt. Grandmother of 20. Great-grandmother of 16.

MASCHINO, Paul, 91, St. Joseph, Jennings County, Feb. 10. Father of Mary Alice McConkey, Ruth Pawley, Daniel and Michael Maschino. Brother of Agnes Euler, Irene Simmons and Amos Maschino. Grandfather of nine. Great-grandfather of nine.

MOORMAN, Ralph C., 84, Holy Family, Oldenburg, Feb. 12. Husband of Mary (Effing) Moorman. Father of Teresa Winkler, Bernard, George, John, Mark and Richard Moorman. Brother of Carl Moorman. Grandfather of eight. Great-grandfather of 20.

NAUGHTON, Joseph A., Jr., 85, St. Pius X, Indianapolis, Feb. 12. Husband of June (Cramer) Naughton. Father of Emily Brown, Ann, James, Joseph III and Thomas Naughton. Grandfather of 10.

OSBORN, Mary Louise, 80, St. Malachy, Brownsburg, Feb. 1. Mother of Beverly King, Mary Snell, Brenda, Janet, Joseph and Robert Osborn. Grandmother of eight. Great-grandmother of 13.

SARGENT, Clara Mae, 88, St. Anthony of Padua, Clarksville, Feb. 8. Mother of April, Steve and Tom Sargent. Sister of Don Eigelbach. Grandmother of five. Great-grandmother of two.

SEXTON, Patrice Ann, 83, St. Pius X, Indianapolis, Feb. 12. Sister of Dorothy Butcher and Mary Catherine Meier.



Boston blizzard

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

TUDOR, Patricia, 69, Holy Family, Richmond, Feb. 13. Mother of Rein Owens and Elin Tudor. Sister of Mike Dalzell. Grandmother of five. Great-grandmother of one.

WHITE, Adam, 33, St. Jude, Indianapolis, Feb. 14. Husband of Jessica White. Father of Addison, Mackenzie and Camden White. Son of Jeffrey White and Sandra Egts. Brother of Rachel, Chad and Justin White and Todd and Troy Egts.

ZINSER, Mary Ann, 99, St. Joseph, Shelbyville, Jan. 24. Mother of Mary Kay Cortelyou, Carole Davis and Martin Zinser. †

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

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

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

Kovatch was born on Feb. 1, 1927, in South Bend. She married her husband, Ernest Kovatch, on Aug. 5, 1950. He died on Dec. 8, 2008.

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

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

Memorial gifts may be sent to the Hospice Foundation, 501 Comfort Place, Mishawaka, IN 46544 or COVE Alliance, P.O. Box 1051, Libertyville, IL 60048, a missionary organization that Father Kovatch has worked with that seeks to help orphaned and disadvantaged children in Uganda. †

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Lenten penance services are scheduled at archdiocesan parishes

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

Batesville Deanery

- March 6, 10 a.m.-10 p.m. at All Saints, Dearborn County, St. Martin Campus (individual confession)
- March 18, 6:30 p.m. at St. Peter, Franklin County
- March 18, 6:30 p.m. at St. Michael, Brookville
- March 21, 10 a.m.-noon and 1-3 p.m. at St. Teresa Benedicta of the Cross, Bright

Bloomington Deanery

- March 10, 7 p.m. at St. Agnes, Nashville
- March 19, 7 p.m. at St. Vincent de Paul, Bedford
- March 24, 7 p.m. at St. Martin of Tours, Martinsville
- March 25, 6:30 p.m. at St. Jude, Spencer
- March 26, 6 p.m. at St. John the Apostle, Bloomington
- April 1, 4 p.m. at St. Paul Catholic Center, Bloomington

Connersville Deanery

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

Indianapolis East Deanery

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

Indianapolis North Deanery

- March 15, 2-3:30 p.m. at St. Matthew the Apostle
- March 16, 7-8:30 p.m. at St. Joan of Arc
- March 17, 7-8:30 p.m. at St. Joan of Arc

Indianapolis South Deanery

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

Indianapolis West Deanery

- 6-7:30 p.m. at Mary, Queen of Peace, Danville (individual

confession available every Wednesday during Lent)

- March 10, 7 p.m. at St. Monica
- March 11, 7 p.m. at St. Gabriel the Archangel
- March 12, 7 p.m. at St. Malachy, Brownsburg
- March 12, 7 p.m. at St. Michael the Archangel
- March 16, 7 p.m. at St. Thomas More, Mooresville
- March 18, 7 p.m. for St. Anthony and St. Christopher at St. Christopher
- March 19, 7 p.m. at St. Susanna, Plainfield

New Albany Deanery

- March 11, 7 p.m. at St. Mary, Navilleton
- March 12, 7 p.m. at St. Michael, Bradford
- March 19, 8 a.m.-8 p.m. at Our Lady of Perpetual Help, New Albany (individual confession)
- March 29, 4 p.m. at St. John the Baptist, Starlight

Seymour Deanery

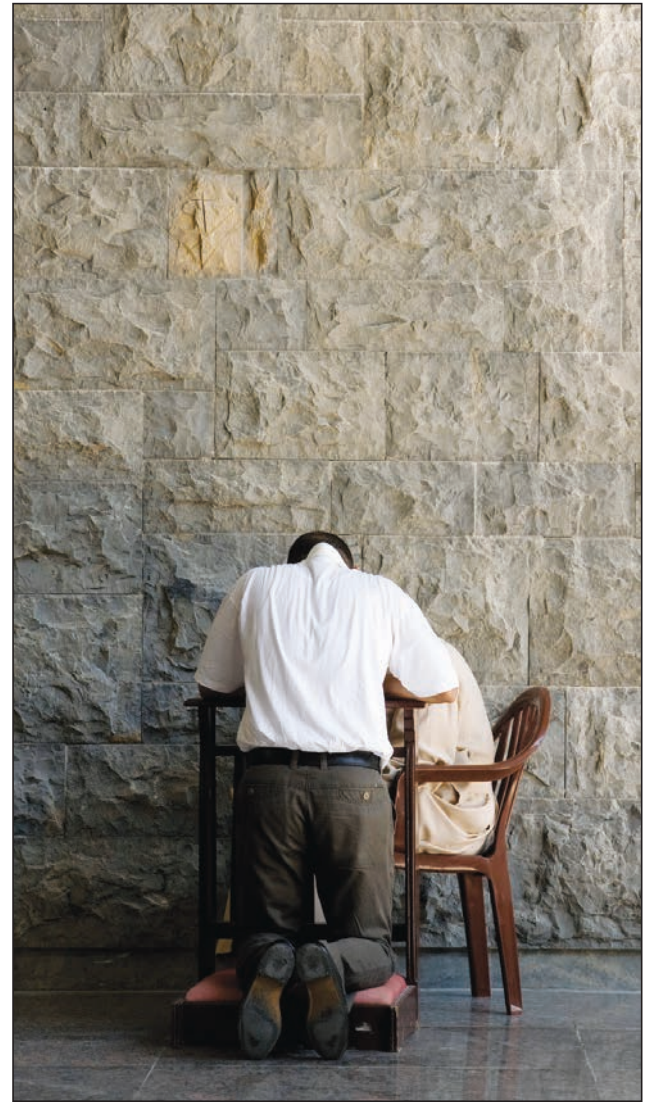
- March 8, 2 p.m. for Holy Trinity, Edinburgh, and St. Rose of Lima, Franklin, at St. Rose of Lima, Franklin
- March 10, 6:30 p.m. for St. Ann, Jennings County; St. Mary, North Vernon; and St. Joseph, Jennings County, at St. Joseph, Jennings County
- March 11, 7 p.m. for Our Lady of Providence, Brownstown, and St. Ambrose, Seymour, at St. Ambrose, Seymour
- March 12, 7 p.m. at St. Bartholomew, Columbus
- March 22, 4 p.m. for American Martyrs, Scottsburg and St. Patrick, Salem, at St. Patrick, Salem

Tell City Deanery

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

Terre Haute Deanery

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



A man makes a confession to a priest prior to Sunday Mass at the Basilica of Our Lady of Lebanon in Harissa, east of Beirut, on Aug. 26, 2012. (CNS photo/Dalia Khamissy)

Lenten activities available online

Be sure to visit *The Criterion's* Lenten Web page at www.archindy.org/lent.

The page consists of links to daily readings, archived Lenten columns by Archbishop Emeritus Daniel M. Buechlein, a full list of communal penance services taking place at parishes and other features. †

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Applicants should be practicing Catholics with knowledge of church teachings, and be passionate about ministry with the youth. Applicants should also have excellent verbal and written communication skills, planning and organizational skills and the ability to be professional, compassionate and a role model while ministering to the young people. The applicant must have the ability to coordinate and work well with volunteers and exhibit good leadership skills, creativity and initiative and be detailed oriented and organized. Bachelor's Degree in Theology or Pastoral Ministry is required and Youth Ministry programming experience is preferred. Some evening and weekend work is required.

For immediate consideration, please e-mail or mail a cover letter, resumé, and list of references promptly to:

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Employment

HISPANIC MINISTRY COORDINATOR FULL-TIME

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

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

Please e-mail cover letter, resumé, and list of references, in confidence, to:

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Bella star hopes new film will ‘inspire, heal’ a ‘world in darkness’

WASHINGTON (CNS)—The creators of the 2006 movie *Bella* have teamed up again to produce what actor Eduardo Verastegui calls “a mainstream, family-friendly, faith-based film that welcomes everyone.”

Little Boy is a film set in World War II-era California that focuses on the personal and spiritual struggles of a family’s youngest child who simply wants to see his father return safely from the Pacific theater. In the film, Verastegui portrays Father Crispin, a young, brusque and devout priest, perpetually clad in cassock and biretta.

“When Alejandro Monteverde wrote the script he came to me and he said, ‘This movie is designed to wake up the little boy that we all have in our hearts,’ because sometimes as we grow up, he falls asleep,” Verastegui told Catholic News Service (CNS) in an interview.

“What I mean by that,” he explained, “is our capacity to love big, to forgive big, to do great things with your life” sometimes becomes dormant.

When people ask children what they want to be when they grow up, “they always think big. ‘I want to be the president of the United States,’ or ‘I want to be an astronaut.’ ... You always think big,” he said, “but as we grow up, we begin losing that.”

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

For the child “to begin doing something great with his own life, he needs to hear a message,” which comes from Father Crispin, said Verastegui, explaining how Monteverde described the

priest’s relationship to the titular character. “So he’s going to be in Mass with the whole town, at the time. ... He’s very sad because he wants to bring his father back from war, and he doesn’t know how to do it.”

At Mass, the boy hears Verastegui’s character say: “If you have faith the size of a mustard seed, then you can move a mountain.”

“When he hears this, he runs to the market and steals a little mustard seed,” Verastegui laughed, “and now he wants to move the mountain, of course. But the priest, Father Crispin, explains what that actually means to him. And it’s just a beautiful journey how this little boy is trying to end World War II so he can bring his father, his best friend, back home alive.”

So begins *Little Boy*’s journey of personal growth through prayer and service to others by performing the corporal works of mercy, which he reads off a list instructing him to feed the hungry, visit the sick and imprisoned, shelter the homeless, clothe the naked and bury the dead.

“This message is what the whole movie is about,” Verastegui told CNS.

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

Little Boy is a faith-based story,



Actor and producer Eduardo Verastegui prepares for a scene in his new film *Little Boy*. Verastegui says he hopes the movie will “inspire and heal” a “world in darkness.” (CNS photo/courtesy Metanoia Films)

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

Cultural and personal inspiration running through this film is a central theme in the kinds of movies that Verastegui said he and Monteverde make through their production company, Metanoia Films. “We wanted to produce films that [have] the ability not only to entertain but also to make a

difference in peoples’ lives. The first fruit of that effort was *Bella*, a film that has changed so many lives, including my own life.”

The movie was about a young man’s efforts to convince a single pregnant woman to not go through with a planned abortion.

“The best part of *Bella*,” Verastegui said, “was not all the awards that we ended up winning, thanks be to God. It’s all the letters and the e-mails that we receive every day, even two today, from young women who were pregnant and scheduled to have an abortion and, by the grace of God, after they saw the movie changed their minds and kept their babies.”

“More than 2,000 babies that

we know of have been saved from abortion because of this little movie called *Bella*.”

Verastegui, a co-founder of Metanoia, hopes to see a similar reaction to his newest film.

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

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

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Biannual grants awarded to parishes, schools and archdiocesan agencies

Criterion staff report

During the fall of 2014, more than \$427,000 was awarded in grant monies to parishes, schools and agencies in the Archdiocese of Indianapolis.

The grants, awarded twice a year, are made available through the St. Francis Xavier Home Mission Endowment Fund, the Growth and Expansion Endowment Fund and the James P. Scott Endowment Fund. These grants were made possible through the generosity of archdiocesan parishioners, who set up the endowments.

The grant process is jointly administered by the archdiocesan Finance Office and the Office of Stewardship and Development.

Grant applications are due April 30 and Oct. 31 to the archdiocese for the two grant allocation periods on each year.

The grants awarded for the fall of 2014 are as follows:

- Nativity of Our Lord Jesus Christ School, Indianapolis; James P. Scott Endowment Fund; \$27,750 to expand the use of technology capabilities to students.
- St. Michael Parish and School, Brookville; Growth and Expansion Endowment Fund; \$15,000 to update technology in the parish and school.
- St. Gabriel the Archangel Parish, Indianapolis; Home Mission Endowment Fund; \$45,000 for external building repairs and improvements.
- St. Philip Neri Parish, Indianapolis; Home Mission Endowment Fund; \$25,000 to hire a faith formation coordinator.
- St. Therese of the Infant Jesus (Little Flower) School, Indianapolis; Home Mission Endowment Fund; \$50,000 for HVAC, boiler and roof

replacement for the school.

- St. Rita Parish, Indianapolis; Home Mission; \$50,000 to repair and replace electrical components.
- Holy Angels Parish, Indianapolis; Home Mission Endowment Fund; \$50,000 to build a new church.
- St. Susanna Parish, Plainfield; James P. Scott Endowment Fund; \$10,237 for safety and security improvements to building entrances.
- St. Mary School, Rushville; Growth and Expansion Endowment Fund; \$11,000 for technology equipment.
- St. Peter Parish, Harrison County; Home Mission Endowment Fund; \$10,536 to replace air handling units.
- Our Lady of Providence Jr./Sr. High School, Clarksville; James P. Scott Endowment Fund; \$37,500 for demolition of old convent building.
- Our Lady of the Most Holy Rosary Parish, Indianapolis; James P. Scott Endowment Fund; \$50,000 to renovate space to build an on-site rectory.
- Father Thomas Scecina Memorial High School, Indianapolis; Growth and Expansion Endowment Fund; \$20,000 to construct a guidance center and multi-purpose conference room.
- St. John the Evangelist Parish, Indianapolis; James P. Scott Endowment Fund; \$25,000 for building renovation, including the narthex and handicap accessibility.

(For information on how to apply for the grants, log on to www.archindy.org/finance/grant.html, or contact Stacy Harris in the Finance Office at sharris@archindy.org, or by phone at 317-236-1535 or 800-382-9836, ext. 1535.) †



To see how the United Catholic Appeal supports the ministries throughout central and southern Indiana, watch the Ministry Minute videos found here: <http://www.archindy.org/UCA/video.html>

