



The

Criterion

Serving the Church in Central and Southern Indiana Since 1960



Still at odds

Cardinal Dolan dismayed that White House rebuffs religious freedom concerns, page 3.

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Photo by Sean Gallagher

Members of Henryville parish spared by tornado are reaching out to help

By Sean Gallagher

HENRYVILLE—At about 3:15 p.m. on March 2, Tom Nolot was leading a handful of volunteers to prepare for a Lenten fish fry in the basement of St. Francis Xavier Church.

He knew that severe storms were in the area so he stepped out into the church parking lot to see what might be coming.

Nolot immediately saw a tornado bearing down on Henryville from the west. He went back into the basement and told the volunteers in the kitchen, which faces west, to go into the adjacent dining room.

They and other townspeople huddled together for safety.

“We got down against the wall,” Nolot said. “And just as soon as we got there, we hear this big boom.”

Thirty seconds later, after the tornado had passed, he went back into the kitchen. A door leading from the kitchen to the outside and its frame had been blown in, and a large freezer had been moved across the floor.

“The kitchen at that point was pretty much a disaster,” Nolot said.

So were much of the rest of Henryville and other towns and rural areas across southern Indiana. The tornadoes that swept across the state on March 2 carved a heartbreaking trail of death and destruction.

By March 5, there were 13 confirmed people who died during the tornadoes, including a 15-month-old girl who was found alive in a field and later died at a hospital.

According to state officials, about 100 homes and 30 businesses were also damaged or destroyed.

In Henryville, the town’s high school and elementary school, a half block from St. Francis Xavier Parish, were torn apart.

See HENRYVILLE, page 8

Above, members of the Indiana National Guard and other rescue workers haul donated ice to a refrigerated truck parked beside St. Francis Xavier Church in Henryville on March 3. The previous day, a tornado ravaged the southern Indiana town. Since the church sustained relatively little damage, it quickly became a place to collect and distribute donated material goods to aid people affected by the storm.

Right, bags of relief items sit in the back of St. Francis Xavier Church in Henryville ready to be distributed as people receive Communion during a March 4 Mass at the New Albany Deanery parish. On March 2, a tornado devastated much of the town, although the church was largely undamaged. Because of that, it soon became a center to collect and distribute donated material items to help those affected by the tornado.

CHS photo/John Sommers II, Reuters



Archdiocesan Catholics prepare to give long-term aid to tornado victims

By Sean Gallagher

NEW ALBANY—Tammy Becht and her family sought shelter in the basement of their Floyd County home on March 2 when tornadoes ravaged small towns across southern Indiana.

About an hour later, she began seeing the devastation through live TV reports from the affected towns.

“I realized that we were dealing with a massive amount of destruction,” said Becht, a member of Our Lady of Perpetual Help Parish in New Albany, during a March 4 telephone



Tammy Becht

interview with *The Criterion*. “And that meant that people were going to want to respond.”

Becht soon sent a message through the Internet social networking website Facebook to her pastor, Father Eric Augenstein.

Becht was ready to help in large part because of her experience more than five years ago in leading four relief trips to the Gulf Coast during the months immediately after Hurricane Katrina ravaged that region.

“[Helping after Katrina] impacted me in so many ways,” she said. “I realized how much power we have as a faith community to be able to reach out to other people. It doesn’t matter if they’re in our backyard or not. If we feel called to help in some way, then God is going to enable us to be able to do something with it if we’re faithful to it.”

Approximately 50 Catholics across the

See AID, page 9

How you can help

To find a link to make financial contributions to Catholic Charities’ tornado relief fund and to see more coverage of the storms that swept across southern Indiana on March 2, log on to www.archindy.org/tornadoes.

People interested in contributing to the tornado relief fund can also call 317-236-1500 or 800-382-9836, ext. 1500. You may also send a check addressed to “Catholic Charities Archdiocese of Indianapolis” with “tornado relief” written on the memo line, and mail it to:

Catholic Charities
Attention: Tornado Relief
1400 N. Meridian St.
Indianapolis, IN 46202

Pope says everyone needs help getting through tough moments

VATICAN CITY (CNS)—Just like the disciples, every follower of Jesus needs a “mountain-top” experience of light and of closeness to the Lord to get them through life’s difficult and painful moments, Pope Benedict XVI said.

Celebrating a morning Mass on March 4 at the Church of St. John Baptist de la Salle in a Rome suburb and reciting the Angelus at midday with visitors at the Vatican, Pope Benedict commented on the day’s Gospel account of the Transfiguration.

Jesus told his disciples that he would have to suffer and die, but they did not understand him and, in fact, they objected to the idea, the pope told the crowds gathered in St. Peter’s Square for the Angelus.

“For this reason, Jesus took three of them up the mountain and revealed his divine glory, the splendor of truth and love. Jesus wanted this light to illuminate their hearts when they would pass through the thick darkness of his Passion and death, when the scandal of the cross would be insupportable for them,” the pope said.

“All of us need interior light to overcome the trials of life,” he said. “This light comes from God, and it is Christ who gives it to us.”

Celebrating Mass at the parish on the outskirts of Rome in the morning, Pope Benedict said that in his transfiguration, Jesus takes the disciples up one mountain to demonstrate “his glory before his sacrifice on the cross” on another hill, Calvary.

“Jesus takes the three Apostles with him to help them understand that the path to glory, the path of shining love that defeats the darkness of evil, passes through the total gift of self, passes through the scandal of the cross,” the pope said.

Reading the story of the Transfiguration during Lent, he said, “helps us, too, see the Passion of Jesus with the eyes of faith. It is a mystery of suffering, but it also is a ‘blessed Passion’ because it is the mystery of the extraordinary love of God.”

Jesus’ transfiguration and, especially, his resurrection “give us the firm hope that also in our lives the victory will belong to God, to goodness, to love. We need that in our daily journey, so often marked by the darkness of evil,” the pope said in his homily. †



Pope Benedict XVI



Photo courtesy Saint Meinrad Archabbey

Anniversary liturgy

A vespers liturgy commemorating the 25th anniversary of Archbishop Emeritus Daniel M. Buechlein’s episcopal ordination was held on March 2 at the Archabbey Church of Our Lady of Einsiedeln at Saint Meinrad Archabbey in St. Meinrad. Seated with Archbishop Emeritus Buechlein are, left, Bishop Charles C. Thompson of Evansville and, right, Bishop Paul D. Etienne of Cheyenne, Wyo. Several other bishops attended the special liturgy. Archbishop Emeritus Buechlein was ordained and installed as Bishop of Memphis on March 2, 1987. He was installed as Archbishop of Indianapolis on Sept. 9, 1992.

Political candidates are urged not to harm prospects for Middle East peace in future

WASHINGTON (CNS)—Calling efforts toward an Arab-Israeli-Palestinian peace “more, not less, urgent,” a group of Muslim, Christian and Jewish leaders warned candidates for political office “not to use any rhetoric that could make prospects for peace more problematic.”

“As Jewish, Christian and Muslim religious leaders, we strongly caution candidates to do no harm to chances for a two-state Israeli-Palestinian peace agreement,” said a statement issued on March 1 by the National Interreligious Leadership Initiative for Peace in the Middle East.

Catholic signers of the statement included Bishop Richard E. Pates of Des Moines, Iowa, chairman of the U.S. bishops’ Committee on International Justice and Peace; Cardinal Theodore E. McCarrick, retired archbishop of Washington; and Auxiliary Bishop Denis J. Madden of Baltimore.

Other signers came from major Muslim and Jewish organizations and various Christian denominations.

“As national religious leaders, we pledge to urge members of our communities across the country to work actively in the coming months to preserve and further prepare the ground for Middle East peace, and to support positive efforts by political leaders in both parties to help move toward this goal,” they said.

The statement called on the Obama administration, Congress and political candidates to:

- Warn both sides against violence and undertake diplomatic efforts to achieve a lasting cease-fire in the region.
- Support Palestinian “state-building and economic development capacity” as well as an immediate end to the congressional hold on humanitarian aid.
- Support Palestinian efforts to form a government as long as it agrees to halt violence, respect all existing agreements and negotiate a two-state solution with Israel.
- Urge Israel to halt all settlement expansion.
- Urge resumption of negotiations for a two-state peace agreement

based on U.N. Security Council resolutions and earlier agreements.

The religious leaders said achieving peace “would have profoundly positive effects on other current conflicts and challenges in the Middle East,” including the aftermath of the war in Iraq, tensions in U.S.-Pakistan relations, the crisis in Syria and “the dangers of confrontation over Iran’s nuclear development activities.”

In a separate letter on March 2 to Secretary of State Hillary Clinton on behalf of the bishops, Bishop Pates said there has been “an alarming escalation in rhetoric and tensions” regarding Iran’s nuclear capacities.

He expressed particular concern about talk of an Israeli pre-emptive strike on Iranian nuclear facilities.

“Discussing or promoting military options at this time is unwise and may be counterproductive,” he said. “Actual or threatened military strikes are likely to strengthen the regime in power in Iran, and would further marginalize those in Iran who want to abide by international norms.” †

How has faith affected your marriage?

The Criterion is inviting readers to share stories of how their Catholic faith has had an impact on their marriages, especially in specific moments of joy, struggle, heartbreak and hope.

Send your stories to assistant editor John Shaughnessy at jshaughnessy@archindy.org or in care of *The Criterion*, 1400 N. Meridian St., Indianapolis, IN 46202. Please include your phone number in case additional information is needed. †



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Cardinal dismayed that White House rebuffs religious freedom concerns

WASHINGTON (CNS)—In a strongly worded letter to his fellow bishops, Cardinal Timothy M. Dolan of New York charged that White House officials failed to consider the U.S. bishops' concerns that the federal mandate governing employer coverage of contraception, sterilization and abortifacients under the health care law violated religious freedom principles.

An invitation from the White House to "work out the wrinkles" regarding the mandate either by rescinding it or at least widening the exemptions on religious grounds failed to reach an agreement and the effort "seems to be stalled," he said in the letter released late on March 2.

The letter cited recent comments by a White House official that the mandates are a *"fait accompli,"* and that Congress was notified that the rules have been published in the *Federal Register* "without change."

Cardinal Dolan, president of the U.S. Conference of Catholic Bishops, also said that during a recent meeting with White House officials, USCCB staff members "asked directly whether the broader concerns of religious freedom ... are all off the table.

"They [USCCB staff] were informed they are," he wrote.

"Instead, they advised the bishops' conference that we listen to the 'enlightened' voices of accommodation," pointing to a recent editorial in *America* magazine, the cardinal said.

The editorial in the magazine's March 5 issue questioned whether the bishops' opposition to the revised mandate released by the administration on Feb. 10 was an issue of disagreement over government policy as opposed to an infringement of religious liberty.

"The White House seems to think we bishops simply do not know or understand Catholic teaching and so, taking a cue from its own definition of religious freedom, now has nominated its own handpicked official Catholic teachers," the letter continued.

Despite the setback, Cardinal Dolan promised that the USCCB would not back down in its drive to overturn the mandates because of its overriding concern for religious freedom.

President Barack Obama's revision said religious employers could decline to

cover contraceptives if they were morally opposed to them, but the health insurers that provide their health plans would be required to offer contraceptives free of charge to women who requested such coverage. Questions remain as to how it relates to religious employers that are self-insured.

In his letter, the cardinal reiterated that the bishops' conference will "continue to accept invitations to meet with and to voice our concerns to anyone of any party, for this is hardly partisan, who is willing to correct the infringements on religious freedom that we are now under.

"But as we do so, we cannot rely on off-the-record promises of fixes without deadlines and without assurances of proposals that will concretely address the concerns in a manner that does not conflict with our principles and teaching," he added.

Cardinal Dolan also expressed hope that Congress may be more willing to address religious freedom concerns legislatively.

"Our commitment to seeking legislative remedies remains strong. And it is about remedies to the assault on religious freedom. Period," Cardinal Dolan said.

The letter outlined planned actions to spread the word about the mandates to parishes. It said advocacy and education efforts will expand, and that catechetical resources on the significance of religious freedom to the Church and the Church's teaching on it from doctrinal and moral perspectives are being developed.

Liturgical aids to encourage prayer on challenges to religious freedom also are on tap, the letter said.

"Given this climate, we have to prepare for tough times," Cardinal Dolan wrote.

"Brothers, we know so very well that religious freedom is our heritage, our legacy and our firm belief, both as loyal Catholics and Americans," he continued. "There have been many threats to religious freedom over the decades and years, but these often came from without. This one sadly comes from within.

"As our ancestors did with previous threats, we will tirelessly defend the timeless and enduring truth of religious freedom," he said.



Cardinal Timothy M. Dolan of New York waves as he arrives on stage to give his presentation at the annual Diocese of Rockville Centre, N.Y., Public Policy Convocation at Holy Trinity Diocesan High School in Hicksville, N.Y., on March 3. A day earlier, the cardinal mailed a strongly worded letter to his fellow bishops charging that White House officials failed to consider the bishops' concerns that the federal mandate governing employer coverage of contraception and sterilization under the health care law violated religious freedom principles.

The Senate voted 51-48 on March 1 to table the Respect for Rights of Conscience Act, also called the Blunt amendment for its chief sponsor, Sen. Roy Blunt, R-Mo.

The act would have allowed Church-affiliated organizations, including Catholic charities, hospitals, schools and universities, to opt out of the HHS mandate and would have extended exemptions to any nonreligious employer with a moral objection to it.

Under the amendment, any employer also would have been allowed to refuse to cover any other preventive health care procedures required under the rule if they held a moral or religious objection.

Bishop William E. Lori of Bridgeport, Conn., chairman of the bishops' Ad Hoc Committee for Religious Liberty, said in a statement after the vote that the bishops will continue their strong defense of conscience rights for all people.

"The need to defend citizens' rights of conscience is the most critical issue

before our country right now," Bishop Lori said. "We will continue our defense of conscience rights through all available legal means. Religious freedom is at the heart of democracy and rooted in the dignity of every human person."



Bishop William E. Lori

(The full text of Cardinal Timothy M. Dolan's letter can be found online at www.usccb.org/issues-and-action/religious-liberty/upload/Dolan-to-all-bishops-HHS.pdf.) †

New Catholic Charities program offers legal services to immigrants and refugees

By John Shaughnessy

Gabrielle Campo has often been inspired—and sometimes frustrated—in her work for the archdiocese to help immigrants and refugees live their dreams of a better life in the United States.

Her inspiration comes in the memory of her late grandfather, who arrived in the United States on July 4, 1921, at the age of 8—an Italian immigrant who grew up to serve in the U.S. Navy, marry, work as a factory foreman and head a family of nine children and 34 grandchildren.

Her frustration has sometimes come as she has tried to do everything possible for the immigrants and refugees who seek help from the archdiocese's Refugee Resettlement Program—frustrations that arose from people seeking legal services and the program not having the capabilities to assist with legal issues.

"I'd get six calls a week from people asking for legal help," says Campo, director of the archdiocese's Refugee Resettlement Program. "They were calls about visas for fiancées, trying to get a family member over here, and just general legal questions."

Yet, those frustrations have faded considerably since the beginning of 2012 when Catholic Charities Indianapolis added legal help and advice to the services it can offer immigrants, refugees and people seeking asylum in the United States.

"When you look into the community, there are not a lot of service providers providing legal services for immigrants," Campo says. "There are private attorneys, but their costs are exorbitant and

immigrants can't afford it. It's exciting that we're responding to a need."

Those services have already helped in a dramatic situation involving two young people from Syria who are seeking asylum in the United States because of the killings and human rights violations in their native country.

"They came here for education, and they have a desire to go back home, but they fear for their lives," says Tim Winn, manager of legal services. "They don't feel safe about going home."

More common legal situations involve assisting people as they apply for permanent residency in the United States, petitioning for family members in another country to join their relatives here, and helping people obtain the legal documentation they need to work in the United States.

Both Campo and Winn are excited by another element of the legal services program—providing naturalization classes to prepare the immigrants and refugees to eventually become American citizens. The first class, which lasts eight weeks, will start on March 12.

The legal services program has also benefitted from a partnership with the U.S. Conference of Catholic Bishops and the St. Thomas More Society in the archdiocese, a Catholic organization dedicated to faith and community within the legal profession.



'When you look into the community, there are not a lot of service providers providing legal services for immigrants. There are private attorneys, but their costs are exorbitant and immigrants can't afford it. It's exciting that we're responding to a need.'

—Gabrielle Campo, director of the archdiocese's Refugee Resettlement Program



Tim Winn

"The USCCB was offering a grant to get parishes organized to welcome refugees," Campo says. "I thought it was a good idea to have the St. Thomas More Society at each of the local law schools get involved in immigration services within Catholic Charities Indianapolis."

The USCCB grants have allowed the legal services program to pay four interns from the Indiana University School of Law in Indianapolis. And 30 students from the Indiana University School of Law in Bloomington are volunteers in the program.

"A lot of them have a legal mind with a social justice lens for the international community," Campo says. "This is a good outlet for them. If they work for us for a semester or a year, they will have knowledge of the immigrants, their concerns and the services that will let them continue to help in the future."

The program expects to assist about 300 people this year, Winn says. He also noted that there are fees for each of the services, but they are nominal. As an

example, helping a person through the process of applying for legal, permanent residency is \$100.

"People have been receptive to our services," he says. "Just as Indianapolis is becoming more of a hub for diversity, it's exciting to become part of the process of advocating for immigrants."

Campo shares that feeling.

"Having my grandfather talk about coming through Ellis Island when he was 8, I saw it from that side," she says. "Professionally, I think about all the people who helped him along the way. And now, I'm doing that. On the spiritual side, you feel you are living out the Gospel—'when I was a stranger, you welcomed me' [Mt 25:35]. On the professional side, now we have the services in place."

(For more information about legal services for immigrants and refugees, contact Tim Winn at 317-236-1517 or 800-382-9836, ext. 1517, or by e-mail at twinn@archindy.org.) †



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Editorial

U.S. Health and Human Services Secretary Kathleen Sebelius testifies before a House subcommittee on health in Washington on March 1. During her session with lawmakers, she said she was confident that an acceptable compromise could be reached in the health care law that would allow self-insured religiously affiliated institutions to provide contraception access without violating their religious beliefs. U.S. bishops and other religious leaders continue to press for rescission of a HHS contraceptive mandate, saying that it violates religious liberties.



Defeat of the Blunt Amendment

The U.S. Catholic bishops usually bend over backward to stay out of partisan politics, but sometimes they are pulled in anyway. That is definitely what has happened this year.

It is disappointing, but not surprising, that Democrats in the Senate killed the Blunt Amendment that would have allowed a religious-conscience exemption for the U.S. Department of Health and Human Services' (HHS) mandate about abortifacients, sterilization and contraceptives in health care plans. They framed it as a birth control issue and a women's rights issue rather than a religious freedom issue.

It became a partisan issue because all but one Republican senator voted for the amendment, and all but three Democrats voted against it.

Who would have thought that contraception would become one of the issues in the campaign? That happened when President Barack Obama decided that all employers, including Catholic institutions, must include free sterilizations and contraceptives, including abortifacients, in their health care plans.

We know that it was the president's decision because he called New York's Cardinal Timothy M. Dolan, who is president of the U.S. Conference of Catholic Bishops, to tell him about the decision before HHS officials announced it.

Naturally, the bishops had to object to being forced to pay for something that the Church teaches is immoral. The president could have avoided the controversy that ensued if he had exempted those who objected to paying for those services for reasons of conscience. But Obama and his supporters quickly escalated it into a women's rights issue.

The bishops made it quite clear that this is a freedom-of-religion issue and a defense-of-conscience-rights issue.

Yet, only three Democratic senators voted in favor of the Blunt Amendment. Wouldn't you think that more Democratic senators would be in favor of conscience rights? How can they think that it's OK to force you to do something that is against your conscience?

The message that comes across in the media, though, is that the Catholic bishops are trying to take contraceptives away from women and force women to follow the teachings of the Church.

No, they just don't want to be forced to pay for something that they consider immoral.

They are not asking that free contraceptives be eliminated from all health care programs, only those that the Catholic Church, and other employers with moral or religious objections, are paying for.

Then there is the dust-up over the testimony of Sandra Fluke at a meeting on this issue called by Democrats in Congress. It is nothing short of amazing to us that a Georgetown University law student, or any other young woman, would say that it is not her responsibility to pay for her contraceptives.

Fluke shouldn't expect a Catholic university like Georgetown to pay for her contraceptives.

The defeat of the Blunt Amendment will not be the end of this controversy.

Bishop William E. Lori of Bridgeport, Conn., chairman of the bishops' Ad Hoc Committee on Religious Liberty, has promised to continue to fight for conscience rights for all people.

Unfortunately, the controversy over the HHS mandate isn't the only problem the Catholic Church has had with the Obama administration.

Other disagreements have concerned funding for abortion providers both overseas and in the United States, funding for embryonic stem-cell research, placing children for adoption with same-sex parents, and taking grant money from the bishops' Office of Migration and Refugee Services because it wouldn't make referrals for abortions.

Cardinal Francis E. George of Chicago recently warned that imposition of the HHS mandate would force the Catholic Church to close its hospitals, clinics, schools and all other organizations that would otherwise have to comply.

"Two Lents from now," he warned, "unless something changes, the page [listing Catholic organizations] will be blank."

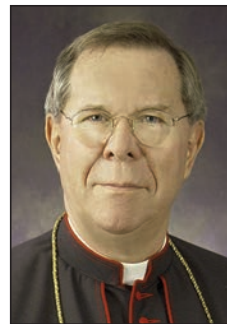
—John F. Fink



Reflection/Daniel Conway

Moments of grace: Archbishop Emeritus Daniel M. Buechlein celebrates 25 years as a bishop

On March 2, during a quiet, prayerful celebration at Saint Meinrad Archabbey in



Archbishop Emeritus Daniel M. Buechlein

St. Meinrad, surrounded by a few close friends and his Benedictine brothers in monastic life, Indianapolis Archbishop Emeritus Daniel M. Buechlein celebrated 25 years as a bishop. It was a rare opportunity to look back on the many moments of grace that the archbishop experienced in his service to the Church during the past quarter century.

Daniel Mark Buechlein, a monk and priest of Saint Meinrad Archabbey, was ordained a bishop and installed as Bishop of Memphis, Tenn., on March 2, 1987.

Five years later, Pope John Paul II appointed him Archbishop of Indianapolis, and he was installed here on Sept. 9, 1992.

Nineteen years later, on Sept. 21, 2011, Pope Benedict XVI accepted Archbishop Buechlein's resignation for reasons of health.

The Criterion's photo essay in the March 2 issue brought back wonderful memories and illustrated many of the thematic highlights of Archbishop Buechlein's episcopal ministry. Here are just a few of the defining characteristics of the archbishop's service.

- He was—and still is—a man of prayer. On the day of his ordination as bishop 25 years ago, he told the standing room only gathering at the Cathedral of the Immaculate Conception in Memphis that his first duty was to pray for and with his people. Twenty-five years later, this remains Archbishop Buechlein's top priority.

- He was—and still is—a teacher. The archbishop frequently refers to the personal message he received from Pope John Paul II at the time he was appointed bishop. "He asked me to pay special attention to my responsibility as a teacher," the archbishop recalled. "I take this responsibility seriously." In his "Seeking the Face of the Lord" columns, his homilies, and in many talks, pastoral letters and publications, Archbishop Buechlein has consistently dedicated himself to teaching the Catholic faith as it has been handed down to us by the Apostles and their successors for the past 2,000 years.

- He was—and still is—a witness to the

Gospel in his words and his example. There has never been any question about Archbishop Buechlein's position on the sanctity of human life or the value of a Catholic education, especially for children in poverty.

The archbishop's personal support for vocations and seminary formation, for the work of Catholic Charities, for ministry to youths and young adults, for the centrality of worship and the sacraments, and for the stewardship of all God's gifts has always been evident in his episcopal ministry.

Now Archbishop Buechlein's witness has shifted, and he has been called to show us what it means to grow older and suffer serious physical infirmities without losing hope.

In this, the archbishop is following in the footsteps of Blessed John Paul II, Blessed Teresa of Calcutta, and many other holy men and women who teach humility and acceptance by their ability to "let go" of the demands of active ministry and "let God" work in and through their suffering.

- Archbishop Buechlein was—and still is—a Benedictine monk who observes the vows of obedience, stability and conversion of life. He is a priest wholly dedicated to the Eucharist and to pastoral ministry, and he is a bishop who carries on the work of the Apostles through his prayer, teaching and participation in the pastoral governance of God's people, the Church.

Highlights of Archbishop Buechlein's ministry to the Church in central and southern Indiana surely include "Celebration in the Spirit of Hope: The Great Jubilee" Mass at the former RCA Dome in September 2000, and the canonization of St. Theodora Guérin, foundress of the Sisters of Providence of Saint-Mary of the Woods, in October 2006.

But there have also been many quiet moments—moments of grace—the archbishop calls them. Moments of prayer, moments of joy, moments of healing and moments of comfort during times of frustration, pain or sorrow.

God has blessed the Church with Archbishop Buechlein's 25 years of episcopal ministry.

God willing, may we experience many more of these moments of grace in the years to come.

"Ad multos annos"—to many years!

(Daniel Conway is a consultant for mission advancement for the Archdiocese of St. Louis. He is a member of the editorial committee of the board of directors of Criterion Press Inc., and led the archdiocese's Office of Stewardship and Development from 1993-97.) †

Letter to the Editor

At the end of this battle, people of faith will win

As a Catholic and an avid sports fan, below is what I have found to be a helpful sports analogy that brings me peace in the face of a seemingly relentless attack on Christ and his holy Catholic Church by the current federal government administration, much of the news media and an increasingly secular society.

Our current situation as faithful members of the Church is much like watching a taped sports event, a championship game, in which your favorite team is playing. You haven't seen the game yet, but you already know the good news—your team won!

Still, as you watch the video of the game, you are frustrated with the

boneheaded mistakes of some of your team's players—like Catholics that don't embrace Church teachings and instead create their own customized magisterium.

You are frustrated that the officials are making some terrible calls in favor of the other team—like some of our current government officials—and you are frustrated that the TV commentators are being blatantly biased in favor of the other team, like much of the current news media.

But despite all of these frustrations, there is a great comfort in knowing that at the end of the game, we still win!

Doug Petroff
Indianapolis

New exhibit shows Bible's development, beauty and perseverance

VATICAN CITY (CNS)—Desecration, censorship, the ravages of time and even nesting mice have been unable to destroy the word of God, handed down for millennia by people of faith.

The endurance of sacred Scripture is the centerpiece of a new interfaith exhibit called *Verbum Domini*, which brings to the Vatican rare biblical texts and artifacts spanning a period from the third century B.C. to the 17th century.

"We seek to tell the amazing story of the preservation and translation of the most loved, most debated and the best-selling book every year and of all time," said Steve Green, an entrepreneur and the primary benefactor of The Green Collection, a private collection of more than 40,000 biblical antiquities.

Plans are under way to set up a permanent museum for a portion of the collection, ideally in Washington, D.C., he said.

He said the exhibition at the Vatican was inspired by *Verbum Domini* ("The Word of the Lord")—Pope Benedict XVI's reflection on the 2008 Synod of Bishops on the Bible.

The show, which brought together about 100 items from The Green Collection and 50 items from other collections, opened to the public on March 1 and will run until April 15 in the Vatican's Braccio di Carlo Magno—a hall next to St. Peter's Basilica.

The rare biblical texts from Jewish, Orthodox, Catholic and Protestant traditions have been handpicked to reflect the inter-confessional heritage and cooperation behind efforts to preserve and pass on God's word.

The Bible's endurance, however, has at times come at great cost.

"It's a remarkable part of the story [in terms of] both the sacrifice of human investment whether through time and labor or even the cost of life, as well as how the book itself has survived," said Scott Carroll, a manuscripts scholar, director of The Green Collection and curator of the *Verbum Domini* exhibit.

Carroll said papyrus fragments of some of the earliest known texts of the Gospel from the second and third centuries A.D. have been found at digs at an ancient

garbage dump in Oxyrhynchus, Egypt.

Even more surprising has been the discovery of early Old Testament Greek texts inside Egyptian funerary masks, he said. Layers of papyri and plaster had been used to make the papier-mache-like painted masks.

The most precious find, according to Carroll, is the Codex Climaci Rescriptus—one of the earliest, near-complete Bibles in the world.

On display is one of codex's manuscripts, which was recycled six times between the fourth and ninth centuries by scribes who wrote a new codex over text from the preceding centuries.

What has excited scholars most, Carroll said, is that The Green Collection, together with Oxford University, has devised a way to read and study the original Palestinian Aramaic—the dialect of Jesus—under the successive layers of Greek and Syriac lettering.

"It's the earliest example of scripture in Jesus' dialect," Carroll said.

The Bible has had not only the forces of time and nature to contend with, but also human error and ferocity, he said.

One exhibition shows a Torah whose singed edges speak of its escape from the pyres of Spanish Inquisitors. Others show how Nazis desecrated sacred texts by cutting them up and turning them into shoe liners, a soldier's satchel and table coverings.

Ironically, "their ill-intentions actually had worked to preserve the book," Carroll said.

Even the Church itself had spurred a collection and preservation frenzy, he said, when in medieval times it banned the publication and spread of an unauthorized English translation of the Latin Bible. Censored works often become black market best-sellers.

But as the translation of sacred Scripture into the vernacular became more widely accepted and standardized, the Bible was crucial to the spread of literacy and learning throughout the world, as people sought to deepen their faith.

One illustration of this can be seen in a 13th-century Gospel book—one of the earliest-surviving Ethiopian manuscripts, whose lower page margins were gnawed through by mice. It had been commissioned



A Torah begun in 13th-century Spain, and Torahs burned during the Holocaust and by communists are seen in the *Verbum Domini* exhibit of rare biblical texts and artifacts at the Vatican on Feb. 29. The new interfaith exhibit showcases 150 items from the third century B.C. to the 17th century.

by a woman for her daughter, Carroll said, and reflects the extent of female literacy and the importance that families placed on reading Scripture.

The common thread running through the eight-gallery exhibit is how Jews, Orthodox, Catholics and Protestants found ways to cooperate and collaborate in the preservation, translation and dissemination of Scripture.

"I think the untold story in how we got the Bible is the interfaith connection," Carroll said.

People often think sacred texts are used more often as a weapon to hurt or divide, he said.

However, as experts study the different communities' texts and artifacts, "you'll see that Jews, Orthodox, Catholic and Protestants really work together and benefit from each others' devotion to the same book," he said.

Jesuit Father Stephen Pisano, dean of the Pontifical Biblical Institute's biblical faculty, said the ways in which a text is interpreted can be divisive "because when you interpret, you give a particular meaning to something and that meaning may not be necessarily shared by

everyone."

However, the different faith communities do have common ground in the biblical text, he said, and an exhibit like *Verbum Domini* is a reminder of that joint heritage.

The Feb. 29 inauguration was attended by Vatican officials, representatives of Rome's Jewish and Orthodox communities, and numerous members of the Green family, who are evangelical Christians.

Lamar Vest, president of the American Bible Society, said the exhibit doesn't just celebrate history, "we are also making history by making a statement to the world that those of us who do follow Christ are brought together by a single holy Scripture."

The exhibit "is not just a celebration of the past, it's a living book" that speaks to every generation and culture, he said.

So many men and women risked so much and worked so hard to faithfully pass on God's word throughout history and around the world, he said.

"Now it's our responsibility to put [Scripture] into practice in our own lives," he said, and communicate the Bible's message in new ways. †

Caritas Lebanon seeks shelter for hundreds of refugees fleeing Syrian violence

BEIRUT (CNS)—Church aid workers scrambled to find housing for hundreds of Syrian refugees who have fled to neighboring Lebanon because of ongoing violence between Syrian forces and armed rebels.

About 200 families—more than 1,000 people overall—made their way to the border town of Qaa in the Bekaa Valley in northern Lebanon on March 5, and were struggling in the region's near-freezing temperatures.

Father Simon Faddoul, president of Caritas Lebanon, told Catholic News Service on March 6 that "women and children and the elderly are coming out in the cold, with nothing but the clothes on their backs, to seek safety.

"It's very cold, and they have nothing," he said.

The U.N. refugee agency said that as many as 2,000 Syrians crossed into Lebanon on March 5-6 to escape

the violence that has claimed hundreds of lives.

Father Faddoul said most of the refugees arrived on foot from areas near the besieged city of Homs.

"They are leaving the young men behind in Syria to guard their houses" from attack, Father Faddoul said.

"These are people fleeing from war, their homes under bombardment. Things are getting out of hand," he added.

Before the latest surge, about 100 families had fled to Lebanon in recent weeks and were receiving assistance from Caritas, the priest said.

Faddoul estimated that about 40 of the newly arrived families were Christian, while the rest were Muslim.

"This has nothing to do with religion. Whenever there is suffering, we have to be there with them and to help them," he said.

Caritas has deployed two social workers and about 15 volunteers in Qaa. They have distributed 300 blankets and personal hygiene kits.

Father Faddoul said the availability of adequate housing in the poverty-ravaged town of Qaa is limited. About 30-35 refugees are crammed into rooms that are about 126 square feet in size. Caritas is collaborating with municipal officials to locate homes that three or four families could share.

Caritas Lebanon has had a regular presence in the Bekaa Valley, with coordinating programs in agriculture, farming and irrigation to address the region's poverty in the region.

"Now we have so many concerns, how to find shelters, especially if the situation [in Syria] drags on," Faddoul said.

"We hope the situation doesn't deteriorate further," he added. †

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Events Calendar

March 9

Our Lady of Lourdes School, 30 S. Downey Ave., Indianapolis. **Men's Club, Lenten fish fry**, 5-8 p.m., \$6 adults, \$3 children. Information: www.ollindy.org.

Our Lady of the Greenwood School, 399 S. Meridian St., Greenwood. **Lenten fish fry**, 5-7 p.m. Information: 317-888-2861 or michaelsdeer@gmail.com.

Wheeler Arts Building, 1035 Sanders St., Indianapolis. **Ladies Ancient Order of Hibernians, "Evening of Irish Music with Eunan McIntyre,"** 8 p.m., doors open at 7 p.m., \$10 per person, adults only. Information: 317-224-6507.

St. Mary of the Immaculate Conception Parish, 211 Fourth St., Aurora. **Lenten fish fry**, 4:30-7:30 p.m. Information: 812-926-1558.

March 9-10

St. Augustine Home for the Aged, 2345 W. 86th St., Indianapolis. **Little Sisters of the Poor, rummage sale**, 10 a.m.-4 p.m. Information: devsindianapolis@littlesistersofthepoor.org.

Oldenburg Academy of the Immaculate Conception,

1 Twister Circle, Oldenburg. **Oldenburg Academy, Drama Club, You Can't Take It With You**, 7 p.m. Information: 812-933-0737, ext. 244, or rboyle@oldenburgacademy.org.

March 10

St. Roch Parish, Family Life Center, 3603 S. Meridian St., Indianapolis. **Single Seniors meeting**, 1 p.m., age 50 and over. Information: 317-784-4207.

Northside Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **Bishop Chatard High School social and fundraiser, "Tropical Tribute VI,"** 7:30 p.m.-midnight, \$30 per person. Information: 317-872-5088 or sherrymp@comcast.net.

St. Thomas More Parish, 1200 N. Indiana St., Mooresville. **Women's Club, chicken noodle supper**, 6 p.m. Information: 317-831-4142 or mshea@stmchurch.org.

St. Mary Parish, 415 E. Eighth St., New Albany. **"Celebrate St. Mary's," gala**, 6:30 p.m.-midnight, \$50 per person. Reservations: 812-944-0417 or www.smcanewalbany.org/gala/.

March 11

St. John the Evangelist Church, 126 W. Georgia St., Indianapolis. **Mass, 11 a.m., Ancient Order of Hibernians luncheon**, Indiana Roof Ballroom, 140 W. Washington St., Indianapolis, \$35 adults, children 12 and under \$16. Reservations: 317-359-7147.

Holy Cross Parish, 125 N. Oriental St., Indianapolis. **St. Patrick's Day party**, adults only, 4-7 p.m., \$5 per person, food available, table reservations available. Information: 317-787-1779.

SS. Peter and Paul Cathedral, 1347 N. Meridian St., Indianapolis. **"Liturgy of the Hours,"** 5 p.m. Information: 316-634-4519.

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Discalced Carmelites Secular Order meeting**, noon. Information: 317-545-7681.

Providence Cristo Rey High School, 75 N. Bellevue Place, Indianapolis. **Open house**, 3 p.m. Information: 317-860-1000 or eworth@pcrchs.org.

March 13

St. Paul Hermitage, 501 N. 17th Ave., Beech Grove.

Ave Maria Guild, Mass for deceased members, 11 a.m., meeting, 12:30 p.m. Information: 317-885-5098 or beaglered@aol.com.

Father Thomas Scecina Memorial High School, 5000 Nowland Ave., Indianapolis. **Indianapolis East Deanery band festival**, 6 p.m., no charge. Information: 317-356-6377 or wbrocker@scecina.org.

Marian University, Ruth Lilly Student Center, 3200 Cold Spring Road, Indianapolis. **Adult programs information meeting**, 6 p.m., reservations requested. Information: 317-955-6271 or kwebb@marian.edu.

Marian University, library auditorium, 3200 Cold Spring Road, Indianapolis. **"St. Clare of Assisi—A Prophetic Voice for Us Today,"** Franciscan Father John Doctor, presenter, 7 p.m., no charge. Information: 317-955-6775 or rwgobolish@marian.edu.

Saint Meinrad Archabbey, gallery, 200 Hill Drive, St. Meinrad. **Thomas Lecture on Philosophy and Theology, "The Naturalization of Christianity in Modern China,"** Dr. Xi Lian, presenter, 7 p.m. Information:

800-682-0988 or news@saintmeinrad.edu.

March 13-14

Clowes Memorial Hall, 4602 Sunset Ave., Indianapolis. **Catholic Charities fundraiser, Shen Yun Performing Arts Touring Company**, 7 p.m. Information: 317-592-4072 or www.CatholicCharitiesIndpls.org.

March 14

St. Thomas More Parish, preschool, 1200 N. Indiana St., Mooresville. **Open house**, 6:30 p.m. Information: 317-831-4142 or mshea@stm-church.org.

March 15

Our Lady of Peace Cemetery, Mausoleum Chapel, 9001 N. Haverstick Road, Indianapolis. **Mass**, 2 p.m. Information: 317-574-8898 or www.catholiccemeteries.cc.

March 16

Northside Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange**, Mass, breakfast and program, **"The Ballard Rules: Small Unit Leadership,"** Indianapolis Mayor Greg Ballard, presenter, 6:30-8:30 a.m., \$14 members, \$20 non-members. Reservations and information: www.catholicbusiness

exchange.org.

March 17

St. Michael the Archangel Church, 3354 W. 30th St., Indianapolis. **Helpers of God's Precious Infants, pro-life Mass**, Father Robert Robeson, celebrant, 8:30 a.m., followed by rosary outside abortion clinic and Benediction at church. Information: Archdiocesan Office for Pro-Life Ministry, 317-236-1569 or 800-382-9836, ext. 1569.

Monastery Immaculate Conception, Kordes Center, 802 E. 10th St., Ferdinand. **"Forgiving What We Cannot Forget,"** Benedictine Sister Jane Becker, presenter, 9:15 a.m.-12:15 p.m. \$40 per person includes lunch, registration due March 14. Information: 800-880-2777, ext. 2915, or www.thedome.org/programs.

March 18

Richmond Catholic Community, 701 N. "A" St., Richmond. **Charismatic prayer group**, 7 p.m. Information: dicksoncorp@parallax.ws. †

Retreats and Programs

March 11

Oldenburg Franciscan Center, Oldenburg. **"Coffee Talk: Resurrection Mysteries—New Prayers for the Rosary,"** Franciscan Sister Sharonlu Sheridan, presenter, 10:45 a.m.-noon, free-will offering. Information: 812-933-6437 or center@oldenburgosf.com.

March 12

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Come Away and Rest While,"** silent, non-guided day of reflection, \$30 per person. Information: 317-545-7681 or marcia.johnson@archindy.org.

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Woman Talk: Time Management—The Epic Drama of Order vs. Chaos,"** session two of five, Michele Kuntz Wood, presenter, 6:30-9 p.m., \$25 per person includes dinner. Information: 317-788-7581 or

benedictinn@benedictinn.org.

March 13-15

Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad. **"To Jerusalem and Beyond,"** midweek retreat, Benedictine Father Vincent Tobin, presenter. Information: 812-357-6585 or mzoeller@saintmeinrad.edu.

March 14

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Lenten Journey—Ways of Forgiveness,"** session two of three, Benedictine Sister Angela Jarboe, presenter, 6:30-9 p.m., \$25 per person includes dinner. Information: 317-788-7581 or benedictinn@benedictinn.org.

March 15

Oldenburg Franciscan Center, Oldenburg. Lenten series. **"Four Contemporary Stories of Discovering One's Way,"** session three of four, Franciscan Sister Barbara Leonhard, presenter, 6:30-8 p.m., \$15 per session or two for \$25. Information: 812-933-6437 or center@oldenburgosf.com. †

College men invited to apply to Benedictine Scholars Program

Saint Meinrad Archabbey invites college men to apply for its new Benedictine Scholars Program.

The program will take place from June 2 to July 29 on the campus in St. Meinrad.

The Benedictine Scholars Program is an eight-week summer course offering young men interested in a possible religious vocation the chance to experience life at a Benedictine monastery while earning money and advancing their education.

Participants will live on the campus with room and board provided, and join the monastic community for prayer, meals and recreation.

Mornings will be spent working on campus to earn a stipend. In the afternoons, participants will take a graduate-level course at Saint Meinrad Seminary and School of Theology, and participate in other formation and discernment activities.

The program is open to Catholic men currently pursuing college or graduate degrees. There is no charge for the program, but spaces are limited.

For more information or to apply, log on to www.saintmeinrad.edu/bsp or contact the Archabbey's Office of Monastery Vocations at 812-357-6318 or vocations@saintmeinrad.edu. †

Breakfast and lunch meetings promote Catholic schools throughout archdiocese

Seven regional Celebrating Catholic School Values breakfast or lunch meetings will be held throughout the archdiocese during the next few weeks.

The meetings are advance gatherings as part of a new direction for the Celebrating Catholic School Values fall scholarship event.

The Office of Catholic Education will partner with Catholic schools to make people aware of the 50 percent state tax credit as well as a federal tax benefit available to those who sponsor the new Indiana Tax Credit Scholarships.

Students who start at a Catholic school on one of these scholarships can become eligible for the new Indiana State School Vouchers after one year in the Catholic school.

It is an extraordinary opportunity to help children attend Catholic schools.

The schedule is as follows:

- March 13—8 a.m., Indianapolis West Deanery breakfast, Holy Family Council, Knights of Columbus Hall, 5350 Allied Blvd., in Indianapolis.

- March 14—noon, Seymour Deanery lunch, Christopher Columbus Council #1414, Knights of Columbus

Hall, 4440 Middle Road, in Columbus.

- March 15—noon, New Albany Deanery and Prince of Peace Schools, Madison lunch, Cardinal Ritter Council #1221, Knights of Columbus Hall, 809 E. Main St., in New Albany.

- March 19—8 a.m., Indianapolis South Deanery breakfast, Msgr. Downey Council #3660, Knights of Columbus Hall, 511 E. Thompson Road, in Indianapolis.

- March 20—8 a.m., Indianapolis East Deanery breakfast, St. Joseph's Council #5290, Knights of Columbus Hall, 4332 N. German Church Road, in Indianapolis.

- March 21—8 a.m., Indianapolis North Deanery breakfast, St. Pius X Council #3433, Knights of Columbus Hall, 2100 E. 71st St., in Indianapolis.

- April 10—noon, Connersville Deanery and Batesville Deanery lunch, St. Gabriel Council #861, Knights of Columbus Hall, 921 Central Ave., in Connersville.

To participate in a meeting, call your local Catholic school principal or the archdiocesan Office of Catholic Education at 800-382-9836, ext. 1430. †



Chrism Mass

Bishop Christopher J. Coyne, apostolic administrator, ritually breathes on chrism oil that he then blessed on April 19, 2011, during the archdiocese's annual chrism Mass at SS. Peter and Paul Cathedral in Indianapolis. The 2012 chrism Mass is scheduled at 3 p.m., a new time, on April 3 at the cathedral instead of on Tuesday evening. During last year's chrism Mass, Bishop Coyne was assisted by, from left, Father Patrick Beidelman, seminarian David Marcotte, then transitional Deacon and now Father Dustin Boehm, partially obscured, and seminarian Michael Keucher.

Tornado destroys Illinois Catholic church; death toll reaches 12

RIDGWAY, Ill. (CNS)—Elizabeth Schmitt, who planned to get married in May at St. Joseph Church in Ridgway, never imagined she would be picking up debris from the gothic church that was completely destroyed in the Feb. 29 tornado.

Tornadoes swept through parts of the Midwest and the South, killing at least a dozen people and injuring more than 100 in Illinois, Missouri and Tennessee. A severe tornado outbreak two days later devastated several communities in southern Indiana and Kentucky, leaving another path of death and destruction in its wake. (See stories on pages 1, 8 and 9.)

"It gives a whole new meaning to destruction," Schmitt said as she pulled on her gloves to continue cleaning up the church property.

The church, built in 1894, was destroyed just after 5 a.m. by a tornado that tore through the small southern Illinois town with a population of about 800.

"You just never imagine something like this was going to happen," Schmitt told *The Messenger*, newspaper of the Belleville Diocese.

Now she doesn't know where her wedding will take place. "This is where all of our family members were married," she said as she looked around at the devastation.

In Missouri, the tornado caused heavy damage, particularly to the country music resort of Branson.

"These storms have caused extensive damage across Missouri, and widespread damage and debris continue to pose significant risk to lives and property," said

Missouri Gov. Jay Nixon, who declared a state of emergency along with Illinois Gov. Pat Quinn.

Susamma Seeley, director of disaster response for Catholic Charities Missouri, told Catholic News Service on March 1 that local Catholic Charities agencies were "on standby" as they were determining the scope of damage and needs of local residents.

In Branson, Catholic Charities planned to partner with a Red Cross agency to provide a resource center for area needs.

In Ridgway, parishioners and neighbors arrived early at St. Joseph Church to begin cleaning up.

"We just don't wait for others to help," said parishioner and firefighter Chris Wargel. When his pager sounded in the early morning, Wargel said the two-minute drive to the fire station took an hour because of the damage and debris in the town.

He said people from surrounding towns and parishes arrived at the church to help move pieces that had been salvaged to another building.

The church took a hard hit because it was the tallest structure in town. However, the marble high altar, which included the church's tabernacle, managed to survive the storm. A former pastor, Msgr. Joseph Lawler, said he hopes the altar can be disassembled and saved. It was not immediately clear what would happen.

A Catholic Mutual insurance agent for the diocese estimated the damage at St. Joseph was more than \$2 million, and the entire loss, including the rectory and roof on a gymnasium next door, will be much more.



A worker is seen amid the debris of St. Joseph Church in Ridgway, Ill., on March 1. The church, built in 1894, was destroyed just after 5 a.m. on Feb. 29 by a tornado that tore through the small southern Illinois town. At least 12 people died in the powerful storms on Feb. 29 that spawned multiple tornadoes in the Midwest.

He said inspectors will determine the extent of the structural damage to the rectory.

Father Steven Beatty, parish administrator of St. Joseph, was asleep in an upstairs bedroom in the rectory next to the church when the tornado hit. He was awakened by the sound of breaking glass.

When he tried to go downstairs, his way was blocked by debris. He made it down the stairs on the banister, not realizing that the huge, gothic church next door was

demolished.

The priest posted a note on his front door, which said, "I'm fine. I'm out checking on the neighbors."

In a letter posted on the diocesan website, Belleville Bishop Edward K. Braxton asked people in the diocese to join him in "offering our prayerful support to Father Beatty, the Christian faithful of St. Joseph Parish, and to all of those in the communities that have been affected by this terrible storm." †

What was in the news on March 9, 1962? Interreligious relations in the U.S., a step forward for Mother Theodore and preparation of laity for the Council

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 9, 1962, issue of *The Criterion*:

• **Dispel interreligious antagonism by speaking out, U.S. laity urged**

"CLEVELAND—There will be clashes ahead between the various U.S. religious groups that can lead to serious division unless Catholic laymen take a direct, personal responsibility to explain their aims, a lay leader declared here. ... [William B. Ball] said that interreligious understanding had reached a peak at the end of the 1960 presidential campaign, but that it was difficult to describe the state of Catholic, non-Catholic relationships now and 'the weather for the future is even harder to predict.'"

• **Archbishop's Lenten Letter**

- **Pontiff asks U.S. children to sacrifice**
- **'Experts' polled: See broad significance in pope's Latin decree**
- **Pope cites persecution of Church**
- **Mother Theodore's cause advances another step**

"ST. MARY-OF-THE-WOODS, Ind.—The Cause of the beatification of Mother Theodore Guérin, foundress of the Sisters of Providence, passed another milestone on March 2, when the Postulator for the Cause, Msgr. Emidio Federici, announced in Rome that the Holy See had approved both the Informative and Apostolic Processes. ... The next step in the Cause will be the discussion of the life of Mother Theodore by officials of the Congregation of Rites to determine whether she practiced the virtues in an 'heroic manner.'"

- **Group deplors bias by clubs, fraternities**
- **Hargis Crusade reaps a financial 'harvest'**
- **Question Box: Could a Catholic be an astronaut?**
- **A priest in Russia: Guides 'brainwash' tourists in Soviet Union**
- **Church, government fight Brazil housing shortage**
- **Family Clinic: Husband is a slacker**

- **U.N. to study proposals on religious freedom**
- **See lack of preparation among laity for Council**

"WASHINGTON—The laity as a whole throughout the world is not adequately prepared for the coming Second Vatican Council. This is the consensus of the board of directors of the Permanent Committee of International Congresses for the Apostolate of the Laity, according to the American member, Martin H. Work. ... 'It was felt by board members that in some quarters the laity took a pessimistic view that nothing of great importance concerning laymen will be undertaken at the council, while on the other extreme some are taking an overly optimistic view and expecting too much.'"

- **Pope John revives ancient tradition**
- **St. Paul's relics back in basilica**
- **67,000 Negroes attended Catholic schools in 1961**
- **School head advises study of 'shared time'**
- **Vocation shortage prompts closing of seminary in France**

(Read all of these stories from our March 9, 1962, issue by logging on to our archives at www.CriterionOnline.com.) †

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HENRYVILLE

continued from page 1

Houses and businesses close to the parish were also severely damaged.

Nolot saw what was left of the high school through the damaged doorway in the church's basement.

"The part of the school that we could normally see was essentially gone," he said. "It was just a bunch of tree trunks and debris between us and where the school was. I'd seen [tornado damage] on TV, but I just never thought that I'd witness it myself. It was overwhelming."

"It's a difficult thing to see," said Father Steven Schaftlein, the parish's pastor. "[But] the people here have faith and hope."

Aside from the damage to the kitchen and some damage to the roof, St. Francis Xavier Church came through the tornado largely unscathed.

Because of that, it soon became a hub in the town for collecting and distributing food, blankets and clothing for people affected by the tornado.

Some 24 hours after Nolot and his fellow volunteers were preparing for a fish fry at their New Albany Deanery faith community, the parish was swarming with members of the Indiana National Guard, personnel from the Clark County Sheriff's Office, and other rescue workers and volunteers.

Later that night, the basement was filled with material items and donations started to be moved into the church upstairs.

According to Jane Crady, coordinator of disaster preparedness and response for Catholic Charities in the archdiocese, the entire church was filled to capacity with donations by March 5.

Nolot and his wife, Joyce, returned to fry the 90 pounds of fish they had thawed, serving it to rescue workers and people in need.

While he was happy that his parish could help so many people, Tom Nolot was also glad that it could be used for its primary purpose—worship.

"The thing that I'm happiest about is that we've got the church cleaned up, and we're going to have Mass in the morning," he said.

Joyce Nolot was grateful that only one person in Henryville died, and that a relatively few amount of people were injured, including none at the town's schools. A day later, that thankfulness extended to the generosity of townspeople and others who had come there to help.

"It's a miracle. It is," she said. "Nobody was hurt [at the school]. Everybody is coming out to help. The generosity is just unbelievable."

Father Schaftlein stood with the Nolots in the parish parking lot a day after the tornado, and marveled at the generosity of his parishioners and other people in the area.

"This is why we pray on a daily basis—so that we're ready to be able to respond to something like this in a prayerful way," Father Schaftlein said. "And that's what I see happening ... with all the parishioners and others in the community."

And he expects to see it happen around the clock for the foreseeable future.

"Whatever we need to do," Father Schaftlein said. "That's what we're here for. We'll be 24/7 for at least a few weeks."

An article in the Louisville *Courier-Journal* reported on Father Schaftlein's homily delivered during the parish's usual 9 a.m. Mass on March 4.

At that time, he said that the parish was "spared to be a symbol of hope and also to walk the talk. We're praying here. That's our first work. But underneath is the food, the clothing, that will help sustain the community in the months ahead."

The parish has helped sustain parishioner Zach Staples as he has grown up in Henryville. A senior at Henryville High School, he was at his home three miles north of the town when the tornadoes struck after he and his fellow students were dismissed early on March 2 because of the storms.

On March 3, he helped a cousin clean



Henryville High School sits devastated on March 3 in Henryville. It is adjacent to St. Francis Xavier Parish, which sustained relatively little damage during a March 2 tornado that swept through the southern Indiana town.



A home with its roof ripped off and a tree torn out of the ground sit next to St. Francis Xavier Church in Henryville on March 3. The previous day, a tornado ravaged the southern Indiana town.



People pray during a March 4 Mass at St. Francis Xavier Church in Henryville as they gather for the first time since a tornado ripped through the southern Indiana town. By March 5, there were 13 confirmed people who died in southern Indiana during the tornadoes. According to state officials, about 100 homes and 30 businesses were also damaged or destroyed.

up his damaged home in Henryville and then visited his parish, which he was happy to see offering assistance.

"I'm glad that it can be used for anything—for sanctuary, for a place of worship, for a fish fry, which is what we were supposed to have yesterday," said Zach. "Only now it's turned into a place where we drop off water, and as a place where people can come and get some food and help."

While coping with the fact that much of the town that he had grown up in is gone, Zach still held on to his faith in God.

"I don't really blame him for any of this," Zach

said. "It could happen to anybody. It wasn't God that did this. It was just Mother Nature. It just happens."

What also happened in Henryville in the wake of the tornado was an outpouring of generosity centered on St. Francis Xavier Parish, something that impressed Lyndi Hughbanks, a community corrections official for the Clark County Sheriff's Office, who was sorting donations as a volunteer at the parish on March 3.

"It's been very heartwarming," she said. "It just goes to show that God is kind of the center of everything. And this has become the center of what people need." †



A tornado-ravaged business stands across the street from a statue of the Blessed Virgin Mary on the grounds of St. Francis Xavier Parish in Henryville on March 3. The previous day, a tornado devastated much of the southern Indiana town.

'It's a difficult thing to see. [But] the people here have faith and hope.'
—Fr. Steven Schaftlein



Father Steven Schaftlein, pastor of St. Francis Xavier Parish in Henryville, speaks to his parishioners during a March 4 Mass at the parish's church as the congregation gathered for the first time after a tornado ripped through the southern Indiana town.



Volunteers sort donated relief items stored in the basement of St. Francis Xavier Church in Henryville on March 3. Since the church came through the March 2 tornado that ripped through the town relatively unscathed, it quickly became a center for the collection and distribution of food, clothing, blankets and other items to people affected by the storm. Within hours, the basement was filled with donations and some had to be stored in the church's worship space.



Father Eric Augenstein, left, pastor of Our Lady of Perpetual Help Parish in New Albany, leads a discussion on March 3 at his parish about organizing relief efforts to help people affected by tornadoes that swept across southern Indiana the previous day.



Above, a tornado-ravaged business stands across the street from St. Francis Xavier Church in Henryville on March 3.



Above, a tornado-ravaged business stands across the street from St. Francis Xavier Church in Henryville on March 3.

Left, a sign is seen in Henryville on March 5 outside St. Francis Xavier Church, which has become the main center for tornado victims to get help after tornadoes moved through the small community. A chain of tornadoes cut a swath of destruction on March 2 from the Midwest to the Gulf of Mexico, killing at least 39 people in five states.

AID

continued from page 1

New Albany Deanery felt that call and attended a meeting at Our Lady of Perpetual Help Parish some 18 hours after the tornadoes to begin organizing relief efforts.

"This is what a Catholic community is all about, the support for one another," said Father Augenstein after the meeting. "It is always heartwarming. But it's not surprising to see the support that we have from the community to reach out to those in the greatest need. I know that our people always band together."

Bishop Christopher J. Coyne, apostolic administrator, echoed Father Augenstein's sentiments.

"The thoughts, prayers and helping hands of the people of the Archdiocese of Indianapolis go out to all the victims of Friday's tornadoes in southern Indiana, especially to the families of those killed in the storms," Bishop Coyne said in a statement. "Catholic Charities is ready to respond with immediate aid, and we will work with the local Catholic communities and other aid agencies to coordinate future efforts to repair and rebuild homes and businesses."

Jane Crady, coordinator of disaster preparedness and response for Catholic Charities in the archdiocese, has visited various places in southern Indiana that experienced tornado damage, and began the process of organizing relief efforts in the region.

So far, she has been impressed by the amount of people who have contacted her to show their willingness to help.

"It's been overwhelming already," Crady said. "I've received e-mails from hundreds of people saying, 'What can I do?' 'Everybody has been in our prayers,' 'When do you need me? Let me know.'"

Over the past two years, Crady has helped train disaster response teams in a number of parishes across central and southern Indiana. Their response to the relief efforts in the wake of the tornadoes that struck the state on March 2 is the first chance to see them in action in a situation marked by significant

and widespread need.

"It's their first big test," Crady said. "Hopefully, several of them will be up and running and respond to this. New Albany has really stepped forward."

Many of the Catholics from across that deanery who attended the meeting at Our Lady of Perpetual Help Parish did so after learning about it on Facebook.

Father Augenstein was amazed by how effective the social networking website was in getting the relief effort off the ground.

"Social media can be used for so much great communication these days," he said. "It can be used well to mobilize people. If we, as a Church, can take advantage of that to be able to bring people together, that will really harness the power of social media."

That power wasn't available to Becht after Hurricane Katrina. But she is glad that it is there now.

"It's cut the response time as far as organizing people and getting the word out just enormously," she said. "We're able to organize people more quickly, get the word out faster."

"People all have access to the same information. Instead of it working by word of mouth, people can go and access the information for themselves."

Although the response to provide help to those people affected by the tornadoes has been significant, sustaining that outreach over the course of several months will be vital, according to Father Steven Schaftlein, pastor of St. Francis Xavier Parish in Henryville, a town severely affected by a tornado.

"Many people come in immediately, but the long haul is where the full rebirth will happen here," he said.

Crady is well aware of the need for long-term relief aid after having, like Becht, worked in relief efforts after Katrina.

Because of that experience, she is aware of the particular challenges that come with working with families affected by disasters.

touch during all of this."

In addition to material aid, Crady is starting to arrange for mental health services provided by staff members of Catholic Charities in Bloomington, Indianapolis and New Albany for people affected by the tornadoes.

She also expects herself and other Catholic Charities volunteers to help families and businesses work with the Federal Emergency Management Agency and the Small Business Administration in the months to come.

For the present, some families in the archdiocese are dealing with tragic and immediate needs.

Philip Kahn, president of Prince of Peace Schools in Madison, said the husband of a teacher at Father Michael Shawe Memorial Jr./Sr. High School died as a result of the storm. Two other teachers at the school lost their homes.

Joan Hurley, president of Our Lady of Providence Jr./Sr. High School in Clarksville, reported via e-mail that two families with children enrolled at the school lost their homes.

Sean Payne, coach of Our Lady of Providence's softball team, is leading his players in collecting items for the relief effort.

"It really hit me hard yesterday," said Payne after the March 3 meeting at Our Lady of Perpetual Help Parish. "My heart really hurt. I sat there, and was watching and thinking, 'These are the roads that I travel on.'"

A member of St. John the Baptist Parish in Osgood also lost her home, according to Father Shaun Whittington, pastor of the Batesville Deanery faith community.

He also said that the parish is seeking to help return to Mexico the remains of a Mexican man who was visiting the area and was killed by a tornado in nearby Holton.

Catholics from across the archdiocese coming together to help those in need was a point of pride for Becht.

"I feel like our Catholic community is so blessed," she said. "We have an obligation to give back. We have so many resources within each parish. It's also a great opportunity to have the extended Catholic community come together and help." †

Lenten penance services are scheduled at archdiocesan parishes

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

Batesville Deanery

March 9, 8:30 p.m. to 10 p.m. at St. Teresa Benedicta of the Cross, Bright
 March 10, 8 a.m. to 11 a.m. and 1 p.m. to 3 p.m. at St. Teresa Benedicta of the Cross, Bright
 March 12, 7 p.m. at St. Lawrence, Lawrenceburg
 March 14, 7 p.m. at St. Mary of the Immaculate Conception, Aurora
 March 15, 4 p.m. to 5:30 p.m. and 6:30 p.m. to 7 p.m. at St. Peter, Franklin County
 March 21, 7 p.m. at St. Joseph, Shelbyville
 March 22, 7 p.m. at St. Mary, Greensburg
 March 27, 7 p.m. for St. Nicholas, Ripley County; St. Anthony of Padua, Morris; and St. Louis, Batesville, at St. Louis, Batesville
 March 28, 6:45 p.m. at St. John the Evangelist, Enochsburg
 March 28, 7 p.m. at St. Vincent de Paul, Shelby County
 April 4, 10 a.m. to 10 p.m. for St. John the Baptist, Dover; St. Martin, Yorkville; St. Paul, New Alsace; and St. Joseph, St. Leon, at St. Joseph, St. Leon

Bloomington Deanery

March 13, 7 p.m. at St. Agnes, Nashville
 March 22, 7 p.m. at St. Martin of Tours, Martinsville
 March 25, 3 p.m. for St. John the Apostle, Bloomington; St. Paul Catholic Center, Bloomington; and St. Charles Borromeo, Bloomington, at St. Charles Borromeo, Bloomington
 March 27, 7 p.m. for St. Vincent de Paul, Bedford, and St. Mary, Mitchell, at St. Mary, Mitchell

Connersville Deanery

March 14, 7 p.m. at St. Gabriel, Connersville
 March 22, 7 p.m. at St. Andrew, Richmond
 March 29, 7 p.m. at St. Rose, Knightstown

Indianapolis East Deanery

March 14, 7 p.m. for Holy Cross and St. Philip Neri at Holy Cross
 March 27, 6 p.m. at St. Rita
 March 29, 7 p.m. for SS. Peter and Paul Cathedral and

St. Mary at St. Mary

Indianapolis North Deanery

March 11, 2 p.m. at St. Pius X
 March 12, 7 p.m. at St. Pius X
 March 13, 7 p.m. at St. Pius X

Indianapolis South Deanery

March 12, 7 p.m. at St. Roch
 March 19, 7 p.m. at Nativity of Our Lord Jesus Christ
 March 20, 7 p.m. at St. Jude
 March 21, 7 p.m. at St. Mark the Evangelist
 March 25, 3 p.m. at Good Shepherd
 March 29, 7 p.m. at St. Ann
 April 2, 7 p.m. at Our Lady of the Greenwood, Greenwood

Indianapolis West Deanery

March 13, 7 p.m. at St. Gabriel the Archangel
 March 13, 7 p.m. at St. Anthony
 March 21, 7 p.m. at Mary, Queen of Peace, Danville
 March 21, 7 p.m. at St. Christopher
 March 27, 6:30 p.m. at St. Susanna, Plainfield
 March 27, 9 p.m. at Marian University
 March 28, 7 p.m. at St. Joseph
 March 31, 9:30 a.m. to 5 p.m. at St. Michael the Archangel

New Albany Deanery

March 10, 9:30 a.m. at St. Mary-of-the-Knobs, Floyds Knobs
 March 13, 7 p.m. at St. Mary, Lanesville
 March 14, 7 p.m. at St. Joseph, Corydon
 March 18, 4 p.m. for Holy Family, New Albany, and St. Mary, New Albany, at St. Mary, New Albany
 March 22, 6:30 p.m. at St. Paul, Sellersburg
 March 26, 7 p.m. at St. Joseph, Clark County
 March 28, 7 p.m. for St. Mary, Navilleton, and St. Mary-of-the-Knobs, Floyds Knobs, at St. Mary-of-the-Knobs, Floyds Knobs
 March 29, 7 p.m. at St. Michael, Bradford
 April 1, 1 p.m. at St. John the Baptist, Starlight

Seymour Deanery

March 11, 2 p.m. for St. Rose of Lima, Franklin, and Holy Trinity, Edinburgh, at Holy Trinity, Edinburgh



Father Rob Trujillo of Epiphany Parish in Lake City, Fla., hears a young man's confession during a pro-life gathering at the Verizon Center in Washington on Jan. 23. Tens of thousands of young people gathered at two Washington arenas to rally and pray before taking part in the annual March for Life.

March 14, 7 p.m. for Our Lady of Providence, Brownstown, and St. Ambrose, Seymour, at St. Ambrose, Seymour
 March 15, 7 p.m. at St. Bartholomew, Columbus
 March 28, 6 p.m. at St. Patrick, Salem
 March 29, 6 p.m. at American Martyrs, Scottsburg
 April 2, 7 p.m. for St. Ann, Jennings County; St. Mary, North Vernon; and St. Joseph, Jennings County, at St. Joseph, Jennings County

Tell City Deanery

April 1, 2 p.m. at St. Paul, Tell City

Terre Haute Deanery

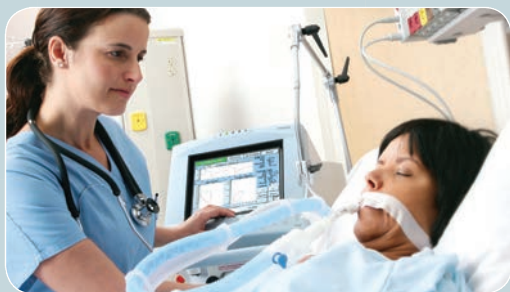
March 13, 7 p.m. at Annunciation, Brazil
 March 21, 7 p.m. at St. Paul the Apostle, Greencastle †

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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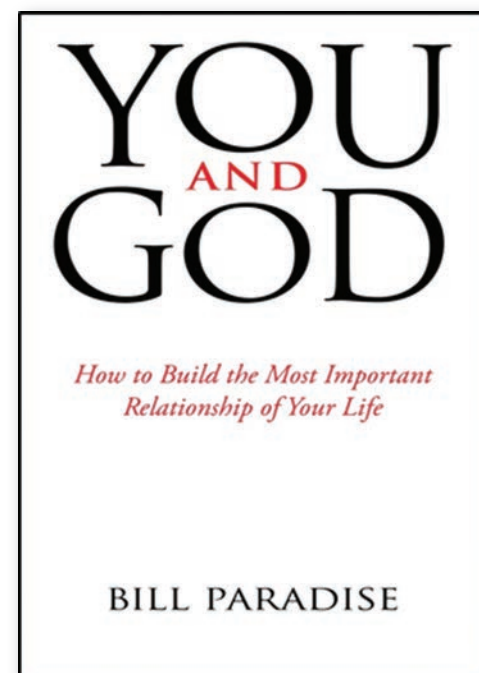


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Jesus' cleansing of the Temple is a call to conversion of heart

By Dan Luby

The bellows and bleats of frightened animals, the scrape of hooves across pitted flagstones, the angry cries of vendors, and the shimmering ring of coins cascading onto stone pavement and rolling in all directions.

For unsuspecting bystanders, outraged religious officials and furious merchants, these sounds of disruption and upheaval must have signaled chaos, an assault on legitimate expectations.

What did they make of it, this decidedly out-of-character eruption of anger from Jesus? What drove him to behave with such unaccustomed fury?

He had entered Jerusalem in a prophetic posture of nonviolence, riding not a proud war horse but a humble donkey. Crowds acclaimed him as a messenger of peace. What could he have hoped to accomplish with this violent outburst in the Temple of ancient Jerusalem?

Such questions could reasonably be assumed to have baffled witnesses in first-century Palestine. Two millennia later, they continue to echo for us who hear the story today.

The narrative of Jesus sweeping into the outer court of the Temple to upend the clattering commerce which had developed there is told in all four of the Gospels, signaling its importance to the early Church. The complexity of the story, and the mystery shrouding it, are reinforced by the fact that the four versions in the Bible differ in some significant ways.

The accounts are inconsistent in many details, from the precise wording of Jesus' quote, to whom he addressed it and how, to the placement of the story in the arc of Jesus' public ministry.

St. John's Gospel places it early in the story, right after the first miracle at Cana. In the synoptic Gospels (Matthew, Mark and Luke), it comes almost at the end, the first act in the drama of Christ's Passion.

But even setting aside such variations of sequence and detail to consider only the elements found in all the Gospels, the mysterious quality of the story endures.

Why was he so angry? What did he hope to accomplish?

His outrage doesn't seem likely to have been sparked by the buying and selling in the Temple precincts. Such commerce and exchange were necessary for the ongoing sacrifice in the Temple and for the religiously acceptable payment of Temple taxes.

Wouldn't his actions have, at best, confused the people he hoped to save, and, at worst, alienated them?

Some light on the mystery of the story may be shed by a detail unique to John's version. There, in the

exchange with religious officials, Jesus refers to the destruction of a temple which, in three days, he will raise up.

This reference confuses and outrages his opponents, but the Evangelist, as if whispering an aside to the audience in a stage play, explains: "He was speaking about the temple of his body" (Jn 2:21).

Jesus, not the Temple, is the portal to true communion with God.

In confronting the distorted commercialism that represents a broader corruption of Jewish worship and the Temple itself, Jesus calls into question reliance on cult and religious practice, rather than the deep conversion of heart that true sacrifice represents.

Jesus carries on the prophetic tradition of which he is the pinnacle.

Many Old Testament prophets communicated their message of repentance and divine mercy not in words solely, but through what scholars have called "prophecy in act."

Instead of repeating a message heard many times before, prophets sometimes performed dramatic symbolic actions to jar a complacent community into new awareness of the power of God's word.

From the earliest days of Temple worship, prophets warned Israel of the mortal dangers of overconfident ritualism, of installing the Temple and its customs into that sacred space in our hearts reserved solely for God.

When Jesus storms through the Temple's outer court, driving out animals and expelling merchants, he is making a powerful statement about the perennial prophetic message of God's desire for true sacrifice, for conversion of heart.

The fact that the first disciples continued to participate in Temple worship, and gave a central role in Christian life to sacramental rites shows that Jesus is not calling for the abolition of ritual.

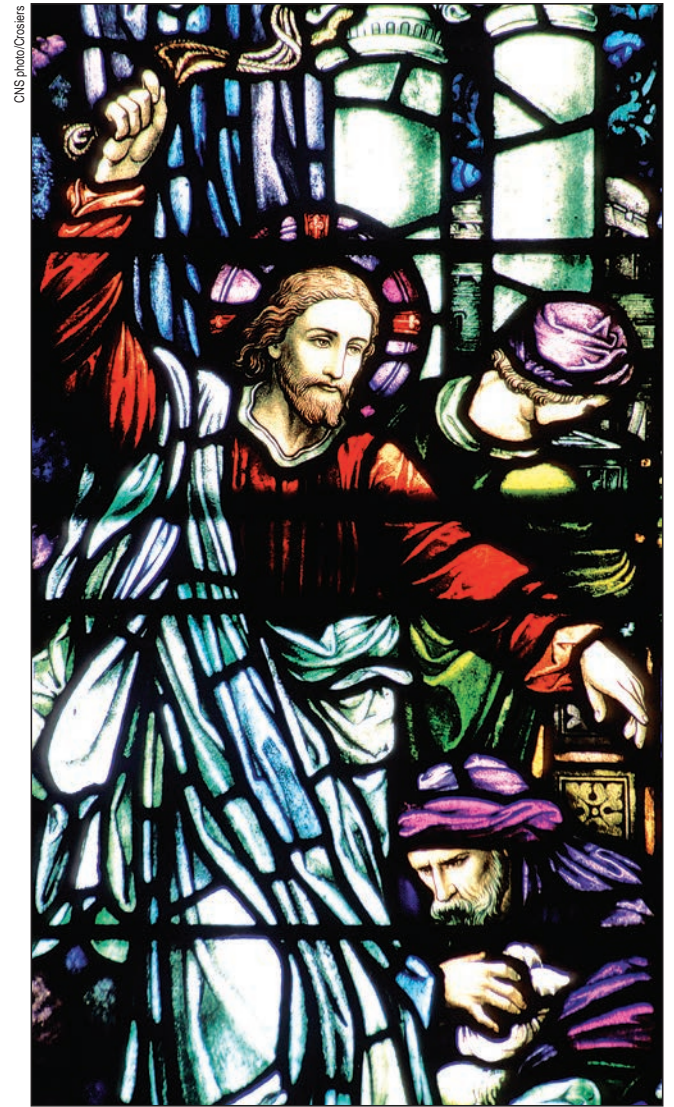
But he is making crystal clear God's preference for compassion over ritual precision, for deep repentance over legalistic compliance.

In encountering once more this unsettling story, we are challenged to examine anew our lives, our religious practices and attitudes.

Repentance is not simply bitter medicine for the flagrant, notorious sinner. It is often needed more urgently by those of us who already are religious, who comply with the external forms of religious faith while remaining largely unconverted at heart.

Like those leaders of the Temple rites whom Jesus challenged so forcefully, we who keep Lent rigorously

'Jesus, not the Temple, is the portal to true communion with God.'



A stained-glass window portrays Jesus driving money changers and merchants out of the Temple in Jerusalem. This prophetic act of Christ is a reminder of the need to connect outward worship with an interior conversion of heart.

can all too easily end up worshipping not God, but our own self-proclaimed virtue.

We, too, can find ourselves blinded by our impressive piety.

The angry Jesus of the Temple scene startles and even frightens us. But the call to repentance is truly a matter of life and death. Jesus' anger is only the fierce love of one who knows the danger we face, even when we don't.

(Dan Luby is the Tschoepe Chair of Homiletics at the University of Dallas' School of Ministry in Irving, Texas.) †

The Church should have its own 'courtyard of the gentiles'

By David Gibson

In an outer area of the Jerusalem Temple known as the "courtyard of the gentiles," Jesus did something that still perplexes Christians.

What happened? Jesus drove out "those engaged in selling and buying there" (Mt 21:12). He expelled the



Pope Benedict XVI stands in front of the Dome of the Rock, on the compound known to Muslims as Noble Sanctuary and to Jews as the Temple Mount, in the Old City of Jerusalem on May 12, 2009.

money-changers, who exchanged pilgrims' coins for local currency. He also instructed those selling sacrificial doves and animals to leave.

This apparently happened during the last days before the first Easter. The event is called the cleansing of the Temple.

Remarkably, its location is capturing the imagination of contemporary Catholic leaders. For them, the courtyard of the gentiles served an ancient need that parallels a contemporary need the Church might be good to address.

Jesus did more when he visited this Temple area than drive people out. Immediately after telling about this, the Gospel of St. Matthew says that "the blind and the lame approached [Jesus], and he cured them" (Mt 21:14).

It seems the Temple itself was closed to blind and lame people. With these healings, then, it is clear that the indignant Jesus of the courtyard is the same Jesus who befriends outcasts and loves the poor.

This is the Lord who opens people's eyes, enabling them to see clearly where they are going and why their lives matter.

In the Gospels we see Jesus, now from this perspective, now from that. Always, something more in his words or actions invites our attention.

Scholars propose that, in the cleansing of the Temple, Jesus calls attention to his authority as Lord. The coming of a new creation subtly is announced; a call to faith is heard.

Who is Jesus? That always remains the question for

Gospel readers. I think it misses the point to answer in this case that Jesus is validating physical force to correct spiritual shortcomings that we witness.

But yes, Jesus was displeased. The Temple area had become "a den of thieves" (Mt 21:13). Some commentators suspect the courtyard's buying and selling lent itself to abuse.

People who were not Jews could visit the courtyard and pray there, even if they did not worship the one God. Did Jesus find that the business of the courtyard crowded out its true purpose?

Pope Benedict XVI thinks the courtyard's purpose bears a message for the ages. He discussed this in 2009, noting that when St. Mark's Gospel speaks of the Temple cleansing, Jesus says, "Is it not written: 'My house shall be called a house of prayer for all peoples'?" (Mk 11:17).

Jesus cleared the courtyard that day "of extraneous affairs so that it could be a free space for the gentiles who wished to pray there," Pope Benedict explained. He recommended that today's Church follow the Lord's lead, opening "a sort of 'courtyard of the gentiles.'"

The pope's conviction is that today, added to interreligious dialogue, "there should be a dialogue with those to whom ... God is unknown," but who "do not want to be left merely Godless."

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

From the Editor Emeritus/John F. Fink

Biblical readings: Concluding the Book of Exodus

Chapters 22 through 40 of the Book of Exodus are the biblical readings in the



Office of Readings next week, although several of the chapters are skipped. They give details about the building of the dwelling for the Ark of the Covenant and of the Ark itself, and rules regarding the offering of sacrifices.

After God gave Moses the Ten Commandments in Chapter 20, he continued to establish other laws. Chapter 21 contains laws regarding slaves, personal injury and property damage. Next week's Office of Readings, though, begins with Chapter 22 "you shall not molest or oppress an alien, for you were once aliens yourselves in the land of Egypt" (Ex 22:20). It's a commandment repeated often in the Old Testament, including only 20 verses later.

There follow numerous other laws that the Israelites were expected to obey. One of them, "You shall not boil a kid in

its mother's milk" (Ex 23:19b), became the kosher rule that Jews may not eat meat and dairy products in the same meal.

The Israelites had a ceremony during which they ratified the covenant with God. Then God called Moses back up Mount Sinai to give him the stone tablets on which he had written the commandments. Moses was gone for 40 days. The Office of Readings then skips Chapters 25-31.

When he had been gone such a long time, the Israelites wondered what happened to him. Even though they had just ratified their covenant with God, the Israelites resorted to idolatry, breaking the First Commandment—and Aaron went along with them.

He made a golden calf that the people worshiped, identifying it with the gods who brought them out of Egypt.

Centuries later, King Jeroboam did something similar, making two golden calves and telling the people, "Here is your God, O Israel, who brought you up from the land of Egypt" (1 Kgs 12:28).

God was angry with the Israelites, who "so soon turned aside from the way I pointed out to them" (Ex 32:8), and threatened to destroy them. But Moses

pleaded with God, much as Abraham had done, and God relented.

But Moses, too, was angry with the people so he "threw the tablets down and broke them on the base of the mountain. Taking the calf they had made, he fused it in the fire and then ground it down to powder, which he scattered on the water and made the Israelites drink" (Ex 32:19-20).

God then renewed his covenant with the Israelites. This time, he shows himself as "a gracious and merciful God, slow to anger and rich in kindness and fidelity, continuing his kindness for a thousand generations, and forgiving wickedness and crime and sin; yet not declaring the guilty guiltless" (Ex 34:6-7).

Again, Moses stayed 40 days and 40 nights on the mountain while God prepared new tablets containing the Ten Commandments.

The Book of Exodus ends with the erection of the dwelling place for God. "In the daytime the cloud of the Lord was seen over the dwelling; whereas at night, fire was seen in the cloud" (Ex 40:38). †

Cornucopia/Cynthia Dewes

Faith in God helps us to rise above self-interest

For a long time now, I've thought that many of the societal problems we face



today are due to the decline of religion in our culture. Apparently, I'm not the only one as I discovered recently while reading a review of a new book by Alain de Botton titled *Religion for Atheists: A Non-Believers Guide to the Uses of Religion*.

The book claims that worldly and material success is now the most important value in our society. People are defined by the nature of their work, and by what they gain from it in money or status. When they meet others, their first question is, "What do you do?" and the answer immediately assigns a degree of value to them which may or may not demand respect.

De Botton may not be religious, but he realizes that material success should not be the arbiter of who we are. His thesis is that people today have lost the sense of community, found in religion, which assures us of our worth, no matter what. He thinks we might regain this community by secular means, using religious "techniques." And he praises the Catholic Church for employing these

ideas so well.

He admires the Church's use of a special setting for the community, as in the church building itself, and says most churches are "sumptuous" in their beauty and thus attractive to us. He likes the "rules" of a liturgy which order our behavior at Mass, and presumably our inner order as well. And he considers the *Roman Missal* a clever rule book for the occasion.

Unlike the wider society, the Church embraces people of every age, sex, race, education, class or economic level. De Botton hopes that creating a secular community similar to the all-embracing religious kind will help society to improve its character. People will be judged, not by their income or whatever, but by their intrinsic value as human beings.

De Botton identifies the *agape* (love) feast of early Christians, which led eventually to the eucharistic meal at Mass, as the very heart of the religious community. He suggests the re-creation of such an *agape* meal in a secular setting known as an "agape restaurant." There, folks would be seated with strangers on an equal basis, and encouraged to socialize and learn what's really important about each other.

This seems to me a noble idea, but it

has a fatal flaw called human nature.

Self-interest has been the human condition ever since the Original Sin. The reason that the eucharistic meal creates community is not because of beautiful buildings or liturgical rules or socializing or even joyful meals, although they certainly contribute to it.

Rather, it's because the Mass is a connection with God. It's the place that we go to share with fellow believers the hope of heaven and the inspiration to follow God's will in opposition to what our human nature urges. We do this by sharing in the mysterious nourishment of the Eucharist.

Without faith in God, self-interest is the only reasonable way to live. As sorry as I am to disappoint him, I believe that de Botton's feeling that our society's values are wrong comes from his innate religious sense. It's that inner longing to be whole, that nagging voice in our hearts that we all have, whispering to us what is good and what should be.

Whether de Botton believes it or not, it's that darn Hound of Heaven at work again.

(Cynthia Dewes, a member of St. Paul the Apostle Parish in Greencastle, is a regular columnist for The Criterion.) †

The Human Side/Fr. Eugene Hemrick

Creativity is 'the essence of human beauty'

Have you ever felt you're dull, uninspired, and need to change this? If so,



find a museum or exhibit that lauds a person who possesses a great mind at work.

If these aren't available where you live, read a biography of a person who has inspired the world with ideas, inventions and creativity, and

enjoy its energizing effect on you.

Recently, my desire for creativity and innovation was re-energized during a visit to the National Archives in Washington, where there is a new exhibit on Benjamin Franklin.

As I walked from one display case to the next, I came across a glass harmonica that Franklin—a noted author, printer, postmaster, scientist, musician, inventor, satirist, civic activist, statesman and diplomat—invented. It contained a row of glasses ranging from small to large.

As the glasses revolved, a person could

play beautiful soothing music on them by wetting his or her finger and gently rubbing it on the rims of the various size glasses. I viewed it and wondered what it must have been like when Franklin entertained his dinner guests with its exotic sounds.

An adjoining exhibit displayed maps showing the mail routes that Franklin created, which became the basis of our mail delivery system today.

No matter what exhibit I viewed, one message rang out above all others—to experience an innovative, creative mind at work is to experience the essence of human beauty at its best.

I don't know how the exhibit is affecting others, but for me it kindled a desire to delve deeper into the lives of creative persons, to energize my mind and put it to work better.

Franklin was not only an inventor, but also a wise politician and an imaginative writer whose short quotes contain down-to-earth wisdom.

Note how timeless they are:

• "A house is not a home unless it contains food and fire for the mind as well

as the body."

• "A learned blockhead is a greater blockhead than an ignorant one."

• "A man wrapped up in himself makes a very small bundle."

• "All wars are follies, very expensive and very mischievous ones."

• "All who think cannot but see there is a sanction like that of religion which binds us in partnership in the serious work of the world."

• "Any fool can criticize, condemn and complain, and most fools do."

• "At 20 years of age the will reigns; at 30, the wit, and at 40, the judgment."

A person in the museum reviewing Franklin's outstanding achievements whispered to me, "Do I feel like a piker. Compared to him, I have accomplished nothing."

Yes, this is one of the effects of studying great minds at work. It is also a wonderful way of putting our minds to work more fully.

(Father Eugene Hemrick is a columnist for Catholic News Service.) †

Twenty Something/

Christina Capecchi

Parading through homes, tracking the Joneses

Spring is almost here and the sweet home-show season is upon us! Time to inspect the



Joneses' mansion and discover just how far behind we've fallen.

This month, we'll be allowed to try on bigger homes for size, drooling over the amenities on our wish lists and finding new ones to add. And you can linger a little—pull open the

jewelry drawer, step inside the master bathroom shower—because the Joneses haven't moved in yet.

Last fall, my husband, Ted, and I joined his parents for Minnesota's Parade of Homes. We seized one of those magical October afternoons when the slanted sun makes everything glow, piled into their Lincoln, and pointed it west toward Lake Minnetonka and Minneapolis' richest suburbs. It was time to see how the other half lives.

We started at a suburban community called Locust Hills, where an empty lot had been reduced from \$650,000 to \$480,000. My father-in-law, a farmer, crinkled his face at the price.

We ended our excursion with the most expensive—an 8,000-square-foot classical home in Edina that cost \$2.4 million. I read the description from the magazine as we pulled up to the corner lot: "This spectacular custom Dream Home will melt your heart and stir your soul."

Dream Home, an official Parade of Homes term that necessitates capitalization, is code for cost—\$5 for a person to enter. That wasn't the only pretension awaiting us. Unlike other Parade homes, where you leave your shoes outside the front door, we were instructed to carry our shoes in a plastic bag while we toured the home.

My husband refused to be undignified by the mandate so he stashed his sneakers in a bush.

He had the right idea. It's hard to be swept away by the make-believe Parade of Homes world and pretend this fortress is your own when you're carrying your shoes in a grocery sack.

I don't know that our souls were stirred, but we did get lost. About two-thirds of the way through, it was hard to determine where we had come from, where we were headed and where my father-in-law had gone. He was checking out the garage.

The home was impressive, but not quite my style. A little cold.

Deep down, that's the response I was hoping for. You parade through the Joneses' home with the secret goal of spotting something, anything to critique.

You look for something that cost too much or not enough, something that would be hard to clean. So much Brazilian cherry that you would live in fear of scratching it and long for a little carpet to warm your feet. So many amenities—wet bar, indoor gym—that you would never leave home and become antisocial.

But parading through the Joneses' home can be risky business, at odds with the First Commandment—making gods of granite—and the Tenth Commandment, the prohibition against coveting a neighbor's goods. That includes the kitchen and closet, pantry and porch.

I want to be like my husband's aunt, who indulged neighbors in an in-depth tour of their big new home then smiled and offered the heartfelt remark, "We're really happy for you!"

Life is a collaboration, not a competition, and Lent is the perfect time to fast from comparisons and focus on the many blessings we do have—good friends, warm homes, and a reason to step outside every now and then.

(Christina Capecchi is a freelance writer from Inver Grove Heights, Minn. She can be reached at www.ReadChristina.com.) †

Third Sunday of Lent/Msgr. Owen F. Campion

The Sunday Readings

Sunday, March 11, 2012

- Exodus 20:1-17
- 1 Corinthians 1:22-25
- John 4:5-42

The Book of Exodus is the source of the first biblical reading this weekend.



In Hebrew history, the Exodus virtually was unsurpassed as an event of great significance unless perhaps this distinction goes to creation itself.

In the Exodus, the Hebrew people, enslaved and dreadfully mistreated in Egypt,

escaped from their captors. Eventually, they found their new homeland.

None of this good fortune happened because of luck or human strategy. Rather, God's power led the Hebrews to a successful escape from Egypt.

Moses, their leader in this endeavor, was chosen by God for the task.

As the flight was underway, Moses received from God and then gave to the people what long has been called the Ten Commandments.

These familiar commandments formed the essential requisites for the relationship between God and the Hebrew people. By observing these commandments, the people fulfill their obligations under the Covenant. It was as if the commandments were a legal contract, solemnly binding both parties.

St. Paul's First Epistle to the Corinthians, the source of the second reading, goes to the heart of the Christian message.

Christianity preaches Christ. In this reading, Paul asserts that Jesus is the key to salvation. So, the Apostle declares, he preaches, "Christ crucified."

It is a "stumbling block for the Jews and an absurdity for the Gentiles."

The Jews, suffering under Roman oppression and enduring so much, were inclined to regard Jesus as an imposter and blasphemer.

Others, "gentiles," would have seen Jesus as a convicted felon, found guilty by the jurisprudence of Rome that proclaimed its wisdom and perfection.

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

This weekend's reading is one of the

most familiar sections of the New Testament.

It recalls the time when Jesus, shortly before Passover, entered the temple precincts and found a brisk traffic of sales in the things needed for ritual sacrifice. Furious, the Lord drove the merchants away.

He then predicted that the temple would fall, in itself a virtual blasphemy for many who witnessed this event, and made the astonishing announcement that he would rebuild the colossal structure in three days. It had taken many people many years to build the temple in the first place.

The Gospel reading sets the stage for Good Friday when the accusers of Jesus would refer to the Lord's prediction that the temple would fall, claiming that Jesus was a blasphemer and troublemaker.

The Lord's prediction about re-building the temple in three days looked ahead to the Resurrection.

The reading establishes Jesus as God's voice and God's agent. He is outdone at the misuse of the temple. The reading also looks forward to Calvary and the Resurrection, the climactic moments in Redemption.

This reading also reveals much about the bystanders. The Lord's reaction to the money-changers and peddlers reminds them of the Scriptures, yet they fail to fully grasp the Lord's identity or message.

Reflection

Lent reminds us of our humanity. Despite all the differences in lifestyles and scientific knowledge, nothing removes us from the condition in which the contemporaries of Jesus lived. We, as were they, are humans, subject to human limitations.

Being human has its bright side. We congratulate ourselves, for example, on the brilliant design of space shuttles and other complex technologies.

The dark side is that we, as did the accusers of Jesus, fail to see reality in full perspective. When it comes to right or wrong, too often we choose the wrong side.

Sin brings, and often has brought, such injury to people. Stubbornly, we hold onto sin. Lenten discipline calls us more sharply to focus, better to see sin in its reality.

God never deserts us, even in our folly. He forever gives us life. Jesus is our Savior and example. He alone has the way to eternal life. †

Daily Readings

Monday, March 12
2 Kings 5:1-15b
Psalms 42:2-3; 43:3-4
Luke 4:24-30

Tuesday, March 13
Daniel 3:25, 34-43
Psalm 25:4bc-5ab, 6-7bc, 8-9
Matthew 18:21-35

Wednesday, March 14
Deuteronomy 4:1, 5-9
Psalm 147:12-13, 15-16, 19-20
Matthew 5:17-19

Thursday, March 15
Jeremiah 7:23-28
Psalm 95:1-2, 6-9
Luke 11:14-23

Friday, March 16
Hosea 14:2-10
Psalm 81:6c-11b, 14, 17
Mark 12:28-34

Saturday, March 17
St. Patrick, bishop
Hosea 6:1-6
Psalm 51:3-4, 18-21b
Luke 18:9-14

Sunday, March 18
Fourth Sunday of Lent
2 Chronicles 36:14-16, 19-23
Psalm 137:1-6
Ephesians 2:4-10
John 3:14-21

Go Ask Your Father/Fr. Francis Hoffman

Church law permits married ministers from Episcopal, Protestant churches to be priests

QTo my knowledge, I have never heard the answer to the following question. Since the Catholic Church believes in celibacy for its priests, why then does the Church allow Protestant ministers who convert to Catholicism to become priests when they are married?



No one is suggesting that they, if married, divorce their wives, but why not give them the status of deacons? Deacons are allowed to be married, and they now function in many roles previously limited to priests.

ACelibacy is both a gift to the Church, and a gift to men and women who have embraced this calling "for the sake of the kingdom of heaven" (Mt 19:12).

The discipline of apostolic celibacy allows the priest to be more closely configured to Christ, who also lived celibacy, and this is fitting because the priest is called to celebrate the sacraments and preach the Word *in persona Christi* ("in the person of Christ").

Although deeply rooted in apostolic tradition, this discipline is a matter of Church law to which exceptions can be made for a pastoral reason.

Pope Pius XII made an exception in favor of two German Lutheran pastors in the 1950s. In addition, the law of the Eastern Catholic Churches allows for married priests.

In 1980, a special "Pastoral Provision" was granted for married Episcopal priests who convert to the Catholic faith, allowing them to be ordained as Catholic priests even though they are married.

In addition, married ministers from other Protestant denominations have also been allowed to be ordained to the Catholic priesthood.

A married Protestant minister with children might find it difficult—if not impossible—to support his family by looking for another line of work.

If such an obstacle would prevent his conversion to the Catholic faith, then the Church stands ready to make an exception in his case to facilitate his conversion to the Catholic faith.

Then why haven't these men become married deacons? That is a very good question. The most obvious reason is that they seek to be priests.

Additionally, permanent deacons are

usually not compensated for their ministry. They must support themselves and their families from the income they earn from other professional work, while priests are compensated for their ministry.

QA relative of mine and her husband left the Catholic Church over 20 years ago. They have chosen to raise all eight of their children as nondenominational Christians.

My relative is a beautiful Christian woman whom I highly respect.

When she and her family come together with the Catholic side of our family for a special occasion, she will attend Mass and also receive the Holy Eucharist.

I asked her if she believes the Eucharist to be the Body and Blood of Jesus. She replied yes.

Some members of my family have no problem with this situation. Personally, I find it troubling.

What does the Church think? Is it OK for her to receive the Eucharist as long as she believes or is it considered a grave sin? If it is wrong, would her actions be justified if she had left the Catholic Church out of obedience to her husband?

AIn order to receive the holy Eucharist in the Catholic Church—outside of extraordinary circumstances, which this situation, as you describe it, is not—a person must have attained the age of the use of reason; must not be conscious of unconfessed mortal sin; and must have kept the one-hour fast from food and beverage.

To receive holy Communion in the Catholic Church is also to state that you believe all that the Catholic Church confesses. If that is the case, then you should be a Catholic.

Let's recall that receiving the Eucharist is not a means of forging unity, but a sign that unity has been achieved. Apparently, your relative has chosen to leave the full communion of the Catholic Church. For that reason, she must abstain from Communion.

Meanwhile, keep in mind that it is precisely her longing for Communion that may eventually bring her back to the Church.

Whether it would be a grave sin for her to receive holy Communion largely depends on the formation of her conscience. In any case, objectively, she should not present herself for Communion at a Catholic church. †

My Journey to God

Moving On

Beyond the steeples and the precious golden keys there is a force of love made flesh in you and me.

Can we speak the words so foreign to our ways and be consoled by promises not kept?

Lead me on,
Oh God of wondrous giving;
help me find the way
to another form of living.

By Helen Welter

(Helen Welter is a member of St. Barnabas Parish in Indianapolis. Jesus at the Last Supper is depicted in a stained-glass window at Christ the Redeemer Mausoleum at St. John Cemetery in the New York borough of Queens.)



CNS photo Gregory A. Shemitz

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.

ABEL, Frederick Charles, Sr., 76, Sacred Heart of Jesus, Indianapolis, Feb. 28. Husband of Margaret Abel. Father of Dawn DeDomenico and Frederick Abel Jr. Son of Theodore and Margaret Abel. Brother of Sherry and Gerald Abel. Grandfather of seven.

BARKER, Margaret Ann (Fellinger), 77, St. Gabriel, Connersville, Feb. 17. Mother of June Compton, Sara Howard and Donna Newcomer. Grandmother of eight. Great-grandmother of four.

BOSS, Earllene Mae (Akridge), 79, St. Joseph, Corydon, Feb. 15. Mother of David, Keith, Pat and Paul Akridge. Stepmother of Casey Boss. Grandmother of 18. Great-grandmother of 27.

BROWNING, Bernard F., 87, St. Michael the Archangel, Indianapolis, Feb. 28. Husband of Claire Browning. Father of Donald Browning. Stepfather of Dave, Mark and Steve Beninger, and Eve, David and John Minton. Brother of Ruby Harris, Sally Hilton and Carl Browning. Grandfather of 11. Great-grandfather of 13.

BRUNS, Ambrose, 95, St. Michael, Brookville, Feb. 25. Father of Jane Selm, Alice Stang, Linda Worm, Cecil, Ivan, Lester and Ronald Bruns. Brother of Leona Kalb and Ruth Mergenthal. Grandfather of 22. Step-grandfather of three. Great-grandfather of 39. Step-great-grandfather of 11. Great-great-

grandfather of four. Step-great-grandfather of seven.

DAVIS, Edna M., 97, St. Bartholomew, Columbus, Feb. 20. Mother of Dan, Gary Jr. and Thomas Davis. Grandmother of six. Great-grandmother of seven.

DUGAN, Susan Marie (Roth), 54, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Feb. 19. Wife of Howard Dugan. Mother of Ashley, Ben and Ian Dugan. Sister of Lou Ann McKeand, Sharon McQueen, Patty Merriman, David, Glenn and Mike Roth. Grandmother of one.

ELIASON, Dolores, 89, Holy Family, Richmond, Feb. 20. Wife of Donald Eliason. Mother of Kathy Huntington, Beth King, Donna Pav, Rebecca and Doug Eliason. Sister of Maxine McClain. Grandmother of 14. Great-grandmother of 17.

GAFFNEY, George Baker, 81, Christ the King, Indianapolis, Feb. 18. Husband of Barbara Gaffney. Father of Kelly Rowe and Michael Gaffney. Brother of Jean Burton.

GOUGH, Albert E., Sr., 79, SS. Francis and Clare, Greenwood, Feb. 7. Husband of Marilyn Gough. Father of Kathleen Cox, Corlene Sicking, Rhonda Teague, Albert Jr., David, Larry and Tim Gough. Brother of Alice Keyler, Rozie Short, Robert and Thomas Gough. Grandfather of 14. Great-grandfather of two.

GUTZWILLER, Eleanor W., 95, St. Peter, Franklin County, Feb. 16. Mother of Diane Gramman, Sharon Simmermeyer, Nita and Edward Gutzwiller. Grandmother of nine. Great-grandmother of 16. Great-great-grandmother of one.

HAGAN, Berneda Agnes, 92, Our Lady of Perpetual Help, New Albany, Jan. 26. Wife of George Hagan.

HESSLER, Marjorie F., 85, Immaculate Conception, Millhouses, March 2. Sister of Bertha Dilkes.

HOFFMAN, Michelle, 40, SS. Francis and Clare, Greenwood, Jan. 26. Wife of Jeff Hoffman. Mother of Mya and Parker Hoffman. Daughter of Ralph and Jane Kenter. Sister of Amy Shidler.

JONES, Joseph Lewis, 77, St. Roch, Indianapolis, Feb. 26. Husband of Rosemary Jones. Father of Gregory Jones, Adam and Peter White. Brother of Margie Jones, Nina Lucas and Judith Shield. Grandfather of two. Great-grandfather of one.

KELLEY, Charles Norman, 64, St. Bartholomew, Columbus, Feb. 18. Husband of P. Jill (Jones) Kelley. Son of Emily (Settles) Kelley Mabe. Brother of James Kelley.

KRUCKEBERG, Barbara Claire (Kaiser), 66, Our Lady of the Greenwood, Greenwood, March 3. Wife of Denny Kruckeberg. Mother of Kathryn Wood and Kevin Kruckeberg. Sister of Pat Farrell, Ann Obermeyer, Margie Wenz, Bob Powderly and Lloyd Kaiser Jr. Grandmother of one.

LACKNER, Carolyn Bigler, 82, Holy Trinity, Indianapolis, Feb. 26. Wife of Bob Lackner. Mother of Pam Brunnit, Andy, Joe, Larry, Matt and Rob Lackner. Grandmother of 10. Great-grandmother of three.

LESCH, Joseph R., 51, St. Pius X, Indianapolis, Feb. 18. Son of William and Joan Lesch. Brother of Tammy Moran, Anne, Kathryn, James, John, Timothy, Tom and William Lesch.

MACCARONE, Joseph L., 63, Annunciation, Brazil, Feb. 20. Husband of Sally Maccarone. Father of Joseph, Lou and Michael Maccarone. Brother of Margaret Digilio, Marie Nagy and Tony Maccarone. Grandfather of five.

MATTINGLY, Mary F., 90, St. Lawrence, Indianapolis, Feb. 13. Mother of Cynthia Flohr, Nancy Sciscocoe, Jayne and Garland Mattingly II. Grandmother of seven. Great-grandmother of five.

McCOOL, Larry B., 71, St. Peter, Franklin County, Feb. 18. Husband of Clare McCool. Father of Laura Anderson, Angie Schuman, Connie Selm and Larry McCool.



Photos by Mary Ann Gamber

New Marian shrine

Marian University officials in Indianapolis dedicated a new Blessed Mother Mary Shrine and Rosary Walk on March 2 near the Oriental Garden and Doyle Hall on the south side of the campus founded by the Sisters of St. Francis of Oldenburg. The shrine was created as a tribute to the university's patroness—Mary, the Immaculate Conception—and testament to the many blessings that the Mother of God has bestowed upon her namesake college. The shrine is nestled in the perfect space to "allow for students, faculty, staff, alumni and friends to pause in their busy days, and reflect and pray," said Franciscan Sister Jean Marie Cleveland, the university's vice president for mission effectiveness. A fountain at the shrine's entrance offers a place for reflection while circles and small blue lights provide places to pause for each prayer of the rosary. The sacred space will be used for private prayer and contemplation as well as communal services and outdoor Masses.



Brother of Deborah Homberger, Allen and Ron McCool. Grandfather of 10.

OBERHAUSEN, Charles A., 87, Sacred Heart of Jesus, Jeffersonville, Jan. 22. Husband of Constance (Brown) Oberhausen. Father of Joan Brooks, Maria, Teresa, David, James, Joseph and Paul Oberhausen. Brother of Marie Clemens. Grandfather of 18. Great-grandfather of one.

PEREZ, Maria, 62, St. Bartholomew, Columbus, Feb. 21. Wife of Salvador Perez Rubio. Mother of Andres and Edgar Perez. Sister of Berta, Magdalena, Martha, Petra and Francisco-Juan Manuel Quinones. Grandmother of three.

POLSTON, Sharon, 66, Sacred Heart of Jesus, Jeffersonville, Jan. 24. Wife of Earnest Polston. Mother of Air Force Maj. Kim Polston, Missy and Shawn Polston. Sister of Bob Schonard. Grandmother of three.

QUILL, Catherine M., 91, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Feb. 20. Mother of Shelia Ludwig, Patricia Poteet, Catherine White and John Quill Jr. Sister of Rosemary Maginn and Clarie Wise. Grandmother of eight. Great-grandmother of 21.

RICHARDSON, Maureen (Quigley), 63, St. Jude, Indianapolis, Feb. 13. Wife of Spencer Richardson. Stepmother of John and Scott Richardson. Sister of Eileen Crochiere, Kevin, Peter and Thomas Quigley. Step-grandmother of one.

ROBERTS, Clare Louise, 53, Good Shepherd, Indianapolis, Feb. 20. Wife of Ricky Roberts. Mother of Shannon and Ricky Roberts Jr. Sister of Tina Settles. Grandmother of one.

SAUSER, Helen, 95, Holy Family, Richmond, Feb. 26. Mother of Maryanne Lopresti and John Sauser. Grandmother of five. Great-grandmother of five.

SAVERINO, Roxanne, 51, St. Roch, Indianapolis, Feb. 29. Wife of Jack Saverino. Mother of Kristen Appleby. Daughter of Jeannette (Burnett) Cassiero. Sister of Mary Kay Schafer, Jennifer Swanson and Tony Cassiero. Grandmother of one.

SLUSHER, Irvin R., 89, SS. Francis and Clare, Greenwood, Feb. 5. Father of Irvin Slusher Jr. Grandfather of two. Great-grandfather of five.

STUART, Dorothy M., 94, St. Luke the Evangelist, Indianapolis, Feb. 24. Mother of Linda Bergsman, Mary Beth Kenny and Chuck Stuart. Grandmother of nine.

THURMAN, Ida Mae, 80, Holy Trinity, Indianapolis, Feb. 16. Mother of Patricia Murrell, Dequan, Henry, Isaiah, John and Terry Thurman. Sister of Rosetta Baymon, David and Robert Wilburn. Grandmother of 30. Great-grandmother of 25. Great-great-grandmother of four. †

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Have you experienced alienation or pain in a relationship in your life? Have you been holding a grudge against someone for awhile, maybe a long time and you just don't know how to move forward?

Join Jay Landry, pastoral associate at Little Flower Parish in South Bend and retreat presenter for 14 years, for this day in which he will invite you as Jesus does to embrace unilateral forgiveness of the one who has hurt you. Jay will lead you throughout this day on a journey of forgiveness.

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A place to be...with God!

Archdiocese of Omaha opens sainthood cause for founder of Boys Town

OMAHA, Neb. (CNS)—It started in 1917 with a rented house, five boys who needed a home in Omaha, and a Catholic priest determined to help troubled and abandoned youths throughout the city.

Now, Boys Town helps more than 1.6 million people each year through its main campus of group homes, churches, a grade school and high school, post office and bank, as well as a national research hospital in Omaha, a national hotline, and other services and locations around the country.

And the priest who started it all—Father Edward Flanagan—might someday be named a saint.

The process toward canonization began on Feb. 27 with Archbishop George J. Lucas—surrounded by more than 200 people with dozens of cameras flashing—placing a notice on the doors of St. Cecilia Cathedral in Omaha.

The notice, which is a centuries-old Church tradition, alerts the public to the opening of Father Flanagan's sainthood cause. It also invites people to share their thoughts with a tribunal that is being formed to review the priest's life and works.

The process toward possible canonization continues with a March 17 Mass at Immaculate Conception Church at Boys Town—where Father Flanagan's body is laid to rest—with Archbishop Lucas, Father Steven Boes, executive director of Boys Town, and other Catholic officials participating.

Father Flanagan will be named a "servant of God" at the Mass. In addition, the archbishop will install the religious officials and experts who will form the tribunal investigating Father Flanagan's work and reputation. Tribunal members will interview people who come forward as witnesses of Father Flanagan's virtue.

If there is a declaration of the priest's heroic virtues, the Church will give him the title "venerable."

The second step is beatification, after which he is called "blessed." The third step is sainthood. At various steps in the canonization process, evidence of alleged miracles is presented to Church authorities. In general, two miracles

need to be accepted by the Church as having occurred through the intercession of the prospective saint.

If Father Flanagan is canonized, he would be the first person to be declared a saint whose ministry was based in the Archdiocese of Omaha.

The process could take years to complete—or even decades, said Omar Gutierrez, director of the archdiocesan Office of Missions and Justice and the tribunal notary. In some cases, causes for sainthood are never completed because of a lack of witnesses, funds or volunteers, or major gaps in the historical timeline for the person, he said.

But Gutierrez and others involved in Father Flanagan's cause said they believe the process could move relatively quickly because officials at Boys Town have organized easily-accessible records on the late priest's life.

The groundwork for Father Flanagan's sainthood cause began 13 years ago when several Boys Town alumni formed a group to build devotion to the priest, and teach people about his life and mission as a mentor and protector of youth.

The Father Flanagan League Society of Devotion has been holding monthly prayer meetings at Father Flanagan's tomb, speaking about him publicly, coordinating prayer groups in Ireland, Father Flanagan's native land, and leading pilgrimages to Boys Town that reflect on his life and virtue.

"We are humbled and overjoyed by Archbishop Lucas' acceptance of our petition to examine the heroic virtue and sanctity of Father Flanagan," said Steven Wolf, league president and a 1980 Boys Town High School graduate.

"We see this as a response to the Holy Spirit that is moving through an international groundswell of devotion," he told *The Catholic Voice*, Omaha's archdiocesan newspaper.

Father Flanagan's vision made him a thoroughly modern man, Wolf said, and his example, words and beliefs about educating and raising children are as relevant today as they were in his lifetime.



Above, Archbishop George J. Lucas of Omaha, Neb., hangs an edict announcing the opening of the cause for sainthood for Father Edward Flanagan on Feb. 27 on the doors of St. Cecilia Cathedral in Omaha. Father Flanagan, founder of Boys Town, spent his life devoted to the care of troubled and abandoned boys. The proclamation invited people to share their thoughts on the priest's life and ministry.

Right, Father Edward Flanagan is surrounded by young men in his office at Boys Town in Omaha, Neb., in this 1942 photo. He is seated at the desk made for him by some boys at the home in the mid-1930s. Father Flanagan founded Boys Town in 1917, devoting his life to the care of troubled and abandoned boys. The Archdiocese of Omaha has begun an investigation into the priest's life, opening the first phase in the rigorous process toward sainthood.



Sharon Nelsen, the league's devotion coordinator, said Father Flanagan should be canonized a saint because he is someone to look up to in today's Church.

"He's very redemptive for our Church as a mentor and protector of youth, and a diocesan priest with an impeccable record," she said. "I admired him when I started the effort and now I really reverence him as a visionary, as a holy person, as all inclusive."

Father Boes said Boys Town officials are excited to have the organization's founder receive such recognition.

"Though the process will be investigating proven miracles associated with Father Flanagan, we

know that miracles occurred every day in his work to heal children in mind, body and spirit," he said.

The Irish priest devoted his life to the care of troubled and abandoned boys in Omaha, and he worked to ensure a safe place for those who needed his help.

Father Flanagan also struggled with respiratory and other health issues throughout his life, and those difficulties almost prevented him from becoming a priest. Shortly after his ordination in Austria in 1912, he moved to what was then the Omaha Diocese to be near his brother, Father P.A. Flanagan, and his sister, Nellie. He was assistant pastor of St. Patrick Parish in O'Neill and St. Patrick Parish in

Omaha before opening his home for boys in downtown Omaha.

Despite opposition from some in the community, he took in boys of all races and religions. He believed love, education, training and faith would help each of them become responsible citizens, and his mission took him all over the United States and around the world.

He died of a heart attack in 1948 at age 61 while on a mission in Berlin.

Ten years earlier, Father Flanagan's work was recognized and made into a 1938 movie, *Boys Town*, which starred Spencer Tracy and Mickey Rooney, and won Tracy an Oscar for best actor. †

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Franciscan St. Francis Hospital celebrates 98-year history in Beech Grove



Franciscan Sister Jane Marie Klein, left, chair of the Franciscan Alliance's board of trustees, and Franciscan Sister Marlene Shapley, vice president of Franciscan St. Francis Health in Indianapolis, discuss an image that is part of a special exhibit at the order's Beech Grove hospital to commemorate its 98-year history and legacy of health care ministry there. The Sisters of St. Francis of Perpetual Adoration, based in Mishawaka, Ind., founded the hospital at 1600 Albany St. in 1914. On March 16, inpatient and emergency medical services in Beech Grove will be transferred to the Franciscan St. Francis Health hospital campus at 8111 S. Emerson Ave. in Indianapolis.



Bishop Christopher J. Coyne, center, apostolic administrator of the archdiocese, was the principal celebrant for a Mass on Feb. 29 at Holy Name of Jesus Church in Beech Grove to commemorate the Sisters of St. Francis of Perpetual Adoration's 98-year hospital ministry in Beech Grove. Concelebrants were, from left, Father Michael Onwuegbuzie, Father John Mannion, Msgr. Joseph Schaedel and Father William Williams. Not shown are Jesuit Father Frederick Deters and Father Constantine Silayo, who also concelebrated the special liturgy.

Holy Land peace requires justice, sacrifice, says Latin patriarch

WASHINGTON (CNS)—Peace in the Holy Land will come only when all parties embrace justice and forgiveness and sacrifice for the good of all people, the Latin patriarch of Jerusalem said during a program at the United States Institute of Peace.

Patriarch Fouad Twal called for continued prayer so that Jews, Muslims and Christians understand that true peace entails more than talking about who is right and who is wrong.



Patriarch Fouad Twal

"Peace is a gift given by God, but entrusted to man, to human beings, who must struggle, who must work, who must pray to obtain peace and achieve peace," the patriarch told about 100 people during a two-hour panel discussion on Feb. 28.

The panel also included Israeli and Palestinian religious leaders from the Jerusalem-based Council of Religious Institutions of the Holy Land.

"Peace cannot be obtained without justice and even without forgiveness," Patriarch Twal said. "It's not a question only of who's right, who's wrong. Forgiveness cannot be obtained without sacrifices, cannot be obtained without compromises. And I think peace is worth it to pay the price of sacrifice and compromise."

He said religious leaders have important roles in the peace process from how they address their faith communities to the education of future generations.

"May the Lord change their hearts and minds to work for the well-being of their population," he told Catholic News Service. "We need to have a vision, a vision in 20 years, 30 years, how this will be, not to be satisfied with momentary victories. We need people to respect the international law and not to make their own law according to their fears. We need people who are not afraid of peace. They must be afraid of war."

Panelists included Rabbi Yona Metzger, the Ashkenazi chief rabbi of Israel; Mahmoud Habbash, minister of religious affairs for the Palestinian Authority; and Canon Trond Bakkevig, a Lutheran pastor in the Church of Norway and convener of the Council of

Religious Institutions of the Holy Land.

They said religious leaders have important roles to play in promoting peace within their worship communities.

Rabbi Metzger and Habbash pointed to efforts to ease tensions in both cultures.

"Peace is not achieved by beautiful words or oratory or wishes," Habbash said. "It needs to be translated into acts on the ground."

Habbash outlined three paths facing Palestinians and Israelis—a two-state solution in which Palestine and Israel peacefully coexist side-by-side as long as Israel withdraws to the borders that existed before the 1967 war; one country known as Israel where democracy and human rights exist for all residents; or the status quo, which regularly erupts into violence, continuing the tensions and animosity among Jewish and Muslim people that exists throughout much of the West Bank.

He called the third option unacceptable because it "leads to death."

Rabbi Metzger said peace will come when both sides respect each other, and that talks must encompass security and respect—not just land—as primary concerns. †

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