



The

Criterion

Serving the Church in Central and Southern Indiana Since 1960



Dedicated to the faith

Hundreds of Scouts are honored at religious emblems ceremony, page 9.

CriterionOnline.com

March 5, 2010

Vol. L, No. 21 75¢

'Strengthened in faith'

Photos by Mary Ann Wyand



Nine priests assisted Archbishop Daniel M. Buechlein with the Mass of Dedication and Consecration of the New Altar on Feb. 28 at the new St. Anne Church in New Castle. The parish children raised the money to pay for the oak cross which holds the large corpus and hangs above the altar.

St. Anne Parish dedicates new church

By Mary Ann Wyand

NEW CASTLE—"Tested in Fire. Strengthened in Faith. April 7, 2007."

That inspirational message is engraved on a small plaque below a gleaming black statue depicting St. Anne looking at her young daughter, Mary, which is displayed in an alcove inside the new St. Anne Church in New Castle.

The statue of the parish's patron saint and the Blessed Virgin Mary as a child miraculously survived the arson fire that destroyed the Henry County faith community's historic brick church during the early morning hours on Holy Saturday, April 7, in 2007.

Formerly painted in pastel colors, the statue was blackened by the intense heat of the fire yet otherwise is intact.

For St. Anne parishioners, the statue is a spiritual reminder of all that they have had to overcome and have worked so hard to achieve during the past three years as a loving and forgiving family in faith in order to finally be able to celebrate the Eucharist together in their own church again.

Now their beloved statue occupies a place of honor on a pedestal made from the cornerstone of the old church, which was built in 1923 at 1904 Broad St. and had been a landmark for 84 years.

See ST. ANNE, page 8



This statue depicting St. Anne and Mary as a child miraculously survived the arson fire that destroyed St. Anne Church in New Castle on Holy Saturday, April 7, in 2007. Formerly painted in pastel colors, the statue was blackened by the intense heat, which shattered the stained-glass windows and broke other statuary.

Caritas struggles to reach poorest rural victims of Chilean earthquake

LIMA, Peru (CNS)—While media attention focuses on looting in Concepcion, the largest city near the epicenter of the magnitude 8.8 earthquake on Feb. 27, Catholic Church workers struggle to reach quake victims in rural areas who are far from the spotlight.

"We are receiving funds to help the poorest people, who are in the countryside," Father Waldo Alfaro, head of the Caritas Chile office in Linares, told Catholic News Service on March 1 in a telephone interview. Linares is in the Maule region, where most of the quake deaths occurred.

The official death toll is nearly 730, with 542 of the confirmed deaths in the Maule region. But "many people are still missing," Father Alfaro said. "There are many bodies that have not been identified.

"The entire coast was hard-hit, but this is an area where the poorest rural residents live," Father Alfaro said. "Aid is not reaching them because these are very small villages." Three trucks left Linares early on March 2 to distribute supplies, especially food and water, to residents of far-flung villages in the farming region. The greatest need is for milk, water, food, fuel and cots for victims as well as assistance in rebuilding houses that collapsed in the quake, Father Alfaro said.

The adobe houses common in the poorest rural regions "are the ones that collapsed," he said. The Linares office of Caritas, the Church's social assistance agency, is compiling an inventory of damaged and destroyed homes.

Meanwhile, buckled and cracked highways complicated aid distribution. "Roads are passable, but dangerous," Father Alfaro said.

The national government is sending aid to the region by ship to bypass the buckled roads, damaged bridges and crowds of people who swarm vehicles arriving in urban areas, he said.

Between 30 and 40 churches and chapels in the Linares Diocese were badly damaged or destroyed, along with two orphanages. In coastal villages, churches that remain standing have been turned into makeshift morgues.

The last weekend in February marked the end of summer vacation for students, and

See CHILE, page 2

Archdiocesan seminarian competes in Clericus Cup

By Sean Gallagher

Athletes from around the world recently came together in Vancouver, British Columbia, for the Winter Olympics.

The same will happen in June in South Africa during the World Cup soccer tournament.

What takes place between now and then in international sports competition?

How about the Clericus Cup?

Now in its fourth year, the Clericus Cup is a soccer tournament in Rome where seminarians and priests from 65 countries around the world form 16 teams that compete on a field almost literally in the shadow of the dome of St. Peter's Basilica.

It may be a little hard to follow, though. No television network will be broadcasting this tournament. But it has created a buzz at lots of Roman seminaries.

And for the first time, a seminarian from the Archdiocese of Indianapolis is a member of the North American Martyrs, the team of the Pontifical North American College, where dioceses from the United States and Canada send seminarians who receive

See CLERICUS, page 2

CNS/Photo by Paul Hering



Archdiocesan seminarian Martin Rodriguez stretches before the start of a Feb. 27 match in the Clericus Cup, a soccer tournament in Rome in which priests and seminarians from around the world compete against each other.

CLERICUS

continued from page 1

priestly formation in Rome.

Martin Rodriguez, a first-year seminarian at the North American College, is excited about representing the Church in central and southern Indiana during the tournament.

"It feels really awesome to be coming from Indianapolis, a small part of the world, and really be part of a big tournament like this," he said in a telephone interview with *The Criterion*. "At least for us seminarians and priests, this is something that we look forward to."

The tournament is a popular topic at many seminaries in Rome, said Rodriguez, a member of St. Mary Parish in Indianapolis.

"It definitely gives me a feeling for the universal Church coming together," he said. "At school, for example, we have a lot of guys from religious orders and from other countries. And everybody talks about the Clericus Cup. You hear about it everywhere—in the classrooms, in the bathrooms, everywhere. Everyone is just so excited."

But just as a tournament like the Clericus Cup can bring seminarians from around the world together, it also brings with it the temptation for them to set themselves against each other. Rodriguez said it is a challenge to live out one's faith on the playing field.

"I remember a priest telling me once that the real seminarian comes out on the court or on the field," he said. "Many times, in the chapel it's easy for seminarians to be pious and appear to be really holy.

"But when it comes to places where you're put forward with all of your emotions, with all of your passion, it's kind of difficult to live a Christian life that should reflect [our faith]. But on the field, we have that chance to be a seminarian, even [there]. It's a great opportunity."

While he is a member of the Martyrs, Rodriguez hasn't faced that test yet, not having played in the team's first two matches.

"We have a lot of talent on our team. I'm just happy that we won," he said after the team's opening 4-3 victory over a Brazilian team in an overtime shootout. "Hopefully, in the [future] I'll be able to go in and get some minutes."

If he does get to play, Father Robert Robeson is confident that Rodriguez will play well.

As rector of Bishop Simon Bruté College Seminary in Indianapolis, Father Robeson oversaw Rodriguez's priestly formation during the past four years.

Last year, Rodriguez was the seminary's athletic director, organizing pick-up games in various sports and leading its soccer team in an annual inter-seminary tournament at Saint Meinrad Seminary and School of Theology in St. Meinrad.

"He had a contagious enthusiasm, and did a lot to build community and to boost morale and get guys active," Father Robeson said. "He was a real leader."

That leadership extended beyond the playing field.

"Martin is a very good and talented guy in a lot of ways," Father Robeson said.

"He was really the primary leader of the seminary in his senior year. He was a stand-out. He had been here for four years, and had grown in maturity and holiness. And guys recognize that."



Archdiocesan seminarian Martin Rodriguez kicks a soccer ball during warm-ups before the start of a Feb. 27 match in the Clericus Cup, a soccer tournament in Rome in which priests and seminarians from around the world compete against each other. Rodriguez, a member of St. Mary Parish in Indianapolis, is a first-year seminarian at the Pontifical North American College in Rome, and is a member of the North American Martyrs soccer team.

Father Robeson, who played American football at Washington University in St. Louis, said that the seminarians' involvement in sports can help them value fraternity and camaraderie among themselves.

The North American Martyrs did this in the days leading up to their first match this year by watching the 1981 soccer movie *Victory* together.

"We pray together before the game, and we also eat together on at least one night during the week," Rodriguez said. "It's just a great time to spend time with a lot of people from different places and being united by two things—seminary and soccer."

Rodriguez said competing in sporting events can hone the leadership skills that future priests will need in their ministries.

"You need a lot of discipline to be part of a team, not only to deny something to yourself in taking care of what you're eating and how much exercise you're putting into the practices, but also just the relationships that you have to build with the other guys," he said. "You don't want to mistreat them when they do something wrong in the game. Again, you try to live a Christian life in and outside the chapel."

Rodriguez and his teammates on the North American Martyrs want to win the Clericus Cup this year after having come up short last year, losing in the finals.

"I think this is our year," Rodriguez said. "From what I hear from the guys, ever since the Cup started, they've been really trying to get it home here. And this year, it looks like it will be with us. We're really aiming for it. That's our goal, and we hope to get it." †

CHILE

continued from page 1

many families were spending a few final days on the coast, camping on the beach or visiting small resort and fishing villages.

The earthquake, which struck at 3:34 a.m., triggered a tidal wave that was more than 30 feet high in places and which swept more than a mile inland. While some people reached high ground, others were washed away. Cars were left piled on top of houses, Father Alfaro said.



A resident pushes her son in a wheelbarrow past destruction in La Pezca, Chile, on March 1. More than 700 people were killed when a massive earthquake struck the country's central coast on Feb. 27.

While Church leaders mourned the deaths, they also called for solidarity and condemned the looting of stores and businesses.

Archbishop Ricardo Ezzati Andrelo of Concepcion called the pillaging a "second earthquake." Bishop Alejandro Goic Karmelic of nearby Rancagua, president of the Chilean bishops' conference, said it "strikes our conscience" and "raises questions for us about deeply held values."

Chilean President Michelle Bachelet imposed a curfew in Concepcion and sent military troops to stem the looting. Curfew hours were extended to noon on March 2.

President-elect Sebastian Pinera, who takes office on March 11, faces the task of reconstruction, which he estimated could cost between \$15 billion and \$30 billion. Up to 500,000 houses were badly damaged or destroyed.

In a statement issued on March 1, Bishop Goic said the Church was "praying for the eternal rest" of those who had died, and asking "the God of life for consolation and hope" for their families.

"We join in prayer with those who are anxiously looking for loved ones, and for the many families who have lost everything, the fruit of a lifetime

of labor. In Jesus Christ, we trust that the most battered families and communities can rise again, spiritually and materially, with the support and solidarity of the entire country and the international community," he said.

"We love this country, which has recovered from earthquakes, tidal waves, volcanic eruptions and floods, a people that has risen in peace from death and violence so many times in its history," he said. "At a time of understandable desperation, we call for calm and solidarity, and intense family and community prayer."

At the Vatican, Pope Benedict XVI prayed for the victims of the massive earthquake in Chile and pledged the assistance of Catholic relief organizations.

The pope made the remarks at his noon blessing on Feb. 28, the day after the quake struck the South American country.

"My thoughts are with Chile and with the populations stricken by the earthquake, which caused great loss of life and terrible damage," the pope said from his apartment window above St. Peter's Square.

"I am praying for the victims and am

spiritually close to those affected by this serious catastrophe. For them, I ask God to grant relief of suffering and courage in this adversity. I am sure solidarity will be shown by many, in particular by Church organizations," he said.

In the United States, Cardinal Francis E. George of Chicago, president of the U.S. Conference of Catholic Bishops, offered prayers for earthquake victims in a March 1 letter to Bishop Goic.

"I write to assure you of my prayers and those of my brother bishops in the United States for all who have been affected by this tragedy," Cardinal George wrote. "I assure you also of our prayers for the Church and for our brother bishops of Chile."

He told Bishop Goic that Catholic Relief Services, the U.S. bishops' international relief and development agency, "stands ready to be of assistance to you and your Caritas groups as they work to alleviate the suffering caused by the earthquake."

Donations to CRS can be made through its Web site at www.crs.org/chile/maule-quake.cfm. †

Correction

In the Feb. 19 issue of *The Criterion*, Father John Dietzen, in his "Question Corner" column, erroneously stated that on days which Catholics are required to fast, they must eat "only one full meal—

or two smaller meals not to exceed one full meal."

The regulation actually allows for one full meal *and* two smaller meals that together do not exceed one full meal. †

The Criterion

Phone Numbers:

Main office:317-236-1570
 Advertising317-236-1572
 Toll free:1-800-382-9836, ext. 1570
 Circulation:317-236-1425
 Toll free:1-800-382-9836, ext. 1425

Price: \$22.00 per year, 75 cents per copy

Postmaster:

Send address changes to *The Criterion*, P.O. Box 1717, Indianapolis, IN 46206

Web site: www.CriterionOnline.com

E-mail: criterion@archindy.org

Published weekly except the last week of December and the first week of January. Mailing address: 1400 N. Meridian St., P.O. Box 1717, Indianapolis, IN 46206-1717. Periodical postage paid at Indianapolis, IN. Copyright © 2010 Criterion Press Inc. ISSN 0574-4350.

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The Criterion (ISSN 0574-4350) is published weekly except the last week of December and the first week of January.

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 P.O. Box 1717
 Indianapolis, IN 46206-1717
 317-236-1570
 800-382-9836 ext. 1570
criterion@archindy.org

Periodical postage paid at Indianapolis, IN.
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POSTMASTER:
 Send address changes to:
 Criterion Press Inc.
 1400 N. Meridian St.
 Box 1717
 Indianapolis, IN 46206-1717

The Criterion

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'Race for Vocations' expands to include Evansville Diocese

By Sean Gallagher

The "Race for Vocations" team started as a simple idea that Father Rick Nagel had a few years ago.

He thought that more people could become aware of the importance of

vocations in the life of every person if a group of people promoted this idea by running in the annual One America 500 Festival Mini-Marathon and its accompanying Finish Line 500 Festival 5K, both held every May in Indianapolis.

The races' participants would wear T-shirts that invited the thousands of people that ran and walked with them, and the thousands more that lined the race courses to believe that they, too, had a vocation.

But promoting vocations wouldn't end there. Each member of the team would pray for vocations, and invite family and friends to pledge their prayers while they trained for their race and participated in it.

That was Father Nagel's idea three years ago. In 2008, there were 90 people on the "Race for Vocations" team. That number increased to more than 200 members in 2009 when the Lafayette Diocese started promoting the team.

This year, the Evansville Diocese has come on board, and Father Nagel hopes to see the team increase to more than 300 members.

"I am in awe at how the Holy Spirit has really worked in this initiative to both increase participants and to move people's lives to a greater awareness of the universal call to holiness," said Father Nagel, the chaplain at Indiana University-Purdue University Indianapolis and director of the archdiocesan Young Adult and College Campus Ministry.

Evansville seminarian Tyler Tenbarga, a sophomore at Bishop Simon Bruté College Seminary in Indianapolis, is excited about helping to promote the "Race for Vocations" team in his home diocese.

"There are a lot of good seeds [of

vocations] out there that just haven't quite broken through the ground yet," said Tenbarga. "Knowing that [people from] our diocese are jumping in and going out of their way to come up to Indianapolis, which is a little bit out of our own territory, shows that we're committed to the idea of

vocations and helping people find their call."

Father Alex Zenthoefer, vocations director for the Evansville Diocese, is pleased that three dioceses in Indiana are working together to promote vocations in an event like the Mini-Marathon, where tens of thousands of people come together.

"It shows that it's not just the vocations director that's in charge of getting vocations," Father Zenthoefer said. "It's not just a diocese that's in charge of getting vocations. But it's really an effort of all the people of God working together to raise awareness [about

vocations], and to show that we're all in this together."

Those interested in joining the "Race for Vocations" team can sign up or learn more about it by logging on to www.HearGodsCall.com and clicking on "Race for Vocations."

A link to the team's Facebook page—where prayer pledges can be posted—is also found there.

While registration for the One America 500 Festival Mini-Marathon is closed, those who have already signed up to run in it can still become a member of the "Race for Vocations" team.

Registration for the Finish Line 500 Festival 5K is still open. To sign up or learn more about it, log on to www.500festival.com/marathon and click on "Finish Line 500 Festival 5K."

All are welcome to participate in a "Mass for Vocations" that will be celebrated at 6:30 p.m. on May 7, the night before the Mini-Marathon, at St. John the Evangelist Church, 126 W. Georgia St., in Indianapolis.

For more information about the "Race for Vocations" team or to make a financial donation to support the effort, call 317-236-1490 or 800-382-9836, ext. 1490. †



'I am in awe at how the Holy Spirit has really worked

in this initiative to both increase participants and to move people's lives to a greater awareness of the universal call to holiness.'

—Father Rick Nagel



Roger Neal, left, Julie Johnstone, Gabrielle Campo and Anthony Campo, members of the 2008 "Race for Vocations" team, pose for a photo after completing the One America 500 Festival Mini-Marathon in Indianapolis.

'Race for Vocations' team member seeks to hear God's call in life

By Sean Gallagher

"Do you not know that the runners in the stadium all run in the race, but only one wins the prize? Run so as to win" (1 Cor 9:24).

St. Paul directed these words 2,000 years ago to the fledgling Church in Corinth, Greece.

But they also describe the situation of Missy Brassie.

This 22-year-old member of St. John the Evangelist Parish in Indianapolis will be running in the One America 500 Mini-Marathon on May 8 in Indianapolis.

She will be doing it as part of the "Race for Vocations" team, a group of runners and walkers participating in the Mini-Marathon and its accompanying Finish Line 500 Festival 5K.

The team members will wear T-shirts that encourage the tens of thousands of other participants in the Mini-Marathon and 5K, and the thousands that will line the race courses to consider how God has given them and every person a vocation and has called them to holiness.

That in itself would make Brassie's being on the "Race for Vocations" team special. But there is something that adds even more depth to this for her.

For Brassie, the "imperishable crown" that she is trying to win is the knowledge of her own vocation (1 Cor 9:25). She is currently discerning if God might be calling her to religious life.

While the race will have deep meaning

for her, she is also a little bit scared about having to run 13 miles.

"It's my first time doing anything this long," Brassie said. "[It's] definitely scary. I'm not really a runner, but I'll kind of learn how to be one."

She knows that she will get support from her fellow team members and others who will come

out on May 8 to cheer on the "Race for Vocations" team.

This support reminds her that she is not alone in her discernment.

"Seeing all of the people that come out for it to support and cheer you on—it's a great metaphor of how we have all these little supporters along our race of life," Brassie said. "It actually makes me think of the communion of the saints, of how the people in heaven

are cheering for us, too, and are praying for us and asking us to continue on, to persevere, because they've walked it, too."

Brassie also knows that, behind the cheers, there is an even greater support—prayer.

"Prayer is a lot more powerful than any of us know," she said. "So praying while I run and just asking others to pray in light of my running is a big deal. I think it's the only thing that's going to get me through the Mini." †



'Seeing all of the people that come out for it to support

and cheer you on—it's a great metaphor of how we have all these little supporters along our race of life.'

—Missy Brassie



John Demerly, back to camera, a member of the 2008 "Race for Vocations" team, wears his team's running shirt during a pre-Mini-Marathon pasta supper at St. John the Evangelist Parish in Indianapolis the night before the race in May 2008. Demerly is a member of St. Susanna Parish in Plainfield.

Archdiocese submits formal application for two charter schools in Indianapolis

Criterion staff report

Seeking to create two charter schools for the 2010-11 school year, the archdiocese submitted a formal application on Feb. 22 to the Indianapolis Charter School Board.



Connie Zittman

The application was the follow-up step to the archdiocese's announcement in December that it hopes to change the status of St. Anthony Catholic School and St. Andrew & St. Rita Catholic Academy to charter schools.

If approved, the two schools would still be managed by the archdiocese, but they would have

to change their names, and they would no longer be able to promote the Catholic faith.

The full application will be reviewed by the charter school board. If approved, the City-County Council will consider the application.

"It's a process," said Connie Zittman, the director of the Mother Theodore Catholic Academies for the archdiocese. "We will know whether we have it approved or not probably by mid-April."

The two schools are among the six schools that form the Mother Theodore Catholic Academies—a consortium of schools dedicated to educating children in economically challenged, urban areas of Indianapolis.

The other four schools that form the Mother Theodore Catholic Academies—Central Catholic School, Holy Angels School, Holy Cross Central School

and St. Philip Neri School—will continue as Catholic schools.

The charter school proposal is designed to keep the two schools open in the face of financial challenges.

"The two schools currently struggle to operate with a combined annual budget shortfall of more than \$1 million and are in need of capital improvements," noted a press release from the archdiocese.

If approved as charter schools, the two schools would be self-supporting. They would also continue to focus on the values that mark Catholic schools—discipline, hard work, honesty, leadership and service.

The archdiocese also plans to continue to offer instruction in the Catholic faith to students who attend these two schools. The plan is to develop faith formation programs that can be offered before or after school. †



Rev. Msgr. Raymond T. Bosler, Founding Editor, 1915 - 1994

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Editorial



Religion teacher Alicia Dominguez reviews how to receive Communion with students who will receive their first holy Communion at St. Paul Church in Wilmington, Del., in this file photo from May. According to Pew research, the growth of the Latino population in the U.S., through both immigration and births, is the primary reason that the percentage of Catholics in the nation has remained unchanged at just under a quarter of the total population.

More Catholics in our future

It is always wise to plan for the future, and one of the things that the Catholic Church in the United States must plan for in its future is more members—many more members.

A new book titled *The Next Hundred Million: America in 2050*, by Joel Kotkin, forecasts that we will have 400 million people in 2050. That is tremendous growth since we reached 300 million people in 2006. He also predicts that we will not suffer the effects of a graying population to the same extent as Europe, East Asia and the Middle East because of our relatively high birthrate and continued attractiveness to immigrants.

Kotkin isn't the only one to make that forecast. Indeed, what he calls "the new demography" is one of the 10 trends that journalist John L. Allen Jr. sees in his book *The Future Church*.

Since Catholics comprise about 22 percent of the U.S. population, and that percentage is likely to either grow or remain the same, we are going to see many more Catholics in the years ahead. Our churches will be packed. One columnist comically wrote that it's a good thing that only about 36 percent of Catholics go to Mass on weekends or we wouldn't have room for all of us today, much less in the future.

In his book, Kotkin writes that America's growth won't occur in the large cities on the coasts which are overbuilt and over-expensive, but rather in the interior of the country where property prices are low enough that young families can afford them. He also sees the growth occurring mainly in suburbs because modern forms of communication make it possible for people to work from or near their homes.

While our population is not expected to gray as much as in other parts of the world, it will age to some extent. Allen's book reported that the median age in the United States was 30 in 1950, and it is expected to reach 41 by 2050. But in Europe it will be 47.1, and in Japan 52.3. Because of its one-child-per-couple policy, China will age the most rapidly.

The birthrate in the United States has been declining at least since 1971, the

last year in which white, non-Hispanic women had enough children to replace themselves. Today, white Americans have a fertility rate of 1.8; the replacement rate is 2.1. The fertility rate for Hispanic women in the United States is 2.3, but it, too, will probably decline.

Presently, Hispanics are 15 percent of the population and it is expected that they will be 21 percent by 2030. Hispanics' median age is 27 compared to 40 for whites. Their growth will be fueled not only by their birthrate, but also because of immigration.

Emigration from Mexico and the rest of Latin America will probably decline in future years because those countries are experiencing lower birthrates and hence older populations. Mexico, the second largest Catholic country in the world, used to have a fertility rate of 7.0, but today it is 2.0. Brazil, the largest Catholic country, saw a drop from 6.15 in 1960 to 2.1 today.

As those countries age, and if they become more economically prosperous, the waves of Hispanic immigrants in the United States will decline sometime in the 21st century.

All this means that the Church must find some way to handle this growing, and aging, population—and do it in the face of declining numbers of priests and religious. Furthermore, it will have to expand the already existing facilities and services for Hispanic Catholics.

In *The Future Church*, Allen gives emphasis to growth in elder ministry that will have to take place. Noting that the United States will have 6.8 million additional members over the age of 65 by 2030, he says that the Church will be pressed to invest an increasing share of its resources in ministry to the elderly.

Such ministry will include chaplains in nursing homes, assisted living facilities and hospitals; ministry to shut-ins, including increasing the number of lay people who take Communion to them; demand for funerals and anointing of the sick; programs to help people deal with bereavement and loss; and additional Catholic nursing homes, hospitals and day care centers.

—John F. Fink

Be Our Guest/Sr. Diane Carollo, S.G.L.

Prayer is integral component of Helpers of God's Precious Infants ministry in parishes

Did you know that there are five abortion facilities, or modern day Calvaries, operating within the boundaries of the Archdiocese of Indianapolis?



Did you know that the archdiocesan Office for Pro-Life Ministry encourages every parish in the archdiocese to pray for a specific facility?

Did you know that the archdiocesan Helpers of God's Precious Infants assemble each month at an abortion facility in Indianapolis and a Planned Parenthood facility in Terre Haute?

In Indianapolis, the Helpers of God's Precious Infants Pro-Life Mass is offered at 8:30 a.m. on the third Saturday of every month at St. Michael the Archangel Church in Indianapolis.

The Blessed Sacrament is exposed for adoration following the Mass. While some people remain to pray in adoration, the rest of the Helpers drive to the nearby abortion facility to pray the rosary and the traditional Helpers' prayers.

Then they return to the church for the Chaplet of Divine Mercy and Benediction following their prayerful presence at the abortion site. The holy sacrifice of the Mass and subsequent adoration of the Blessed Sacrament by the Helpers supports and strengthens the prayerful and intercessory presence maintained at the abortion facility.

In Terre Haute, the Helpers' Pro-Life Mass is offered at 7:30 a.m. on the first Saturday of every month at the Carmelite Monastery of St. Joseph. Following the Mass and prayers at the Planned Parenthood facility, which refers women to a Bloomington abortion facility, the Helpers conclude their prayers in the presence of the Blessed Sacrament at St. Patrick Parish's perpetual adoration chapel.

What occurs behind the closed doors of abortion facilities offends God gravely because innocent human life is destroyed. But the destruction of human life goes beyond the physical bodies of the unborn children.

Women and men who seek abortion in an attempt to stabilize their lives and relationships discover the truth that abortion contributes to the disintegration of their lives. Post-abortive women and men eventually realize that at the root of many of their emotional, psychological and spiritual problems is the child they aborted. Unless these individuals enter into spiritual conversion, repentance and healing, the disintegration and the erosion within their souls intensifies through the years.

Women and men who are grieving from past abortions are encouraged to participate in the archdiocesan Rachel's Vineyard Retreats offered twice each year. For information about these healing retreats, log

on to www.archindy.org/prolife/ministries/rachel.html.

It is important to realize that abortion requires more than a legal or constitutional fix. Abortion is primarily a spiritual problem that must be addressed.

Public demonstrations, education on human life issues, and political initiatives that support and promote the dignity of human life are necessary, but will never be enough. Catholics must get down on their knees and intercede for abortion-minded women and men, post-abortive individuals, and those individuals who actually perform abortions or participate in any way in the destruction of unborn children.

The spiritual remedy for abortion is conversion, repentance and healing through Christ. Everyone who associates with the sin of abortion, including abortionists and those who conspire against life in organizations such as Planned Parenthood, must be embraced by our prayers that flow from Christian charity.

Please note the abortion facility that has been assigned to your parish in the ministry of prayer by logging on to

www.archindy.org/prolife/files/clinics-parishes.pdf. Keep in mind that it is not necessary for parishioners to be physically present at the facility, but it is essential for them to offer prayers and sacrifices for all those who are associated with the sin of abortion.

Through the ministry of prayer, your parish is invited to do the following:

- Pray for women tempted to abort their unborn children at the designated abortion facility.
- Pray for post-abortive women and men who need healing, reconciliation and peace.
- Pray for the conversion of hearts of all abortion facility personnel, including the doctors who are responsible for the destruction of innocent human life.
- Pray for the closing of that particular abortion facility assigned to your parish.

Parishes are encouraged to conduct a novena of Masses each year which incorporates the prayer intentions listed above. As with all parish pro-life initiatives, please consult your pastor or parish life coordinator or sacramental minister regarding the ministry of prayer and the special novena of Masses.

The ideal situation would be for the Masses to be celebrated in the church and announced in the bulletin. A simple announcement that the Mass is for the cause of life should suffice.

For more information on the Helpers of God's Precious Infants or to start the Helpers' pro-life ministry in your area, view the handbook which describes the spirituality that supports the Helpers' ministry by logging on to www.archindy.org/prolife/files/HGPI.pdf.

(*Servants of the Gospel of Life Sister Diane Carollo is the director of the archdiocesan Office for Pro-Life Ministry.*) †

Letters to the Editor

Smaller schools focus on teaching values that are important in life

I want to thank *The Criterion* and Assistant Editor John Shaughnessy for the stories in the Feb. 26 issue about smaller schools' athletic programs and their focus on teaching values that are so important in life.

As a member of the board of directors and liaison from the Sisters of Providence, who sponsor Providence Cristo Rey High School in Indianapolis, I am well aware of how hard the faculty and staff work to instill these values in all that they do. Smaller schools have a multitude of

challenges, and the faculty must often fill many roles. And, while the students might not have all the choices of a larger school, they do have the attention and care of each and every person working at the school.

Providence Cristo Rey's mission is to provide a college prep Catholic education for students who otherwise might not have that opportunity.

Thank you for shining the spotlight on these students who are giving their best to realize a potential they never thought possible. It's so much more than winning a game, and it carries on the best tradition of Catholic education.

**Providence Sister Marsha Speth
Vicar/General Officer
Sisters of Providence
Saint Mary-of-the-Woods**

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



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

Students' letters query archbishop about his vocation

Recently, I received a packet of letters from the middle school students at St. Rose of Lima School in Franklin.

During Language Arts class, the students were assigned the task of looking me up online and then writing a friendly letter to me. One student found out that I "read every letter I receive," and expected the same.

There were numerous questions about "what inspired you to be a monk?" The short answer is that I believed God called me to live a simple life in community with a special focus on prayer and the liturgy. I was also attracted to the seminary apostolate at Saint Meinrad.

Morgan asked: "What kind of emotions are you feeling as you approach this incredible milestone [my Golden Jubilee]?" It is really hard to believe 50 years have flown by! My basic emotion is joyful gratitude to God for standing by me all those years.

Spencer asked: "Did you ever have any trouble on your road to priesthood?" As is the case for any seminarian, there were occasional bumps along the way. And it was a gradual road to figure out if this is what God really wanted me to do. There was a lot of help from priests and other friends. I was ordained a priest in 1964, and it is a great gift to be a priest.

Michael and Spencer both noticed in my biographical data that I had been a

Boy Scout. Michael wrote: "You are also a great role model because you are a Boy Scout who has achieved the rank of Eagle. I'm currently a tenderfoot in Troop 227 in the phoenix patrol."

Spencer asked: "What was one of your activities you did before becoming an Eagle Scout?" One summer, I helped prepare the site for our summer camp, cleanup and setup of tents.

Lizzie commented on the fact that "you come from a small town like me, but proved that with determination and drive you can still do big things. ... Thank you for showing that people can do the same thing for 50 years and still be so happy."

There were questions about my becoming the third bishop of Memphis.

Nick asked: "How did you feel when that happened?" I was taken by surprise when I got the phone call telling me Pope John Paul II had appointed me. I think I was sort of in shock for about six months.

Sydney asked: "What is a third bishop and is it like an archbishop?" It means there were two bishops of Memphis before me.

Another Nick asked: "What was Memphis like? Did you like it?" Memphis is a beautiful southern city, and the people are very hospitable. I loved it, and it was hard to leave when I got the call to become Archbishop of Indianapolis. Having done the calculation, he wrote, "I hope you have a happy twentieth anniversary for being our Archbishop in two thousand and twelve."

Bethany wrote: "Now I have two questions. Was your childhood fun and, finally, did you want to be an archbishop when you were little?" I had a happy childhood. Most of our neighbors were cousins so we were like a big family and did what kids do. I thought I wanted to be a priest when I was little, but I had no thoughts about becoming an archbishop.

Marisa asked a similar question: "Did you think about being Archbishop when you were my age [11-13]?" Truthfully, it never entered my mind until the day I got the call in 1987.

There were lots of questions about being archbishop. Megan asked: "Episcopal consecration—what is that?" It's another term for ordination as a bishop. She asked: "Do you get to meet special and important people?" I consider people like you important and special. But you are probably wondering if I met the governor or the mayor or Indianapolis Colts quarterback Peyton Manning. The answer is yes.

Aidan asked: "How has being the Archbishop brought you closer to God?" Everything I do is for the glory of God and the people of God. That constantly calls me

to be holy.

One fellow wrote candidly: "I love God with all my heart. Can you do me a favor? Can you pray for my family? Ever since my grandma died, 80 percent of my family is depressed. I am starting to lose hope. I can tell you never lose hope because you rely on prayer every day." To be sure, you and your family are on my special prayer list. Remember, God loves you and he is our hope because nothing is impossible for him. He will see you through.

Please write to me again.

There were many questions about my cancer. I'm clear and will report later. †

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

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

Archbishop Buechlein's intention for vocations for March

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

Las cartas de los alumnos indagan sobre la vocación del arzobispo

Recientemente recibí un paquete de cartas de los alumnos de la escuela secundaria St. Rose of Lima School en Franklin.

En la clase de Lenguaje se asignó a los estudiantes la tarea de buscarme por Internet y escribirme una carta amistosa. Un estudiante averiguó que "[leo] todas las cartas recibidas" y esperaba que hiciera lo propio.

Se me formularon muchas preguntas sobre qué me inspiró a convertirme en "monje." La respuesta abreviada es que pensé que Dios me había llamado a vivir una vida sencilla en comunidad, con una concentración especial en la oración y la liturgia. También me sentí atraído por el seminario apostólico St. Meinrad.

Morgan preguntó lo siguiente: "¿Qué tipo de emociones experimenta a medida que se acerca este evento tan importante [mi aniversario de oro]?" ¡En verdad me parece increíble que hayan pasado 50 años! Mi sentimiento fundamental es de agradecimiento gozoso hacia Dios por estar a mi lado todos estos años.

Spencer preguntó: "¿Alguna vez tuvo algún problema en su camino hacia el sacerdocio?" Como puede sucederle a cualquier seminarista, hubo algunas dificultades a lo largo del sendero. Y se trató de un proceso gradual que me llevó a descubrir que esto era realmente lo que Dios quería que hiciera. Recibí mucha ayuda de parte de sacerdotes y otros amigos. Me ordené como sacerdote en 1964 y serlo es una dádiva excepcional.

Michael y Spencer observaron en mis datos biográficos que había sido un Niño Explorador. Michael escribió: "Además es un excelente modelo a seguir porque fue

un Niño Explorador que llegó al rango de Águila. En este momento soy principiante en la Tropa 227, en la patrulla phoenix."

Spencer formuló la siguiente pregunta: "¿Cuál fue una de las actividades que realizó antes de convertirse en Explorador Águila?" Durante un verano ayudé a preparar el local de nuestro campamento de verano, y a limpiar y montar las carpas.

Lizzie comentó sobre el hecho de que "usted proviene de un pequeño pueblo, al igual que yo, pero demostró que, aún así, con determinación y empuje se pueden lograr grandes cosas. ... Gracias por demostrar que las personas pueden hacer lo mismo durante 50 años y seguir muy contentas."

Se me hicieron preguntas acerca del hecho de haberme convertido en el tercer obispo de Memphis.

Nick preguntó: "¿Cómo se sintió cuando eso ocurrió?" Me sentí sorprendido cuando recibí la llamada telefónica diciéndome que el Papa Juan Pablo II me había designado. Creo que me sentí conmovido por aproximadamente seis meses.

Sydney preguntó: "¿Qué es un tercer obispo? ¿Es como ser arzobispo?" Significa que hubo dos obispos en Memphis antes que yo.

Otro Nick preguntó lo siguiente: "¿Cómo era Memphis?" "¿Le gustó?" Memphis es una hermosa ciudad sureña y la gente es muy hospitalaria. Me encantaba y me resultó difícil marcharme cuando recibí el llamado a convertirme en Arzobispo de Indianapolis. Después de sacar la cuenta, escribió: "Espero que en dos mil veinte tenga un feliz aniversario número 20 como nuestro arzobispo."

Bethany escribió: "Ahora le tengo dos preguntas. ¿Tuvo una niñez feliz? Y, por último ¿quería ser arzobispo cuando era pequeño?" Tuve una infancia feliz. La mayoría de nuestros vecinos eran primos, así que éramos como una gran familia y hacíamos lo que hacen todos los niños. Cuando era pequeño pensé que quería ser sacerdote, pero no se me ocurrió que me convertiría en arzobispo.

Marisa hizo una pregunta parecida: "¿Pensaba en ser arzobispo cuando tenía mi edad [11-13 años]?" A decir verdad, ni siquiera me cruzó por la mente hasta el día en que recibí la llamada en 1987.

Hubo muchas preguntas acerca de ser arzobispo. Megan preguntó: "Consagración episcopal, ¿qué es eso?" Es otra forma de llamar a la ordenación como obispo. Preguntó lo siguiente: "¿Puede conocer personas especiales e importantes?" Considero que las personas como tú son importantes y especiales. Pero problemáticamente te estás preguntando si he conocido al gobernador, al alcalde o a Peyton Manning. La respuesta es sí.

Aidan preguntó: "¿Qué tanto le ha acercado a Dios el hecho de ser arzobispo?" Todo lo que hago es para la mayor gloria de Dios y por el pueblo de Dios. Eso es un llamado constante a la santidad.

Un compañerito escribió cándidamente: "Amo a Dios con todo mi

corazón. ¿Podría hacerme un favor? ¿Podría rezar por mi familia? Desde que mi abuelita murió el 80 por ciento de mi familia está deprimida. Mi esperanza está empezando a desvanecerse. Me doy cuenta de que usted nunca pierde la esperanza porque se apoya en la oración todos los días." Para que te sientas seguro, tú y tu familia están en mi lista especial de oraciones. Recuerda: Dios te ama y es nuestra esperanza porque para Él nada es imposible. Dios te acompañará hasta el final.

Escríbeme nuevamente.

Hubo muchas preguntas acerca de mi cáncer. Ya no tengo nada y les informaré más adelante. †

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

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

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

Las intenciones vocacionales del Arzobispo Buechlein para marzo

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

Events Calendar

March 5

Our Lady of the Most Holy Rosary Church, 520 Stevens St., Indianapolis. **Lumen Dei meeting**, Matthew Will, economist, University of Indianapolis, presenter, 6:30 a.m., Mass, breakfast and program in Priori Hall, \$15 members, \$20 non-members. Information: 317-435-3447 or e-mail macmac961@comcast.net.

St. Joan of Arc Church, 4217 N. Central Ave., Indianapolis. **Rosary, 6 p.m., Mass, 6:30 p.m., Stations of the Cross, Benediction, 7 p.m.** Information: 317-283-5508 or marivelli@aol.com.

St. Matthew Parish, gymnasium, 4100 E. 56th St., Indianapolis. **Lenten fish fry, 5:30-8 p.m.** Information: 317-257-4297.

Sacred Heart of Jesus Parish, Parish Hall, 1125 S. Meridian St., Indianapolis. **Lenten fish fry, 5-7 p.m.**, \$6 adults, \$3 children. Information: 317-638-5551.

St. Michael Parish, 11400 Farmers Lane, N.E., Bradford. **Lenten fish fry, 4:30-7 p.m.** Information:

812-364-6173.

March 5-6

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

St. Augustine Church, 315 E. Chestnut St., Jeffersonville. **“Walk Together Church—A Lenten Journey,”** Fri., “You Gotta Move,” gathering for family and friends, all ages, 7-8:30 p.m., Sat., 7 p.m., ValLimar Jansen, presenter, free-will offering. Information: 812-282-1231.

March 5-April 1

Saint Meinrad Archabbey, library, 200 Hill Drive, St. Meinrad. **Art exhibit, Gabriel Vigil, artist.** Information: 800-682-0988 or news@saintmeinrad.edu.

March 6

St. Simon the Apostle Parish, 8155 Oaklandon Road, Indianapolis. **Women’s retreat, “Emptying Your Cup—Finding Peace through Letting Go,”** 8:30 a.m.-noon, \$20 per person. Information: 317-826-6000, ext. 150, or SaintSimonMoms@gmail.com.

March 7

Knights of Columbus Hall, 4332 German Church Road, Indianapolis. **St. Joseph Council Knights of Columbus, baby shower for Birthline,** 2-4 p.m. Information: 317-895-8773.

MKVS, Divine Mercy and Glorious Cross Center, Rexville, located on 925 South, .8 mile east of 421 South and 12 miles south of Versailles. Mass, noon, on **third Sunday holy hour and pitch-in**, groups of 10 pray the new Marian Way, 1 p.m., Father Elmer Burwinkel, celebrant. Information: 812-689-3551.

March 7-9

Sacred Heart of Jesus Church, 1530 Union St., Indianapolis. **Parish stewardship retreat, “More than Silver or Gold,”** Father Daniel Mahan, presenter, 7 p.m. Information: 317-638-5551.

March 9

St. Paul Hermitage, 501 N. 17th Ave., Beech Grove. **Ave Maria Guild, Mass, 11 a.m., meeting 12:30 p.m.** Information: 317-885-5098 or beaglered@aol.com. St. Francis Behavioral Health, 610 E. Southport Road,

Indianapolis. **Seminars for parents raising children 2-11 years old and 12-18 years old, 6:30-8 p.m.** Information: 317-782-6503.

March 10

Our Lady of the Most Holy Rosary Parish, 520 Stevens St., Indianapolis. **“Spaghetti and Spirituality,”** Mass, 5:45 p.m., pasta dinner, **“Reflections of a Novice Priest in the Year for Priests,”** Father John Hollowell, presenter, suggested donation \$5. Information: www.holyrosaryindy.org.

Old Spaghetti Factory, 210 S. Meridian St., Indianapolis. **Theology on Tap, “Scripture and Lectio Divina,”** Benedictine Father Brendan Moss, presenter, 7 p.m. Information: 765-532-2403 or indytheologyontap@gmail.com.

Marian University, 8435 Keystone Crossing Blvd., Suite 108, Indianapolis. **“Adult Programs Information Session,”** 6-7 p.m. Information: 317-252-5690 or kmckevitt@marian.edu.

March 11

Our Lady of Mount Carmel Parish, 14598 Oakridge Road, Carmel, Ind. (Diocese of

Lafayette). **Catholic Professional Business Club,** Gregg Keesling, president, WorkForce Inc., presenter, Mass, 6:30 a.m., meeting and breakfast. Registration: www.cpbcl-ld.org.

March 12

Knights of Columbus Hall, 809 E. Main St., New Albany. **St. Mary-of-the-Knobs Parish, St. Patrick’s Day celebration,** 7:30 p.m. Information: 812-923-3011.

March 13

St. Christopher Parish, Damascus Room, 5301 W. 16th St., Indianapolis. **Day of Reflection, “Woman to Woman—Walking the Journey in Lent,”** 8:30 a.m.-3 p.m., \$30 per person. Registration: www.saintchristopherparish.org.

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.

Cardinal Ritter Jr./Sr. High School, cafeteria, 3360 W. 30th St., Indianapolis. **“Pot of Gold” celebration, 7 p.m.,** \$25 per person includes dinner and entertainment. Information:

317-927-7825 or advancement@cardinalritter.org.

Primo Banquet and Conference Center, 2353 E. Perry Road, Plainfield. **St. Susanna Parish auction and reverse raffle,** \$65 per person includes dinner. Information: 317-837-7184 or bboohier@saintsusanna.com.

March 14

Our Lady of the Most Holy Rosary Parish, 520 Stevens St., Indianapolis. **“St. Joseph’s Table,” spaghetti dinner,** 11 a.m.-2 p.m. Information: 317-632-3174 or mmascari@lccsindy.org.

Holy Cross Parish, 125 N. Oriental St., Indianapolis. **St. Patrick’s Day party,** music, food, games, 4-8 p.m., \$5 per person. Information: 317-637-2620 or parish@holycrossindy.org.

St. Andrew Parish, Father Hillman Hall, 235 S. 5th St., Richmond. **Richmond Catholic Women United, “Lenten Afternoon of Reflection,”** 1-3:30 p.m., buffet lunch, no charge. Information: 765-962-1337. †

Retreats and Programs

March 7

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **“Pre-Cana Conference,” marriage preparation program,** \$40 per couple. Information: 317-545-7681 or spasotti@archindy.org.

March 8

Oldenburg Franciscan Center, Oldenburg. **“Men’s Night at the ‘Burg,”** Franciscan Father Carl Hawver, presenter, 7-8:30 p.m. Information: 812-933-6437 or center@oldenburgosf.com.

March 9

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **“Woman Talk—Women of Wisdom,” session two of five,** Pat Koch, owner of Holiday World in Santa Claus, Ind., presenter, 6-9 p.m., \$25 per person includes dinner. Information: 317-788-7581 or benedictinn@benedictinn.org.

March 11

Oldenburg Franciscan Center, Oldenburg. **“Lenten Lecture Series—Called to Conversion,”** Franciscan Sister Barbara

Leonhard, presenter, 7-8:30 p.m., \$10 per person. Information: 812-933-6437 or center@oldenburgosf.com.

March 13

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **“Date Night at Fatima Retreat House—Coming Full Circle,”** Dave and Christine Turo-Shields, presenters, 5 p.m., registration, 5:30 p.m. Mass, followed by dinner and presentation, \$40 per couple. Information: 317-545-7681 or spasotti@archindy.org.

March 14

Oldenburg Franciscan Center, Oldenburg. **“Coffee Talk: Intimacy with Jesus,”** Franciscan Sister Patty Campbell, presenter, liturgy, 9:30 a.m., program, 10:45 a.m.-noon. Information: 812-933-6437 or center@oldenburgosf.com.

March 19-21

Monastery Immaculate Conception, 802 E. 10th St., Ferdinand, Ind. (Evansville Diocese). Sisters of St. Benedict, **“Come and See Weekend,”** single women ages 18-40 meet other women who are considering religious life. Information: 800-734-9999 or vocation@thedome.org.

March 23

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **“Day of Reflection—Three Marks of the Maturing Christian,”** Father Noah Casey, presenter, registration and breakfast, 9:15-9:45 a.m., program, 9:45 a.m., \$35 per person. Information: 317-545-7681 or spasotti@archindy.org.

March 26-27

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **“To Turn, To Turn, T’will Be Our Delight—An Overnight Lenten Retreat with Benedictine Father Noël Mueller,”** Information: 317-545-7681 or spasotti@archindy.org.

March 26-28

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **“Veni Creator Spiritus—The Meaning of Creation in Scripture and the Christian Life,”** Benedictine Brother Matthew Mattingly, presenter. Information: 800-581-6905 or MZoeller@saintmeinrad.edu.

March 27

East Central High School Performing Arts Center, St. Leon. **One-day conference, “Setting the Captives Free,”** Father Thomas Euteneuer, president of Human Life

International; Father Greg Bramlage, Father Dan Wilder, Deacon Ralph Poyo and Dr. Richard Meyer, presenters, 8 a.m.-6 p.m., \$40 per person/couple, lunch \$8, registration after March 18, \$50 no lunch available. Information: 812-623-8007 or www.HealingThroughThePowerofJesusChrist.org.

Oldenburg Franciscan Center, Oldenburg. **“Parenthood: Living the Sacraments at Home,”** Jeanne Hunt, presenter, 9-11:30 a.m., \$15 per person. Information: 812-933-6437 or center@oldenburgosf.com.

March 30-April 1

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **“Holy Week Silent Non-guided Days and Night of Reflection,”** Information: 317-545-7681 or spasotti@archindy.org.

March 31-April 4

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **“Holy Week Retreat—Christ Has Died, Christ Is Risen,”** Benedictine Father Vincent Tobin, presenter. Information: 800-581-6905 or MZoeller@saintmeinrad.edu. †



SPRED dinner dance

The archdiocesan Special Religious Development program, also known as SPRED, will host its 10th annual dinner dance at 6 p.m. on March 13 at The Atrium, 3143 E. Thompson Road, in Indianapolis. Tickets to the event are \$60 per person and must be purchased by March 10. For more information or to purchase tickets, call 317-858-8762, 317-236-1448 or 800-382-9836, ext. 1448, or send an e-mail to rwylid@archindy.org. Pictured above, SPRED participants and supporters dance during the program’s fundraiser in 2008.

‘40 Days for Life’ director will speak at Gabriel Project dinner

David Bereit, the national director and co-founder of “40 Days for Life,” is the keynote speaker for the 2010 Great Lakes Gabriel Project fundraising banquet at 6 p.m. on March 23 at the Northside Knights of Columbus Hall, 2100 E. 71st St., in Indianapolis.

Bereit, who is from College Station, Texas, has helped archdiocesan Catholics

promote several “40 Days for Life” campaigns in Indianapolis.

The event is free thanks to the generosity of anonymous donors.

For more information or to register for the dinner, call 888-866-3045 or send an e-mail to 2010gpbanquet@gmail.com or log on to the Gabriel Project Web site at www.2010lgabrielproject.org. †

Lenten day of reflection for women is March 13 at St. Christopher Parish

“Woman to Woman—Walking the Journey in Lent” is the theme of a day of reflection on March 13 at St. Christopher Parish, 5301 W. 16th St., in Indianapolis.

Keynote sessions are “When I was a Child, I Prayed as a Child ... Now that I Am an Adult,” presented by Annie Florin; “Out of the Desert into the Sun,” presented by Eddy Snyder; and

“Conscious Awareness of Giving,” presented by Nancy Tippman.

All the program presenters are from the Fort Wayne, Ind., area.

Registrations are \$30 per person. For more information, contact Dominican Sister Kathy Morrissey at St. Christopher Parish by March 8 at 317-241-6314, ext. 114, or kmorrissey@saintchristopherparish.org. †

Archdiocesan parishes schedule Lenten penance services

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

The entire schedule is also posted on *The Criterion Online* at www.CriterionOnline.com.

Batesville Deanery

March 10, 7 p.m. for St. Martin, Yorkville, and St. Paul, New Alsace, at St. Paul, New Alsace
 March 15, 7 p.m. at St. Peter, Franklin County
 March 15, 7 p.m. at St. Teresa Benedicta of the Cross, Bright
 March 15, 7 p.m. at St. Louis, Batesville
 March 26, 7 p.m. at St. Mary, Greensburg

Bloomington Deanery

March 9, 7 p.m. at St. Agnes, Nashville
 March 23, 7 p.m. at St. Paul Catholic Center, Bloomington
 March 25, 7 p.m. at St. Martin of Tours, Martinsville

Connersville Deanery

March 10, 7 p.m. at St. Gabriel, Connersville
 March 11, 7 p.m. at St. Andrew, Richmond
 March 16, 7 p.m. at St. Elizabeth of Hungary, Cambridge City
 March 23, 7 p.m. at St. Anne, New Castle

Indianapolis East Deanery

March 8, 7 p.m. for St. Therese of the Infant Jesus (Little Flower), St. Bernadette and Our Lady of Lourdes at St. Therese of the Infant Jesus (Little Flower)
 March 10, 1:30 p.m. at St. Philip Neri
 March 17, 7 p.m. at St. Thomas, Fortville

March 23, 7 p.m. for St. Mary, Holy Cross, and SS. Peter and Paul Cathedral at SS. Peter and Paul Cathedral
 March 25, 7 p.m. at St. Michael, Greenfield

Indianapolis North Deanery

March 14, 2 p.m. deanery service at St. Andrew the Apostle
 March 15, 7 p.m. deanery service at Immaculate Heart of Mary
 March 16, 7 p.m. deanery service at Immaculate Heart of Mary

Indianapolis South Deanery

March 9, 7 p.m. at St. Roch
 March 10, 7 p.m. at St. Jude
 March 15, 7 p.m. at Nativity of Our Lord Jesus Christ
 March 25, 7 p.m. at St. Ann
 March 29, 7 p.m. at Our Lady of the Greenwood, Greenwood

Indianapolis West Deanery

March 10, 7 p.m. at St. Christopher
 March 15, 7 p.m. at St. Gabriel the Archangel
 March 16, 7 p.m. at St. Monica
 March 20, 10 a.m. for Holy Trinity and St. Anthony at St. Anthony
 March 22, 7 p.m. at St. Rita
 March 24, 7 p.m. at St. Joseph
 March 24, 7 p.m. at St. Michael the Archangel
 March 25, 7 p.m. at Holy Angels

New Albany Deanery

March 7, 4 p.m. at St. Mary, New Albany
 March 9, 7 p.m. at St. Joseph, Sellersburg
 March 10, 7 p.m. at St. Mary-of-the-Knobs, Floyds Knobs
 March 11, 6:30 p.m. at St. Paul, Sellersburg
 March 11, 7 p.m. at St. Anthony of

Padua, Clarksville
 March 13, 9:30 a.m. at St. Mary-of-the-Knobs, Floyds Knobs
 March 15, 7 p.m. at St. Mary, Navilleton
 March 17, 7 p.m. at St. Joseph, Corydon
 March 18, 9 a.m.-9 p.m. at Our Lady of Perpetual Help, New Albany
 March 18, 7 p.m. at St. Frances Xavier, Henryville
 March 21, 4 p.m. at St. Mary, Lanesville
 March 28, 4 p.m. at Holy Family, New Albany

Seymour Deanery

March 7, 2 p.m. for St. Rose of Lima, Franklin, and Holy Trinity, Edinburgh, at Holy Trinity, Edinburgh
 March 9, 7 p.m. for Most Sorrowful Mother of God, Vevay, and Prince of Peace, Madison, at Prince of Peace, Madison
 March 10, 7 p.m. for Our Lady of Providence, Brownstown, and St. Ambrose, Seymour, at St. Ambrose, Seymour
 March 11, 7 p.m. at St. Bartholomew, Columbus
 March 16, 6 p.m. at American Martyrs, Scottsburg
 March 17, 6 p.m. at St. Patrick, Salem
 March 29, 6:30 p.m. for St. Mary, North Vernon; St. Anne, Jennings County; and St. Joseph, Jennings County, at St. Joseph, Jennings County

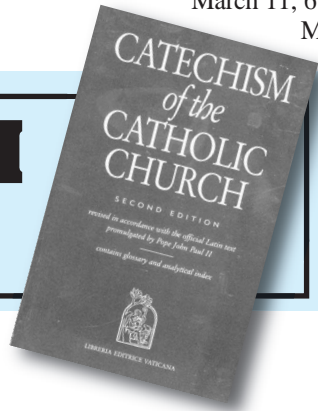
Tell City Deanery

March 7, 5 p.m. at St. Augustine, Leopold
 March 21, 4 p.m. at St. Paul, Tell City
 March 24, 6:30 p.m. at St. Meinrad, St. Meinrad

Terre Haute Deanery

March 14, 7 p.m. at St. Joseph, Rockville
 March 16, 7 p.m. at St. Benedict, Terre Haute
 March 18, 1:30 p.m. at Sacred Heart of Jesus, Terre Haute †

CATECHISM CORNER



What the Church teaches about confession

Lent is a penitential liturgical season in the life of the Church. It is a time when the faithful are often invited to make use of the sacrament of reconciliation.

Here are some brief excerpts from the catechism's teachings on confession:

The *Catechism of the Catholic Church* discusses the sacrament of reconciliation at length and in depth in #1422 to #1498.

"#1446 Christ instituted the sacrament of Penance for all sinful members of his Church: above all for those who, since Baptism, have fallen into grave sin, and have thus lost their baptismal grace and wounded ecclesial communion.

"It is to them that the sacrament of Penance offers a new possibility to convert and to recover the grace of justification. The Fathers of the Church present this sacrament as 'the second plank [of salvation] after the shipwreck which is the loss of grace' (Tertullian, *De paenitentia*, 4, 2; Council of Trent 1547, DS 1673).

"#1448 Beneath the changes in discipline and celebration that this sacrament has undergone over the centuries, the same fundamental structure is to be discerned. It comprises two equally essential elements: on the one hand, the acts of the man who undergoes conversion through the action of the Holy Spirit: namely, contrition, confession, and satisfaction; on the other, God's action through the intervention of the Church.

"The Church, who through the bishop and

his priests forgives sins in the name of Jesus Christ and determines the manner of satisfaction, also prays for the sinner and does penance with him. Thus, the sinner is healed and re-established in ecclesial communion.

"#1468 'The whole power of the sacrament of penance consists in restoring us to God's grace and joining us with him in an intimate friendship' (*Roman Catechism*, II, V, 18).

"Reconciliation with God is thus the purpose and effect of this sacrament. For those who receive the sacrament of Penance with contrite heart and religious disposition, reconciliation 'is usually followed by peace and serenity of conscience with strong spiritual consolation' (Council of Trent 1551: DS 1674). ...

"#1469 This sacrament reconciles us with the Church. Sin damages or even breaks

fraternal communion. The sacrament of penance repairs or restores it. In this sense, it does not simply heal the one restored to ecclesial communion, but has also a revitalizing effect on the life of the Church which suffered from the sin of one of her members (cf. 1 Cor 12:26). ...

"It must be recalled that ... this reconciliation with God leads, as it were, to other reconciliations, which repair the other breaches caused by sin. The forgiven penitent is reconciled with himself in his innermost being, where he regains his innermost truth. He is reconciled with his brethren whom he has in some way offended and wounded. He is reconciled with the Church. He is reconciled with all creation" (John Paul II, *Reconciliatio et Paenitentia* 31, 5). †

Our Lady of Fatima Retreat House

'To Turn, To Turn, T'will Be Our Delight'
An overnight Lenten retreat with
Fr. Noel Mueller, OSB
March 26-27, 2010

We welcome back popular retreat presenter Fr. Noel Mueller, MA in English Literature and a Master of Divinity, for this overnight retreat. 'To Turn, To Turn T'will Be Our Delight is a line taken from the famous Shaker hymn 'T' Is a Gift To Be Simple, describing the delightful ongoing conversion in the life of the Christian. Join us as Fr. Noel helps us focus on how we can daily convert our lives and personalities for a greater union with the Lord.

The retreat begins Friday evening with registration from 6:00-7:00 pm and will conclude Saturday evening by 8:00 pm.
 Cost is \$90 per person/\$160 per married couple

Our Lady of Fatima Retreat House
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www.archindy.org/fatima



Women Religious and Associates Retreat Schedule – 2010

Presenter: Br Daniel Korn, C.Ss.R.
 Br Dan's focus will be on the spiritual and mystical traditions of an intimate union with Christ:
"The Kiss of God"

Five Full Days — \$ 280

- May 25 – May 30, 2010
- June 28 – July 3, 2010
- July 19 – July 24, 2010

Seven Full Days — \$ 380

- July 7 – July 14, 2010

Other Retreat Alternatives

Private Together — \$280 August 2 - 7, 2010
 An opportunity for Women Religious to make a silent retreat in a setting of optional common prayer and reflections, daily Mass, Reconciliation and spiritual direction.

"Simple Graces" — \$220 April 30 - May 2, 2010
 Presenters: Mathew J Kessler, C.Ss.R and Gretchen K Schwenker, Ph.D.
 The faith building preached retreat uses the book, "Simple Graces: Poems for Meditation and Prayer" to incorporate timeless thought provoking poems to examine the role God and His grace play in the stages and events of our lives.

Directed Retreat — \$465 June 6 - 13, 2010
 Meet daily with his/her guide/companion to seek guidance, reassurance, discernment and affirmation in developing a deeper and richer relationship with God.

Guided/Contemplative Retreat — \$400 August 23 - 29, 2010
 Presenter: Sr Mary Ellen O'Dea, OP
 "Moreover, some women of our group astounded us." (Luke 24:22)
 ~Samaritan Woman ~ Martha ~ Hemorrhaging Woman
 ~Anointing Woman ~ Canaanite Woman
 Come to share their first hand experience of Jesus with retreatants.

Contact the Retreat Center to register or for more information.

Redemptorist Retreat Center

Oconomowoc, WI • 262-567-6900 • www.redemptoristretreat.org

ST. ANNE

continued from page 1

During the Mass of Dedication and Consecration of the New Altar in their new church on Feb. 28, St. Anne parishioners were visibly emotional as Archbishop Daniel M. Buechlein celebrated the Eucharist with them then installed the Blessed Sacrament in the tabernacle.

On this historic Lenten Sunday, the parishioners often looked up in praise and gratitude at the new crucifix, a large white corpus mounted on an oak cross. The parish children were especially excited to see the crucifix on the brick wall behind the altar because they had contributed the money to pay for the wood cross.

“The Transfiguration story is a timely Gospel [reading] as we celebrate the rebirth of St. Anne Church after the tragic fire that seems like a very long time ago,” Archbishop Buechlein said in his homily.

Offering his congratulations and thanks to St. Anne parishioners for their patience, sacrifices and hard work, the archbishop said the dedication liturgy “marks a joyful conclusion to the sadness and the anguish caused by the destructive fire in your church three years ago.”

Lent is “a wonderful time to celebrate the dedication of your beautiful church,” he said. “These walls of brick and mortar represent the coming together in faith of all of you faithful people, and this charming church testifies to your vitality and your hope.”

As parishioners celebrate the dedication of their new church, the archbishop said, it is important to remember those ancestors of our faith who founded St. Anne Parish in New Castle in 1873 as well as the entire communion of saints.

“So we are a far larger parish in unity today than the eye can see,” he said. “As we rejoice this afternoon, it’s good for us to remember that this sacred dwelling is an expression of our love of God. . . . The beauty of this sanctuary is truly complete when it is filled with people of faith and love.”

The history of every faith community is a pilgrimage often marked by challenges, Archbishop Buechlein said. “I doubt that the pastor and folks who founded your parish envisioned that someday we would have to experience a fire by arson.”

As Catholics, we stand on the shoulders of those who have gone before us in our community of faith, he said, and we are the shoulders of future generations.

“And always we remember that our foundation is Jesus Christ,” the archbishop said. “At every dedication of a new church, I stress the fact that we are the dwelling place of God. . . . The Word made flesh is God coming to live with us, pitching his tent and making his home with us. . . . We are at home with Jesus Christ and—through him and with his Holy Spirit—we are at home with God our Father.”

With incense, oil and fire, Archbishop Buechlein said, “we mark this church as God’s house, a holy and sacred place. We consecrate this house to God. . . . This church of St. Anne is a wonderful dwelling place of God. May its beauty lead you to be renewed in faith in the awesome Architect of all beauty, and may Christ plant his dwelling place of faith in our hearts.”

At the conclusion of the liturgy, Franciscan Sister Shirley Gerth expressed her gratitude to the parishioners, the archdiocese and other supporters whose generosity helped build the church. The

donors’ names are preserved in a book placed in the church narthex.

Sister Shirley has served as the parish life coordinator of St. Anne Parish as well as St. Rose Parish in Knightstown for 15 years, and guided St. Anne parishioners in the rebuilding of their church.

The total cost of the project was \$4.2 million, which included \$2.7 million in construction costs and \$207,000 in liturgical furnishings in addition to site preparation, engineering and architectural fees, landscaping and other expenses.

“We raised about \$1.5 million along with the insurance money to help in the rebuilding of the church,” Sister Shirley said after the liturgy.

“The tears came to my eyes when I saw the children carrying up the flowers for the vases,” she said. “The entire parish—and the children were a big part of that—worked so hard to help make this church possible. I was so touched week after week by the money that the children brought in. I think they’re very, very proud of the fact that they donated the money for the cross and the vases.”

“It’s been such a learning experience for the children,” Sister Shirley said. “They have learned what the Church is all about, and I don’t think they will ever forget this experience. I think that we have conveyed to them that they are the present and the future of the parish, and how important they are to the Church.”

St. Anne Parish is the spiritual home of about 275 Catholic families, she said, including new members who joined the Connersville Deanery faith community while the parishioners worshiped in the basement of the Parish Life Center for three years.

Among the notable architectural features of the new church—which was designed by Entheos Architects and built by Brandt Construction, both based in Indianapolis—is the large, handmade rose window above the sanctuary. It is a replica of the ornate circular window installed in 1923, replaced in 1963 and then destroyed in the fire. Other stained-glass windows closely resemble the originals installed after the construction of the brick church eight decades ago.

“God really surprised me,” Sister Shirley said about her pastoral leadership in helping build a new church for the Lord.

“It was so beautiful to see the archbishop place sacred chrism on the altar,” she said. “. . . Now that Christ’s sacramental presence is here, it truly is God’s house and we can say, ‘We adore you, Lord, in this place.’ ”

Father Joseph Rautenberg, the pastor of St. Elizabeth of Hungary Parish in Cambridge City and sacramental minister of St. Anne and St. Rose parishes, said the new church is much more than a building.

“It’s the fulfillment of the vision of Church,” he said. “It’s also a vision of a process involving the religious and laity—the local people and the archdiocese—and the fruits of the process of community.”

St. Anne’s youngest parishioners helped celebrate the historic dedication by creating replicas of the church design during their religious education classes.

Third-grader Destiny Reece, who helped make rosary pouches to raise money for the cross and buy liturgical vestments, said “this church means a lot to all of us.”

Second-grader Jack Hawrot, who will receive his first holy Communion this year, was so excited after the dedication Mass that he couldn’t stop smiling.

“This is the best church ever,” Jack said. “I couldn’t believe my eyes. I’ve never seen anything like it. I liked it when we prayed. We had a great time with Jesus.” †



Choir director Judy Hubbard leads members of St. Anne Parish in New Castle, St. Rose Parish in Knightstown and St. Elizabeth Parish in Cambridge City in song during the Feb. 28 dedication liturgy.



Photos by Mary Ann Ward



Above, Franciscan Sister Shirley Gerth, the parish life coordinator of St. Anne Parish in New Castle and St. Rose Parish in Knightstown, listens to the Gospel during the Feb. 28 dedication Mass for the new St. Anne Church. Sister Shirley led the parishioners in the rebuilding of their church with a focus on prayer and sacrificial giving. A small chapel in the church was named for her.

Left, Father Stanley Herber, left, and Father Joseph Riedman carry their vestments as they approach the entrance of the new St. Anne Church in New Castle on Feb. 28 to concelebrate the dedication Mass with Archbishop Daniel M. Buechlein. Father Herber is the pastor of St. Gabriel Parish in Connersville and the dean of the Connersville Deanery. Father Riedman is a retired diocesan priest.



Above, the rose window above the altar and the crucifix is a replica of the circular, stained-glass window installed when the former St. Anne Church in New Castle was built in 1923. The baptismal font is near the sanctuary entrance.

Right, Archbishop Daniel M. Buechlein, the principal celebrant for the dedication Mass, incenses the Eucharist after it was placed in the new tabernacle on Feb. 28 at St. Anne Church in New Castle.



A statue depicting St. Anne and her young daughter, the Blessed Virgin Mary, is mounted on a pedestal in the new St. Anne Church in New Castle.



Religious education students at St. Anne Parish in New Castle celebrated the historic dedication by making replicas of the church design.



St. Anne parishioners Zachary Wolfrom, left, and Destiny Reece of New Castle carry flowers to vases flanking the ambo during the Feb. 28 dedication Mass for their new church. Destiny helped make rosary pouches to pay for several liturgical vestments and contribute to the cost of the cross for the crucifix. Children in the parish sang for the assembly before the liturgy.

Hundreds of Scouts honored at religious emblems ceremony

By Brandon A. Evans

Hundreds of boys, girls, men and women—all involved in Scouting—gathered at SS. Peter and Paul Cathedral in Indianapolis on Feb. 28 to be honored for their dedication to the Catholic faith.

The annual religious emblems ceremony included songs, readings from Scripture, a homily, and the blessing and presentation of Scouting awards to those who have earned them during the last year.

The religious emblems, which vary from Boy Scouts to Girl Scouts, Cub Scouts and Webelos, honor hard work and the living of Catholic values.

This year is the 100th anniversary of the founding of the Boy Scouts of America.

Bishop Gerald A. Gettelfinger of the Diocese of Evansville presided over the ceremony, and also blessed the religious emblems and medals. The bishop is the episcopal liaison to the National Catholic Committee on Scouting.

“Bless these awards,” he said, his hands outstretched over a large table



Gary Kubanscek of Our Lady of the Greenwood Parish in Greenwood poses with his daughter, Kara, after the 2010 Scouting Religious Emblems Presentation. Both father and daughter were among those honored at the ceremony.

filled with cases and envelopes. “May they always be a sign of peoples’ striving to grow in faith. And may they represent our commitment to learn continually your divine truth and serve lovingly all your people.”

Before handing out the honors, Bishop Gettelfinger reflected on the Gospel reading for the event, which retold the parable of the faithful steward who, being given five talents, multiplied them for his master (Mt 25:14-30).

Through a series of questions and images, the bishop had the young people reflect on the five senses of sight, hearing, smell, taste and touch.

“Those are the five talents you’ve been given,” he said. “Those are the five talents that you’re going to be held accountable for at the end of time.”

We are called not to abuse our senses, he said, but instead to make the most of them and enjoy them.

Among the honorees was Gary Kubanscek of Our Lady of the Greenwood Parish in Greenwood. He was the only person in attendance to be awarded the St. George Medal, which recognizes significant service to Catholic Scouting.

Kubanscek spent 12 years of his youth in Scouting, and 13 years as an adult leader for the Boy Scouts. His involvement with Scouting has also included being a Girl Scout leader, and he has trained several hundred leaders to work with Scouts with special needs. He currently serves as co-chair of the Catholic Committee on Scouting in the archdiocese.

“It is always great to be recognized for service in Scouting, especially in my faith,” Kubanscek said. “With a son, Michael, as a seminarian for the archdiocese, it makes it very special to know Catholic Scouting was a strong influence in his vocational path.”



Parents and family members of Scouts being honored from Our Lady of the Greenwood Parish in Greenwood snap photos as Bishop Gerald A. Gettelfinger greets the Scouts.

This annual event is important because it “recognizes a Scout’s duty to God as well as his/her effort to make their faith a part of their life,” he said. Such a duty is part of the oath of both Boy Scouts and Girl Scouts, he said, adding that the 12th point of Boy Scout Law is that a Scout is to be reverent.

“I try my best to live by the Scout oath and law every day. It’s not always easy, but when I want to do something that might not be Scout-like I ask myself, ‘Is that how an Eagle Scout would behave or act?’ I want to pass that ideology along to all my children and, in fact, as many youth as possible.”

Kubanscek’s daughter, Kara, was one of the youths recognized from Our Lady of the Greenwood Parish. His two sons, Michael and J.J., were altar servers at the event. †



Bishop Gerald A. Gettelfinger of the Diocese of Evansville speaks to hundreds of Scouts during a homily at the 2010 Scouting Religious Emblems Presentation on Feb. 28 at SS. Peter and Paul Cathedral in Indianapolis. Seated behind the bishop is Father Thomas Schliessmann, archdiocesan chaplain of Scouts and pastor of St. Rose of Lima Parish in Franklin and Holy Trinity Parish in Edinburgh.

Pope offers prayers for Iraq, asks government to protect minorities

VATICAN CITY (CNS)—Pope Benedict XVI said that during his



Pope Benedict XVI

weeklong Lenten retreat he frequently prayed for all the victims of violence in Iraq, especially members of the country’s Christian minority.

“I learned with deep sadness of the

recent killings of Christians in Mosul, and I followed with deep concern the other episodes of violence perpetrated in the martyred Iraqi land, harming defenseless people of different religions,” the pope said on Feb. 28, the day after his retreat ended.

Speaking after reciting the Angelus with visitors gathered in St. Peter’s Square, including a group of Iraqi refugees, the pope told Iraqi Christians, “Do not tire of being a leaven of good for the country to which you have fully belonged for centuries.”

As Iraq prepared for legislative elections on March 7 and continued attempting to consolidate peace and democracy, the pope called on civil authorities “to make every effort to give security to the population and, particularly, to the most vulnerable religious minorities.”

The pope also asked the international community to help Iraq build “a future of reconciliation and justice.”

As the pope spoke, Catholic and Orthodox Christians in Mosul and the surrounding province marched for peace and government protection in northern Iraq.

Syrian Catholic Archbishop Georges

Casmoussa of Mosul told Fides, the Vatican’s missionary news agency, “Bishops, priests, religious and laypeople will be marching in a peaceful and silent march against the daily massacre suffered by the Christian community,” a situation “met with indifference from the authorities.”

“The march has no political or electoral motives, only religious ones,” the archbishop told Fides on Feb. 27.

“In every election, there are some troubles,” Archbishop Casmoussa had told Vatican Radio, “but not to the point of killing people, particularly Christians. The Christians were killed not because of their politics, but because they are Christians.”

Vatican Radio and the Vatican newspaper, *L’Osservatore Romano*, had reported on Feb. 24 that although the pope was on retreat and not speaking publicly, he expressed his sorrow that “in the area of Mosul, the killing of Christians continues.”

Earlier that day, funerals were celebrated for the murdered father and two brothers of a Syrian Catholic priest, Father Mazen Ishaq, who himself had been kidnapped and released in 2007.

Murdered in their home on Feb. 23, the three men brought to seven the number of Christians murdered in Mosul in a 10-day period.

Publishing the pope’s reaction to the murders, the Vatican newspaper also published for the first time a letter sent in January to Iraqi Prime Minister Nouri al-Maliki by Cardinal Tarcisio Bertone, Vatican secretary of state.

The cardinal told the prime minister that the pope had asked him to write and express his “sincere solidarity” with al-Maliki and other leaders after a series of attacks on government buildings and places of worship, both Muslim and Christian.

“He prays with fervor for an end to the violence and asks the government to do everything possible to increase security around all places of worship throughout the country,” Cardinal Bertone wrote.

The Vatican nuncio to Iraq, Archbishop Francis Chullikatt, told Vatican Radio on Feb. 25 that Christians have been in Iraq for 2,000 years so “any attempt to decrease the Christian presence or, worse, to destroy the Christian presence in Iraq would mean destroying the history of the Iraqi nation.”

The archbishop said all the Christian Churches and Christian leaders in the

country are involved in interreligious dialogue and are in constant contact with Muslim leaders.

“I have just received a delegation of Sunni and Shiite leaders who came to the nunciature to express their solidarity in these difficult times for Christians, especially in Mosul,” he said.

Archbishop Chullikatt said international solidarity is crucial for the survival of Iraq’s minorities, “especially the Christians who are most exposed to the kind of violence taking place now, particularly in Mosul.” †



Silver medalists

Kerry Weiland of the U.S. women’s ice hockey team, center, celebrates with teammates Molly Engstrom, left, and Erika Lawler on Feb. 22 after scoring a goal in the third period of their semifinal game at the Vancouver 2010 Winter Olympics. The U.S. women’s hockey team earned the silver medal after losing to the Canadian women’s team in the final game on Feb. 25. Weiland is the niece of Sister Elizabeth Kleibusch, a Little Sister of the Poor who ministers to the elderly at the St. Augustine Home for the Aged in Indianapolis. Sister Elizabeth said the U.S. women played a great game, and they “are truly the Golden Team.”

State proposal aimed at immigration enforcement fails

By Brigid Curtis Ayer

Church officials breathed a sigh of relief as a state proposal aimed at cracking down on undocumented immigrants failed to pass the Indiana General Assembly this year.

"We were very concerned about the harmful affects the undocumented alien bill, Senate Bill 213, would have had on countless families and children had it passed," said Glenn Tebbe, Indiana Catholic Conference executive director.



Glenn Tebbe

"Church leaders in Indiana and nationally want immigration reform, but it needs to be comprehensive and addressed at the federal level. Senate Bill 213, which focused on enforcement, would have only

made the problem worse rather than addressing the root of the problem—a broken federal immigration system.

"Immigration reform must include a reasonable, legal pathway for the undocumented, many of whom have gone through all the legal steps in applying for citizenship visas, but who have had to wait years or, in some cases, nearly decades to get," Tebbe added.

How long does it take to become a U.S. citizen? The answer depends on the

applicant's country of origin and the preference category of the applicant.

Family-sponsored Mexican immigrants who applied on Oct. 1, 1992, qualifying in the first preference category, will be granted a visa this month—an 18-year wait.

Family-sponsored immigrants applying from China or India only have to wait six years. Employer-sponsored immigrants applying for visas sometimes have a quicker route to citizenship, but even professionals who hold a bachelor's degree and who are currently employed by a U.S. company wait eight years before they can get their permanent visas.

These examples can be found in the March 2010 "Visa Bulletin," published by the United States Department of State, which highlights the visa backlog issue. This is only one of many obstacles that undocumented people face in their attempt to become legal citizens.

"People have begun to see the need for comprehensive immigration reform, not because of eloquent words, but because they have met someone who had no hope of changing their immigration status," said Benedictine Sister Karen Durliat, director of the Guadalupe Center in Huntingburg, Ind., a ministry of the Evansville Diocese, which serves the Hispanic community.

"It's easy to demonize someone as a lawbreaker until you meet them face to

face and hear their story," she said. "It only seems to be at that point that we can reflect on our inability to 'throw the first stone' because I dare to say that we have all broken a civil law sometime in our life [be it driving too fast or going through a red light

that was not operating correctly]. And we probably broke the law with less impelling reasons than the causes that have driven immigrants to cross deserts and rivers as a last chance for their families to survive.

"Immigration laws have been broken for so long that we are now punishing children of those who chose to break a law or perhaps were defrauded when they thought they were paying for valid visas," Sister Karen said. "Children of parents who chose to come to the United States to give their children a better life are now stuck between countries. They don't know their country of origin, perhaps not even the language. Yet, they are graduating from schools without the hope of obtaining a driver's license or getting a job."

Sister Karen said that the U.S. needs laws that will enable immigrants without documents to come forward and pay a fine for what they have done.

"Then they and their children can work legally, obtain a driver's license, go on to universities and contribute to the country that has become their home," Sister Karen said. "They will be able to find

employment with just wages. They will be able to live without the constant fear of the possible deportation."

Immigration attorney Angela Adams, who is an associate at the Indianapolis-based Lewis & Kappes law firm, has been actively lobbying in opposition to immigration reform on the state level.

"We need realistic, long-term solutions at the federal level," Adams said. "State lawmakers should not be involved in comprehensive immigration reform just for the reason they are frustrated with the federal government's failure to act."

She said that part of the problem with immigration law is "the law itself prevents people from doing the right thing."

The attorney said changes in immigration law, which address a solution to the problem, would include: 1) Eliminating visa backlogs; 2) Improving enforcement at the border; 3) Allowing immigrants with qualifying family members or job offers to pay a fine for immigration violations and grant them a visa; 4) Updating outdated visa quota systems; and 5) Allowing shorter visa wait times for highly skilled, professional workers.

In January, the U.S. bishops' launched an immigration reform Web site to educate and rally support for reform. For details on the bishops' campaign, log on to www.justiceforimmigrants.org.

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



U.S. bishops, other Catholics urge bipartisan action on health care reform

WASHINGTON (CNS)—As Democratic and Republican leaders gathered in Washington for a health care summit convened by President Barack Obama, the U.S. bishops and other Catholic leaders urged all parties to commit themselves to health care reform that is affordable, accessible, and protects the life and dignity of every person.

In a Feb. 24 letter to congressional leadership, the chairmen of three committees of the U.S. Conference of Catholic Bishops asked for "genuine health care reform that will protect the life, dignity, consciences and health of all."

Similar messages came from the president of Catholic Charities USA, and from a coalition of Christian, Muslim,

Buddhist and Jewish leaders, including many Catholics.

The bishops' letter, released a day before the summit, reiterated many of the points made in earlier USCCB messages about health care reform, calling for a prohibition on federal funding of abortion, protection of conscience rights and guarantees that immigrants will have access to the reformed health care system.

The letter was signed by Bishops William F. Murphy of Rockville Centre, N.Y., and John C. Wester of Salt Lake City, and Cardinal Daniel N. DiNardo of Galveston-Houston. They chair the USCCB committees on Domestic Justice and Human Development, on Migration and on Pro-Life Activities, respectively.

"It is time to set aside partisan divisions and special-interest pressures to find ways to enact genuine reform," the bishops said.



Richard Doerflinger

"We encourage the administration and Congress to work in a bipartisan manner marked by political courage, vision and leadership."

But they stressed that any final plan must "respect the consciences of providers,

taxpayers, purchasers of insurance and others, not violate them," and said it should be "truly universal and not be denied to those in need because of their condition, age, where they come from or when they arrive here.

"We will continue to work vigorously to advance true health care reform that ensures affordability and access, keeps long-standing prohibitions on abortion funding, upholds conscience rights, and addresses the health needs of immigrants," the bishops said.

"Dialogue should continue and no legislation should be finalized until and unless these basic moral criteria are met," they added.

In a clarification issued late on Feb. 26, the USCCB said the Senate health care reform bill—on which Obama's reform proposal is based—"clearly expands abortion services, despite suggestions by some political leaders to the contrary."

"While the Senate bill includes some language limiting the direct use of

tax credits to subsidize abortion coverage, it still violates long-standing federal precedent on abortion funding in two ways," said Richard Doerflinger, associate director of the USCCB pro-life secretariat.

"First, the Senate's abortion language limits only use of tax credits for abortion in qualified health plans, not other funding in the bill," he said. "Second, the Senate's language on tax credits still allows subsidies for overall health plans that cover elective abortions. ... The bill requires each American purchasing such a plan to make a separate payment to the insurer every month, solely to pay for other people's abortions."

Father Larry Snyder, president of Catholic Charities USA, said in a Feb. 25 statement that the summit participants must "recognize the implications of inaction" as they seek "a bipartisan pathway to reform our broken health care system.

"People throughout our country are burdened by health care costs, pushing a new generation of Americans into poverty," he said.

Father Snyder noted that Catholic Charities agencies in Phoenix have been forced to reduce health insurance benefits for their own workers because of reduced donations.

"There are many issues associated with health care reform that divide us as a nation, but one that can unite us all; health care reform is essential to the reduction of poverty in America," he said. "As the leading voice in the mission to reduce poverty throughout the country, we see fixing the nation's health care system as integral to our overall efforts." †

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Old Testament records many stories about God's mercy

By Fr. Lawrence Boadt, C.S.P.

God's mercy and compassion dominate the theology in every book of the Old Testament.

There are many Old Testament stories about God's mercy to individuals:

- The Book of Genesis speaks of God's compassion on Abraham (Gn 24:12).
- The Second Book of Samuel describes God's favor to David (Sm 7:18-29).
- Psalm 13 thanks God for his goodness to the psalmist (Ps 13:6).

But the two main themes of God's mercy center on the two great saving events of Israel's history:

- the Exodus out of Egypt around 1290 B.C.
- the return home from exile in 539 B.C.

The Book of Exodus reports: "The Lord said, 'I have witnessed the affliction of my people in Egypt and ... I have come down to rescue them from the hands of the Egyptians and lead them out of that land into a good and spacious land'" (Ex 3:7-8).

In a similar way during the exile, Jeremiah declares: "He who scattered Israel, now gathers them together, he guards them as a shepherd his flock. The Lord shall ransom Jacob" (Jer 31:10-11).

God is always merciful to everyone.

Psalm 33 explains: "He loves justice and right; of the kindness of the Lord the earth is full" (Ps 33:5).

But it is revealed above all when he acts on behalf of the people as a whole in the critical moments when Israel's very existence hangs in the balance.

God not only rescues Israel at those moments, but goes on to make a covenant with them in which he pledges to remain always faithful to the promise to be their Savior.

Thus, Exodus announces: "I will rescue you by my outstretched arm and with mighty acts of judgment. I will take you as my own people, and you shall have me as your God" (Ex 6:6-7).

Jeremiah declares that a new covenant will be given on return from the exile: "You shall be my people, and I will be your God" (Jer 30:22) and "I will make a new covenant with the house of Israel" (Jer 31:31).

Chapter 34 of the Book of Exodus contains the richest covenant passage describing God's merciful love for Israel.

As he passes before Moses, God declares: "The Lord, the Lord, a merciful

and gracious God, slow to anger and rich in kindness and fidelity, continuing his kindness for a thousand generations and forgiving wickedness and crime and sin" (Ex 34:6-7).

This is a portrait of the God of the covenant, who loves his people and will not abandon them under any condition. Even when they sin and stray from him, God will forgive them.

Psalm 51 expresses this forcefully in its opening line: "Have mercy on me, God, in your goodness; in your abundant compassion blot out my offense. Wash away all my guilt; from my sin cleanse me" (Ps 51:3-4).

But the same Exodus 34 passage cited above goes on to say that God will punish the wicked down to the fourth generation because God's mercy and forgiveness are always accompanied by his justice (Ex 34:7).

This warning is often emphasized by the prophets.

The Book of Micah puts it forcefully: "You have been told, O man, what is good, and what the Lord requires of you; only to do right and to love goodness, and to walk humbly with your God" (Mi 6:8).

The Book of Isaiah underlines the same point when the prophet proclaims to Israel that God will forgive them, but also purify them to restore their fidelity (Is 1:18-27).

Isaiah ends this passage with the ringing claim: "After that you shall be called city of justice, faithful city. Zion shall be redeemed by judgment, and her repentant ones by justice" (Is 1:26-27).

Psalm 103 is a pure hymn of praise of God's goodness. It is rich in images of God's mercy and forgiveness as it develops: "The LORD does righteous deeds, brings justice to all the oppressed. ... Merciful and gracious is the Lord. ...

As a father has compassion on his children, so the Lord has compassion on the faithful. ... The Lord's kindness is forever, toward the faithful from age to age" (Ps 103:6, 8, 13, 17).

In this last phrase, the word for "mercy" is a more rarely used verb, "*racham*," which comes from the word for the mother's womb, and means something like "maternal compassion."

The same term is found in the Book of Isaiah: "He has favored us according to his mercy and his great kindness" (Is 63:7).

In all of these passages, the emphasis



God's mercy is evident in the Hebrew people's Exodus out of Egypt around 1290 B.C. The other great saving event in Israel's history was the Hebrew people's return home from exile in 539 B.C.

is entirely on God's generosity and not on Israel's partnership or fidelity.

Israel was very conscious of its many failures in turning away from God and seeking other gods. (See Is 1:2-3, Jer 2:2-3 and Hos 11:1-4.)

The true genius of the Bible is its complete honesty about Israel's own dark history, and yet its constant conviction that they could return to God, trusting in his mercy, and he would be

there for them.

A late reflection in the Book of Daniel captures this profound awareness and can serve as a call to us in the modern world: "When we present our petition before you, we rely not on our just deeds but on your great mercy. O Lord, hear! O Lord, pardon!" (Dn 9:18-19).

(Paulist Father Lawrence Boadt is the publisher of Paulist Press.) †

Discussion Point

Share God's mercy and forgiveness

This Week's Question

God's forgiveness and mercy extend through us into the world. Name a concrete way that you can bring forgiveness, peace or reconciliation to your family or others around you.

"I try to reach out to people using the concept of loving mercifully, not simply justly. ... Christ didn't just say to love your neighbor as yourself, but to love others as he has loved us." (Chuck Griffith, Clarkston, Mich.)

"My philosophy is that because God loves me and forgives me, I will always forgive others. I tell a person up front if I think we have a problem and then try to talk it through without accusing the other person of being wrong." (Marcia Trentlage, Kimberly, Wis.)

"Communication is the key—especially for reconciliation. We try as a family to keep in contact through phone calls, letters, e-mail and texting [messages] affirming God's love [for them] and our

love [for each other]. Also, we pray as a family ... realizing that we can do only so much then we need God's grace." (Michele Bonnesen, Berkley Heights, N.J.)

"Trying to remember that my husband's thinking process is different from mine really helps to bring peace into our everyday conversations. ... When I take the time to 'look for the good' in what he is saying and appreciate how different we are wired to think and respond, my husband and I usually end up laughing together." (Sharon Morris, Copley, Ohio)

Lend Us Your Voice

An upcoming edition asks: What would you say is the most important undertaking going on right now at your parish?

To respond for possible publication, send an e-mail to cgreene@catholicnews.com or write to *Faith Alive!* at 3211 Fourth St. N.E., Washington, D.C. 20017-1100. †



CNS photo/Crossers, artwork by Jeep Nicolas

From the Editor Emeritus/John F. Fink

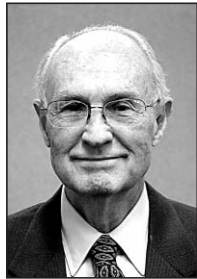
Hymns of praise of God in the psalms

(Fourth in a series of columns)

Although some of the 150 psalms in our Psalter are wisdom poems or royal and historical psalms, they generally fall into classifications of hymns, laments and thanksgiving.

Nineteen of them are considered hymns of praise of God, including the last six, 145-150. The others are scattered throughout the Psalter. Although some might have been prayers of individuals, most were probably composed for use in Israel's liturgies, just as are our hymns today.

They are not all alike in their structure, but most of them begin with a call to praise God, perhaps originally by the leader of the community. This is followed by a recounting of God's marvelous acts, the reasons he deserves our praise. It ends with a repetition of the call for praise.



It's All Good/Patti Lamb

This Lent, do something productive by God's standards

The other night, I started to put a load of clothes into the washing machine and realized that we were out of laundry detergent. Fortunately, my husband was home and could look after the kids so I dashed out the door faster than my son could tattle on his sister.

Because there were no car seats to buckle and unbuckle on this trip, and no kids to keep in line, I could move faster. I estimated that I could go roughly three times my normal motherly speed. Excited at this prospect, I drew the list from my pocket.

I should probably preface this story with the fact that I am a list-maker. I live by my to-do list, and if I don't write it down on the list then it usually doesn't get done.

The sun rises and sets according to my list. If each day is comprised of a list, it keeps me on task when my cluttered mind and a busy world would otherwise distract me.

I glanced at my list:

- Pick up dry cleaning.
- Buy chocolate chips for bake-sale cookies.
- Send a birthday card to Ashley.



Faithful Lines/Shirley Vogler Meister

Exceptional reflections about Catholic schools

I am a product of both Catholic and public schools during different periods of my education.

I will always be grateful for all of my learning experiences in or out of school. So when the time came to educate our three daughters, my husband, Paul, and I knew we would send them to Catholic

schools through high school. Our own years in Catholic schools sealed that decision, and we were blessed to be able to do so.

As readers know, *The Criterion* beautifully showcases Catholic educational opportunities, especially during Catholic Schools Week.

Recently, I was privileged to read a blog written by a talented writer friend, Roxane B. Salonen, from Fargo, N.D. She and her husband have five children not yet out of grade school.

Roxane says she looks forward to hearing other parents share why they send their children to Catholic school



Psalm 8, for example, begins, "O Lord, our Lord, how glorious is your name over all the Earth!" It then recounts the wonders of creation, "the moon and the stars which you set in place." It then marvels that "you have made man little less than the angels" and put all the animals under his feet. It ends by repeating, "O Lord, our Lord, how glorious is your name over all the Earth!"

Or Psalm 104, which both begins and ends with "Bless the Lord, O my soul!" Then in 35 verses, the psalm praises God's creative wisdom and power: the sky, mountains and oceans; springs and streams for the animals; vegetation for humans "and wine to gladden men's hearts"; the sun and the moon with the activities of day and night; and the mighty seas "in which are schools without number of living things both small and great." Seeing all this, the psalmist says, "I will sing to the Lord all my life; I will sing praise to my God while I live."

Psalm 29 praises God's majesty in a severe thunderstorm. After an invocation

The list went on.

I set off on my errand outing. And with each task I completed, I swelled with satisfaction.

- Return library books—check.

"I'm productive," I thought to myself. "I'm getting things done."

Such gratification came from crossing things off the list.

But when I arrived home more than an hour later, I realized that I had—in classic Patti fashion—forgotten the laundry detergent. It was the very reason why I left the house on this errand run in the first place.

Feeling deflated, I walked in the door, swiped the list out of my pocket and scribbled briskly in Sharpie marker: Buy laundry detergent.

I realize list-making may be part of my compulsive nature. Or maybe I'm just plain forgetful.

But it didn't dawn on me until later that evening, when my son asked me the question, "Can you add 'Play Legos with Henry' to your list?"

Did I need to add family activities and prayer time to my list so they wouldn't escape my attention? If I cross-referenced my to-do list with my list of priorities, would they even resemble each other?

to give the Lord glory and praise, it marvels at what it calls "the voice of the Lord," which it calls mighty and majestic. Among other things, the voice "strikes fiery flames," "shakes the desert," and "twists the oaks and strips the forest." It must have been some storm!

Psalm 145 is a favorite of the Jews, who include it daily in their prayers. Some of its phrases occur in other psalms or other books of the Bible. It praises God for being "gracious and merciful, slow to anger and of great kindness," for being "faithful in all his words and holy in all his works," and who "fulfills the desire of those who fear him."

Besides the 19 hymns of praise, six psalms (46, 48, 76, 83, 87 and 122) extol Zion as God's holy mountain and Jerusalem as the city where God chose to dwell. God is praised in these psalms, too, but specifically for preserving Israel from its enemies and for continuing to live with his Chosen People in Jerusalem. These psalms obviously have more significance for Jews than they do for Christians. †

Maybe I was focusing on all the wrong action items.

My husband says that sometimes life can feel like a game of Whac-a-mole. The object of that game is to "pop the mole back into his hole" with a rubber mallet, but this can barely be done before another mole pops up. One thing after another springs up on our to-do lists, distracting our focus on, and appreciation of, the present moment.

My desire to refocus on life's more important "to-do's" has inspired my Lenten resolution.

This year, instead of giving up candy, I'm attempting to make sure that each day of Lent I do something productive by God's standards. I put an act of love on the list for every day of Lent. This can

be something as simple as making time to have a tea party with my daughter, baking cookies for my sister or taking lunch to my friend, who is in a nursing home.

Then, at the end of the day, when I look at my list, I hope to feel like I am on the same page with God.

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

have a supportive community of friends and teachers praying with them. When their souls are troubled, they can bring this to their school community and be supported in prayer and actions."

She also appreciates "the base our children are getting in the chance to know and live out their faith through community service projects carried out with a Christ-like spirit."

Roxane acknowledges how "the generous, tight-knit Catholic community truly provides a safe haven for the children and parents alike."

She also sees that "God is allowed to flourish in the hearts of their children in a very vital way, and they are allowed to openly express their love for him and their faith—and the children will be more grounded spiritually when it's time to step out into the wide world."

Readers can view Roxane's "Peace Garden Mama" blog by logging on to www.roxanesalonen.blogspot.com.

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

Faith, Hope and Charity/

David Siler

Make the choice to redistribute your wealth

Very few statements made in the United States these days about the topic referenced in the headline of this column can invoke an angrier outcry.

When we hear talk of the redistribution of wealth, we summon images of communist China, Cuba or Vietnam. It doesn't take a degree in

history or sociology to understand that these models of organizing a government and a country do not lead to the utopian society that they claim to create—in fact, quite the opposite is reality.

In our own country, we have come to understand that personal freedom is the fuel that makes an economy flourish. I believe that this is where the outcries begin.

It is not that we Americans are selfish and uninterested in sharing our wealth with others; it is just that we would prefer to make these decisions on our own. We do not want the government or anyone else telling us what to do with our money or any of our other resources, for that matter.

When the world witnessed the tragic consequences of the earthquake in Haiti, we witnessed perhaps the most massive redistribution of wealth that the world has ever seen. Billions of dollars have been redirected from all parts of the world to help with the recovery and the impending rebuilding of this impoverished island nation.

We saw a similar redistribution of wealth following Hurricane Katrina, the Asian tsunami and, very close to home, the flooding in south-central Indiana during the summer of 2008.

I am quite sure that during these and other similar catastrophes that no one printed new money to be sent to the suffering communities. It is remarkable that even in times of major economic crisis—as during the earthquake in Haiti—money somehow surfaces to provide the necessary aid. Where were these billions of dollars before the tragedy?

In a way, these catastrophes and the world's responses make clear the point that there is enough money and resources to go around—we just need to see the need and be given the chance to respond.

We can all recall the story told in Scripture of the rich man who asked Jesus what he needed to do to enter into the kingdom of heaven. When Jesus tells him that he must sell all that he has and give the money to the poor, the man goes away weeping, knowing that this is a price he is unwilling to pay (Mt 19:16-22).

Jesus asked him to redistribute his wealth. Surely, Jesus knew the man's heart and knew that this was what he needed to hear, but I wonder what the man's response would have been if Jesus made him aware of the suffering of others in his community. Perhaps the man would have been delighted by the opportunity to share his wealth with the suffering.

In this Bible story, I think Jesus reminds us that what we gain in this life—even if through our own hard work, intelligence and ingenuity—is really not ours because everything we have comes from and ultimately belongs to God. And sometimes God asks for some or all of it for a purpose other than our own.

Right now, no one is telling you how to distribute your wealth. Is God?

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



Third Sunday of Lent/Msgr. Owen F. Campion

The Sunday Readings

Sunday, March 7, 2010

- Exodus 3:1-8a, 13-15
- 1 Corinthians 10:1-6, 10-12
- Luke 13:1-9

The Book of Exodus, the source of the first reading, is important because in general it provides an account of the Hebrews' flight from Egypt, with all the misery that they endured there, to the land promised to them by God.

In particular, this reading is important inasmuch as it tells of the event when God spoke to Moses at the burning bush and gave Moses the Ten Commandments, which became the basis of Judaic and Christian morality.

God came as the God of Abraham, Isaac and Jacob. There was no mistake about God's identity. God speaks the divine name to Moses. It was a supreme revelation.

In the Hebrew tradition, names carried the very being of the person. To know a person's name was to be given access to the person's identity.

God entrusts Moses and the people with this crucial key to the divine reality.

Throughout the experience remembered as the Exodus and at this moment, God knew of their plight and was always with the people. He was never unfeeling or vengeful. The Commandments were for their good.

The First Epistle to the Corinthians provides the second reading.

Corinth's Christian community challenged Paul since the city was a reservoir of excesses and moral outrages, and Christians were vulnerable.

Nevertheless, Christians had to follow the Gospels despite the pressures to do otherwise. Paul warned them, encouraged them, taught them and sought to inspire them. This reading is typical of his efforts.

He gives the history of God's people. Without God's guidance, without the nourishment provided by God, the people will die. What they had from earthly resources will not protect or sustain them.

St. Paul tells his readers, the Corinthian Christians, that God alone is the source of true life.

St. Luke's Gospel furnishes the last reading.

This reading gives one of the rare glimpses of Pontius Pilate in the Gospels outside the Passion Narratives.

It is not complimentary to him. The Roman governor who sentenced Jesus to death was ruthless and unmerciful. He also had no regard for the God of Israel or for the religion of the people who worshipped the God of Israel.

An ancient tradition is that Pontius Pilate was recalled to Rome because of his brutality, which was too vicious even by the accepted standards of Roman imperial governance.

Jesus then referred to an accidental disaster, when 18 people were killed by a falling tower in Siloam. He noted that they, too, were innocent.

However, everyone mentioned by Jesus in the end died, whether they were innocent or not, because death is inevitable, regardless of how it comes to people.

While these people could not control the evil decisions of others or the mishaps of nature, people can control their own ultimate fate.

Jesus warns the audience to reform, lest they face doom.

Then Jesus tells the parable of the barren fig tree. The owner wants to destroy the tree, but the vinedresser pleads for another year, which would be enough time to nourish the tree in the hope that it will bear fruit.

Reflection

In these readings, the Church is very frank. It tells us that abandoning God reaps a whirlwind of calamity, sweeping into its wake even the innocent. Thus, the victims of Pilate's outrage were killed. Others accidentally died. We cannot control everything.

When humans rely upon themselves alone, they may leave themselves open to eternal disaster as well as earthly peril. God alone is the source of truth and genuine wisdom. True life means eternal life.

Using the words of Christ in the Gospel, the Church calls us to repentance during Lent. We are like the fig tree. God is patient, but one day will be our last on Earth. We can and should reform our lives. Lent is intended for this purpose, but it is up to us to repent from our sins. †



Daily Readings

Monday, March 8
John of God, religious
2 Kings 5:1-15b
Psalms 42:2-3; 43:3-4
Luke 4:24-30

Tuesday, March 9
Frances of Rome, religious
Daniel 3:25, 34-43
Psalm 25:4-5b, 6, 7bc, 8-9
Matthew 18:21-35

Wednesday, March 10
Deuteronomy 4:1, 5-9
Psalm 147:12-13, 15-16, 19-20
Matthew 5:17-19

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

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

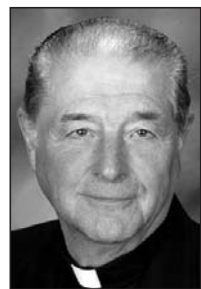
Saturday, March 13
Hosea 6:1-6
Psalm 51:3-4, 18-21b
Luke 18:9-14

Sunday, March 14
Fourth Sunday of Lent
Joshua 5:9a, 10-12
Psalm 34:2-7
2 Corinthians 5:17-21
Luke 15:1-3, 11-32

Question Corner/Fr. John Dietzen

Grace can be at work mysteriously before sacraments are received

Some time ago, in discussing preparation for marriage, you indicated in your column that "Christian writers often note that the grace of holy orders and matrimony is at work not only after ordination or exchange of vows, but also before as the individuals prepare themselves to be fit candidates for those sacraments."



You seemed to say the same thing is true of other sacraments, but you did not elaborate on that statement.

I am considering entering the seminary and could use the encouragement.

Do any of the Fathers of the Church and doctors of the Church speak in this manner? (New Jersey)

The idea that I summarized briefly in that column is a common one in Christian theology. It permeates the writings of the early Church Fathers as well as modern Church documents.

St. Cyril of Jerusalem (died 386) makes this point frequently, especially in his instructions to the catechumens of those days.

Actions or qualities that we normally identify as the results of baptism, he says, are already happening before baptism.

Those preparing to enter the Christian faith, he says, are to prepare themselves "through faith" for the rebirth that makes us God's children.

"By acknowledging your sins," he continues, you "put on the new self, renewed in the likeness of its Creator."

This is all before baptism. The clear teaching is that what happens in baptism takes place over an extended process by which baptismal grace accomplishes gradually.

We're all familiar with the traditional doctrine that sins, even mortal sins, are forgiven by a proper, "perfect" act of contrition in anticipation of the reception of the sacrament of penance, but before the sacrament is actually received.

We find the same thoughts expressed concerning the sacrament of orders in theological tradition. Those ministerial powers and responsibilities that come with ordination—concerning administration of the sacraments, for example—do not begin beforehand. But special graces related to this sacrament

are certainly at work beforehand.

Pope John Paul II's major apostolic exhortation on the family, *Familiaris Consortio*, explains that marriage preparation is "a journey of faith which is similar to the catechumenate."

A few years later, a document on marriage preparation, which was distributed by the Pontifical Council for the Family, expanded on the pope's statement.

The marriage vocation is a special state and life of grace, says the pontifical council. It possesses "formidable energies" that "must be discovered, appreciated and enhanced by the spouses themselves, and by the Church community in the period preceding the celebration of the marriage."

Thus, discovering and sensitizing themselves to those formidable, graced energies that are the reality of marriage is a process that the engaged couple pursues together.

This understanding of sacramental preparation is not so much an explicit teaching as a thread of assumptions that runs through the sacramental tradition of the Church.

When God calls us to any vocation—marriage, the Christian life, the priesthood or any other—God is at work with the sacramental graces of that vocation helping us prepare ourselves to live it well.

(A free brochure outlining basic Catholic prayers, beliefs and moral precepts is available by sending a stamped, self-addressed envelope to Father John Dietzen, Box 3315, Peoria, IL 61612. Questions may be sent to Father Dietzen at the same address or by e-mail in care of jjdietzen@aol.com.) †

My Journey to God

Living with Cancer—and Remembering

Remember when you heard the word "cancer," and it was whispered and accompanied by furrowed brows and sad eyes and you didn't know why?

Remember when "IV" followed "III" and came before "V"?

Remember when "PET" and "CAT" were furry, purry, faithful friends?

Remember when "scan" was something you did to your Social Studies chapter to find the answers, and when having a "port" meant living where you could watch the boats come in?

Remember when "liver" was mentioned, and you hoped you weren't having it for dinner, and someone's "lungs" were a good pair when you were loudly being tattled on, and "brain" meant only how smart you were?

Remember when "bones" were something you saved for the neighbor's dog?

Remember when "stage" meant the place in your living room where you performed with your sister for Mom and Dad, and when having "markers" was a

big deal because everyone else was coloring with crayons?

Remember when "wigs" were fun to wear with your Halloween costume?

Remember when prayer was requested in church for the sick, and it wasn't for you?

But now you found you have strength that you never knew you had.

Now the colors you see and the fragrances you smell are more intense than they ever were.

Now you really have a close relationship with God when you thought you did before.

Now you walk hand in hand with God, and sometimes He has to carry you because you can't walk anymore, but that's OK because that way you are closer to His Heart.

And now you know that the only true peace comes from living in the Will of God.

By Marsha Kane

(Marsha Kane is a member of St. Charles Borromeo Parish in Bloomington.)

Readers may submit prose or poetry for faith column

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

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

Send material for consideration to "My Journey to God," The Criterion, P.O. Box 1717, Indianapolis, IN 46206 or e-mail to criterion@archindy.org. †

Rest in peace

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

ANTONSEN, E. Lorraine (Dwyer), 89, St. Luke the Evangelist, Indianapolis, Feb. 21. Wife of Bob Antonsen. Mother of Betty Hawkins. Grandmother of five. Great-grandmother of two.

ANDRES, Greg, 55, St. Joseph, St. Leon, Feb. 12. Father of Kaitlyn Pelsor. Son of Antoinette Andres. Brother of Karen Fox, Debbie Zimmer, Bob and Ron Andres.

BARNA, Kathleen L., 60, Most Holy Name of Jesus,

Beech Grove, Dec. 26. Wife of Michael Barna. Mother of Holly Elston, Brittany Russell, Anthony Doyle and Brandon Barna. Grandmother of one.

BOWERS, Dr. Lynn A., 64, St. Anne, New Castle, Feb. 18. Husband of Cassandra Bowers. Father of Vanessa Ellefsen, Jacquelynn Frauman and Bret Bowers. Brother of Marybeth Harris, Douglas, Michael, Stuart, Timothy and Tom Bowers. Grandfather of seven.

BURGMIEIER, Louise, 92, St. Mary, North Vernon, Feb. 14. Mother of Sherida Moore, Denny, Larry, Randy and Tim Burgmeier. Sister of Betty Taylor. Grandmother of 16. Great-grandmother of 40. Great-great-grandmother of two.

BURSBY, Charles R., 65, Most Sacred Heart of Jesus, Jeffersonville, Feb. 4. Father of Sheri Payne and Mari Beth Whitten. Grandfather of three.

DEMUTH, Rita, 92, St. Mary, Richmond, Feb. 17. Mother of Suzanne Cramer, Dianne Reed,

Brian, David and Kevin Demuth. Grandmother of eight. Great-grandmother of 11.

DUITZ, Leola M., 89, St. Augustine, Jeffersonville, Feb. 12. Sister of Mary Frances Greytak and Alice Kincki.

ENGLAND, Clara E., 89, Sacred Heart of Jesus, Indianapolis, Feb. 13. Mother of Larry and Phillip England. Sister of Jane Crawford, Stella Richardson and Floyd Abney. Grandmother of eight.

FORTUNE, Jane (Hennessy), 94, St. John the Evangelist, Indianapolis, Feb. 16. Mother of Pamela Fortune-Werbe, Jane, Richard and William Fortune Jr. Grandmother of eight. Great-grandmother of four.

FRANK, Lawrence, 79, St. Mary, Rushville, Feb. 21. Father of Debra Carlton, Linda Carr, Julia Jessup, Cathy McGrath, Karen Mayse and Larry Frank. Brother of Shirley Champe, Rita Daniels, Anna Rose Grubbs, Susie Marowski, Mary McCormick, Agnes Munson, Jody Robeson, Chuck, John and Mike Frank. Grandfather of 10. Great-grandfather of seven.

GEHL, Carl J., 77, St. Mary, Greensburg, Feb. 10. Husband of Pauline Gehl. Father of Kathy Harris, Lisa Ross and Kenny Gehl. Brother of Marilyn Buening, Dot Stier, Dolores Wagner, Paul and Phillip Gehl. Grandfather of five. Great-grandfather of one.

GILKEY, Joseph, 65, St. Jude, Indianapolis, Feb. 17. Husband of Helen (Schoettle) Gilkey. Father of Angie Douglas, Stacy Kessler and Michele Watson. Brother of Joellen Jameson, Jane Schoettle, Rita Wells, Danny, Mike and Tom Gilkey. Grandfather of nine.

GLOTZBACH, Richard Joseph, 51, Holy Family, New Albany, Feb. 10. Stepson of Pauline (Sauer) Glotzbach. Brother of Rosalee Flanigan, Judy Grant, Cathy Krueger, Carolyn Olds, Mary Wright, Janet Zoeller, Bernie, David, Larry, Steve and Tom Glotzbach. Stepbrother of Joan, Nick and Tom Sauer.

GOODMAN, Eileen, 89, St. Anthony of Padua, Clarksville, Feb. 2. Mother of Annette Coxon, Marlene Knight, Mary Pickerrell, Al, Carl, John and Tom Goodman. Grandmother of 21. Great-grandmother of seven.

HOCK, Joenell, 70, St. Barnabas, Indianapolis, Feb. 17. Wife of Ernie Hock. Mother of Dawn Chance, Jaycee Crisp, Michelle Duncan, Lisa Hult, Shari Powell, Eric Hock, Kristi, Jeff and Dean Miller. Sister of Arlene Laycock, Fran Leisring and Jay Summers. Grandmother of 21. Great-grandmother of 15.

KEEGAN, Kenneth L., 77, St. John the Evangelist, Indianapolis, Jan. 31. Father of Kevin and Michael Keegan. Grandfather of four.

LANGFORD, Rose E., 82, Our Lady of Perpetual Help, New Albany, Feb. 13. Mother of Rhonda Marcum and Danny Langford. Sister of Joe Klein. Grandmother of three. Great-grandmother of two.

McNULTY, John J., Sr., Most Holy Name of Jesus, Beech Grove, Feb. 22. Father of John McNulty Jr. Brother of Mary Meyers and Jim McNulty. Grandfather of six. Great-grandfather of three.

MEYER, Carl J., 69, Holy Family, Oldenburg, Feb. 21. Husband of Clara (Volk) Meyer. Father of Jacqueline, Richard and Roger Meyer. Brother of Barbara Eckerle and Paul Meyer. Grandfather of seven.

MOORE, Karen C., 44, Our Lady of Perpetual Help, New Albany, Jan. 16. Mother of Sarah and Nicholas Moore. Daughter of Rose Marie Kraus. Sister of Jeannie Northrop, Mary Ann Watterman, Kevin, Steven and Tony Kraus. Grandmother of one.

MURRAY, Sharon Anne, 61, St. Luke the Evangelist, Indianapolis, Jan. 30. Mother of Molly Petruso and Brian Murray. Grandmother of one.

NAPPER, Edith V., 87, St. Anthony of Padua, Clarksville, Feb. 3. Mother of Patricia Marr, Mary Meeks, Linda Schoene, Gary and John Napper Jr. Sister of Hilda Loftus, Mary Venne, Helen and Raymond Bube. Grandmother of six. Great-grandmother of three.

OWEN, Loretta June, 81, St. Vincent de Paul, Bedford, Feb. 17. Sister of Jean Blendowski. Aunt of several.

POE, Marilyn E., 61, St. Michael, Brookville, Feb. 17. Mother of Annette Smith and Jeremy Poe. Sister of Berniece Burkhart, Leona Martin, Sylvia Rosenberger, Roselyn Volz,

Sacred silhouette



A statue of Christ is seen in silhouette during sunrise on Feb. 23 at Resurrection of Our Lord Parish in Paranaque, near Manila, in the Philippines.

Clifford, Greg, Leonard, Urban and Virgil Nobbe.

PURICHIA, Joe, 51, St. Michael the Archangel, Indianapolis, Feb. 18. Son of Spiro and Mildred Purichia. Brother of Terry Newsom, Catherine Nucklolls, Trina and David Purichia.

RAY, Ivan Lee, 76, Christ the King, Indianapolis, Feb. 17. Husband of Mary Ann Ray. Father of Jeannie Retherford and Michael Ray. Grandfather of six. Great-grandfather of two.

ROGERS, Robert J., 65, St. Anne, New Castle, Feb. 18. Husband of June Ann Rogers. Father of Annechelle and Robert Rogers. Brother of Richard Wagner. Grandfather of four.

SCHEIB, Florence A., 84, Sacred Heart of Jesus, Indianapolis, Feb. 11. Aunt of one.

SMALLEY, Dwight L., 90, Most Sacred Heart of Jesus, Jeffersonville, Jan. 28. Father of Linda Laso, Dwight and Robert Smalley. Grandfather of eight. Great-grandfather of seven.

STUMLER, John J., 76, Holy Family, New Albany, Feb. 18. Husband of Linda (Thames) Stumler. Father of Deborah Robertson and Thomas Stumler. Stepfather of Myles Bragg. Brother of Charles and Joseph Stumler. Grandfather of seven. Great-grandfather of two.

UBERTA, Gretty F., 98, St. Jude, Indianapolis, Feb. 19. Father of Michael Uberta. Brother of James Uberta. Grandfather of two. Great-grandfather of one.

VAI, Siosifa, 39, Nativity of Our Lord Jesus Christ, Indianapolis, Jan. 27. Husband of Kathryn (Dakin) Vai. Father of Garrett Vai. Stepfather of Cory Dakin. Brother of Afa, Alani, Fotu, Mavai, Paouli, Sinafone and Sione Vai. Grandfather of one.

VAN NESS, Richard, 64, St. Roch, Indianapolis, Feb. 11. Husband of Ann Van Ness. Father of Catherine Wells, Bradley and Tyler Van Ness. Son of Gladys Williamson. Stepson of Lee Williamson. Stepbrother of Mike Williamson. Grandfather of seven.

WHEELER, Florence, 90, Most Sacred Heart of Jesus, Jeffersonville, Jan. 29. Mother of Florence Walker. Grandmother of one.

WUESTEFELD, Walter, 80, St. Joseph, St. Leon, Feb. 6. Husband of Alice Wuestefeld. Father of Gerilyn Chaffee, Carol Geier, Marilyn Mathioudakis, Dale and Don Wuestefeld. Brother of Alma Dallam and Peggy Rolfes. Grandfather of seven. †

Report sexual misconduct now

If you are a victim of sexual misconduct by a person ministering on behalf of the Church, or if you know of anyone who has been a victim of such misconduct, please contact the archdiocesan victim assistance coordinator:

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Cardinal: Catholics, Mormons must defend religious freedom

PROVO, Utah (CNS)—Catholics and members of the Church of Jesus Christ of Latter-day Saints must continue to stand together as a “vital bulwark” against those in American society who want to “reduce religion to a purely private reality,” the president of the U.S. Conference of Catholic Bishops told a historic gathering at Brigham Young University in Provo.

Cardinal Francis E. George of Chicago spoke on Feb. 23 on “Catholics and Latter-day Saints: Partners in the Defense of Religious Freedom” as part of the Mormon school’s forum series. He was the first cardinal to speak at the university.

Cardinal George praised the Mormons for their work with Catholics to protect the conscience rights of health care providers and institutions that do not want to participate in abortion or assisted suicide and to defend marriage as the union of a man and a woman.

“When the government fails to protect the consciences of its citizens, it falls to religious bodies to defend them,” he said.

True religious freedom means not just freedom to worship or “individual conscience rights as long as you don’t make anyone unhappy,” but the right to “influence the public square,” he added.

The cardinal said Catholics and Mormons shared not only a common understanding of religious freedom, but the common experience of growing from a small, sometimes persecuted religious minority to larger communities of 67 million U.S. Catholics and about 6 million U.S. Mormons today.

“Both our communities have prospered in a nation that respects religious freedom and recognizes that government should never stand between its citizens and almighty God,” he said.

Catholics and Mormons also have stood side by side in efforts against “the degradations associated with pornography” and in promoting “respect for the lives of those waiting to be born and respect for marriage,” he added.

Although he did not refer directly to the successful 2008 campaign to overturn same-sex marriage in California, in which Catholics and Mormons were prominent, Cardinal George said both religious communities believe that “every single person is made in God’s image and must be respected.”

“But that does not mean you accept everything they do,” he said. “The relationship is at question here, not

the persons.”

He also said that those who “have gay people in their families, as I do ... have to be there for them and love them.”

The audience at the 22,700-seat Marriott Center gave Cardinal George a standing ovation after his talk, which also was attended by two top officials of the Church of Jesus Christ of Latter-day Saints—Elders Quentin L. Cook and M. Russell Ballard of the Quorum of the Twelve.

Cardinal George told the gathering that his own experiences with Mormons began when he went to Salt Lake City as a child with his mother, a Church organist, who wanted to hear the Mormon Tabernacle Choir.

Many years later in 2007, he was offered an opportunity to serve as guest conductor for the Mormon Tabernacle Choir for one song. “Never had I been asked to do something like that,” he said. “It was a tremendous feeling of awe and power and great satisfaction.”

It was also “something of an ego trip” to have “that great choir waiting for me,”



Cardinal Francis E. George of Chicago, left, meets elders of the Church of Jesus Christ of Latter-day Saints in Salt Lake City, Utah, on Feb. 23. From right are Elders Dallin H. Oaks, Neil L. Anderson and Quentin L. Cook. Cardinal George, president of the U.S. Conference of Catholic Bishops, was in Utah to make a speech at Brigham Young University.

Cardinal George said. And when he moved his arm, the choir erupted into “a magnificent sound—all in unison, all in harmony,” he added.

“I thought to myself, ‘I’m doing better with the Mormons than I am with the Catholics,’” the cardinal said with a laugh. “I’ve had a lot harder time getting [Catholics] to sing together.” †

Mormon history began in 1830 under founder Joseph Smith

WASHINGTON (CNS)—The publication of the *Book of Mormon* in 1830 by Joseph Smith Jr. marked the establishment of a religion which holds a unique understanding of God, emphasizes family life and believes in continuing revelation of God in daily life.

Today, the Church of Jesus Christ of Latter-day Saints, based in Salt Lake City, is the principal body embracing Mormonism. Membership in the church has grown to more than 11 million, with about half in the United States and the remainder spread throughout Canada, Latin America, Europe, Africa, the Philippines and parts of Oceania.

Mormons, as followers of Mormonism are known, also have a desire for order, respect for authority and engage in missionary work.

Latter-day Saints regard Jesus and the Holy Spirit as children of the Father and the Heavenly Mother. Because of this view of God, Jesus and the Holy Spirit, some feel Mormons are not Christian.

The Vatican’s Congregation for the Doctrine of the Faith declared in 2001 that Mormon baptisms were invalid because of their understanding of the Trinity.

Mormons, however, claim that they are Christian.

The *Encyclopedia Britannica* entry on the term “Mormon” said the *Book of Mormon* is an English translation by Smith of text appearing on a set of engraved golden plates. Smith said he learned about the plates—which he claimed were written by an ancient American prophet—from an angel who appeared during a vision to him in 1827 in western New York.

The translation recounts the history of a family of Israelites, led by a prophet named Lehi, who migrated to America about 600 B.C. and was taught by prophets similar to those in the Old Testament, according to the encyclopedia.

Smith, then 25, and most of the new church’s members left western New York soon after the church was founded. At different periods, they settled in Ohio, Missouri and Illinois.

The group built the city of Nauvoo, Ill., along the Mississippi River but faced conflicts over their financial success and growing political power. At one point, Smith and his brother were jailed and eventually murdered by a mob in 1844.

Leadership of the church passed to Brigham Young. Faced with increasing violence, Young led thousands of Mormons

west to the Great Basin in what is now Utah, arriving in 1847. Young envisioned a Mormon state where Mormonism could be practiced freely and he sent missionaries to establish hundreds of communities in the state and elsewhere. An estimated 80,000 Mormons settled in Salt Lake City by 1869.

Over the years, more than 150 independent groups have split from the original Mormon church.

Relations between Catholics and Mormons have improved gradually over the decades, leading to greater collaboration in a variety of areas.

The USCCB has welcomed Mormon leaders at various ecumenical prayer services and allotted two seats for LDS officials during a prayer service with Pope Benedict XVI during his 2008 visit to New York. †

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Notre Dame Academy (www.ndapandas.org), a Catholic college preparatory high school for young women sponsored by the Sisters of Notre Dame of Covington, KY, seeks an experienced principal to assume duties beginning July 2010.

NDA has been faithful to its mission of educating young women to make a difference for over 100 years. We are looking for a leader with a vision for 21st century Catholic education. The Principal, who reports directly to the President, serves as the chief operating officer and is responsible for the academic and spiritual formation of faculty, staff, and students. The current enrollment of 600 students in grades 9 through 12 is served by 70 faculty and staff members. NDA recently completed a \$10 million capital campaign that added a new performing arts center, upgraded labs and technology, and expanded athletic facilities.

Candidates must be active Catholics who share the values of the SND Educational Vision and Principles. They should have a minimum of three years successful educational administration experience, and should hold or be working toward a valid Kentucky school administration certificate. We invite qualified candidates to send a letter of interest along with a detailed résumé and supporting materials to ndahr@ndapandas.org. The position will remain open until filled.

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A complete position description can be found in the Employment Opportunities tab on the diocese’s Web site www.evansville-diocese.org.

Those interested should send a cover letter and résumé to dossear@evdio.org. The deadline for priority consideration is March 5, 2010.



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