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SAVED BY HOPE

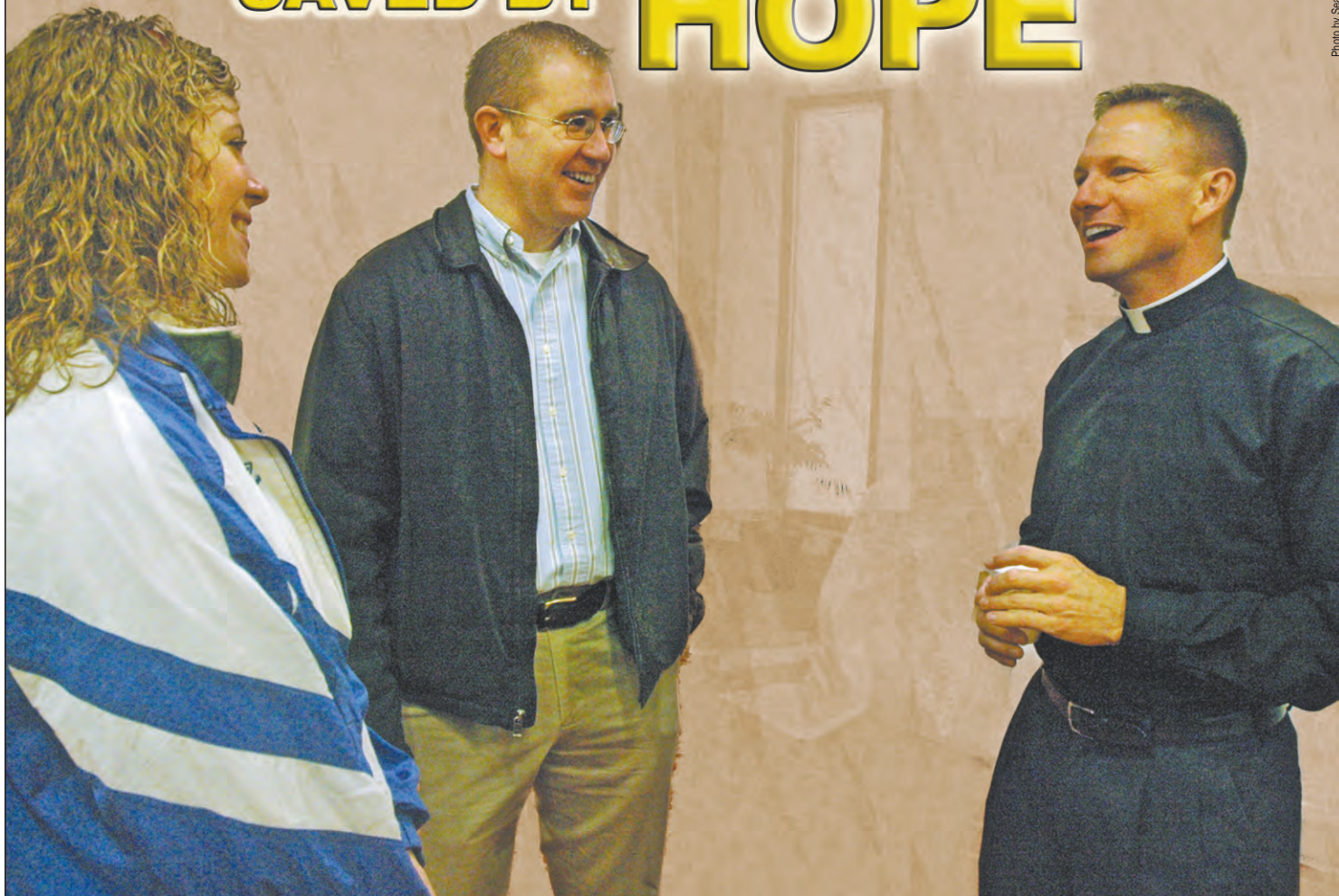


Photo by Sean Gallagher

Father Rick Nagel, right, chats with, from left, Jill Riley and Brian Buchanan on Jan. 13 at Our Lady of the Greenwood Parish in Greenwood, where Father Nagel serves as associate pastor. Riley and Buchanan work for the Future Farmers of America, an organization that Father Nagel worked for before discerning a call to the priesthood.

Young adult Catholics find and spread hope in Christ

Editor's note: The following is the first of two articles about how Christian hope, which was the subject of Pope Benedict XVI's recent encyclical letter, "Spe Salvi," plays an important role in the life of Catholics in the archdiocese.

By Sean Gallagher

Hope is all around us. In a sense, it's the motivation behind many of the choices, both big and small, that we make each day. This is as true for the youngest of children as it is for the oldest of adults. But if there is one group of people who may cling to hope more than any other, it is young adults. They are on their own at college or just starting a career. All of the dreams for their adult life that

they may have been building up for years—a great job, marriage or other vocations filled with promise—are now on the cusp of being fulfilled. This was Father Rick Nagel's view on life about 10 years ago. Then a young adult in his early 30s, he threw himself into jobs for the Indiana State Department of Education and later for the Future Farmers of America. He had high hopes of building up a career in the nation's largest high school youth organization that would lead to financial comfort for himself while, at the same time, helping today's youths. All of those hopes came crashing down quickly when Father Nagel had two major car accidents and his father died six weeks after being diagnosed with cancer. "After my dad's passing, a couple of car accidents, working a lot of hours and really just kind of being tired of seeking things of the world, I began to say, 'What's



this all about? What am I really here for?" He sought answers to those questions in prayer. "It was in that [prayer] that I really began to understand that God desired me to have hope in him," Father Nagel said. "That returned me to church, to Mass, to the sacraments." It also brought him to discern that God was calling him to be a priest. He was ordained last June. Now Father Nagel is helping young adult Catholics in the archdiocese to integrate the hopes they have for this world with the great hope found in God alone.

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Bill to prohibit taxing Churches on legislative table

By Brigid Curtis Ayer

The Indiana General Assembly began meeting on Jan. 8, and lawmakers are already making a mad dash to accomplish meaningful property tax reform before the March 14 adjournment deadline.



With property tax reform at the top of Hoosier lawmakers' agenda this session, nothing is sacred. Legislators, who are looking for ways to ease the property tax burden on constituents as a result of higher taxes on their homes, may be taking a second look at organizations currently exempt from Indiana property taxes, such as non-profit organizations including Churches and Church property. At least two legislators, Rep. Tom Saunders (R-Lewisville) and Rep. Bill Crawford (D-Indianapolis), are working on legislation which would allow some non-profits to be taxed. The details of this legislation are not yet available.

While the likelihood of taxing Church property this year remains remote, to prevent this from happening in the future Sen. Patricia L. Miller (R-Indianapolis) has authored a proposal which would amend Indiana's Constitution to prohibit the state from taxing Church property. Senate Joint Resolution 2 would change Indiana's Constitution to guarantee a property tax exemption for buildings and personal property which is regularly used for worship, and for property being used for a religious purpose.

Current law exempts all or part of these buildings from property taxes if the buildings are used for educational, literary, scientific, religious, fraternal or charitable purposes. Also exempt from property taxes are government properties used for similar purposes. Glenn Tebbe, Indiana Catholic Conference executive director, who testified in support of Senate Joint Resolution 2 before the Senate Judiciary Committee in December, said the proposal to amend Indiana's Constitution to prohibit taxing Church property is a "pre-emptive strike" against a change in Indiana's property tax law.

In other words, if the Indiana Constitution prohibits the taxation of Church

See TAXING, page 12

Cardinal George expresses solidarity with Palestinian Christians

RAMALLAH, West Bank (CNS)—Palestinian Christians must feel the support of the universal Church and must not feel isolated in their difficulties, said Chicago Cardinal Francis E. George, president of the U.S. Conference of Catholic Bishops. "Their cares are also our cares, and it is important to say that. I hope our visit encouraged them," Cardinal George said after greeting parishioners of Ramallah's Holy Family Parish, where he celebrated Mass on the feast of Jesus' baptism on Jan. 13. The cardinal was in the Holy Land on Jan. 11-15 to participate in the ninth annual meeting of the Coordination of Episcopal Conferences in Support of the Church in the Holy Land, a Catholic group. He was part of a 28-member delegation that included nine bishops.

Clergy who participated in the meeting celebrated Masses at several of the Catholic parishes in the Palestinian territories. Cardinal George said it was wonderful to see the life of faith led by the local Christians and feel with them the "fundamental unity as disciples of Christ," despite the difference in language and culture. "Some of us have come to you ... from the USA, Britain, Germany, Spain, France, but first of all we come as followers of Jesus," Cardinal George told parishioners. "Because all of us are disciples of Jesus, we want to be with you on this feast day, on a

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Chicago Cardinal Francis E. George gives Communion to Laura Harish, 9, during a Mass at Holy Family Church in the West Bank city of Ramallah on Jan. 13. Cardinal George, president of the U.S. Conference of Catholic Bishops, visited the Palestinian parish during an annual international meeting of Catholic leaders in the Holy Land.

HOPE

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Greater and lesser hopes

Pope Benedict XVI reflected on the interrelationship of different kinds of hope in his recent encyclical on Christian hope, "Spe Salvi" ("Saved by Hope"), which was released on Nov. 30.

"Young people can have the hope of a great and fully satisfying love; the hope of a certain position in their profession, or of some success that will prove decisive for the rest of their lives. When these hopes are fulfilled, however, it becomes clear that they were not, in reality, the whole" (#30).

The pope went on to say that, despite scientific advances that make creating a perfect world here and now seem possible,

we still will ultimately realize in our heart that "it becomes evident that man has need of a hope that goes further. It becomes clear that only something infinite will suffice for him, something that will always be more than he can ever attain" (#30).

Father Nagel has helped Scott Knust, a junior at the University of Indianapolis, sort out how these competing hopes work in his life.

As a chemistry and physics major, Knust is aware of the hope that some people place in science. At the same time, as a college student, he knows people on campus who seek hope in alcohol, money and pre-marital sexual relationships.

"Those people [need] to hear the hope that there is something that is ultimately satisfying and that that is God," said Knust, whose home parish is St. John the Baptist in Newburgh, Ind., in the Evansville Diocese.

"[They] need to see people living a satisfying life because of God."

Stefanie Smith, a junior at Indiana University in Bloomington, has also worked with Father Nagel, especially in campus ministry programs that she has been involved in at the St. Paul Catholic Center near the university.

She sees a real need on her campus for bringing hopes for this world together with hope in Christ.

"I see other people outside of St. Paul's on campus, and they're changing their majors constantly," said Smith, whose home parish is SS. Francis and Clare in Greenwood.

"They have no idea what they're doing. And on the weekends, they're constantly with different kinds of people. They really don't have a set way of life."

For Smith, finding hope in Christ lends some stability to the changeable nature of college students.

"I may not know what's going

on tomorrow or today but, at least in the long term, I kind of know where I'm going because I have something to hold me up," she said. "With Christ in people's lives, you at least have a backbone of some kind."

Grounding hope in prayer

Facing the fears of an unknown future can sometimes lead young adults to prayer.

It can also happen in the loneliness that comes about when a relationship in which they placed a lot of hope falls apart.

Pope Benedict, in his encyclical, said that prayer is an "essential setting for learning hope" and can strengthen hope at such times (#32).

"When no one listens to me any more, God still listens to me" (#32).

On a recent Sunday, Father Nagel was approached at different times by two young adults who were struggling in relationships. After listening to them, he asked them about their prayer life.

"It seems that nine times out of 10, when I work with young adults in some turmoil or struggle, that the first thing you do is to help them get back to daily prayer," he said. "It's in there that we can encourage them and ground them in God's will."

Smith said with a laugh that college students come by St. Paul's frequently for prayer during finals week.

But she said that prayer is important for her and can be a real key for young adults who are struggling with problems.

"I have people in my life who are always there to offer advice," Smith said. "And sometimes you just want someone to listen. And prayer is definitely a way for that [to happen]."

Knust said that in order to share his hope in Christ with others on campus, he needs to constantly renew it in prayer.

"You've got to be focusing on your individual relationship with God before you can really go out and help other people," he said. "And prayer is where you do that."

Spreading hope

In his encyclical letter, Pope Benedict said that a common critique of Christianity in the

past few centuries is that it leads believers to focus on their own salvation too much. As a result, they don't give enough help to others in need.

In contrast, the pope said that a believer's



Stephanie Smith

union with Christ must turn him or her outward in love of others since it was solely for love of humanity that Jesus took on human flesh and died for us.

"Being in communion with Jesus Christ draws us into his 'being

for all'; it makes it our own way of being. He commits us to live for others, but only through communion with him does it become possible truly to be there for others. ..." (#28).

Knust has embraced being there for others and thinks that, in doing so, he is spreading Christian hope.

He recently did this on a mission trip sponsored by his university by helping improve the housing of the poor in Jonesville, Va., in the Appalachian Mountains.

"Hope doesn't just sit. It kind of spreads," Knust said. "Once you have it, you want to spread the hope to others. That's a lot of what this mission trip is."

Knust spreads his hope closer to home as well by helping lead Catholic campus ministry programs at his school and simply in his relationships with other students.

"I've learned that the more that you live it [Christian hope] in your own life ... people will see that naturally," he said. "God will kind of shine a light on you and people will see it."

"And when things go wrong, people will come to you, just from you being a good friend and a good person of faith. They'll see in you that something's different."

(To read the pope's new encyclical, log on to www.usccb.org and click on either the English or Spanish links to "Spe Salvi.") †



Submitted photo

Scott Knust, a junior at the University of Indianapolis who helps lead its Catholic campus ministry, helps install a dry wall ceiling in a home in Jonesville, Va., during a mission trip sponsored by his school in January.

CHRISTIANS

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joyful day, but also every day in the difficulties and problems you have here in the Holy Land."

He said that "when we are not with you physically we are with you in Christ, and we promise you are in our prayers, and we ask in return your prayers for us."

The bishops met with Palestinian and Israeli political leaders, including Palestinian President Mahmoud Abbas and Israeli Interior Minister Meir Sheerit. They also met with local Christian leaders, including Latin Patriarch Michel Sabbah of Jerusalem and Archbishop Antonio Franco, the papal nuncio to Israel.

Archbishop Franco briefed the Church leaders on the status of the Fundamental Agreement, which set a framework for negotiations on Church-state questions between Israel and the Vatican.

Cardinal George said Patriarch Sabbah

expressed concern about the situation of Christians in the Gaza Strip, although for the moment, Hamas, an Islamic extremist political and military movement, appears to be protecting the Christians. Hamas seized control of the Gaza Strip last June.

The cardinal expressed hope that the internal dispute between Hamas and the Palestinian political movement Fatah would be resolved peacefully with a Hamas recognition of Israel, a rejection of violence and an acceptance of previous agreements.

Cardinal George said that, in meetings with Israeli and Palestinian political leaders, Church officials expressed their concern for peace and encouraged both to move forward in normalizing relations with the Vatican. He said they also discussed checkpoints, visas and the expansion of settlements as well as issues regarding security, militias and political reforms.

"We are firm supporters of the state of Israel and ... a two-state solution providing

for a safe Israel and a viable Palestinian state," said Cardinal George.

He said it was important to "listen and see the various perspectives to this very complicated situation" in the meetings with the local leaders and residents.

"We are not the ones with the solutions. We come with the hope there will be peace in the Holy Land," said the cardinal. "Our ... concern is peace for everyone; how to achieve that is a local concern."

Cardinal George said the visit allowed him to see the situation more clearly, including the issues of the checkpoints and the Israeli separation barrier, which, when completed, will be a 400-mile-long blockade of concrete slabs and barbed-wire fences separating Israel from the West Bank.

"No one loves the wall. Even Israel is saying it wants [the wall] to be temporary. It is a ... complicating factor in people's lives, and it dominates what they can hope for in life," the cardinal said. †

How do you make Lent more meaningful?

As the beginning of Lent nears—on Feb. 6—*The Criterion* is asking readers to share how they make this season more meaningful.

It could be something special or simple that you do to make Lent a deeper part of your life or the lives of your family members.

If you are a teacher, it could be the different ways you try to make your students more aware of this season.

Please share your approaches and ideas with John Shaughnessy in care of *The Criterion*, P.O. Box 1717, Indianapolis, IN 46206 or send him an e-mail at jshaughnessy@archindy.org. Please include a daytime phone number where you can be reached. †



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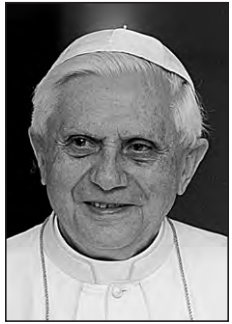
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Details on tickets to papal Masses remain sketchy

WASHINGTON (CNS)—Your chance of getting a ticket to Pope Benedict XVI's



Pope Benedict XVI

April 20 Mass at Yankee Stadium might depend on whether you live in a diocese close to the Archdiocese of New York or in one of the nation's oldest archdioceses.

Or it might just come down to sheer luck.

The precise formula that will be used to distribute tickets to the Yankee Stadium Mass and other events during the pope's April 15-20 visit to Washington and New York has not yet been made public, but some details are emerging.

Dioceses from Anchorage, Alaska, to Syracuse, N.Y., have been posting notices on their Web sites about how to request tickets for the papal Mass at Yankee Stadium, which holds 65,000 people, and an April 17 Mass at Nationals Park in Washington, which will seat up to 45,000 people for the event.

But the various notices make one thing clear: If your opportunity to request a ticket has not already passed, it will soon.

The Diocese of Syracuse posted a brief notice that it had "filled all the requests possible" for the New York Mass with its

allotment of 500 tickets already reserved.

Catholics in the Anchorage Archdiocese were told they had until Jan. 1 to submit ticket requests to the archdiocesan chancery office.

The Diocese of Davenport, Iowa, said requests for its "very limited number of tickets" had to be in by Jan. 18, with a lottery planned if requests for tickets exceeded the number received.

But Catholics from three archdioceses that share with the Archdiocese of New York the distinction of marking their 200th anniversary this year will get special treatment at the Yankee Stadium Mass. The archdioceses of Boston, Philadelphia and Louisville, Ky., will be honored at the Mass, along with the nation's first diocese, the Archdiocese of Baltimore.

Brian Reynolds, chancellor and chief administrative officer of the Louisville Archdiocese, said Archbishop Joseph E. Kurtz of Louisville will concelebrate the Mass with Pope Benedict and the cardinal-archbishops of New York, Boston, Philadelphia and Baltimore.

The archdiocese has requested 650 tickets to the Mass, Reynolds told *The Record*, Louisville archdiocesan newspaper. Some would go to a 150-member archdiocesan delegation appointed by Archbishop Kurtz, while the rest would be distributed among the archdiocese's 121 parishes and missions.

"Unfortunately, it will be a small number"

for each parish, Reynolds said, although the exact number would not be known until the papal visit office in New York issues a final ticket count.

The New York office extended the deadline for dioceses to submit ticket requests until Jan. 15 and said the heads of dioceses would receive information about their ticket allocation during the week of Jan. 21. Each bishop will distribute the tickets "at his discretion," the New York Archdiocese said.

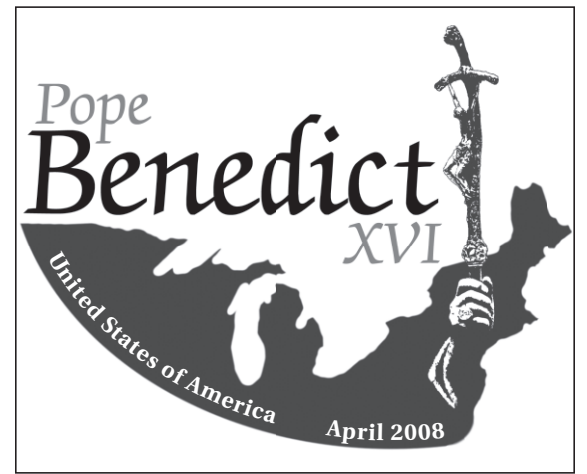
For those living within the New York Archdiocese, tickets will be distributed in the parishes.

"Pastors will receive detailed information regarding ticket allocations and distribution by the end of January," the papal visit office said.

The office also is distributing tickets for the pope's April 19 meeting with young people and seminarians at St. Joseph's Seminary in New York. Those will be allocated "through Catholic schools, parish catechetical programs, parish youth groups, seminaries, etc., in the Archdiocese of New York and other dioceses in the immediate New York metropolitan area."

Fewer details are available about ticket distribution for Pope Benedict's only event open to the public in Washington, the Mass at Nationals Park.

"The Archdiocese of Washington has



received requests for thousands of tickets to the planned Mass at the Nationals stadium from hundreds of youth groups, parishes and individuals around the United States," said the archdiocesan Web site.

"In the past, the custom for major events has been to distribute tickets primarily through our parishes, dioceses and organizations with whom we collaborate in the pastoral care of the local Church," it added.

The new home of the Washington Nationals baseball team is designed to hold 41,222 people, but organizers found that, by locating the altar in center field rather than at second base as originally planned, an additional 4,000 people could be accommodated. †

Changing terms and hearts is seen as key to immigration debate

WASHINGTON (CNS)—The immediate future looks a bit grim for those who work on trying to improve the lot of immigrants in the United States.

- Presidential candidates are trying to outdo each other in espousing harsher approaches to handling illegal immigration.

- There's essentially no chance of a comprehensive immigration bill moving through Congress until after the presidential election in November.

- Many state legislatures reconvening this month will work on bills that would require local police to enforce federal immigration laws and make it harder to get jobs, housing and public services without legal papers as well as other measures meant to push immigrants who lack documentation to leave the jurisdiction.

- And the public rhetoric about immigrants just seems to be getting more and more acidic—even in *The Chronicle of Higher Education*, whose target audience is academics and college employees.

In early January, an online article in *The Chronicle* about Arizona's universities reclassifying some immigrant students as out-of-state under a new state law attracted a string of harsh comments about illegal immigrants.

"The debate in the United States is almost dangerous," said former Ambassador and former Assistant Secretary of State Princeton Lyman to an audience of

employees of the U.S. Conference of Catholic Bishops on Jan. 9. Lyman now is an adjunct senior fellow at the Council on Foreign Relations and an adjunct faculty member at Georgetown University in Washington.

The one-time ambassador to Nigeria and South Africa described what is being said about immigrants by political leaders, particularly presidential candidates, as "very worrisome."

"Some of it is fed by racist inclinations, but others are just worried about the possibility of an unending flow of immigrants," he said. He described some political candidates' pledges for dealing with illegal immigration as "very worrisome," but added that he hopes such rhetoric will die down as the campaign comes to a close.

Into this environment steps Bishop John C. Wester of Salt Lake City as the new chairman of the U.S. bishops' migration committee. And he does so with optimism that the Church's faith-based position on aiding immigrants will eventually win the day—changing hearts and attitudes in the United States.

"It's about building bridges, not building fences," he said, summarizing the approach he believes the United States needs to resolve the tangled mess of immigration laws, policies and human situations.

Teachings based upon the words and actions of Jesus and the Catholic Church's

history of welcoming immigrants go a long way in giving the Church an edge in trying to shape attitudes and public policy, said Bishop Wester.

That needs to start with leadership at the parish level, with Catholics being reminded that Jesus himself was a child refugee when his family fled to Egypt to avoid persecution, and that he lived his years of ministry as a migrant, moving from place to place.

"We need to strive to get conversions of the heart going," he said, "and I hope that we would be a strong voice in supporting comprehensive immigration reform."

One of the most frustrating aspects of the public debate about what to do about immigration, Bishop Wester said in an interview with CNS on Jan. 11, is the shock-jock approach of talk radio that dismisses the complexities of the issue with sound bites like "what part of illegal don't you understand" or "send them back to their own countries."

A great deal of popularly accepted misinformation further complicates the debate, he said.

"People have come to believe they take away jobs and cause crime to go up," said Bishop Wester. "That's simply not true and we

have the statistics to prove it, but it helps create an atmosphere."

In his talk, Lyman suggested one approach the Catholic Church might take in trying to change the tone of the immigration debate: replacing the word "amnesty" with "forgiveness."

Change the language, for one thing, Lyman said. "Why is amnesty a bad word? It connotes illegality but its root is in forgiveness. We need to use that term more—forgive."

Bishop Wester noted that those who derisively dismiss the process as amnesty ignore the penalties included in such proposals—requiring that undocumented immigrants pay fines and back taxes, and wait for permanent legal residency behind those who apply to immigrate while remaining in their home countries.

"If you break the law and go to court, you might get probation, a fine or a sentence to do community service," Bishop Wester said. "That is a form of amnesty that we accept."

The proposals for legalizing undocumented immigrants are much the same, he said. †

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Editorial



Copies of "Spe Salvi," the new encyclical on Christian hope, are presented in various languages at the Vatican on Nov. 30. Pope Benedict XVI worked on the text during the summer while he was away from the Vatican.

Love of God is revealed in responsibility for others

"The one who loves God cannot hold onto money but rather gives it out in God's fashion ..." Love of God leads to participation in the justice and generosity of God towards others. Love of God requires an interior freedom from all possessions and all material goods. The love of God is revealed in responsibility for others.
Pope Benedict XVI, "Spe Salvi," #28

We often hear it said that stewardship is not about money. What that really means is that stewardship is not *only* or *exclusively* about money. Because, in fact, we are called to be responsible and generous stewards of all God's gifts—including gifts of treasure: material goods, financial resources, property, possessions, money.

In First Timothy, St. Paul says that, "The love of money is the root of all evil; it is through this craving that some have wandered away from the faith and pierced their hearts with many sorrows" (1 Tm 6:10).

An inordinate desire (craving) for money or material things is at the core of all our troubles. It is the root of all evil. It tempts us all to wander from our true selves, from what we know is right and true, and from the God who alone deserves our wholehearted longing and desire.

As followers of Jesus Christ, we seek God as the first object of our spiritual longing. We want to be people who love God first and foremost.

As Jesus tells us, loving God is intimately and inextricably tied to loving others (our neighbor).

And as Pope Benedict reminds us in his recent encyclical "Spe Salvi" ("Saved by Hope"), loving God is revealed in responsibility for others. We demonstrate that we truly do love God when we express this love by accepting responsibility for others.

This is a stewardship message. As the U.S. bishops say in their pastoral letter, *Stewardship: A Disciple's Response*, a Christian steward is one who receives God's gifts gratefully, cherishes and tends them in a responsible and accountable manner, shares them generously with others out of justice and love, and returns them to the Lord with increase. A Christian steward accepts responsibility for others. A Christian steward shares

God's gifts generously with others—out of a profound sense of justice and charity.

"Love of God requires an interior freedom from all possessions and all material goods," the Holy Father tells us.

As long as we are preoccupied with money and material things, we are not free to love God fully or to serve him by accepting responsibility for others. Until we can let go of the powerful hold that material possessions have on us, St. Paul says we are forced to wander away from the truth about ourselves and our world, and to be radically unhappy.

Stewardship is not about money. It's about discipleship and daily living. It's about loving God first and foremost, and accepting responsibility for others.

Stewardship teaches us how to live the Gospel in a culture that is obsessed with money and material things. It helps us to resist the powerful temptation to measure our self-worth by how much we possess, by our economic or social status, or by the false values of self-reliance and rugged individualism that are preached to us by our affluent, consumer-oriented society.

By recognizing that we are stewards—not owners or consumers—of all God's gifts, we can develop the interior freedom we need to place God first in our lives, to love him fully and to serve others wholeheartedly as God first loved us.

Stewardship helps us love God by helping us let go of the individual and cultural cravings for money and material things that are the root of all evil.

Stewardship is not about money. It's about loving God and serving others as free people who live in the world of material possessions, but who are not possessed by them.

Christian stewards are grateful for all God's gifts, including money and material things. They commit to using these gifts wisely for the good of all. And they promise to share them generously with others out of justice and love.

Love of God is revealed in responsibility for others. May our good and gracious God empower us with his grace to be free of everything that separates us from loving him (and our neighbor) wholeheartedly as stewards of all his spiritual and material gifts.

—Daniel Conway

Parish Diary/Fr. Peter J. Daly

The Internet: A blessing and a curse

Oh, the Internet! It's a blessing and a curse.

It makes possible all sorts of things, some good and some bad. It has redefined how we talk about things, meet people, get information and pass our time.

It has isolated us and it has connected us.

As a parish priest who has a pretty low opinion of high-tech,

I have been slow to learn about or use the Internet. But it has changed our lives.

On the plus side, we can get information instantly. I can put a line from Scripture into a search engine and get citations and commentary in seconds. I can find quotes and authors more easily than looking on my bookshelf.

This year, our parishioners were thinking about starting a new program for the homeless. A committee was able to research how programs are run in dozens of communities and pick the best program. It was fantastic. In only a few days, a complete operational manual was assembled.

On the negative side, the Internet has been dangerous and sometimes ruinous to spiritual lives. The worst thing that it has brought directly into our homes is a flood of pornography.

Twenty-one years ago, when I first started hearing confessions, pornography addiction was not such a commonly confessed sin. Now, I frequently hear it from people of all ages.

One new penance I have been using in confession is an Internet "fast." "Go one day or two days without the Internet for your penance" is what I tell people.

Years ago, people had to leave their home and go to some sleazy store to get pornography. It was a danger in the red-light districts of big cities only. Now it comes into bedrooms and family

rooms everywhere.

The problem with this is ready availability.

Now even timid people who would not be caught dead buying something in public are downloading unbelievable filth that makes them miserable.

For young people, this World Wide Web is a spider's web that catches them and holds them in misery.

This is not a question of some occasional dalliance with some mildly erotic stuff. For some people, it is totally debilitating.

A few years ago, I counseled a man who had gotten into this addiction. He was on disability, so he did not work. Eventually, he completely stopped leaving his apartment. He stopped talking to people. Once, he had been a trim, handsome young man. He gained weight and started living in real filth. So complete was his addiction he even cut himself off from his mother.

One night, his mother tried to get him on the telephone. No answer. So she went over and entered his apartment with the help of the manager. He was dead, surrounded by piles of filthy pictures that he had downloaded or purchased online. She called the police, and the sheriff called me.

When I got over to the apartment, he was already cold. He was lying there naked on the sofa surrounded by these horrible photos. I remember crying as I ... said the prayers for the dead over him. What a sadness!

Most addictions are not that bad, but the danger is there.

The Internet is a tool, a powerful tool. But like any power tool, it can be dangerous.

It brings the world into our homes, good and bad.

It used to be that the dangers were out there. Now they are right in the room with us. Beware.

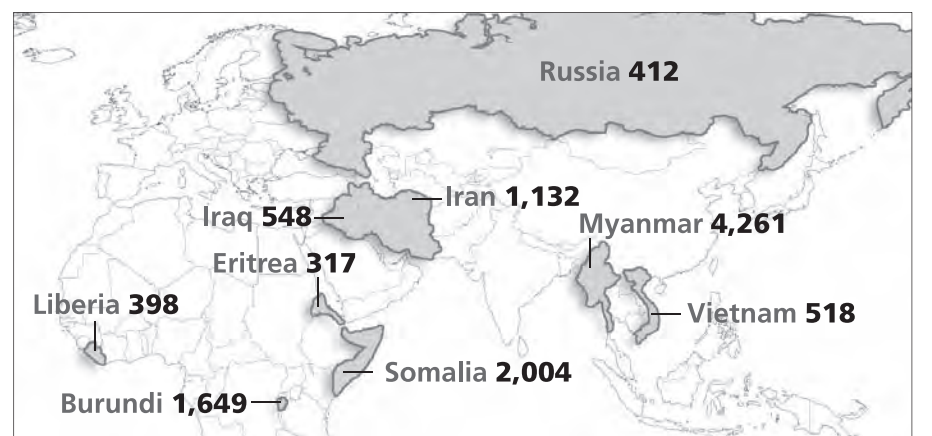
(Father Peter Daly writes for Catholic News Service.) †

New Home for Refugees

The U.S. bishops' Migration and Refugee Services resettled 28 percent of refugees admitted into the United States in 2007. The refugees represent 41 countries.



WHERE MANY CAME FROM



Source: Migration Refugee Services, USCCB

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



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

In priesthood, prayer is always the link that holds everything else together

On Jan. 20, 1987, my appointment as a bishop was announced in Rome, Memphis and Saint Meinrad.

In the exchange of official documentation at the time, I was informed that the Holy Father, Pope John Paul II, requested that I emphasize my role as teacher.

One of the practical ways I could do that was to teach in the diocesan Catholic weekly newspaper.

My regular readers know that unashamedly I take pride in the fact that, in my 20 years as a bishop, I have not missed writing a weekly column.

I think that is a pretty good record, and it says I enjoy writing the column. In fact, I view it as a weekly chat with a large audience. It is a teaching opportunity.

It also says something else. Being able to deliver this column weekly—like the many other responsibilities I carry as archbishop—would be an entirely different matter if I also shouldered the awesome responsibility of being a good husband and father. There is no way I could do what I am doing as archbishop and still be fair to a wife and family.

Greater availability for priestly ministry is not the primary reason the Roman Catholic Church asks us who are bishops and priests to promise to live a life of celibate chastity. But it is a good reason.

I promised that the time, love, energy and attention which a husband and father

devote to his wife and family would be given to serve “the many” of God’s people.

In imitation of Jesus, “the many” have become “father and mother and sister and brother” to me. Talk about a life full of love and responsibility.

Especially from ancient texts in our liturgy, we can see that the relationship between Christ and the Church has always been understood in the imagery of bridegroom and bride. Priests are configured to Christ by consecration so that they might serve in the person of Christ.

And so the relationship of priest and Church is also viewed as a spousal relationship. When a bishop is ordained, this relationship is made even more explicit when he is given a ring to wear as a sign of his spousal relationship to the local diocesan Church.

The priesthood never was a nine-to-five job. A priest is a priest 24 hours a day. The priesthood is first of all a state of life, a way of being. In that sense, it is not a career or a profession. We only need to think about the kind of duties that flow from priestly ordination to understand the difference.

The first activity a priest undertakes for all the people of God is to pray for them, in their name, and with them. This is the reason a priest promises to pray the Liturgy of the Hours.

When I was consecrated a bishop

20 years ago, I said that my first duty to the folks in the Diocese of Memphis was to be a man of prayer. Many said amen to that. When I was transferred to the Archdiocese of Indianapolis, so was my first duty.

The first ministry of the priest is prayer. Prayer is ministry, and it is pastoral. It is a service that is often hidden and unsung, yet prayer is the hinge of everything else a priest does in service to the people of God.

Priests do all kinds of things: preaching, teaching, administering, visiting the sick, helping the poor. But prayer is always the link that holds everything else together.

There is a logic and coherence to the life of a priest: As it was for Jesus, celibacy and obedience and a simple way of life threaded together by prayer are the soil in which fruitful priestly ministry thrives. Celibacy is part of a whole.

First and foremost, as a witness, celibacy speaks of the life to come. The kingdom of God, “where every tear shall be wiped away,” beckons every one of us across the abyss of death.

Yet, Jesus taught us that the kingdom of God is also in our midst.

Once in a while, especially in moments

of prayer or in some other way, God’s presence is unmistakable. The celibate priest gathers these passing signs of God’s presence in this life, and with them, gives his very life to say God is absolutely real and actively present at all times.

A celibate way of life is an extraordinary reminder that God is real and makes all the difference in our lives.

When a young man sets about to discern whether he is called to the priesthood, it is important to understand that with the call to priesthood God will give him the grace to live a chaste and celibate life.

We are never alone. †

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 January

Parents: that they may remain faithful to their vocations and encourage their children to consider God’s call to service in the Church, especially as priests and religious.

En el sacerdocio, la oración es siempre el eslabón que une todo lo demás

El 20 de enero de 1987 se anunció mi nombramiento como obispo en Roma, Memphis y Saint Meinrad.

Durante el intercambio de documentos oficiales en aquel momento, se me informó que el Santo Padre, el Papa Juan Pablo II, había solicitado que hiciera énfasis en mi papel como docente.

Una de las formas para lograr mi cometido fue enseñar por medio del periódico semanal católico de la diócesis.

Mis lectores asiduos saben que, sin ningún tipo de vergüenza, me ufano del hecho que en mis 20 años como obispo no he dejado de escribir mi columna semanal.

Lo considero un récord bastante bueno y es evidencia de que disfruto escribiendo la columna. En efecto, yo lo veo como una conversación semanal con una gran concurrencia. Es una oportunidad para enseñar.

Asimismo, pone de manifiesto otro asunto. Poder presentar esta columna semanal, al igual que el resto de las obligaciones que tengo como arzobispo, sería un asunto totalmente distinto si además tuviera que llevar la maravillosa responsabilidad de ser un buen esposo y padre. De ninguna forma podría hacer lo que hago como arzobispo y dedicarle lo justo a una esposa y una familia.

La disponibilidad para el ministerio sacerdotal no es la principal razón por la que la Iglesia Católica Romana nos pide a obispos y sacerdotes que nos dediquemos a una vida de casto celibato. Pero es una buena razón.

Hice la promesa de que el tiempo, el amor, la energía y la atención que un esposo y un padre dedica a su esposa y a

su familia, estaría consagrado a servir “al numeroso” pueblo de Dios.

Imitando a Jesús, ese “pueblo” se ha convertido en “padre y madre, hermano y hermana” para mí.

Especialmente en los textos antiguos de nuestra liturgia podemos observar que la relación entre Cristo y la Iglesia se ha identificado siempre con la imagen del novio y de la novia. Los sacerdotes se modelan a semejanza de Cristo por medio de la consagración para que puedan servir en su representación.

De este modo, la relación entre el sacerdote y la Iglesia también puede verse como una relación de esposos. Cuando un obispo se ordena, esta relación se torna aun más evidente al entregársele una alianza que debe llevar como símbolo de su relación conyugal con la iglesia local diocesana.

El sacerdocio nunca ha sido un trabajo de nueve a cinco. El sacerdote lo es las 24 horas del día. El sacerdocio es, primero que nada, un estado de vida, una forma de ser. En ese sentido, no se trata de una carrera o una profesión. Tan sólo tenemos que pensar en las obligaciones derivadas de la ordenación sacerdotal para entender la diferencia.

La primera actividad a la cual el sacerdote se dedica en nombre de todo el pueblo de Dios es rezar por él, en su nombre y junto con él. Es por esta razón que el sacerdote promete rezar la Liturgia de las Horas.

Cuando me consagré como obispo hace 20 años, dije que mi primera obligación para con los fieles de la Diócesis de Memphis era ser un hombre de oración. Muchos dijeron amén a eso.

Cuando se me transfirió a la Arquidiócesis de Indianápolis, también vino conmigo esta obligación.

El primer ministerio del sacerdote es la oración. La oración es un ministerio y es pastoral. Es un servicio que generalmente queda oculto y pasa desapercibido; sin embargo, es la articulación de todo lo demás que hace un sacerdote para servir al pueblo de Dios.

Los sacerdotes hacen muchas cosas: predicán, enseñan, administran, visitan a los enfermos, ayudan a los pobres. Pero la oración es siempre el eslabón que une todo lo demás.

La vida de un sacerdote tiene una lógica y una coherencia: al igual que Jesús, el celibato, la obediencia y una forma de vida austera, entrelazados por la oración representan la tierra en la cual florece un ministerio sacerdotal provechoso. El celibato forma parte de un todo.

Primero y principal, como testigo, el celibato habla de la vida futura. El reino de Dios “donde toda lágrima será enjugada,” nos llama a surcar el abismo de la muerte.

Sin embargo, Jesús nos enseñó que el reino de Dios también está entre nosotros.

De vez en cuando, especialmente durante la oración o de alguna otra forma, la presencia de Dios es

inconfundible. El sacerdote célibe acumula estas señales transitorias de la presencia de Dios en su vida y con ellas, entrega su propia vida a predicar que Dios es completamente real y se encuentra activamente presente en todo momento.

Una forma de vida célibe es un recordatorio extraordinario de que Dios es real y marca una gran diferencia en nuestras vidas.

Cuando un joven comienza a discernir sobre si ha sido llamado al sacerdocio, es importante entender que junto con el llamado al sacerdocio Dios le otorgará la gracia de vivir una vida casta y célibe.

Nunca estamos solos. †

¿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 Indianápolis
1400 N. Meridian St.
P.O. Box 1410
Indianapolis, IN 46202-1410

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

La intención del Arzobispo Buechlein para vocaciones en enero

Padres: Que ellos puedan permanecer fieles a su vocación y puedan alentar a sus hijos a considerar la llamada de Dios para ser vir en la iglesia, especialmente como sacerdotes y gente religiosa.

Events Calendar

January 18-February 20

Saint Meinrad Archabbey, library, 100 Hill Drive, St. Meinrad. **Exhibit of watercolor and oil paintings**, Kit Miracle, artist. Information: 800-682-0988 or e-mail news@saintmeinrad.edu.

January 19

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

St. Vincent Women's Hospital, 8111 Township Line Road, Indianapolis. **Couple to Couple League of Greater Indianapolis, Natural Family Planning (NFP) class**, 9-11 a.m. Information: 317-228-9276.

January 20

Saint Meinrad Archabbey, St. Thomas Aquinas Chapel,

200 Hill Drive, St. Meinrad. **Violin and piano concert**, 3 p.m. Information: 800-682-0988 or e-mail news@saintmeinrad.edu.

MKVS and Divine Mercy Center, Rexville, located on 925 South, .8 mile east of Versailles. **Covenant Sunday, Confession, 1 p.m., followed by holy hour, Mass, 2 p.m.**, groups of 10 pray the new Marian Way, 1 p.m., Father Elmer Burwinkel, celebrant. Information: 812-689-3551.

January 20-March 2

St. Malachy Parish, 326 N. Green St., Brownsburg. **"Divorce and Beyond" program**, session two, 6-8 p.m. Information: 317-852-3195.

January 22

St. Pius X School, 7200 Sarto Drive, Indianapolis. **Open house**, 6:30 p.m. Information: 317-466-3361.

St. Athanasius the Great Byzantine Church, St. Mary Hall, 1117 Blaine Ave.,

Indianapolis. **Catholic Charismatic Renewal of Central Indiana, prayer meeting**, 7:15 p.m. Information: 317-592-1992, www.inholyspirit.org or ccrci@inholyspirit.org.

January 23

St. Charles Borromeo Parish, 2222 E. Third St., Bloomington. **St. Raphael Society, adult singles group**, introductory meeting, 7:30 p.m. Information: 812-857-1557.

January 24

St. Christopher Parish, 5301 W. 16th St., Indianapolis. **Substance Addiction Ministry (SAM), "How Addiction Affects the Family,"** 7-8:30 p.m. Information: 317-241-6314.

Our Lady of Providence Church, Highway 50, Brownstown. **"An Evening of Prayer and Healing for Those touched by Abortion,"** 7 p.m. Information: 812-522-5304.

Marian College, 3200 Cold Spring Road, Fisher Hall Art Gallery, Indianapolis.

Reception featuring artist Jenny Pauckner, 4:30-6:30 p.m. Information: 317-955-6213.

January 25

Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange, James T. Morris, former executive director of United Nations World Food Programme**, speaker, Mass, 6:30 a.m., buffet breakfast and program, \$12 per person. Information: www.catholicbusinessexchange.org.

SS. Francis and Clare Parish, 5901 Olive Branch Road, Greenwood. **Program for young adults, "Friday Night at the Movies,"** 7 p.m., Father Rick Nagel will host small-group discussions, child care provided. Information: 317-289-8489.

January 26

St. Mark School, 535 E. Edgewood Ave., Indianapolis. **PTG spaghetti dinner**, 5-8 p.m., \$7 adults, \$4.50 children ages 4-12, children under 4 free.

Information: 317-319-3061.

Cordifonte House of Prayer, 3650 E. 46th St., Indianapolis. **Silent prayer day**, 9 a.m.-2:30 p.m., brown bag lunch, free-will offering. Registration: 317-543-0154.

January 27

St. Matthew School, 4100 E. 56th St., Indianapolis. **Open house, grades K-8**, 12:30-2 p.m. Information: 317-251-3997.

St. Matthew School, 4100 E. 56th St., Indianapolis. **Pancake breakfast**, 8-11 a.m. Information: 317-251-3997.

St. Barnabas School, 8300 S. Rahke Road, Indianapolis. **Open house**, 10 a.m. Information: 317-881-7422.

Indiana War Memorial, 431 N. Meridian St., Indianapolis. **Right to Life of Indianapolis, pro-life prayer service followed by memorial walk to Monument Circle**, 2-3 p.m. Information: 317-585-1526.

January 28

Our Lady of Fatima Retreat

House, 5353 E. 56th St., Indianapolis. **Mass**, 9 a.m., continental breakfast, no charge. Information: 317-545-7681 or www.archindy.org/fatima.

February 2

Saint Meinrad Archabbey Church, 100 Hill Drive, St. Meinrad. **Bloomington Chapter of the American Guild of Organists and Musicians from Indiana University, concert**, 7 p.m. Information: 800-682-0988 or e-mail news@saintmeinrad.edu.

Daily events

St. John the Evangelist Church, 126 W. Georgia St., Indianapolis. **Liturgy of the Hours**, Mon.-Fri., morning prayer, 7:30 a.m., evening prayer, 5:15 p.m. Information: 317-635-2021.

Sacred Heart of Jesus Church, 1530 Union St., Indianapolis. **Liturgy of the Hours**, Mon.-Fri., morning prayer, 7:05 a.m., evening prayer 5:30 p.m. Information: 317-638-5551. †

Holy Name Parish to host chastity speaker

Dawn Eden, a nationally known Catholic author and speaker, will talk about chastity at 7 p.m. on Jan. 24 at Holy Name of Jesus Parish, 89 N. 17th Ave., in Beech Grove.

The author of *The Thrill of the Chaste: Finding Fulfillment while Keeping Your Clothes On* (Thomas Nelson, 2006), Eden will give a presentation geared for parents of teenagers, single or married adults and mature teenagers.

Currently the director of the Cardinal Newman Society's Love and Responsibility Program, Eden previously worked as the deputy news editor at the *Daily News* in New York.

Her faith journey has taken her down a winding path. She was raised in the Jewish faith. As an adult, she was a self-described agnostic rock and roll historian for a time then later a born-again Christian before she came into the full communion of the Catholic Church.

The presentation is part of Holy Name Parish's celebration of the centennial of its founding.

To learn more about Eden, log on to www.dawneden.com. †



Dawn Eden

St. Christopher Parish to host men's conference

The seventh annual Indianapolis Catholic Men's Conference will take place from 8 a.m. until 3:45 p.m. on Feb. 2 at St. Christopher Parish, 5301 W. 16th St., in Indianapolis.

The theme of the conference is "Unity and Diversity in the Catholic Church." Benedictine

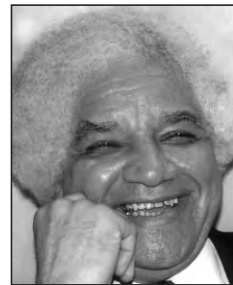
Father Boniface Hardin, founding president of Martin University in Indianapolis, will give three presentations as the conference's keynote speaker.

Break-out session speakers are Franciscan Sister Norma Rocklage, executive director for education formation outreach at Marian College in Indianapolis; archdiocesan deacon candidate Oscar Morales; and David Burkhard, director of religious education at St. Christopher Parish in Indianapolis.

The conference will include a catered hot lunch for participants.

The registration fee is \$35 per person until Jan. 28 then \$40.

For more information or to register, call 317-241-6314, ext. 126, or send an e-mail to djb@saintchristopherparish.org. †



Fr. Boniface Hardin, O.S.B.



Bird count

Wayne Wauligman, left, leads a nature hike last April at Michaela Farm in Oldenburg. The Sisters of the Third Order of St. Francis of Oldenburg sponsored their first "Christmas Bird Count" on Dec. 31 on their farm. The tradition of bird counting dates back to 1900. The National Audubon Society has built on the Christmas count tradition by conducting a series of bird counts in North America and other countries. The numbers of species present that day are tabulated and submitted to the society for publication. The results have been compiled into a database going back over 100 years, which is used by researchers to further understanding of bird population dynamics. For more information about educational programs at Michaela Farm, call 812-933-0661.

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Pope baptizes 13 infants, urges parents to guide them spiritually

VATICAN CITY (CNS)—Celebrating one of his favorite annual liturgies, Pope Benedict XVI baptized 13 infants and urged their parents to educate them in faith, hope and charity.

The newly baptized need material care and attention,



Pope Benedict XVI celebrates Mass inside the Sistine Chapel at the Vatican on Jan. 13. During the ceremony, he baptized 13 infants.

but above all they need spiritual guidance as they grow older, he said.

“Dear parents, be the first witnesses of an authentic faith in God,” he said.

The pope celebrated the Mass on Jan. 13 at the Sistine Chapel’s original main altar, instead of using the free-standing temporary altar as had been customary in recent years.

Because the original altar stands against the chapel wall, that meant the pope celebrated parts of the Mass turned away from the people, facing the cross and Michelangelo’s fresco, “The Last Judgment.”

The Vatican’s liturgical office, now headed by Msgr. Guido Marini, explained in a note that the change was made to respect the structure of the chapel and not to “alter the beauty and harmony of this architectural jewel.”

“This means that in some moments the pope will find himself with his back to the faithful and his eyes on the cross, thus orienting the attitude and disposition of the entire assembly,” it said.

The Mass was celebrated in Italian and followed the liturgy of the 1970 *Roman Missal*.

The pope beamed as he poured water from a gilded shell onto the heads of each of the infants and said their names. All the newly baptized were children of Vatican City employees.

As in other years, the Mass had a familial atmosphere. The brothers and sisters of the baptized carried the offertory gifts, and a chorus of crying babies competed with the Sistine Chapel Choir throughout the liturgy.

In his homily, the pope said the baptized infants were receiving a “new life, the life of grace, which enables them to enter into a

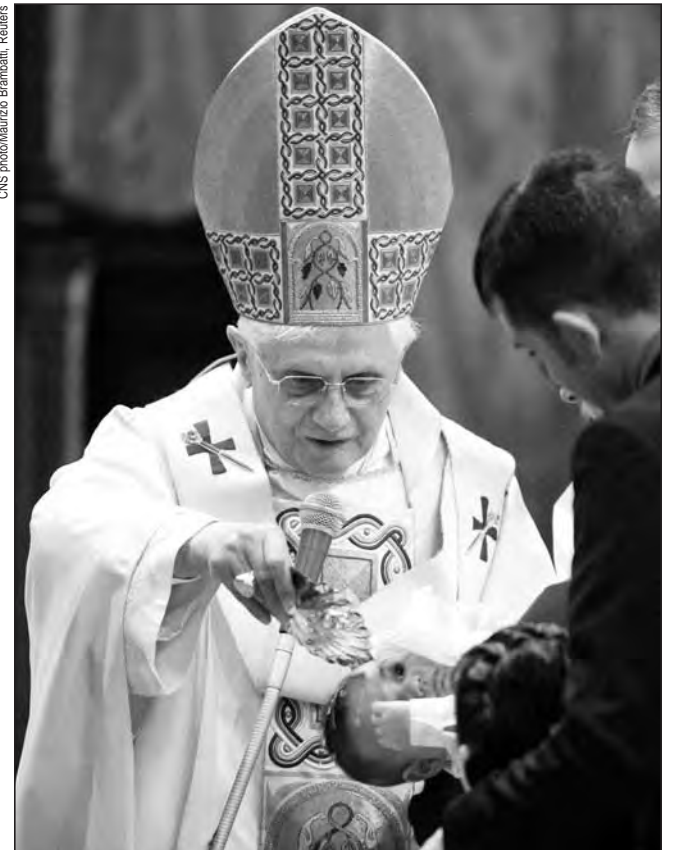
personal relationship with the Creator.”

Although sin created an abyss between God and man, Christ’s sacrifice bridged it, he said. Baptism reopens the way toward this “fullness of life,” he said.

At the end of the Mass, the pope momentarily lost his gold ring. As he began processing out of the chapel, he turned to Msgr. Marini and held out his hand to indicate the missing ring. An assistant found it on the floor next to the altar.

Later, addressing pilgrims from his apartment window above St. Peter’s Square, the pope spoke about the significance of Christ’s baptism by St. John the Baptist in the Jordan River.

By being baptized along with sinners, Jesus was beginning the process of taking on the burden of the faults of all humanity, he said. It was a process that ended with his death on the cross, thus opening the way to eternal life, he said. †



Pope Benedict XVI baptizes a baby during a Mass inside the Sistine Chapel at the Vatican on Jan. 13. The pope told the parents of the 13 infants that he baptized to “be the first witnesses of an authentic faith in God.”

Pope seeks fairness for young immigrants

VATICAN CITY (CNS)—Pope Benedict XVI appealed for fair treatment of young immigrants and said they are often at risk of exploitation.

At the same time, he urged immigrants to always respect the law and never allow their frustration to turn to violence.

He made the comments at a noon blessing on Jan. 13, which was marked by Catholic communities in many countries as the World Day for Migrants and Refugees.

Addressing pilgrims from his apartment above St. Peter’s Square, the pope cited the growing number of young migrants around the globe, many of whom are separated from their families and their home countries. Girls and minors among the migrant population face particular risks, he said.

“Some children and adolescents are born and raised in refugee camps. They, too, have the right to a future,” he said.

He asked Church communities to welcome with sympathy young immigrants and their parents, and to help them take their place in the local culture.

Archbishop Agostino Marchetto, secretary of the Pontifical Council for Migrants and Travelers, told Vatican Radio that the World Day for Migrants and Refugees should be a moment of global appreciation for young immigrants, he said.

“It’s an opportunity to recognize the contribution that millions of migrants, most of them young people, make to development in its various forms and to the well-being—above all, economic—in many countries of the world,” the archbishop said. †

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Greenfield parish raises funds for New Castle church

By Mary Ann Wyand

They came bearing a gift—a very large gift—on the feast of the Epiphany of the Lord. They weren't magi, and their gift wasn't gold, frankincense or myrrh.

They were representatives of St. Michael Parish in Greenfield, and their gift was paper—a bank check for \$16,488—to help rebuild St. Anne Church in New Castle, which was destroyed last year in an arson fire on Holy Saturday, April 7, 2007.

The gift represents half of the nearly \$34,000 in proceeds from St. Michael Parish's annual dinner and auction held on Nov. 3 at their Parish Life Center.

St. Michael parishioners and auction co-chairs Lori Mayfield and Connie Smith joined St. Anne parishioner Doris Addington-Brooks, who helped with the auction, to present the gift-wrapped check to Franciscan Sister Shirley Gerth before Mass on Jan. 6 in the temporary worship space in the basement of St. Anne's Parish Center. Parishioners applauded enthusiastically when Sister Shirley opened the box and displayed the check.

"They were very, very surprised," Sister Shirley said in a telephone interview on Jan. 14. "It was very heartwarming. ... For me, it was [a gift from] a parish who reached out to us, not just with their money but also with their concern, their care, their love. It certainly touched me."

The past year hasn't been easy for St. Anne parishioners or Sister Shirley, the parish life coordinator of St. Anne Parish and nearby St. Rose Parish in Knightstown.

Since an arson fire gutted St. Anne Church during the Easter Triduum, parishioners have grieved the loss of their historic brick church.

They have struggled to forgive William L. Abbott of New Castle, who was arrested last May by Henry County authorities and charged with felony counts of arson, burglary and theft for breaking and entering the locked building, stealing sacred containers then starting the fire in the middle of the night. His pre-trial hearing is scheduled in February with the trial set for March.

Sister Shirley said St. Michael Parish's generous gift brings the amount of donations to the St. Anne Building Fund from parishes and individuals to

\$174,025.

"It was very appropriate to receive this gift on Epiphany," Sister Shirley said. "I had just read *The Christmas Promise* by Donna VanLiere. In the book, she says, 'We can play the What If? game forever or we can let God bring beauty out of tragedy and chaos.' ... I said to the people, 'I think we've seen a glimpse of the beauty that has come out of this tragedy.'"

Mayfield and Smith said sharing the auction proceeds with a parish in need reflects the true spirit of Christmas.

In 2006, St. Michael's "We Give Thanks" fundraiser earned about \$19,000, they said, but area business owners were especially generous with donations for the 2007 auction when they found out that half of the proceeds would be given to the St. Anne Building Fund.

Mayfield grew up in St. Anne Parish and wanted to do something to help in the wake of the church fire.

For six months, Mayfield and Smith worked hard and prayed hard that the event would be well-attended and generate enough proceeds to share with St. Anne Parish. They were thrilled beyond words when the 2007 dinner and auction raised so much money.

Benedictine Father Severin Messick, pastor of St. Michael Parish, said in a recent telephone interview that he is proud of the parishioners who worked so hard to make the fundraiser a success.

"It makes me very proud of the people of our parish," Father Severin said. "Since St. Anne's is basically next door, it only makes sense that we would want to do something to help St. Anne's in their rebuilding efforts."

"Doing the dinner-auction together gave us a chance to share with them our sorrow at the loss of their beautiful church building," Father Severin explained. "But more importantly, this event gave us the opportunity to join with them in hope as they rebuild for the future."

Mayfield cried when she saw the gutted church on April 9.

"You couldn't get very close to the church because there were still fire trucks outside," she said. "We just stood across the street over in the funeral home parking lot with tears running down our faces. There were so many memories, and it was just so tragic. It



Franciscan Sister Shirley Gerth, third from left, parish life coordinator of St. Anne Parish in New Castle and St. Rose Parish in Knightstown, accepts a check for \$16,488 for the St. Anne Building Fund on Jan. 6, the feast of the Epiphany of the Lord, from St. Anne parishioner Doris Addington-Brooks of New Castle, left, and St. Michael parishioners Connie Smith, second from left, and Lori Mayfield, right, of Greenfield. St. Michael Parish gave half of the proceeds from their annual fundraiser on Nov. 3 to help rebuild St. Anne Church, which was destroyed last year in an arson fire on Holy Saturday, April 7.

truly did break my heart. It was very overwhelming emotionally. You think, 'How could this happen?'"

A week later, Mayfield asked Father Severin if St. Michael Parish could help St. Anne Parish with some of the proceeds from their annual fundraiser.

"God teaches us to be good stewards and do what we can for other people," she said. "... Father Severin loved the idea. ... I went to the parish council and they loved the idea, too. ... Everyone jumped on the bandwagon. ... We sent out invitations to all the neighboring parishes around the East Deanery. We also asked if they were interested in giving a donation. We got great results from the items that came in from businesses in Indianapolis, Knightstown, New Castle and Greenfield."

About 300 people bought tickets for the dinner, including 56 St. Anne parishioners.

"The evening was just fabulous," Smith said. "We raised much more than expected, and we thank God for that. I get emotional just talking about it. Lori and I never expected the amount to be that high. Our whole goal was to help St. Anne Parish so we put it all in God's hands."

Sister Shirley said a decision about how to rebuild the church probably

won't be made until March, but the parish will remain at its current address.

St. Anne parishioners gathered for Christmas Eve Mass in Bundy Auditorium at New Castle Chrysler High School—the same location where they celebrated the Easter liturgy hours after the arson fire—so everyone could worship together.

"I don't think anybody realizes—until you do not have a church—what it is like," Sister Shirley said. "It's very hard. We stressed during Advent that we started our Advent journey in April, but it is still kind of hard. We're waiting in hope."

"A few years ago, someone stole the Baby Jesus in our outdoor crib, and I said at the time that we have to make Christ present in our own hearts," she said. "I think that's one of the essential messages for Christmas. ... I've just been awestruck by the number of folks who have given donations and been concerned about us. The longer it goes [without a church], the more we have to rely on prayers."

(To help St. Anne Parish with uninsured expenses related to rebuilding the church, send checks addressed to St. Anne Building Fund to the archdiocesan Mission Office, P.O. Box 1410, Indianapolis, IN 46206.) †

New 'FBI' collaboration hunts people for spiritual growth

By John Shaughnessy

There's the story of how a spiritual retreat made a difference in the life of a mother of three small children—a retreat that gave her strength, perspective and increased faith in God as she was being treated for cancer.

There's the story of teenagers from different high schools who came together for a retreat, put aside their stereotypes and rivalries, and focused on the common bond of faith that unites them.

There's the story of the professional salesperson whose job involves tight deadlines and travel around the country, and how she schedules retreats into her life to revive herself and deepen her relationship with God.

Sandy Pasotti and Benedictine Sister Mary Luke Jones routinely share such stories because they know the value of retreats in drawing people closer to the essence of who they are while also helping people strengthen their connection to their faith.

Now, the administrators of the two Catholic retreat centers in the Indianapolis area—Our Lady of Fatima Retreat House and the Benedict Inn Retreat and Conference Center—are sharing another approach to promote retreats, an approach they call "FBI."

In the new collaboration for the two retreat centers, "FBI" stands for "Fatima/Benedict Inn" and "Faith Building Institutions." It also represents a plan for both places to promote the other retreat ministry, emphasizing that what is important is for people to make a retreat, not where they make it.

So the two staffs will combine for two events in 2008, starting with a Lenten retreat at Fatima on Feb. 13 called "Spring Planting for Spiritual Growth."

"The collaboration is born of the idea that it's important for people to do retreats, to look at their relationship with God," says Sister Mary Luke, the administrator of the

Benedict Inn Retreat and Conference Center in Beech Grove.

"We are all called to recognize an awareness of God in our lives," she says. "Our lives are so busy that we don't take time to step back and reinforce that relationship, dwell on it and be grateful for it. A retreat allows you to do that. It forces you to listen, reflect, renew, and review your life and your relationship with God."

Anne Marie Guba has learned the importance of retreats in her life. She works in sales and her job requires traveling across the country. Still, in the past eight years, her faith journey has often led her to make retreats.

"Being in the world, there's so much noise," says Guba, a member of Holy Spirit Parish in Fishers, Ind., in the Lafayette Diocese. "Whether you're a stay-at-home mom or working in the corporate world, there's always someone trying to get your attention. When you go on a retreat, you get away from the world and focus on your spirituality."

Guba makes a retreat about four times a year. She has been on retreats that lasted a half-day, a full day, a weekend and a week.

"It helps me be grounded," she says. "It reinforces the need to reflect and be spiritual. I find it to be very refreshing and rewarding."

That's the reaction that Pasotti often hears from people after they've taken a retreat at Fatima.

"In general, people seem happy. They have a sense of peace. They feel rejuvenated," says Pasotti, the interim director at Fatima. "Once people experience retreats, especially first-timers, they always seem to tell themselves, 'I can't believe I haven't done it before.' And people who have been doing retreats for 30 years say, 'I can't live without them.'"

Pasotti and Sister Mary Luke acknowledge that their collaboration is a response to changing trends regarding retreats.

"The trend you hear from retreat houses all over is that people aren't coming to the traditional three-day retreats," Pasotti says. "The question is, 'Why?' The family structure seems to have changed. All the things kids seem to do take up so much time. People are so much busier today. Part of it is not taking the time to make it a priority."

So retreat centers are trying to adapt, from offering retreats in the evening for working people to "mornings for moms" who have young children, even providing babysitting. The collaboration of the two retreat centers is another innovative approach.

"We knew we wanted to do a shared retreat at each facility," Pasotti says. "And we decided to do it at the two main seasons of the Church—Lent and Advent. Those are big retreat seasons in general."

The second combined effort is scheduled on Dec. 9 at the Benedict Inn. The theme of that Advent retreat is "A Season for Waiting—A Time of Expectation."

Both Pasotti and Sister Mary Luke have great expectations for the collaboration.

"What we want to say to people is, 'If you come to Fatima, it's good for the Benedict Inn. And if you come to the Benedict Inn, it's good for Fatima,'" Sister Mary Luke says. "We not only want to help each other, we want to help those who are seeking God. The individual seeker is the most important thing. When we can strengthen people in their prayer lives and their spiritual lives, we're all enhanced. The deepening of your spiritual life is one of the most important things you can do."

(For information about retreats at the Benedict Inn, check the Web site, www.benedictinn.org, or call 317-788-7581. For information about retreats at Fatima, check the Web site, www.archindy.org/fatima, or call 317-545-7681. Contact either retreat center for information about the Feb. 13 retreat.) †

People living in persistent vegetative state must be fed

By Fr. Robert L. Kinast

My brother was diagnosed with multiple sclerosis 20 years ago and lives in a nursing home.

Although his mental abilities are not impaired, many of the residents of the nursing home have forms of cerebral palsy or stages of dementia which make normal communication extremely difficult.

While the residents receive outstanding care, it is almost impossible to know their level of self-awareness or the feelings they experience.

This situation reaches an extreme with persons living in a persistent vegetative state. In this case, the cerebral cortex is unable to perform higher brain functions.

With the aid of life-support technology, people may live in a persistence vegetative state for a long time.

However, the quality of their personal life experience and the very meaning of human life that is dependent on machines are debatable issues, slanted unfairly perhaps by the very term “vegetative.”

The most publicized and controversial instance of a person living in this condition was the situation of Terri Schindler Schiavo a few years ago.

Her husband insisted that she did not want to be kept alive artificially, and he requested that her feeding tube be removed.

Her parents objected, arguing that she was still alive and the withdrawal of nutrition would, in effect, starve her to death.

The disagreement was finally settled by the courts in 2005, but the legal resolution did not answer the moral question of whether it is obligatory to provide nutrition and hydration to someone living in a persistent vegetative state.

Pope John Paul II addressed that question prior to the court ruling.

In a 2004 speech to an international congress on this very topic, the pope declared that nutrition and hydration, even when administered artificially—for

example, through a feeding tube—constitute ordinary care even for persons living in a persistent vegetative state.

In view of the Terri Schiavo case and the statement by Pope John Paul II, the U.S. bishops requested a clarification from the Vatican Congregation for the Doctrine of the Faith on two questions.

The first question that the bishops asked the congregation was whether caregivers are morally obliged to administer food and drink to a person living in a persistent vegetative state, with the exception of someone who could not assimilate the nutrition or who would experience significant physical discomfort as a result.

The congregation’s response was yes.

The Vatican congregation further clarified that such nutrition, even if it is administered artificially, is an ordinary and proportionate means of preserving human life.

The assumption underlying this decision is that a person living in a persistent vegetative state is truly alive, and retains both the dignity and right to life which Catholic teaching upholds. Only when such feeding no longer achieves its purpose does the obligation cease.

The response to this question adds the observation that providing such nutrition prevents suffering and death by starvation and dehydration—a point which some medical commentators dispute, namely, that withdrawing nutrition from a person living in this condition amounts to starving them to death.

The second question that the U.S. bishops posed to the congregation touched on a related medical point.

They asked whether nutrition and hydration supplied by artificial means could be discontinued when competent physicians judge with virtual certainty that the patient will never recover consciousness.

The congregation said no.

The reason is that a patient living in a persistent vegetative state is still a human person with fundamental human dignity who deserves ordinary and proportionate

The assumption underlying this decision is that a person living in a persistent vegetative state is truly alive and retains both the dignity and right to life which Catholic teaching upholds. Only when such feeding no longer achieves its purpose does the obligation cease.

CNS file photo/courtesy of Bobby Schindler



Terri Schindler Schiavo is seen after she suffered a cardio-respiratory arrest in 1990 that damaged her brain and left her living in a persistent vegetative state. Schiavo’s brother, Bobby Schindler, told Catholic News Service in an e-mail that his sister was receiving rehabilitation at the time this photograph was taken. Schiavo’s case fueled debate and legal wrangling about whether a person living in a persistent vegetative state must receive food and water. Schiavo died 13 days after her feeding tube was removed on March 18, 2005, at the order of a Florida judge. Church teaching states that “a patient living in a persistent vegetative state is still a human person with fundamental human dignity who deserves ordinary and proportionate care.”

care, even if it is supplied artificially.

Underlying this judgment is the conviction that nutrition and hydration do not constitute medical treatment, but rather are normal human sustenance. If they were a form of treatment, they may well be considered extraordinary means under the circumstances.

How authoritative are these decisions?

The Congregation for the Doctrine of the Faith is the primary agency of the Vatican for maintaining the integrity and orthodoxy of Catholic belief and practice.

The congregation’s role is to provide clarifications on disputed questions and ambiguous situations, and to seek clarifications from theologians and Church groups whose positions may be erroneous.

In addition, when issuing a formal teaching, the congregation ordinarily obtains the approval of the pope.

In the present case, Pope Benedict XVI formally approved the responses of the congregation.

Consequently, while this decision is not infallible or guaranteed with dogmatic certainty, it represents the authoritative

teaching of the magisterium and should be followed by all Catholics.

The end result is that Catholic hospitals and health care facilities are morally obliged to provide nutrition and hydration to persons living in a persistent vegetative state and may not withdraw such nutrition even when it is unlikely that the person will recover.

If, on the other hand, supplying such nutrition is ineffective, leads to other medical problems, actually causes physical pain or cannot be administered because of the locale and unavailability of necessary resources, the obligation ceases.

Although the number of persons living in a persistent vegetative state is relatively small, the decisions about their care are as important as in any other case.

And the moral obligations, though more ambiguous and complex than many other cases, are just as real.

The Vatican congregation’s response to the U.S. bishops has clarified those moral obligations.

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

Discussion Point

Church teachings address end-of-life care

This Week’s Question

Were you ever present when a life-and-death medical decision was made? How was the decision made?

“As a hospital chaplain for 30 years, I have been present many times. I find if people have talked about [the possibilities] beforehand the decision is much easier. Many people ask me about the Church’s stand on particular situations because they hear about things out of context and they need reassurance that they are in line with Church teachings.” (Sister Yvette Mallow, O.S.B., Seattle, Wash.)

“With my mother, who was already dying, the issue was whether or not to do more evaluations and investigations. I made the decision, but afterward checked with a priest to make sure my decision was

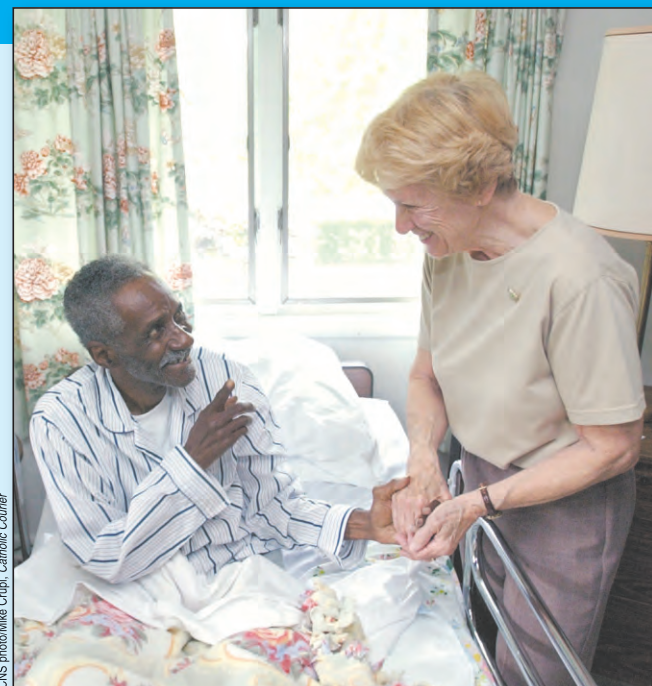
in keeping with Church teachings.” (Mary Dean, Vadnais Heights, Minn.)

When my dad was dying from cancer, our family made a prayerful decision, based on his age, not to seek chemotherapy and let nature take its course. With medical technology available, there was a choice, but it was easier for us because we believe in eternal life.” (Laura Zook, Casper, Wyo.)

Lend Us Your Voice

An upcoming edition asks: Explain in a few words what you believe the “lesson” of Christian history should be for us today.

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. †



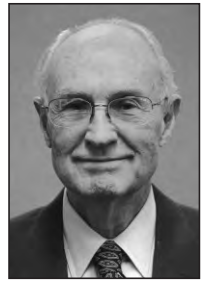
CNS photo/Mike Cright, Catholic Courier

From the Editor Emeritus/John F. Fink

Biblical women: Athaliah and Jehosheba

(Twenty-third in a series)

The kings and queens who ruled the kingdoms of Israel and Judah during the ninth century B.C. were especially ruthless and bloodthirsty.



Last week, I wrote about Jezebel, the wife of King Ahab of Israel and the enemy of the prophet Elijah. She was finally killed on orders from Jehu, who then reigned over Israel for 28 years. In the eyes of the authors of the Bible, Jehu was a good guy. He destroyed the temple of Baal that Ahab had built.

The story (told in 2 Kgs 11) now shifts to the kingdom of Judah. (I realize that the names of the characters make it difficult to keep track of the action, but I'll do my best.)

Athaliah was either Ahab's sister or his and Jezebel's daughter. She married King Jehoram of Judah and became the

mother of Ahaziah, who became king of Judah in 841 B.C. Like Ahab and Jezebel, Athaliah was a worshiper of Baal.

Through treachery, Jehu killed Ahaziah, and not only Ahaziah but 42 of his kinsmen. Ahaziah was buried in Jerusalem, the capital of the kingdom of Judah.

When Athaliah learned that her son Ahaziah was dead, she began to kill off the whole royal family in Judah so that she could rule the kingdom.

Enter Jehosheba. She was the daughter of King Jehoram, the sister of the slain Ahaziah. She was also the wife of Jehoiada, the high priest. When she discovered that Athaliah was murdering all the male members of the royal family, she saved her nephew Joash, Ahaziah's youngest son, then 1 year old. She took him from the bedroom where the other princes were about to be slain. Jehosheba and Jehoiada hid Joash in the temple for six years.

Athaliah was unaware that one of the princes had survived the massacre. She ruled as queen of Judah for the next six years.

When Joash was 7, the priest, Jehoiada,

summoned the captains of the guard to the temple and showed them the late king's son, Joash. He instructed them on how they were to protect King Joash. Then Jehoiada led Joash out to the altar in the temple and put the king's crown and insignia on him. The people proclaimed him king and shouted, "Long live the king!"

Athaliah heard the noise and hurried to the temple to see what was going on. When she saw Joash standing at the pillar of the temple with a crown on his head, and all the people rejoicing, she tore her garments and cried, "Treason, treason!"

Jehoiada instructed the captains in command of the force, "Bring her outside," because he had given orders that she was not to be killed in the temple. She was roughly led out of the temple to the palace's horse gate, where she was put to death.

Joash was to rule Judah for 40 years. The temple of Baal in Judah was destroyed, as the one in Israel had been destroyed by Jehu, and the people of Judah returned to the worship of the true God—temporarily. †

Cornucopia/Cynthia Dewes

One God watches over all of us

In religious circles, it is imperative to revere the Scriptures.



Whatever the religion is, even a pagan religion, its holy book is to be respected and preserved. In Islam, that book is the Quran (Koran); in Judaism, the Torah; and in Christianity, the Bible.

If we go back far enough, we find that these holy books often share the same ideas about human origins and behavior. No matter their differences in culture, geography or politics, people seem to be more alike than they are different, then and now. It's just the nature of the human beast.

Most of these books contain creation stories and spiritual explanations of physical and historical events or human actions. They often point out similar moral imperatives and condemn the same human proclivities, such as selfishness and greed.

Sometimes the various religious stories come in contact and even intertwine with each other. So it becomes apparent that each religion does not exist in a vacuum, but rather belongs in the broader context of human understanding and spiritual yearning

over the eons since the creation of our world.

A recent public television program we saw made this clear to me with an example drawn from the story of the Magi. It described the three "kings" we know as the Magi as Persian priests who followed an astrological sign in the heavens. Reading the heavens for them was like reading the Scriptures for us.

This "star" indicated that the Magi would find a newborn Jewish king who would be both human and divine, and who would later suffer and die for the salvation of all people. Thus, they brought the three representative gifts of gold for kingship, frankincense for divinity and myrrh for humanity.

To Christians, the Magi story fulfilled the prophecy that every nation on Earth will do homage to the Christ, verifying his position as God and Savior of all.

Most religions hold that people are answerable to their God for their actions, whether that is God or Allah or whoever. As Christians, we know this is true because as Romans 14:12 says, "Everyone of us will have to give an account of himself before God."

But problems arise between believers when the ways they measure accountability

differ. For instance, a radical Muslim may believe that killing an infidel, meaning any non-Muslim, will send him straight to heaven while a Christian knows that killing anyone will send him straight to hell. And both are certain that they are correct.

What to do? How can we resolve such differences, even when we realize that our basic religious ideas are similar? How can we understand each other without rancor? It seems to me that we need to consider such differences in a wider context of the truths we share.

We must remember that it is the same God watching over all of us—Muslim, Jew, Christian, atheist. No matter what "rules" separate us, the God we share is a loving God, who leads us to justice, which leads us to peace. Murder and revenge are never peaceful acts, not to mention just or loving.

Our same God creates in all of us a desire for goodness and happiness based upon trust. It is faith in that true God and God's loving grace alone that will make it possible for us to retain hope. And we need hope more than ever in this time of spiritual confusion.

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

Faithful Lines/Shirley Vogler Meister

Understanding mission work vicariously

Recently, when I learned through media reports that a new wave of violence broke out in Kenya, I immediately thought



of my longtime friend, Rosanne Pirtle, professor emerita of Marian College in Indianapolis.

There, Pirtle was director of early childhood education and director of student teaching, and was also involved in special education.

She is engaged in four foreign mission efforts: in El Salvador with Marian College; in Ghana with a group from Sea Island, S.C., through Habitat for Humanity; in Zambia with a group from McLean Baptist Church in McLean, Va.; and in Sierra Leone with her place of worship, Carmel United Methodist Church in Carmel, Ind.

She has also worked in the Appalachian Mountains in Kentucky, in Mississippi for Hurricane Katrina relief and in Johns Island, S.C.—all through Carmel United Methodist Church.

When she is away, I pray diligently for

her safety and success. Through the years, I have also prayed for Catholic priests, nuns and lay people on similar trips.

As a girl, I wanted to be a missionary, especially in Africa. My vocation took another turn, but I am still keenly interested in mission work, especially in places like Kenya that struggle toward democratic freedom.

During the recent holidays, I read a book that reminded me of my lost vocation—*Left to Tell: Discovering God Amidst the Rwandan Holocaust*. The book reveals the horrors of oppression when Hutus slaughtered more than a million ethnic Tutsis, burning nearly everything in their path.

The author, Immaculee Ilibagiza, is a devout Catholic as were her parents and siblings. She was "left to tell" what she witnessed and experienced as well as dedicate her life into a positive force that now helps children of Africa build better lives.

I finished the book with a deep respect for this woman, who also shows by example the blessedness of forgiveness toward others even after such horrors.

The author credits her survival to her

deep faith in a loving God, even during the 91 days that she and seven other starving women were hiding in a tiny bathroom where they couldn't even talk for fear of detection.

Her Catholic faith sustained her. She literally prayed and meditated during all waking hours, also silently praying her father's rosary. She remembered Bible verses she knew by heart, later begging the man who hid them to give her a Bible—and he did. The irony: He was a Hutu and she is Tutsi.

Recently, I was pleased to read in my parish bulletin that Immaculee Ilibagiza will be speaking at Our Lady of Mt. Carmel Parish in Carmel from 7:30 p.m. to 9 p.m. on Feb. 16.

Tickets can be ordered by sending a \$10 check and self-addressed, stamped envelope to Our Lady of Mt. Carmel Parish, 14598 Oak Ridge Road, Carmel, IN 46032. The parish phone number is 317-663-4005.

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

Go and Make Disciples/John Valenti

Catechesis for adults

Since Pope John Paul II's first apostolic exhortation "On Catechesis In



Our Time," our Church has taught that "the catechesis of adults is the principle form of catechesis because it is addressed to persons who have the greatest responsibility and the capacity to live the

Christian message in its fully developed form."

This message was given in Rome at St. Peter's Basilica on Oct. 16, 1979, the second year of his pontificate.

A group devoted to this mission is our Adult Faith Formation Committee, which is part of the archdiocese's Evangelization Commission.

Shelia Gilbert, committee chairperson, said, "We have been waiting a long time for adult faith formation to become the standard. Many good Catholics have taken this to heart and have steadfastly worked toward some level of adult faith formation for nearly 30 years."

With the publication of the *U.S. Catholic Catechism for Adults*, we have clarified the content of our faith.

"It's now time for serious educators to plan for implementation," Gilbert said.

Gilbert and the committee members stress that all catechesis should strive to build adult Christian communities that are strong in faith, clearly proclaim the Gospel, celebrate vibrant and reverent liturgy, and give courageous witness in charity.

Leading by example, Gilbert is an instructor at Saint Mary-of-the-Woods College, leads the "Denver Bible Study" program at St. Jude Parish in Indianapolis and is actively involved with the St. Vincent de Paul Society.

"Every person has the right to hear the Good News," Gilbert said. "This right implies the corresponding duty to evangelize."

Planning for adult faith formation is to serve the glory of God, the building of the kingdom, and the good of the Church. The goal is to orient adult Christian learning toward adult Christian living.

Presently, the group is planning to unlock the treasures in the U.S. bishops' document, *Our Hearts Were Burning Within Us, A Pastoral Plan for Adult Faith Formation in the United States*, for archdiocesan parish leadership.

This document specifies the following three goals to guide and direct efforts in adult faith formation: Invite and enable ongoing conversion to Jesus in holiness of life; promote and support active membership in the Christian community; and call and prepare adults to act as disciples in mission to the world.

"The real challenge is to give adult faith formation the best of our pastoral resources and energies," Gilbert said.

Making adult faith formation essential and integral to the pastoral plan of the parish is the goal. In fact, adult catechesis should be the organizing principle which gives coherence to programs for children and youth.

Gilbert said, "To be viable, we must design adult faith formation opportunities to serve the needs and interests of the entire faith community."

The archdiocese's Adult Faith Formation Committee is sponsoring a planning session for parish leadership on Feb. 2. For more information, go to www.archindy/evangelization.org.

(John Valenti is the associate director of Evangelization and Faith Formation for the Archdiocese of Indianapolis. E-mail him at jvalenti@archindy.org.) †

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

The Sunday Readings

Sunday, Jan. 20, 2008

- Isaiah 49:3, 5-6
- 1 Corinthians 1:1-3
- John 1:29-34

The Book of Isaiah furnishes this weekend's first reading from the Scriptures.



The reading dates from the time when God's people were happy because the trials of their conquest by the mighty Babylonian Empire, and of being exiled to Babylon, were ending. Things were changing.

It all might have seemed that the Hebrews, who were kept in Babylon for generations, merely were the beneficiaries of luck.

To the contrary, this reading insists that the fact that their plight was improving was the result of God's direct and merciful intervention into human affairs. God brings their relief. God had promised to protect and sustain the people, despite the misfortunes that might befall them. They were God's people.

In turn, the Hebrews were human instruments on Earth of the divine will, bearing witness among the nations to God's majesty and perfection.

For its second reading, the Church this weekend selects a passage from St. Paul's First Epistle to the Corinthians.

Today, the Apostle Paul ranks among the greatest Christian figures of all time, and certainly he stands as a most extraordinary figure in the development of Christianity in the crucial time of the first century A.D.

However, attaining this distinction was not without personal cost for Paul. He had to contend with converts to Christianity who were not always holy or loyal to the Gospel.

The very culture in which the Christians lived not only surrendered without a whimper to human instincts, but also elevated these instincts literally to the level of the divine. It rejoiced in lust, gluttony, drunkenness and so on.

Certainly, such was the case with the

Christian converts in Corinth, which was then one of the major cities of the Mediterranean world. So the Apostle wrote this epistle—and at least one more epistle—to encourage and also challenge the Corinthian Christians.

Another burden for Paul was that his very credentials to preach the Gospel were questioned. He had to insist that Jesus had called him to be an Apostle.

The last reading is from St. John's Gospel.

The author of the fourth Gospel possibly came from a group influenced by John the Baptist. Among John the Baptist's qualities was his absolute intellectual and religious honesty. He was fearless. He thoroughly believed that God had called him to be a prophet.

So St. John's Gospel presents John the Baptist in most admiring terms.

In this reading, John the Baptist sees Jesus in the distance and acknowledges Jesus as the Redeemer. The element of sacrifice is present. John identifies Jesus as the "Lamb of God."

Finally, treasured Old Testament symbols testify to the identity of Jesus. The dove descends from the sky, from heaven, to rest upon Jesus. God is in Jesus.

Reflection

At Christmas, the Church excitedly told us that Jesus was born. The son of Mary, Jesus was human as are we. The shepherds adored Jesus, representing all humanity.

At the Epiphany, the magi found Jesus after searching for God. To assist them, God led them and protected them. In Jesus, they found God.

At the baptism of Jesus in the Jordan, celebrated last week, the Church introduced us to Jesus as the Savior of doomed humankind. In Jesus, humans would have access to eternal life.

Now, continuing the process, John the Baptist, so reliable and so insightful, proclaims Jesus as the Lamb of God. The Church continues a process, putting before us the very person of Jesus the Lord, and telling us about Jesus.

It is an invitation to follow Jesus. However, in extending this invitation, the Church gives us a complete picture of the Lord. Hearing the Scriptures of this season, we know Jesus. He is no stranger to us. †

My Journey to God

Peace (Genesis 8)

Gentle Dove of mauve-feathered breast,
Freed from the ark, come back—come back—

Return to rest. Bear in your beak,
Green bark—earth's twisted olive twigs.
Come Dove of hope with wing-tips, pearled,
To build your fragile nest of peace
In the bold branches of our world.

Isaihan Spring

Season of hope
Where is the peace
For which He died
And rose?
That city of peace
Where freedom flows
Along the way
of clear, unturbid brooks?

Where is the nation
That exchanged its swords
And hammered its spears
Into pruning hooks?

When will we plough-share
Brute barricades
That stubble
The fortified hills?
And build up our



Walls of division
With rows of daffodils?

There Is a Peace

There is a peace
Aloft,
Beyond the spacious
Bounds of space, where bird has
Never flown.
It is to that
Beyondness
That he
Summons us
In fearing fearlessness
And we must
Go
Alone!

By Sister Joseph McKenzie, O.C.D.

(Discalced Carmelite Sister Joseph McKenzie, a member of the Monastery of St. Joseph in Terre Haute, died on July 12, 2007. Her Carmelite sisters submitted her poems about peace in her memory.)

Daily Readings

Monday, Jan. 21
Agnes, virgin and martyr
1 Samuel 15:16-23
Psalm 50:8-9, 16-17, 21, 23
Mark 2:18-22

Tuesday, Jan. 22
Vincent, deacon and martyr
1 Samuel 16:1-13
Psalm 89:20-22, 27-28
Mark 2:23-28

Wednesday, Jan. 23
1 Samuel 17:32-33, 37, 40-51
Psalm 144:1-2, 9-10
Mark 3:1-6

Thursday, Jan. 24
Francis de Sales, bishop and
doctor of the Church
1 Samuel 18:6-9; 19:1-7
Psalm 56:2-3, 9-13
Mark 3:7-12

Friday, Jan. 25
The Conversion of Paul,
Apostle
Acts 22:3-16
or Acts 9:1-22
Psalm 117:1-2
Mark 16:15-18

Saturday, Jan. 26
Timothy and Titus, bishops
2 Timothy 1:1-8
or Titus 1:1-5
Psalm 96:1-3, 7-8a, 10
Mark 3:20-21

Sunday, Jan. 27
Third Sunday in Ordinary
Time
Isaiah 8:23-9:3
Psalm 27:1, 4, 13-14
1 Corinthians 1:10-13, 17
Matthew 4:12-23
or Matthew 4:12-17

Question Corner/Fr. John Dietzen

Catholics come to sacrament of reconciliation for many reasons

Q Why do we need to go to confession when we have no mortal sin?



We do not commit adultery, steal, commit violent acts or abuse others.

I was told once that I was wasting the priest's time confessing that I had been selfish in thought and deed toward others.

Since then, I have been to confession three or four times, and that was 20 years ago. I ask myself what I would confess, whether I'm wasting the priest's time and whether I'll be shamed.

Is it wrong to receive Communion without regular confession? (Ohio)

A First, nothing in anything you said is a reason to forego receiving Communion. Continue to receive this sacrament as often as you can.

A confession of this nature is usually called a confession of devotion, that is, only lesser venial sins or previously forgiven sins are told to the priest.

Such confessions have been and still are strongly encouraged by the Church.

The "Introduction to the Rite of Penance" stresses the value of confessions of devotion as having their own kind of healing power.

Pope John Paul II, in his 1983 exhortation on reconciliation and the sacrament of penance, explained that Christians come to sacramental penance for reasons other than regaining grace lost by mortal sin.

Among them, he said, are a need to check one's spiritual progress, sometimes a need for accurate discernment of one's vocation, a desire to move through spiritual apathy or a religious crisis, and often a desire for broader spiritual guidance, which is readily linked to the sacrament of reconciliation.

Even a communal penance service, said Pope John Paul, with the opportunity for individual confession, can spiritually assist the Christian whose life is nowhere near serious sin.

He mentions two features of such a service as having particular importance—listening to the Word of God with others, which has a remarkable effect compared with individual reading of Scripture, and the emphasis it places on the social character of sin and reconciliation ("Apostolic Exhortation on Reconciliation and Penance," #32).

We should not forget that the sacrament of penance is not the only way that sin is

forgiven in the life of the Church.

As the rite explains, "The people of God [the Church] accomplishes and perfects this continual repentance in many ways" by enduring hardships with love, doing works of mercy and charity, and trying to adopt more fully the outlook of the Gospel of Christ.

Certainly not least are the penitential aspects of the eucharistic celebration, including the penitential rite, the creed, the eucharistic prayer itself, and prayers surrounding the Communion rite.

The Church mentions each of these explicitly as part of its continual pursuit of reconciliation with God in and through Jesus Christ ("Rite of Penance," #4 and #22).

Unfortunately, we always tend to want another step. How much "forgiveness" is available in each of these ways of reconciliation?

Just as we cannot put a quantity label on grace, we cannot place a pound or quart label on which of these elements of reconciliation is "more forgiving."

We're dealing with God, whose love for us goes beyond measure, who simply asks us to open ourselves to his mercy and redemptive love.

Guided by the Holy Spirit, the Church helps us in all these ways to move consciously and reverently into the presence of that mercy.

(A free brochure answering questions that Catholics ask about the sacrament of penance 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.) †

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. †

TAXING

continued from page 1

property, it provides more protection against the Church being taxed than is provided under current law.



Glenn Tebbe

Yet, Tebbe explained, making Senate Joint Resolution 2 reflect the intent of protecting religious congregations from taxation without providing tax exemptions for unrelated entities is a challenge facing lawmakers who are trying to draft the right language for the resolution.

“For example, if a church has a Starbucks coffee shop on its property, the Starbucks coffee shop could be exempt from property taxes under Senate Joint Resolution 2, but it really shouldn’t be exempt because it is not a ministry of the Church,” Tebbe said.

Kevin Armstrong, a former executive with

Lilly Endowment, who also testified in support of Senate Joint Resolution 2, told committee members that a study conducted by Lilly showed the amount of taxes collected from Churches would be negligible compared to the amount of good that Churches do, but it is hard to quantify the good work of Churches.



Sen. Patricia Miller

“I brought this legislation forward because the media and others have discussed the idea of going to Churches and other non-profits for property taxes,” Sen. Miller said. “State law currently exempts Churches, schools and other charitable organizations from paying property taxes.

“I don’t think the General Assembly will tax Churches or non-profits this year. The members are not of the mood to do so but, having said that, there will be a bill by some members in the House to consider this,” Sen. Miller added.

If Senate Joint Resolution 2 doesn’t pass this year, Sen. Miller said she plans to pursue the constitutional

amendment in the future. But by her estimate, the soonest it could happen would be 2011.

“The members of the Senate Judiciary Committee support Senate Joint Resolution 2, but coming up with suitable language for the constitutional amendment this year has been much more complicated than was originally thought, and we are really struggling to come up with language to do so,” Sen. Miller said.


Sen. Richard Bray (R-Martinsville), chairman of the Senate Judiciary Committee, who heard testimony on Senate Joint Resolution 2 in December, said, “No one on the Senate Judiciary Committee is interested in taxing Churches or Church property.”

Before this bill came to his committee for consideration, Sen. Bray said he thought it already was unconstitutional to tax Churches. But he added that when he went back to read the Indiana Constitution, it says the state “may” exempt Churches, not that it “shall” exempt them.

Senate Joint Resolution 2 was scheduled for a second hearing before the Senate Judiciary panel on Jan. 9, but was removed from the schedule.

When asked why this was done, Sen. Bray said, “In working with the Legislative Services Agency attorney, we realized it would be very difficult to nearly impossible to come up with a definition of religion or what a Church is without making it inflexible, or creating unintended consequences or even problems.

“When we change Indiana’s Constitution, it is set in concrete,” he added. “The general consensus of the Senate Judiciary Committee was ‘it doesn’t seem to be broken, so let’s not fix it.’” †




Q. What’s better at fighting the flu than grandma’s chicken soup?

A. A flu vaccination.

The flu season runs from November through February, and can even extend to March or April. So be sure you are ready and know the signs of when to see a doctor using the following guidelines:

- **Persistent fever** – Although a fever accompanies the flu, you should see a decline in temperature by the third to fifth day. If a fever remains high, it could be a sign that you may have a more serious infection.
- **Difficulty breathing/chest pain** – The flu should not cause shortness of breath or chest pain. Therefore, these could be symptoms of a more serious problem such as heart disease, asthma, pneumonia or others.
- **Vomiting** – An inability to keep fluids down could result in dehydration. If you’re unable to stay hydrated you may need to be hospitalized to receive fluids intravenously.
- **Persistent coughing** – If you have a cough for more than 2 to 3 weeks, your doctor may want to examine you to ensure that you don’t have a secondary infection that would require antibiotics.
- **Persistent headaches and congestion** – A stuffy nose is typical with the flu, but if symptoms persist it may be a sign of a sinus infection where antibiotics are necessary for treatment.

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The Indiana Catholic Conference also publishes a weekly legislative news brief called the *I-CAN Update* which summarizes legislation of concern to the Church.

These are also available on the ICC Web page. In addition to the *I-CAN Update*, archived updates, ICC positions and other background information are also on the ICC Web page.

More detailed information regarding the bills and detailed information about the legislative process are available on the Web at

www.state.in.us/legislative/session/calendars.html.

To learn about legislative initiatives proposed by Gov. Mitch Daniels, go to his Web page at www.in.gov/gov/index.htm. The home page for the Indiana General Assembly is www.in.gov/legislative/.

Glenn Tebbe, ICC executive director, provides weekly legislative updates on Indianapolis Catholic radio.

They are broadcast at 11:05 a.m. on Saturday and Sunday mornings on WSPM 89.1 FM following Archbishop Daniel M. Buechlein’s weekly radio broadcast.

Indianapolis Catholic Radio also streams on the Internet and can be heard statewide by going to www.catholicradioindy.org and clicking on the “Listen Now” button. †



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Bush says he hopes Palestinian state would end checkpoints

JERUSALEM (CNS)—U. S. President George W. Bush told residents of the West Bank city of Bethlehem he hoped someday the creation of an independent Palestinian state would eliminate checkpoints and walls at the Israeli border.

"Someday I hope that, as a result of a formation of a Palestinian state, there won't be walls and checkpoints, that people will be able to move freely in a democratic state," Bush said Jan. 10 during his visit to the birthplace of Jesus. "That's the vision, greatly inspired by my belief that there is an Almighty, and a gift of that Almighty to each man, woman and child on the face of the Earth is freedom. And I felt it strongly here today."

Bethlehem residents have said a 25-foot-tall wall surrounding the city has left them feeling imprisoned. Israel says the wall—part of a planned 400-mile cement and barbed-wire barrier through the West Bank—has proven its effectiveness against suicide bombers.

Bush thanked the residents of Bethlehem for "enduring a presidential trip," and thanked the leadership of the three Churches—Greek Orthodox, Armenian and Catholic—who share in the care of the Church of the Nativity, for welcoming him.

Following two days of meetings with Israeli and Palestinian leaders, Bush spent one-and-a-half hours in Bethlehem visiting the church. He was accompanied by Palestinian Tourism Minister Kholoud Daybis and Church leaders of the three Churches that share authority over the building.

Franciscan Father Pierbattista Pizzaballa, who heads the Franciscan Custody of the Holy Land, was the Catholic representative.

Bush called his visit to the church "a moving moment." "For those of us who practice the Christian faith, there's really no more holy site than the place where our Savior was born," he said. "It's a fascinating history in this church, so not only was my soul uplifted, my knowledge of history was

enriched."

As elsewhere during the president's three-day visit to the Holy Land, security was high in Bethlehem. People living on the main road to Manger Square and near the Church of the Nativity were told to remain indoors. Shopkeepers near the square kept their shops closed. Traffic came to a halt, parked cars were moved to other locations, and police patrolled the streets and the rooftops hours before the president arrived.

The streets were reopened only an hour after the president's departure.

In both Bethlehem and Ramallah, where the president met earlier with Palestinian President Mahmoud Abbas, American flags were not put up for fear they might be burned. In Ramallah, police stopped a group of Palestinian protesters on their way to Abbas' headquarters, where the two leaders met. No incidents were reported in Bethlehem.

"Bethlehem is calm, absolutely calm," Franciscan Father Marwan Dides of St. Catherine Church in Bethlehem told Catholic News Service in a phone interview.

Bush visited the Church of the Nativity, then went down to the grotto underneath where Christian tradition holds that Jesus was born, said Father Dides. He also spent time at the Franciscan-run St. Catherine Church.

After his visit, Bush shook hands with some 15 Franciscan friars outside the church.

"He was very nice. We thought he would be more formal, but he was very simple," said Father Dides, who was among



U.S. President George W. Bush and U.S. Secretary of State Condoleezza Rice place candles in the grotto of the Church of the Nativity in the West Bank town of Bethlehem on Jan. 10. The grotto is built over the site traditionally believed to be the birthplace of Christ.

those who greeted the president.

The priest said most of the Franciscans had not been allowed to leave their residence during the president's visit. †

Ex-British Prime Minister Tony Blair received into Catholic Church

LONDON (CNS)—Former British Prime Minister Tony Blair became a Catholic during a private ceremony on Dec. 21 in London.

Blair, previously an Anglican, was received into full communion with the Catholic Church by Cardinal Cormac Murphy-O'Connor of Westminster. Blair was sponsored at the Mass of reception by his wife, Cherie, a Catholic.

It occurred during a Mass celebrated at Archbishop's House, the cardinal's private residence. It was attended by Blair's family and close friends. Cardinal Murphy-O'Connor said in a statement on Dec. 22 that he was "very glad" to welcome Blair into the Church.

"For a long time, he has been a regular worshipper at Mass with his family, and in recent months he has been following a program of formation to prepare for his reception into full communion," the cardinal said. "My prayers are with him, his wife and family at this joyful moment in their journey of faith together."

Blair, 54, served as British prime minister from May 1997 until June 2007.

He now serves as envoy to the Middle East for the Quartet, a group comprised of the United Nations, the European Union, the United States and Russia.

He was admitted into the Church using the liturgical rite of reception of a baptized Christian, which involved him making a profession of faith during the course of the Mass.

He was given doctrinal and spiritual preparation by Msgr. Mark O'Toole, the cardinal's private secretary, and also made a full confession before his reception.

For most of his adult life, Blair has attended Mass each Sunday with his wife. Their four children—Euan, Nicky, Kathryn and Leo—were baptized in the Catholic Church and raised as Catholics.

In a Dec. 23 interview with the British Broadcasting Corp. Radio 2 "Good Morning Sunday" program, Cardinal Murphy-O'Connor described the Mass of reception as "very intimate, very prayerful."

"It was a very moving occasion," said the cardinal. "I suppose for him [it was] the end of a process, in the sense that he's been thinking about becoming a Catholic for a long time."

"But also, in another sense, it's a beginning because when you become a Catholic, as so many people who have become Catholics have said to me, it's like coming home," he said.

"This was a gift for Tony, a personal journey, a gift for his family," he said, adding that Blair became a Catholic "partly because of the example of his family."

"I think also it's not just in his travels as prime minister, but even before that, there was something he said to me, that he feels at home in the Catholic Church in a way that he didn't in any other Church or in the Anglican commune," the cardinal added.

At the Vatican, a spokesman expressed "joy and respect" at Blair's decision.

Jesuit Father Federico Lombardi, the Vatican's spokesman, said on Dec. 22 that the Church was happy to welcome such a "prominent personality." He emphasized that Blair's decision was not an impulsive one, but came at the end of a "long and profound journey of faith."

Some Catholics and pro-life groups questioned the

sincerity of Blair's profession of faith in view of a political career in which he consistently voted for abortion rights.

John Smeaton, director of the Society for the Protection of Unborn Children, said in a Dec. 22 statement that he found Blair's decision to become a Catholic "decidedly strange."

"We are very concerned," said Smeaton, a Catholic. "During his premiership, Tony Blair became one of the world's most significant architects of the culture of death: promoting abortion, experiments on human embryos—including on cloned human embryos—and euthanasia by neglect."

"We are writing to Tony Blair to ask him whether he has repented of the anti-life positions he has so openly advocated throughout his political career," he said.

Ann Widdecombe, a Conservative Party member of Parliament and a former Anglican who became Catholic in the early 1990s, told Catholic News Service on Dec. 24 that the Church would not have accepted Blair unless he assented to all its teaching on faith and morals.

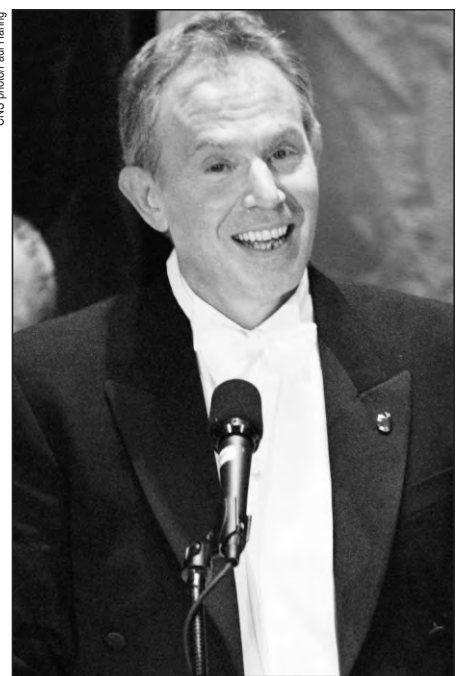
"He would have had to change his mind" on matters such as abortion, said Widdecombe. "But I think he should now make that public for the avoidance of doubt."

Blair was said to have endured a frosty 15-minute meeting with Pope John Paul II in February 2003, less than a month before British troops joined a U.S.-led invasion of Iraq. At that meeting, the pope warned him that a war would disturb the whole Middle East and exacerbate tensions.

Blair returned to the Vatican in June, just weeks before he stepped down both as prime minister and a member of Parliament, for a meeting with Pope Benedict XVI.

Britain has never had a Catholic prime minister, although there is no constitutional barrier to such a move. †

CNS photo: Paul Harding



Former British Prime Minister Tony Blair speaks at the annual Alfred E. Smith Memorial Foundation dinner in late October in New York. Blair, previously an Anglican, was received into full communion with the Catholic Church by Cardinal Cormac Murphy-O'Connor of Westminster, England, on Dec. 21.



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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.

ALBRECHT, Ann, 80, St. Joseph, Indianapolis, Dec. 21. Mother of Marsha Konrad, Julie Shinn, Myra, Chris and Thomas Albrecht. Grandmother of 14. Great-grandmother of three.

BENTON, James V., Sr., 86, Most Sacred Heart of Jesus, Jeffersonville, Dec. 26. Husband of Betty (Metzmeier) Benton. Father of Belinda Dennison, Cindy Weber and James Benton III. Brother of Gerty Thompson. Grandfather of nine. Great-grandfather of 13.

BLANK, Verda E., 91, St. Louis, Batesville, Jan. 6. Wife of Urban Blank. Mother of Connie Meyer, Peg Salatin and Tom Blank. Grandmother of 11. Great-grandmother of 26. Great-grandmother of one.

BUCKLER, Mildred Frances, 91, Our Lady of Lourdes, Indianapolis, Jan. 7. Mother of Mary Ann Callahan, Rose Ann Trees, Michael Walker Sr., Russell Walker Jr. and Thomas Walker.

CARPENTER, Frank L., 84, St. Mary, Rushville, Jan. 3. Husband of Kathryn (Zobel) Carpenter. Father of Janet Barker, Gina Jenkins, Gerry, Frank and Nick Carpenter. Brother of Lavinnia Bayless, Mary Louise McColley, Frankie Webster and Bill Carpenter. Grandfather of 10. Step-grandfather of one. Great-grandfather of five.

DeVILLEZ, Marcella M., 68, St. Paul, Tell City, Dec. 24. Mother of Pamela Goffinet and

Michael DeVillez. Sister of Gilbert, Jerry and Keith Meunier. Grandmother of three.

FELTER, Harold G., 90, Christ the King, Indianapolis, Dec. 21. Father of John, Dr. Harold Jr. and Thomas Felter. Brother of John Hordych. Grandfather of several. Great-grandfather of several.

FRAPPIER, Robert Edward, 86, St. Roch, Indianapolis, Jan. 2. Father of Joseph Frappier.

FRICKE, Mary Louise (Endris), 87, Holy Family, New Albany, Dec. 20. Wife of Sherman Fricke. Mother of David and James Fricke. Sister of John Endris. Grandmother of four. Great-grandmother of five.

GILLES, Gerald J., 87, St. Joseph, Shelbyville, Jan. 1. Father of Karen Bowman, Debbie Bush, Bobbie Boldt, Brenda Cole, Jere Oakley, Judy Trennepohl, Dennis and Larry Gilles. Grandfather of 19. Great-grandfather of one.

GOELZER, Edria, 99, St. Augustine, Leopold, Dec. 26. Mother of Nelda Waninger. Grandmother of four. Great-grandmother of 10.

HARDING, Alberta, 85, St. Paul, Tell City, Dec. 21. Mother of Bill, Jim, Mike and Tim Harding. Sister of Carolyn Powers. Grandmother of 12.

HENTRUP, Louis A., 78, St. Barnabas, Indianapolis, Dec. 29. Husband of Juliann Hentrup. Father of Louis Hentrup Jr. Brother of 10. Grandfather of three.

HIGDON, Charles Franklin, 89, St. Rose of Lima, Franklin, Dec. 25.

HIGGINS, Mary Catherine, 86, St. Augustine, Jeffersonville, Dec. 26.

HUCK, Thomas R., 58, St. Barnabas, Indianapolis, Dec. 22. Husband of Kathleen Huck. Father of Erin Keller. Son

of Dorothy Huck. Brother of Diana Huck. Grandfather of two.

JAYNES, George W., 71, St. Mary, New Albany, Dec. 18. Husband of Patricia (Young) Jaynes. Father of Troy Jaynes. Brother of Carolyn Henriott, Lorena Richards, Cathy Robinson, Patricia Stansbury, Mary, David and Donald James. Grandfather of two.

KNECHT, Charles J., 101, St. Michael, Brookville, Dec. 26. Father of Janet Deutsch, Joyce Lovins and John Knecht. Grandfather of 11. Great-grandfather of 16.

KOORS, Mary J., 88, Our Lady of the Greenwood, Greenwood, Jan. 8. Mother of Jane Dreyer, Diane Farah and Barb Grothe. Grandmother of seven. Great-grandmother of six.

KRUER, Edward J., Sr., 87, St. Mary-of-the-Knobs, Floyds Knobs, Jan. 4. Husband of Mary Margaret Kruer. Father of Shirley Balmer, Wanda Bryant, Judy Curry, Peggy Fessel, Susie Morgan, Mary Ellen Rodriguez, Louise Stumler, Edward Jr., Jeff and Joseph Kruer. Brother of Irma Bierman, Bonnie Huber, Norma Johns and Martha Schmidt. Grandfather of 22. Great-grandfather of 13.

LONG, Rosemary, 86, St. Joseph, Indianapolis, Dec. 25. Mother of Theresa Bowerman, Joseph and Richard Long. Grandmother of seven. Great-grandmother of one.

LYNETTE, Douglas W., 49, Holy Spirit, Indianapolis, Dec. 18. Son of Virgil and Delores Lynette. Brother of Brenda McDaniel, Becky, Pam, Brian, Bruce, Chris, Kevin and Michael Lynette. Grandson of Dorothy Milto.

RADEZ, Mary Kiam, 84, St. Joseph, Indianapolis, Dec. 31. Mother of Rose Ennis, Mary, Bernard, John, Richard, Robert and William Radez. Grandmother of 16. Great-grandmother of 13.

REEL, Eileen (Doyle), 58, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Dec. 28. Mother of Amy, Jennifer, Tracy and Michael Reel. Grandmother of three.

SCHLICHT, Gary Thomas, 54, St. Paul, Sellersburg, Jan. 2. Husband of Jill Garrison. Father of Andrew and Mark Schlichte. Brother of Jeanie Gronning, Mary Robison, Eleanor Rutishauser, Carol Teebay, Anthony, Dennis, Michael, Robert and William Schlichte.

SCHNORR, Raymond John, Sr., 88, Immaculate Heart of Mary, Indianapolis, Dec. 24. Husband of Eloise K. (Hamant) Schnorr. Father of Mary Ann Evans, Janet Tosick, Matthew, Raymond Jr. and William Schnorr. Grandfather of 12. Great-grandfather of nine.

SCHOETTLE, Thomas J., Sr., 91, St. Barnabas, Indianapolis, Jan. 1. Husband of Josephine Schoettle. Father of Katherine Baker, Jeanne Caito, Josephine Grande, Christine Kegley, Mary Kissel, Mary Ann Reger, Anne Shaughnessy, Rosemary Turk, Anthony, Gerard, James, Joseph, Robert and Tom Schoettle Jr. Grandfather of 33. Great-grandfather of two.

SCREEN, Violet, 95, Sacred Heart of Jesus, Terre Haute, Dec. 13. Sister of Carolyn McCauley, Joy, Don and Robert Screen.

SEILER, William K., 87, Holy Family, New Albany, Dec. 22. Father of Becky Hollander. Grandfather of two.

SPALDING, Bernard V., 78, St. Joseph, Shelbyville, Dec. 13. Father of Belinda Sue Cord, Bernard and Carl Spalding. Brother of Loretta Foster, Martha

Kendrick and Bertha Williams. Grandfather of seven. Great-grandfather of 10.

SPRAGG, Lori, 50, Christ the King, Indianapolis, Dec. 25. Daughter of Mary Spragg. Sister of Stacia Spragg-Braude, Cecilia Spragg Perry and Vincent Spragg.

STENGER, Mary A. (Mergenthal), 83, St. Michael, Brookville, Dec. 21. Mother of Rose Crawford, Betty Dauby, Fay Wilhelm, John and Ray Mergenthal. Stepmother of Judy and Janet Bedel, Gerry Buckler, Marjorie Wietlisbach and Ed Stenger. Sister of Elmer, Lester, Mark and Ralph Sterwerf. Grandmother of 19. Step-grandmother of 22. Great-grandmother of 26. Step-great-grandmother of 39. Step-great-great-grandmother of one.

STERWERF, Luke L., 71, St. Michael, Brookville, Dec. 10. Brother of Mary Stenger, Elmer, Lester, Mark and Ralph Sterwerf.

STEWART, Rosanna Evelyn, 72, St. Lawrence, Indianapolis, Dec. 5. Wife of John L. Stewart. Mother of Sheila Wood, Diana Young and Robert Stewart. Sister of Augusta Keeler. Grandmother of four. Great-grandmother of one.

STICKLER, Jane, 94, St. Michael, Bradford, Dec. 12. Mother of May Miller, Patricia Smith, Herbert and John Stickler.

TERRY, Joan, 76, Holy Family, Richmond, Dec. 12. Cousin of one.

TOBY, Joseph P., 84, St. Joseph, Sellersburg, Dec. 29. Father of Douglas and Tony Toby. Grandfather of three. Great-grandfather of one.

TRUEBLOOD, Eloise, 79, Our Lady of Perpetual Help, New Albany, Dec. 10. Mother of Linda Norwood and John Trueblood. Grandmother of three.

VOGELSANG, Marvin S., 82, St. Louis, Batesville, Jan. 8. Husband of Mary Vogelsang. Father of Debbie Amberger, David, Gary, John, Ron and Tom Vogelsang. Grandfather of 14. Great-grandfather of two.

WERMELINGER, Mary A., 82, Holy Spirit, Indianapolis, Dec. 17. Aunt of several.

WHITAKER, Steve, 57, St. Paul, Tell City, Nov. 21. Husband of Stephanie Whitaker. Father of Morgan Whitaker. Son of Louie Kraus. Stepson of Suzanne Kraus. Brother of Debbie Moore and Sue Whitaker.

WISSNER, Martha E., 96, St. Mark the Evangelist, Indianapolis, Dec. 17. Sister of Rita Randolph, Marie Walpole and Edward Hartman. Aunt of several.

WOOD-CHAPMAN, Sadie E., 93, Holy Angels, Indianapolis, Nov. 23.

WOZNAK, Rosalee K., 88, St. Anne, New Castle, Dec. 5. Mother of Valerie Slater, Vicki Stark, Venice and Vincent Wozniak. Sister of Merrilyn Morgan. Grandmother of seven. Great-grandmother of six.

WYMAN, Frances M., 94, St. Roch, Indianapolis, Dec. 11. Mother of Mollie Stanfield. Sister of Molly Dugan. Grandmother of six. Great-grandmother of nine.

YANNOTTI, Filomena F., 94, Holy Spirit, Indianapolis, Dec. 3. Mother of William Dufner. Sister of Mary Bernardo and Rose Fischer. †

Holy Cross Brother Marius Wittner taught at Cathedral, Gibault School

Holy Cross Brother Marius Wittner died on Nov. 26 at Dujarie House, the infirmary at Holy Cross Village, in Notre Dame, Ind. He was 88.

The Mass of Christian Burial was celebrated on Nov. 30 at Our Lady of Holy Cross Chapel at Dujarie House at Holy Cross Village. Burial followed at St. Joseph Cemetery at Holy Cross Village.

Brother Marius was remembered as a dedicated teacher and prayerful man, who spent significant time in church or chapel and was a spiritual model for students and brothers.

The former John Wittner was born on Sept. 20, 1919, in Toledo, Ohio.

He joined the Holy Cross Brothers at Sacred Heart Postulate in Watertown, Wis.

In 1938, he received the habit of the brothers at St. Joseph's Novitiate in Rolling Prairie, Ind. He made his first profession of vows in August 1939 and perpetual profession in 1942.

At the University of Notre Dame, he earned a bachelor of science degree in 1943 and a master of science degree in education in 1950.

Providence Sister Elizabeth Rose Weisenbach was teacher, principal

Providence Sister Elizabeth Rose Weisenbach died on Dec. 6 at Union Hospital in Terre Haute. She was 85.

The Mass of Christian Burial was celebrated on Dec. 12 at the Church of the Immaculate Conception at Saint Mary-of-the-Woods. Burial followed at the sisters' cemetery at the motherhouse.

The former Rosella Weisenbach was born on July 18, 1922, in Indianapolis.

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

She entered the congregation of the Sisters of Providence on Jan. 6, 1940, and professed first vows on Aug. 15, 1942, and final vows on Aug. 15, 1948.

During 67 years as a Sister of Providence, she ministered in education as a teacher, guidance counselor, registrar and secretary for 45 years at Catholic schools in Indiana, Illinois and California.

She also served as a pastoral associate at a parish in Indiana and a parish in California.

In Indianapolis, Sister Elizabeth Rose served at Holy Spirit School from 1952-56,

Providence Sister Catherine Wilcox served in education for 55 years

Providence Sister Catherine Joseph Wilcox died on Dec. 31 at Mother Theodore Hall at Saint Mary-of-the-Woods. She was 94.

The Mass of Christian Burial was celebrated on Jan. 4 at the Church of the Immaculate Conception at Saint Mary-of-the-Woods. Burial followed at the sisters' cemetery at the motherhouse.

The former Charlotte Alice Wilcox was born on Nov. 4, 1913, in Chicago.

She entered the congregation of the Sisters of Providence on Feb. 11, 1939, and professed first vows on Aug. 15, 1941, and final vows on Jan. 23, 1947.

Sister Catherine Joseph earned a bachelor's degree at Mundelein College in Chicago and master's degree at Marquette University in Milwaukee, Wis.

In 1986, Sister Catherine Joseph was awarded an honorary Doctor of Letters degree from Saint Mary-of-the-Woods

In the archdiocese, he taught science and mathematics at Cathedral High School in Indianapolis from 1943-52 and Father Gibault School for Boys in Terre Haute from 1967-76.

While ministering at Catholic Central High School in Monroe, Mich., from 1976-89, he served as superior of the local community of Holy Cross brothers for three years.

He taught at St. Joseph High School in South Bend, Ind., from 1952-54 and at St. Edward's High School in Austin, Texas, from 1954-57.

Brother Marius also taught at Archbishop Hoban High School in Akron, Ohio, from 1957-67. He served on the faculty at Holy Cross High School in River Grove, Ill., from 1989-99.

Brother Marius retired in 1999 and returned to Columba Hall at Notre Dame.

In 2001, his health declined and he moved to Dujarie House.

Memorial gifts may be sent to the Congregation of Holy Cross, Indiana Province, Holy Cross House, P.O. Box 1048, Notre Dame, IN 46556. †

the former Cathedral Grade School from 1958-60 and the former St. Andrew School from 1965-68.

Sister Elizabeth Rose ministered as principal at the former St. Joseph School in Indianapolis from 1968-70.

She also served in Indianapolis at St. Joan of Arc School from 1972-76, St. Philip Neri School from 1976-77, Cathedral High School from 1980-85 and Cardinal Ritter High School from 1992-93.

In 1993, Sister Elizabeth Rose moved to the motherhouse and ministered at the Woods Day Care then served at the Office of Congregational Advancement.

She retired and began her ministry of prayer in 2003.

Surviving are two sisters, Hilda Atkinson of Youngtown, Ariz., and Dorothy Woods of Gulfport, Fla.; a brother, Jim Weisenbach of Indianapolis; two sisters-in-law, Rosie Weisenbach of Indianapolis and Rita Jolley of Palm Desert, Calif.; and several nieces and nephews.

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Founder says walk still the top March for Life event

WASHINGTON (CNS)—Now in its 35th year, the March for Life has accumulated a variety of events associated with it. Some events draw big names. Others draw big crowds.



Nellie Gray

But for Nellie Gray, who founded the March for Life, the march itself is still the high point and the reason behind all of the other events. A march to Capitol Hill always follows a rally that features a host of speakers and is held several blocks away.

"As far I'm concerned ... the reason we are coming on Jan. 22 to Washington officialdom in the middle of winter is to make certain that all

three branches of the government—legislative, executive and judicial—know that Jan. 22 is an infamous day," Gray told Catholic News Service in a Jan. 9 telephone interview.

Jan. 22 is the anniversary date of two Supreme Court decisions that legalized abortion. It's also the march date. This year, it falls one day after the federal observance of the Rev. Martin Luther King Jr. holiday.

"We have to overturn *Roe v. Wade* and we have to educate them about the humanity of the preborn child," Gray added. "The thing that is most visible, even in the middle of winter, is this visible, continuous presence. ... There is a body of America that says *Roe v. Wade* must be overturned because you're killing our people. It's a crime against humanity."

Roe v. Wade and its companion case, *Doe v. Bolton*, are the 1973 Supreme Court decisions that legalized abortion virtually on demand in the United States.

Gray told CNS she was not counting on the Supreme Court to reverse the 35-year-old decisions.

"There seems to be some understanding at least of the enormity and viciousness of abortion" on the high court, Gray said.

Last year, in a joint decision in the *Gonzales v. Planned Parenthood* and *Gonzales v. Carhart* cases, the Supreme Court upheld the constitutionality of the federal ban on partial-birth abortion, in which a live fetus is partially delivered. An incision is made at the base of the fetus' skull, through which the brain is removed, and the baby's dead body is delivered the rest of the way.

But the justices, according to Gray, said that "even if a doctor who was concerned about being subject to the [partial-birth abortion] ban ... could put an injection into the

fetus [in the womb] and deliver a dead fetus. ... To me, that is not a welcome response from the court."

By "trying to persuade Washington officialdom" about the sanctity of human life with the march, better legislation can come about, Gray said. The march is necessary in this presidential election year, she added, "to get education to the candidates, and get them information on the life principles that life begins at fertilization and of equal care for mother and baby."

When the U.S. Park Police issued crowd counts—they stopped the practice after disputes arose over the size of the Million Man March in 1995—their estimates of March for Life crowds were considerably lower than that of march organizers. Last year, Gray estimated the crowd at "well over 100,000."

This year, the March for Life organization has asked marchers to be in place on the National Mall by 11:30 a.m. so an accurate count can be issued by noon.

"I do have someone working to try to get an accurate count," Gray said. "It used to be easier when we were on the Ellipse, but the Mall is so big that we literally block off areas, and we're thinking that there is an estimated number of people here, there and yon, and try to put something together."

March for Life officials organized a "March-a-Thon" in which marchers can collect pledges for their walk from "pro-life supporters back home who would like to do their part to promote the pro-life cause."

A March for Life convention is scheduled for Jan. 20-21 at a Capitol Hill hotel. The evening of the march, after the walk to Capitol Hill to demonstrate in front of the Supreme Court building and the Capitol and to lobby lawmakers, the March for Life's Education and Defense Fund plans to hold its 26th annual Rose Dinner.

The Basilica of the National Shrine of the Immaculate Conception has scheduled its annual march vigil Mass on Jan. 21 at 7 p.m., with Cardinal Justin Rigali of Philadelphia, chairman of the U.S. bishops' Committee on Pro-Life Activities, as the principal celebrant and homilist. Confessions, rosaries, holy hours, the Liturgy of the Hours and litanies were to fill the overnight hours until a 7:30 a.m.

Mass on Jan. 22 to be celebrated by Cardinal Daniel N. DiNardo of Galveston-Houston.

The Archdiocese of Washington is hosting its annual Rally for Life and Youth Mass on Jan. 22 at 8:45 a.m. at the Verizon Center, the site of pro basketball and hockey games, followed by a 10 a.m. Mass to be



Youths from St. Veronica Parish in Chantilly, Va., lead the March for Life in Washington on Jan. 22, 2007. The 35th annual March for Life will be held on Jan. 22. The event marks the anniversary of the Supreme Court's *Roe v. Wade* decision that legalized abortion across the country.

celebrated by Archbishop Donald W. Wuerl of Washington.

Archbishop Daniel M. Buechlein will participate in the Solemn Mass for Life at 7 p.m. on Jan. 21 in the basilica as well as Mass at 9:30 a.m. on Jan. 22 in the Crypt Church in the basilica with archdiocesan pilgrims. He also will participate in the March for Life at 1 p.m. on Jan. 22 with archdiocesan youths.

In other Washington-based events:

- Students for Life plan a leadership conference on Jan. 20 at The Catholic University of America in Washington.
- The Cardinal O'Connor Conference for Life for college and high school students is set for Jan. 20-21 at Georgetown University in Washington.
- The National Pro-Life Religious Council plans to present Gray and the Rev. Johnny Hunter, national director of the Life Education and Resource Network, with Pro-Life Recognition Awards on the morning of Jan. 22. As of Jan. 9, no site had been named to host the morning awards ceremony and concurrent National Memorial for the Preborn, although organizers hoped to secure a site on Capitol Hill.

In New York, Cardinal Edward M. Egan is scheduled to be the celebrant and homilist on Jan. 20 at an annual Mass.

Bishop John W. Yanta of Amarillo, Texas, whose resignation was accepted by the pope on Jan. 3, declared Jan. 22 as a day of fast and abstinence in the Amarillo Diocese.

"Pray for the overthrow and repeal of *Roe v. Wade*," he said in a column in the Dec. 16 issue of *The West Texas Catholic*, diocesan newspaper. "It will happen! Prayer is the greatest power on earth!"

On Jan. 27, Right to Life of Indianapolis will hold its annual pro-life prayer service and memorial walk from 2 p.m. to 3 p.m. in downtown Indianapolis.

The prayer service begins at the Indiana War Memorial, 431 N. Meridian St., in Indianapolis, with participants walking to Monument Circle. For more information, call 317-585-1526. †

Join march pilgrims praying the rosary

Want to join your petitions with thousands of others who will be praying for life on Jan. 20-22?

According to Father Jonathan Meyer, archdiocesan director of youth and young adult ministry, a universal time has been set to pray the rosary for pilgrims traveling to Washington for the annual March for Life. Pilgrims will pray the rosary at

8 p.m. on Jan. 20, 21 and 22. Father Meyer, who also serves as associate pastor of St. Luke the Evangelist Parish in Indianapolis, encouraged all people of faith to join the effort.

"It allows us to be quite catholic ... universal!" Father Meyer said in an e-mail. †

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