



The

# Criterion

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## On a mission

Sister Loretto Emenogu eager to continue Church's mission work, page 16.

CriterionOnline.com

January 30, 2009

Vol. XLIX, No. 16 75¢

## Disciples for life



Archbishop Daniel M. Buechlein walks in the 36th annual March for Life on Jan. 22 in Washington, D.C., with Mary Schaffner, program coordinator of young adult ministry for the archdiocesan Office of Catholic Education; Servants of the Gospel of Life Sister Diane Carollo, director of the archdiocesan Office for Pro-Life Ministry; and St. Malachy parishioner Donna Johnson of Brownsburg.

## Hundreds from central and southern Indiana participate in March for Life in Washington

By Mary Ann Wyand

WASHINGTON, D.C.—God calls pro-life supporters to become pro-life disciples and renew their spiritual commitment to protect the sanctity and dignity of life from conception until natural death, Cardinal Justin Rigali of Philadelphia, chairman of the U.S. bishops' Committee on Pro-Life Activities, told diocesan pro-life

directors during an afternoon Mass on Jan. 21 at the Trinity College Chapel. That night, as the principal celebrant and homilist for the opening Mass of the National Prayer Vigil for Life, Cardinal Rigali challenged thousands of pro-life supporters crowded into the Basilica of the National Shrine of the Immaculate Conception to intensify their efforts to end abortion. Archbishop Daniel M. Buechlein joined about 865 high school students, young adults and chaperones from throughout the archdiocese—including seven priests and 21 seminarians—on the pro-life pilgrimage to the nation's capital for the Mass and 36th annual March for Life.

The solemn pro-life vigil Mass on the feast of St. Agnes commemorated the 36th anniversary of the U.S. Supreme Court's Jan. 22, 1973, *Roe v. Wade*

decision that legalized abortion during all nine months of pregnancy and has resulted in the deaths of more than 50 million unborn babies.

"We gather tonight to celebrate the gift of life," the cardinal said, "and to dedicate ourselves anew to respect, protect, love and serve life—every human life."

The cardinal urged national March for Life participants to "constantly proclaim the need for a new change, one that will complete this march toward human equality. Desperately needed is a culture of life in which all people from conception to natural death are valued and respected, regardless of their age, race, disability, stage of development or condition of dependency. This change we need. This change we believe in."

Both the new administration and new Congress "need our encouragement and our prayers," he said, "but they also need our voices united as a constant reminder of the rights of the poor, the sick, the elderly, those with disabilities, the imprisoned and, yes, especially the most innocent, vulnerable and weakest among us—the child in the womb."

Cardinal Rigali said the U.S. bishops "intend to work with those in public office whenever we can and to raise our voices in respectful but impassioned protest when we must."

He said "advocating for legal protection for the unborn, helping others to appreciate the dignity of human life, and serving the needs of the many mothers, fathers, grandparents, siblings and other family members affected by abortion is difficult work. Even when we face those who do not share our vision,

we can take courage in the promise of Christ, our hope, since in him the victory is already won even if it is still unfolding.

"God generously gives us what we need to accomplish his work," Cardinal Rigali said, "and to defend his law that is so deeply written in each human heart: Thou shall not kill."

Praising the Church's post-abortion reconciliation ministries, the cardinal said every abortion is a personal tragedy.

"God, our loving Father, is eager ... to bestow his healing mercy on all who have sorrow for their involvement in an abortion," he said. "Tonight I invite all of you who may have been involved in an abortion to ask humbly for the Lord's forgiveness. Open your heart to his grace. Let his love embrace you and restore peace to your troubled heart."

Pro-life Americans must voice their opposition to abortion rights legislation, Cardinal Rigali said, which would pave the way for more "wholesale assaults on unborn children."

He emphasized that direct attacks on innocent persons at any stage in life are radically wrong, unjust and evil.

Cardinal Rigali said a nationwide online survey in December 2008 commissioned by the bishops' pro-life secretariat found that four of five people responding, or about 82 percent, think that abortion should be illegal or restricted in some way.

"When you march against *Roe v. Wade* tomorrow, know that 82 percent of Americans join you in disagreeing with its extreme policy on

See PRO-LIFE, page 9

## Vatican launches video news channel on YouTube

VATICAN CITY (CNS)—The Vatican has launched a video channel on YouTube that will feature news coverage of Pope Benedict XVI and major Vatican events.

It marked the start of the Vatican's strategic vision of working "to be present wherever people are," said Archbishop Claudio Celli, head of the Pontifical Council for Social Communications.

The Vatican officially unveiled the new channel on Jan. 23 during a press conference that presented Pope Benedict's message for World Communications Day, which was dedicated to new media technology.

Addressing pilgrims in St. Peter's Square on Jan. 25, the pope said he hopes the YouTube channel "will enrich a wide range of people—including those who have yet to find a response to their spiritual yearning—through the knowledge and love of Jesus Christ."

The new Vatican initiative will make information and news about the Vatican more readily accessible on the Internet, the pope said at the end of his midday Angelus address.

The wise use of online networking technology can help people form new communities "in ways that promote the search for truth, the good and the beautiful, transcending geographical boundaries and ethnic divisions," he said.

The Vatican channel is the result of a new partnership that the Vatican Television Center and Vatican Radio forged with the Internet giant Google and its video-sharing Web site, YouTube.

The Vatican's television and radio operations had been collaborating for the past year and a half to produce short news videos that are aired on the Vatican Radio Web site.

Jesuit Father Federico Lombardi, head of the Vatican's television and radio offices, said during the Jan. 23 press conference that it only seemed natural to start offering the news clips "not only to a prevalently Catholic audience, but to a much larger, practically global audience."

He said it was important to offer these services to people who are looking for the pronouncements and position of "a high-level moral authority like the pope and, in general, the Catholic Church" concerning the major burning issues and problems in the world today.

"Therefore, choosing YouTube as an  
See VATICAN, page 8

# Archdiocesan pilgrimages to Vincennes set for March

Criterion staff report

In honor of the 175th anniversary of the Archdiocese of Indianapolis, Archbishop Daniel M. Buechlein will lead a series of spiritual pilgrimages to Vincennes, Ind.



Servant of God  
Simon Bruté

The first pilgrimage is for high school youths and will be held on March 7. The second pilgrimage is for adults and will take place on March 18.

This historic city was the original location of the cathedral and home of Servant of God Simon Bruté, first bishop of the Diocese of Vincennes, which became the Diocese of Indianapolis and, later, the Archdiocese of Indianapolis.

In Vincennes, pilgrims will tour St. Francis Xavier Cathedral (the diocese's original cathedral), visit the crypt church, venerate the remains of Bishop Bruté, celebrate Mass and enjoy a meal.

Archbishop Buechlein hopes that these pilgrimages will be opportunities for prayer, conversion and a deeper understanding of the origins of our

Catholic heritage in Indiana.

The trips will depart from the Archbishop O'Meara Catholic Center, 1400 N. Meridian St., in Indianapolis, promptly at 8 a.m.

Upon arrival in Vincennes, Mass will be said in the cathedral at 11 a.m. and will be followed by lunch at a nearby restaurant.

After lunch, there will be a tour of the cathedral library and museum. The group will return to Indianapolis between 5 p.m. and 6 p.m.

The cost is \$59 per person and includes deluxe motor coach transportation, continental breakfast, lunch, fees and gratuities.

The trip will be filled on a first-come, first-serve basis. Pilgrims may register online at [www.archindy.org](http://www.archindy.org). Click on the 175th anniversary link, select pilgrimage to Vincennes, then youth or adult to register.

You may also register for the youth trip by calling Kay Scoville, program coordinator for youth ministry in the archdiocesan Office of Catholic Education, at 317-236-1477 or 800-382-9836, ext. 1477. You may also register for the adult pilgrimage by calling Carolyn Noone, associate director of special events for the archdiocese, at 317-236-1428 or 800-382-9836, ext. 1428. †



File photo by Brandon A. Evans

High school youths and adults are invited to take part in a series of spiritual pilgrimages that Archbishop Daniel M. Buechlein will lead to Vincennes during March. Pilgrims will visit St. Francis Xavier Cathedral, pictured, the original cathedral church for the then Diocese of Vincennes, which later became the Diocese of Indianapolis. Archbishop Buechlein hopes that these pilgrimages will be opportunities for prayer, conversion and a deeper understanding of the origins of our Catholic heritage in Indiana.

## Pro-life leaders criticize Obama for reversing Mexico City policy

WASHINGTON (CNS)—Pro-life activists quickly denounced President Barack Obama's Jan. 23 signing of an executive order reversing the Mexico City policy, a move that clears the way for the federal government to provide aid to programs that promote or perform abortion overseas.

"It is clear that the provisions of the Mexico City policy are unnecessarily broad and unwarranted under current law, and for the past eight years they have undermined efforts to promote safe and effective voluntary family planning in developing countries," Obama said.

He made the comments in a prepared statement on Jan. 23, issued shortly after he signed an executive order reversing the ban first instituted by President Ronald Reagan in 1984.

"For these reasons," he continued, "it is right for us to rescind this policy, and restore critical efforts to protect and empower women and promote global economic development."

Obama signed the order with no fanfare and with no news media in the room, a marked contrast to signings of executive orders earlier that week.

Cardinal Justin Rigali of Philadelphia, chairman of the U.S. bishops' Committee on Pro-Life Activities, called the reversal "very disappointing."

"An administration that wants to

reduce abortions should not divert U.S. funds to groups that promote abortions," Cardinal Rigali said.

"What a terrible way to begin a new administration, with an abortion business bailout that will exploit women in developing countries for political ends," said Charmaine Yost, president of the Washington-based Americans United for Life Action.

"We should not export the tragedy of abortion to other nations, and we certainly shouldn't do so via the hard-earned dollars of American taxpayers," she said.

The policy banned U.S. taxpayer money, usually in the form of funds from the U.S. Agency for International Development, from going to international family planning groups that either offer abortions or provide information, counseling or referrals about abortion.

A federal law known as the Hyde Amendment prohibits U.S. funding from being used directly to provide abortions.

The Mexico City policy was reversed by President Bill Clinton in 1993 and re-established under President George W. Bush in 2001. Clinton and Bush each took their actions on Jan. 22, the anniversary of the U.S. Supreme Court's landmark 1973 decisions of *Roe v. Wade* and *Doe v. Bolton* that recognized abortion as a constitutional right and overturned state laws against abortion.

The policy has been called the "global gag rule" by its opponents because it prohibits taxpayer funding for groups that even talk about abortion if there is an

unplanned pregnancy, and is known as the Mexico City policy because it was unveiled at a U.N. conference there in 1984.

Cardinal Francis E. George of Chicago, president of the bishops' conference, had urged Obama shortly before his inauguration not to reverse the Mexico City policy.

News of the executive order also drew strong public criticism from Priests for Life, a group that calls itself the largest U.S. Catholic pro-life organization dedicated to ending abortion and euthanasia, and the Catholic bishops of Colorado, as well as House Minority Leader John Boehner (R-Ohio).

"This executive order is a profound disappointment for me and millions of other Americans who were hopeful that President Obama's vow to govern from the center would apply to the divisive issue of abortion," said Boehner, who is Catholic.

Many people expected Obama, like Clinton and Bush, to sign the executive order on Jan. 22, when tens of thousands of pro-life marchers were protesting U.S. abortion policy, but he decided to wait a day.

"I see that as a sign of respect to the Catholics and other pro-life activists," said Thomas P. Melady, a former U.S. ambassador to the Vatican, who wanted to see the Mexico City policy remain intact.

"It says something about his style and the courtesy he extended to those of us participating in the March for Life," Melady told Catholic News Service on Jan. 23. "It says he

is concerned about the other point of view, which is a good foundation for finding common ground."

That sentiment was echoed by the Rev. Jim Wallis of Sojourners, who said Obama's call for abortion reduction and the delay was a clear message the president wants to find a solution for abortion that will be less divisive.

"I support the president's call for a new dialogue on the best ways to achieve abortion reduction while retaining his position on choice," Rev. Wallis said. "And I hope the discussion can now move beyond the usual politics of abortion, changing the polarized debate, and building a new common-ground movement to dramatically reduce abortion."

Not everyone saw Obama's waiting a day after the pro-life observance as a sign of respect.

"If he respected the pro-life cause, he wouldn't have signed this order at all," said Deirdre A. McQuade, assistant director for policy and communications for the U.S. Conference of Catholic Bishops' Office of Pro-Life Activities.

"We're concerned this can only be the tip of the iceberg for President Obama's abortion policy. This should strengthen our resolve" for the pro-life cause, she said.

The executive order will not fund abortions directly, McQuade said, but it will indirectly provide financial resources to perform the procedures. †



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The Criterion • P.O. Box 1717 • Indianapolis, IN 46206-1717

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

1400 N. Meridian St.  
 P.O. Box 1717  
 Indianapolis, IN 46206-1717  
 800-382-9836 ext. 1570  
[criterion@archindy.org](mailto:criterion@archindy.org)

Periodical postage paid at Indianapolis, IN.  
 Copyright © 2009 Criterion Press Inc.

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



### Phone Numbers:

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

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

### Postmaster:

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

Web site : [www.CriterionOnline.com](http://www.CriterionOnline.com)

E-mail: [criterion@archindy.org](mailto:criterion@archindy.org)

Published weekly except the last week of December and the first week of January. Mailing address: 1400 N. Meridian St., P.O. Box 1717, Indianapolis, IN 46206-1717. Periodical postage paid at Indianapolis, IN. Copyright © 2009 Criterion Press Inc. ISSN 0574-4350.

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# Pope lifts excommunications of Lefebvrite bishops

VATICAN CITY (CNS)—Pope Benedict XVI has lifted the excommunication of four bishops ordained against papal orders in 1988 by the late French Archbishop Marcel Lefebvre. The move was considered a major concession to the archbishop's traditionalist followers.



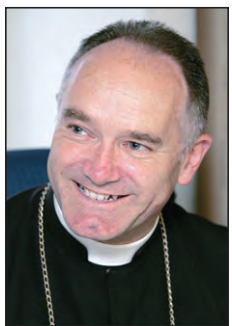
Pope Benedict XVI

The Vatican said the decree removing the excommunication, signed on Jan. 21 and made public three days later, marked an important step toward full communion with the Society of St. Pius X, founded by Archbishop Lefebvre in 1970.

It said some questions remain unresolved with the society, including its future status and that of its priests, and that these issues would be the subject of further talks.

"The Holy Father was motivated in this decision by the hope that complete reconciliation and full communion may be reached as soon as possible," a Vatican statement said.

The head of the Swiss-based society, Bishop Bernard Fellay, had requested the removal of the excommunication in a letter on Dec. 15. Bishop Fellay wrote that he and the three other bishops illicitly ordained in 1988 were determined to remain Catholic and accepted the teachings of Pope Benedict "with filial spirit."



Bishop Bernard Fellay

The Vatican said that the pope had responded positively to the request in order to promote "the unity in charity of the universal Church and succeed in removing the scandal of division."

In a letter published after the Vatican announcement, Bishop Fellay said his society was eager to begin talks with the Vatican about the causes of the "unprecedented crisis" shaking the Church.

"During these discussions with the Roman authorities, we want to examine the deep causes of the present situation and, by bringing the appropriate remedy, achieve a lasting restoration of the Church," he said.

The decree removing the excommunications, issued by the Congregation for Bishops, underlined the hope that this step would be followed by full communion and that all members of the Society of St. Pius X would demonstrate "true fidelity and true acknowledgment of the magisterium and the authority of the pope."

The move came after one of the illicitly ordained bishops, British-born Bishop Richard Williamson, provoked Jewish protests with assertions that the Holocaust was exaggerated and that no Jews died in Nazi gas chambers. He spoke in a TV interview recorded last November, but aired in mid-January.

The Vatican spokesman, Jesuit Father Federico Lombardi, said emphatically that the Vatican did not share Bishop Williamson's views, but that it was a completely separate issue from the lifting of the excommunication.

"Saying a person is not excommunicated is not the same as saying one shares all his ideas or statements," Father Lombardi said.

The removal of the excommunication was a key condition of the Society of St. Pius X in its on-again,

off-again talks with the Vatican over reconciliation. In 2007, the pope granted another of the society's requests, widening the possibility for use of the traditional Latin Mass, the form of the Mass used before the Second Vatican Council.

Archbishop Lefebvre rejected several important teachings of the Second Vatican Council, including those related to religious liberty, ecumenism and liturgy. The Vatican statements did not mention the council's teachings, and Father Lombardi had no comment on whether the society was asked to adhere to them.

The Vatican action came the day before the 50th anniversary of Blessed Pope John XXIII's calling of the Second Vatican Council. Father Lombardi said it would be wrong to see the lifting of the excommunication as a rejection of Vatican II.

"On the contrary, I think it is a beautiful thing that the council is no longer considered an element of division, but as an element in which every member of the Church can meet," he said.

In addition to Bishops Fellay and Williamson, the decree removed the excommunication of French Bishop Bernard Tissier de Mallerais and Argentine Bishop Alphonso de Galarreta. The Vatican said in 1988 that Archbishop Lefebvre and the bishops he ordained had incurred automatic excommunication for defying papal orders against the ordination.


Bishop Fellay called the pope's action a "unilateral, benevolent and courageous act," and described it as a victory for Catholic traditionalists worldwide. But he said he had made clear to the Vatican that the society still has problems with Vatican II.

He said, quoting from his Dec. 15 letter: "We are ready to write the creed with our own blood, to sign the anti-modernist oath, the profession of faith of Pius IV, we accept and make our own all the councils up to the Second Vatican Council, about which we express some reservations."

Bishop Fellay added in his communique that "we are convinced that we remain faithful to the line of conduct initiated by our founder, Archbishop Marcel Lefebvre, whose reputation we hope to soon see restored."

Cardinal Andre Vingt-Trois of Paris, president of the French bishops' conference, welcomed Pope Benedict's action as a "gesture of mercy and openness for strengthening Church unity." France is home to nearly half of the 200,000 members of the laity who receive pastoral care from the Society of St. Pius X.

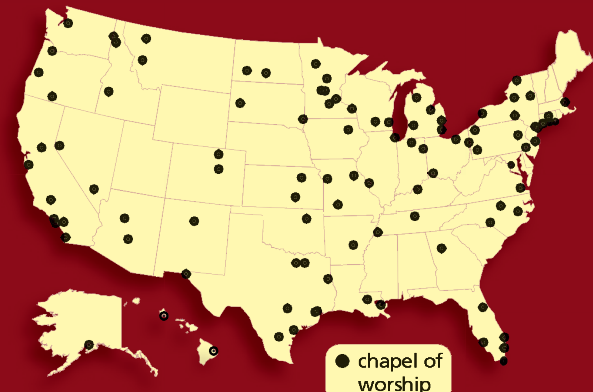
However, the cardinal rejected suggestions that the move would make it easier for Catholics "to be Catholic



## Society of St. Pius X in the U.S.

The society has places of worship in 37 states. It uses the Tridentine Mass, the Latin-language liturgy that predates the Second Vatican Council.

Priests.....	67
Seminarians.....	80
Brothers.....	12
Sisters.....	26
Third Order Members.....	900
Chapels.....	100



● chapel of worship

Source: Society of St. Pius X United States District ©2009 CNS

while making selections in Church teaching, doctrine and Church tradition."

The Society of St. Pius X is like a religious order. Its members are made up of its deacons, priests and four bishops. Lay Catholics who receive pastoral care from the society are not members.

"I rejoice every time the Church is able to suspend a penalty—it's an opportunity, an open door allowing Christians to rediscover the fullness of communion with the Church," Cardinal Vingt-Trois told the archdiocesan Notre Dame Radio on Jan. 24. "People who, for the most part, present themselves sincerely as defenders of tradition also give themselves a magisterial power to distinguish good from bad tradition. But such an act of discernment can only be an act of the Church, not of some particular group within the Church."

French Cardinal Jean-Pierre Ricard of Bourdeaux said Pope Benedict knew "the drama a schism represents in the Church" and wished to "go as far as he could in extending his hand." Cardinal Ricard is a member of the Pontifical Commission "Ecclesia Dei," which oversees the reconciliation of Lefebvrite Catholics with the Church.


"The lifting of the excommunication isn't the end but the beginning of a process of dialogue," Cardinal Ricard said in a Jan. 24 statement. "It doesn't regulate two fundamental questions: the juridical structure of the St. Pius X fraternity in the Church, and an agreement on dogmatic and ecclesiological questions. But it opens a path to travel together, which will doubtless be long and demand better mutual knowledge and esteem." †

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**Editorial**

**A call for change? When it comes to life issues, we need to continue taking a stand**

It took roughly 72 hours after he was sworn into office for President Barack Obama to show what “change” means to him as far as policies concerning abortion are concerned.

Sadly, his message did little to affirm people of faith who value all human life from conception to natural death.

With the stroke of a pen on Jan. 23, the president signed an executive order that reversed the Mexico City policy.

The policy banned U.S. taxpayer money, usually in the form of funds from the U.S. Agency for International Development, from going to international family planning groups that either offer abortions or provide information, counseling or referrals about abortion. The move clears the way for the federal government to provide aid to programs that promote or perform abortion overseas. (See related story, page 2.)

The president’s action came a day after more than 100,000 people of various faith traditions participated in the 36th annual March for Life in Washington, D.C., to prayerfully voice their opposition to the U.S. Supreme Court’s 1973 *Roe v. Wade* decision legalizing abortion. They say there is strength in numbers, and the event again provided a powerful witness to life.

Some have tried to reason that the president was trying to show the pro-life movement respect by not signing the executive order on the day of the march, but we view it as what sadly may be the first action by this administration that could present more setbacks where life issues are concerned.

Simply put, instead of building consensus or seeking common ground—which the new president has pledged to do—executive orders like this present roadblocks to the cause for life.

Officials from the Vatican were justifiably quick to condemn the president’s action.

Senior Vatican official Archbishop Rino Fisichella, who heads the Vatican’s Pontifical Academy for Life, said, “If this is one of President Obama’s first acts, I have to say, in all due respect, that we’re heading quickly toward disappointment.

“What is important is to know how to listen ... without locking oneself into ideological visions with the arrogance of a person who, having the power, thinks they can decide on life and death,” Archbishop Fisichella continued. “I do not believe that those who voted for him [Obama] took into consideration ethical themes, which were astutely left aside during the election debate. The majority of the American population does not take the same position as the president and his team.”

Recent polls, including one conducted in December by the U.S. Conference of Catholic Bishops, have indeed shown that a majority of Americans support at least some restrictions on abortion.

Last weekend, Catholics in pews throughout central and southern Indiana were asked to participate in a nationwide pro-life postcard campaign to oppose



Our Lady of the Most Holy Rosary parishioner Jim Wernsing, right, of Indianapolis distributes copies of postcards opposing the Freedom of Choice Act to parishioners during Mass on Jan. 25 at Holy Rosary Church. Parishioner Danica Hostettler of Indianapolis prepares to sign the postcards while her children watch with interest.

federal abortion rights legislation pending in Congress.

Church officials and legal experts have said the proposed Freedom of Choice Act (FOCA) would make abortion a fundamental right that would eliminate all existing pro-life laws and policies that have been enacted since 1973.

The campaign conducted in parishes throughout the country is a way for Catholics who supported Obama for president to tell him they did so despite, not because of, his stand on abortion, said officials from the U.S. bishops’ pro-life office.

“Many Catholics voted for Obama despite his position on abortion, and they have an obligation to say, ‘This is not why I voted for you,’” said Richard M. Doerflinger, associate director of the Office of Pro-Life Activities of the U.S. Conference of Catholic Bishops. Deirdre A. McQuade, assistant director for policy and communications in the pro-life office, said it is important for Catholics to tell Obama, “If I voted for you, this [abortion] is not what I voted for.”

The postcard campaign began in mid-January, and is expected to continue for three or four weeks. It asks members of Congress to oppose FOCA “or any similar measure, and retain laws against federal funding and promotion of abortion.”

“At this time of serious national challenges, Americans should unite to serve the good of all, born and unborn,” the postcards say.

It’s not too late to participate in the campaign. Check with your parish to see if postcards are still available. You can also visit the archdiocese’s Web site at [www.archindy.org/prolife](http://www.archindy.org/prolife) or the USCCB’s Web site at [www.usccb.org/prolife/issues/FOCA/postcard.shtml](http://www.usccb.org/prolife/issues/FOCA/postcard.shtml) for more information.

Our faith calls us to be voices for the voiceless, and those voices are needed now more than ever.

There is strength in numbers. May our actions, by the millions, show our unwavering commitment to life.

—Mike Krokos

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

**The Mexico City policy, Freedom of Choice Act and our Catholic faith**

As pro-life demonstrators marched through Washington, D.C., on Jan. 22 to protest the infamous U.S. Supreme Court decision that



legalized abortion in 1973, President Barack Obama was quoted as saying that *Roe v. Wade* “stands for a broader principle: that government should not intrude on our most private family matters.”

The following day, the president chose to reverse the Mexico City policy that restricted taxpayer funding for abortion overseas. This policy prevented abortion from being used as a tool for population control in the developing world.

Interestingly enough, President Obama stated during his campaign that it was his wish to reduce the number of abortions. By executive order, however, he now forces millions of dollars of taxpayers’ money to fund overseas abortions of the poor, thereby increasing the number of abortions performed.

In the midst of an economic crisis at home, American tax dollars will be diverted to funding pro-abortion groups in poor countries. One such group is the International Planned Parenthood Federation (IPPF). It is a “global service provider” of abortion in more than 180 countries.

In the United States, Planned Parenthood is the largest abortion provider in the country. In recent weeks, the organization’s alleged complicity in covering up the sexual abuse of minors continues to unravel in media reports.

Cecile Richards, president of the Planned Parenthood Federation of America, was jubilant when she learned that President Obama fulfilled his promise to protect abortion rights by reversing the Mexico City policy. In one statement, she said, “With President Obama, women in the U.S. and around the world have a president who puts protecting and strengthening women’s health first.”

Sadly, millions of unborn children will be destroyed because of the president’s executive order. Furthermore, the epidemic of Post-Abortion Syndrome (PAS) will be spread

as more and more women—poor women—suffer the effects of the aftermath of abortion. That Planned Parenthood would seriously claim to put women’s health first, in light of the statistics on post-abortion syndrome, is not only absurd, it is an insult to the intelligence of people of good will.

With the Mexico City policy overturned by executive order, another more serious challenge confronts Americans—the “Freedom of Choice Act” (FOCA). This legislation, if passed by Congress and signed by the president, would make abortion a fundamental right.

The president has publicly promised Planned Parenthood that he will sign into law this radical pro-abortion legislation.

If FOCA were to become the law of the land, Catholic hospitals would have to close because they would be forced to perform abortions. Catholics would be told to violate their consciences as doctors, nurses, social workers and teachers or as other professionals who deal with abortion-minded women.

In a nation that was built on religious toleration, FOCA would not only alienate Catholics from the political process, it would also persecute Catholics and other Christians who refuse to disobey God’s Divine Law.

The time is past due for Catholics to become politically astute, responsible citizens who act as moral compasses in the world. In the years ahead, Catholics must have the courage and spiritual maturity to bring the truth of their faith to the political arena. Only then will our nation’s laws and policies at home and abroad safeguard the dignity and sanctity of human life.

To build a culture of life, we must train, promote and elect to political office authentic Catholics, and others of good will, who will restore respect for human life from conception to natural death.

Perhaps some of these future leaders will be found among our archdiocesan youth and young adults, who marched in protest of *Roe v. Wade* in Washington, D.C., on Jan. 22 during the national March and Rally for Life.

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

**Declining World Religious**

Statistics gathered by Italian Claretian Father Angelo Pardilla show definite decline of men and women religious.



Source: “Religious Yesterday, Today and Tomorrow”

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



# SEEKING THE FACE OF THE LORD

## BUSCANDO LA CARA DEL SEÑOR

### Even in hard times, ministry of charity must continue

**A**s our society confronts the dire consequences of the current plunge in the economy, so does our local Church.

We live in the real world. But the reality of the situation in the Church is compounded by the numbers of impoverished folks who understandably and rightly are turning to us for help.

However challenging it may be, as Pope Benedict XVI reminds us, we Catholics are not like a federation of individualists who tend to our own needs while turning a blind eye to those in need around us.

We are not individualists who care for others if and when it is convenient and if it doesn't require sacrifice. It is of the essence of being Catholic and Christian that we are a *communion* of believers.

As such, we are called to charity in any circumstance.

In his famous encyclical letter on charity, the pope teaches us that proclaiming the Word of God and participating in the sacramental life of the Church are incomplete if charity to others is set aside. In other words, we share the responsibility to look after each other, especially those in grave need.

The Catholic Church is not an abstract organization or institution that exists for its own sake or that exists merely as an administrative body. We believe that we are the Body of Christ instituted by Christ to carry on his mission and ministry in our

world.

Yes, the Church organizes itself in order to administer the mission of Christ, in order to provide for the real needs of ministry. It organizes itself so that the Word of God can be proclaimed and that the sacraments of Christ, especially the Eucharist, can be provided.

The Church organizes itself so that the ministry of charity, which is a shared responsibility of all Catholics, is promoted for all of us, but especially for the poor.

I suppose the most immediately visible way in which the Catholic Church is organized is in our local parishes. The parishes are the places in which most Catholics enjoy the proclamation of the Gospel, the Eucharist and the other sacraments. Our parishes are the forums in which the Church and her mission and ministry are most visibly alive.

It is difficult for some, perhaps many folks, to realize and understand that the good of parish life and a large part of the mission and ministry of parishes depends on their being in communion with the other parishes, which together *are the archdiocese*.

Together, our parishes share aspects of Christ's mission that otherwise would be difficult if not impossible to carry out by individual parishes.

We often speak of these as "shared ministries." Examples of shared ministries are the works of archdiocesan Catholic Charities, or ministry in our Home Mission parishes

that need the help of other parish communities in order to provide pastoral care in some of our rural and urban localities.

All Catholics of our archdiocese, like members of a large family, share the challenge of providing for our poor people, especially our poor children. The needs of the poor and of our children in pockets of poverty are more severe in these troubled times.

Even as most of us are seriously affected by the current "economic tsunami," we cannot turn our backs on our sisters and brothers who are in desperate circumstances. Nor is this a time when we can allow ourselves to curtail the resources that all of us need to strengthen our faith and to maintain a healthy spiritual and moral life.

In the spiritual arena, our human limitations cause all of us to be poor and in need. Not only do we need to help provide for our physical and spiritual needs within our parish boundaries, but also for those faith families in even more severe circumstances who need our help in a special way.

Especially in difficult economic times, we need to ponder the reality that whatever we have by way of human, material and spiritual gifts we receive by the providence and blessing of God. No one of us, rich or poor,

lives outside the providence of God.

Even in hard times, we are called by faith to return thanks to God and to share resources even from our needs. Sometimes this means we do without some things so that we can help others who need us. Sometimes we do without in order to strengthen the shared ministry in our archdiocese that otherwise cannot be done.

All of what I say is a call to Christian stewardship.

We need to participate in the annual Called to Serve stewardship appeal. It is our way of helping to carry on Christ's mission in our parishes, and also in the larger mission and ministry of the Archdiocese.

It is not too late. †

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.

### El ministerio de la caridad debe continuar aún en tiempos difíciles

**M**ientras nuestra sociedad enfrenta las terribles consecuencias del desmoronamiento actual de la economía, nuestra Iglesia local también sufre los embates.

Vivimos en el mundo real. Pero la realidad de la situación en la Iglesia se complica con la cantidad de feligreses empobrecidos quienes comprensible y acertadamente acuden a nosotros para obtener ayuda.

Independientemente de lo difícil que pueda ser, tal y como nos recuerda el Papa Benedicto XVI, los católicos no somos como una federación de individualistas que suelen atender sus propias necesidades mientras se hacen la vista gorda con las personas necesitadas que les rodean.

No somos individualistas que se preocupan por los demás únicamente cuando les es conveniente y si no supone sacrificios. La esencia de ser católicos y cristianos se fundamenta en que somos una *comunidad* de creyentes.

Como tales, estamos llamados a practicar la caridad en cualquier circunstancia.

En su famosa carta encíclica sobre la caridad, el Papa nos enseña que proclamar la Palabra de Dios y participar en la vida sacramental de la Iglesia son actos incompletos si dejamos a un lado la caridad para con los demás. En otras palabras, compartimos la responsabilidad de cuidarnos unos a otros y velar especialmente por aquellos seriamente necesitados.

La Iglesia Católica no es una organización o institución abstracta que existe para sus propios fines o que existe meramente como un cuerpo administrativo. Creemos que somos el Cuerpo de Cristo, instituido por Él, para llevar a cabo su misión y su ministerio en nuestro mundo.

Sí, la Iglesia se organiza para administrar la misión de Cristo a fin de poder atender las necesidades tangibles del ministerio. Se organiza para que la Palabra de Dios pueda proclamarse y para que los sacramentos de Cristo, especialmente la eucaristía, puedan ser impartidos.

La Iglesia se organiza para que podamos promover el ministerio de la caridad, responsabilidad que compartimos todos los católicos, pero en especial para los pobres.

Supongo que la forma más inmediatamente visible de la organización de la Iglesia Católica son nuestras parroquias locales. Las parroquias son el lugar en el cual la mayoría de los católicos gozan de la proclamación del Evangelio, la Eucaristía y otros sacramentos. Nuestras parroquias son el foro en el cual la Iglesia, su misión y ministerio se encuentran manifiestamente vivos.

Resulta difícil para algunos, quizás para muchos feligreses, darse cuenta y comprender que el bienestar de la vida de la parroquia y buena parte de la misión y ministerio de éstas depende de que estén en comunión con las demás parroquias y que todas juntas *conforman la arquidiócesis*.

En conjunto nuestras parroquias comparten aspectos de la misión de Cristo que de otro modo sería difícil, si no imposible, que las parroquias individuales pudieran llevar a cabo.

Con frecuencia nos referimos a estos como "ministerios compartidos." Ejemplos de estos ministerios compartidos son las obras realizadas por las fundaciones de caridad católicas o ministerios arquidiocesanos en nuestras parroquias de misión doméstica, que necesitan la asistencia de otras comunidades parroquiales para poder ofrecer atención pastoral, en algunas

de nuestras localidades rurales y urbanas.

Todos los católicos de nuestra arquidiócesis, como miembros de una gran familia, comparten el reto de asistir a nuestros pobres, especialmente a los niños pobres. Las necesidades de los pobres y de nuestros niños en esas áreas empobrecidas son aún más severas en estos tiempos difíciles.

Aunque la mayoría de nosotros se ha visto gravemente afectado por el "maremoto económico" actual, no podemos darles la espalda a nuestros hermanos que se encuentran en situaciones desesperadas. En estos tiempos tampoco podemos permitirnos restringir los recursos que todos necesitamos para fortalecer nuestra fe y para mantener una vida espiritual y moral saludable.

En el campo espiritual, nuestras limitaciones humanas hacen que todos seamos pobres y necesitados. No solamente debemos ayudar a cubrir nuestras necesidades físicas y espirituales dentro de los límites de nuestra parroquia, sino también las de aquellas familias de fe que se encuentran en situaciones aún más graves y que necesitan de nuestra ayuda de un modo especial.

Especialmente en tiempos económicos difíciles debemos reflexionar sobre la realidad de que todo lo que tenemos en cuanto a dones humanos, materiales y espirituales emanan de la providencia y la bendición de Dios. Ninguno de nosotros, rico o pobre, vive fuera de la providencia divina.

Incluso en tiempos difíciles estamos llamados por la fe a darle gracias a Dios y a compartir los recursos que tenemos, aún en medio de nuestra propia necesidad. A veces esto significa que debemos privarnos de cosas para poder ayudar a otros que nos necesitan. A veces nos privamos para poder fortalecer el ministerio compartido de nuestra arquidiócesis que de otro modo no podría existir.

Todo esto de lo que hablo es un llamado a la responsabilidad cristiana.

Debemos participar en la campaña de responsabilidad anual Llamados a Servir. Es nuestra forma de ayudar a llevar a cabo la misión de Cristo en nuestras parroquias y también en la misión y ministerio de mayor escala de la Arquidiócesis.

No es demasiado tarde. †

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

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

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

#### 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 servir en la iglesia, especialmente como sacerdotes y gente religiosa.

# Events Calendar

## February 1

Oldenburg Academy of the Immaculate Conception, 1 Twister Circle, Oldenburg. **OASIS Booster Club, all you can eat breakfast,** 7 a.m.-noon, free-will donation. Information: 812-933-0737, ext. 244.

## February 2

Holy Name of Jesus Parish, 89 N. 17th Ave., Beech Grove. **Feast of the Presentation of the Lord, Mass and candle procession,** 5 p.m., blessing of expectant mothers and children. Information: 317-784-5454.

## February 2-March 9

St. Mark the Evangelist Parish, 535 E. Edgewood Ave., Indianapolis. **Divorce and Beyond Program,** six-week series, 7-9 p.m., \$30 per person includes materials. Information: 317-236-1586 or [mhess@archindy.org](mailto:mhess@archindy.org).

## February 3-March 31

St. Elizabeth Seton Parish, 10655 Haverstick Road, Carmel, Ind. (Diocese of Lafayette). **Divorce Recovery Workshop,** eight-week series, 7-9 p.m. Information: 317-846-8459 or 317-696-4077.

## February 4

Our Lady of the Most Holy Rosary Parish, Priori Hall, 520 Stevens St., Indianapolis. **Lecture, "Backfired! A Nation Born for Religious Tolerance No Longer Tolerates,"** William Federer, presenter, 7 p.m., free-will donation.

St. Mary Parish, 317 N. New Jersey St., Indianapolis. **Solo Seniors,** Catholic, educational, charitable and social singles 50 and over, single, widowed or divorced, new members welcome, 6:30 p.m. Information:

317-897-1128.

Vito's on Penn, 20 N. Pennsylvania St., Indianapolis. **Theology on Tap series, "The Eastern Orthodox Rite,"** 7 p.m. Information: [indy.theologyontap.com](http://www.theologyontap.com).

## February 6

Our Lady of the Most Holy Rosary Church, 520 Stevens St., Indianapolis. **Lumen Dei meeting,** Mass, 6:30 a.m., Mass, breakfast and program at Priori Hall, Julie Johnstone and Josh Swaim, presenters, \$20 per person. Information: 317-919-5316 or e-mail [LumenDei@sbcglobal.net](mailto:LumenDei@sbcglobal.net).

St. Francis Hospital, 8111 S. Emerson Ave., Indianapolis. **Couple to Couple League, Natural Family Planning (NFP) class,** 7-9 p.m.

Information: 317-462-2246.

St. Luke the Evangelist Church, 7575 Holliday Drive East, Indianapolis. **Catholic Charismatic Renewal of Central Indiana (CCRCI), first Friday Mass, teaching,** 7 p.m. Information: 317-592-1992 or [crci@holyspirit.org](mailto:crci@holyspirit.org).

Our Lady of Mount Carmel Parish, 14598 Oakridge Road, Carmel, Ind. (Diocese of Lafayette). **Couple to Couple League, Natural Family Planning (NFP) class,** 7-9:30 p.m. Information: 317-848-4486.

The Cathedral of the Assumption, 433 S. Fifth Street, Louisville, Ky. **Organ recital,** Damin Spritzer, organist, 7:30 p.m., no charge. Information: 502-582-2971.

## February 6-7

Oldenburg Franciscans, Oldenburg. **"Winter Celebration: Mystery of God's Loving Presence,"** Franciscan Sister Marya Grathwohl, presenter, \$35 includes lunch, 9:30 a.m.-3:30 p.m. Information: 812-933-6437.

## February 7

St. Monica Parish, 6131 N. Michigan Road, Indianapolis. **"Push Until Something Happens" (P.U.S.H.), Prayer Seminar,** 8 a.m.-12:30 p.m. no charge. Information: 317-501-2878 or [j\\_fancher@comcast.net](mailto:j_fancher@comcast.net).

## February 8

St. Anthony Parish, Parish Center, 379 N. Warman Ave., Indianapolis. **Euchre party,** 1:30 p.m., \$4 per person.

Saint Meinrad Archabbey and

School of Theology, St. Bede Theater, 200 Hill Drive, St. Meinrad. **"A Celebration of the 300th Birthday of the Piano,"** 3 p.m., no charge. Information: 812-357-6501 or [news@saintmeinrad.edu](mailto:news@saintmeinrad.edu).

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

## February 9

Roncalli High School, 3300 Prague Road, Indianapolis. **College financial planning meeting,** 7 p.m. Information: 317-787-8277. †

## Retreats and Programs

### February 4

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. Catholic Cemeteries Association and the Office of Family Ministries, **seventh annual Mission Day for caregivers of the bereaved, "Suicide Grief: A Day for Persons Caring for Family Members and Loved Ones Challenged by Mental Illness and the Experience of Suicide,"** Tom and Fran Smith, keynote presenters, 9 a.m.-3:30 p.m., \$25 per person. Information: 317-574-8898 or [www.archindy.org/family/bereavement.html](http://www.archindy.org/family/bereavement.html).

### February 6-7

Oldenburg Franciscan Center, Oldenburg. **"Winter Celebration: Mystery of God's Loving Presence,"** Franciscan Sister Marya Grathwohl, presenter. Information:

812-933-6437.

### February 8

Oldenburg Franciscan Center, Oldenburg. **"Evensong,"** 4-5 p.m. Information: 812-933-6437.

### February 9

Oldenburg Franciscan Center, Oldenburg. **"Men's Night at the 'Burg,"** men's spirituality, 7-8:30 p.m. Information: 812-933-6437.

### February 10

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Woman Talk: Life Lessons for Women by Women—Encountering the Legal System,"** Jane Dall, presenter, 6:30-9 p.m., \$25 includes dinner. Information: 317-788-7581 or [benedictinn@benedictinn.org](mailto:benedictinn@benedictinn.org).

### February 13-15

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. Couples retreat, **"Speaking Love: A Couples Retreat,"** Benedictine Father Noël Mueller, presenter. Information: 800-581-6905 or [MZoeller@saintmeinrad.edu](mailto:MZoeller@saintmeinrad.edu).

Mount St. Francis Retreat Center for Spirituality, 101 St. Anthony Drive, Mount St. Francis. **"Married Couples Retreat,"** Information: 812-923-8817 or [retreats@mountsaintfrancis.org](mailto:retreats@mountsaintfrancis.org).

### February 21

Monastery Immaculate Conception, Kordes Center, 841 E. 14th St., Ferdinand, Ind. (Evansville Diocese). **"Saturday Morning at the Dome—St. Benedict and Lent,"** Benedictine Sister Karen Joseph, presenter, 9:30 a.m.-12:30 p.m., \$35 includes continental breakfast and lunch. Information: 812-367-1411 or [spirituality@thedome.org](mailto:spirituality@thedome.org).

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **One-day workshop, "Keys to Happiness in Your Wisdom Years,"** Benedictine Sister Mildred Wannemuehler and Benedictine Sister Joan Marie Massura, presenters, 8:45 a.m.-3 p.m., \$35 includes lunch. Information: 317-788-7581 or [benedictinn@benedictinn.org](mailto:benedictinn@benedictinn.org).

### February 25

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Woman Talk: Life Lessons for Women by Women—Encountering the Legal System,"** Jane Dall, presenter, 6:30-9 p.m., \$35 includes dinner. Information: 317-788-7581 or [benedictinn@benedictinn.org](mailto:benedictinn@benedictinn.org).

Benedict Inn Retreat and Conference Center,

1402 Southern Ave., Beech Grove. **"Bridges to Contemplative Living: A Thomas Merton Seminar Series—Entering the School of Your Experience,"** four sessions every two weeks, Benedictine Sister Julie Sewell, presenter, 5-9 p.m., Mass, simple soup and bread supper, seminar, \$50 for four sessions includes dinner and book. Information: 317-788-7581 or [benedictinn@benedictinn.org](mailto:benedictinn@benedictinn.org).

### February 26

Oldenburg Franciscan Center, Oldenburg. **"Lenten Lecture Series: A New Look at the Parables,"** Franciscan Sister Barbara Leonhard, presenter, 7-8:30 p.m., \$10 per session. Information: 812-933-6437.

### February 27-March 1

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"Monastic Practices: Drawing Everyday Wisdom from the Monastic Life,"** Benedictine Brother John Mark Falkenhain, presenter. Information: 800-581-6905 or [MZoeller@saintmeinrad.edu](mailto:MZoeller@saintmeinrad.edu).

### March 3

Oldenburg Franciscan Center, Oldenburg. **"Centering Prayer,"** Franciscan Sister Patty Campbell, presenter, 9-11 a.m., \$15 per person. Information: 812-933-6437.

### March 4

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Bridges to Contemplative Living: A Thomas Merton Seminar Series—Entering the School of Your Experience,"** four sessions, session two, Benedictine Sister Julie Sewell, presenter, 5-9 p.m., Mass, simple soup and bread supper, seminar, \$50 for four sessions includes dinner and book. Information: 317-788-7581 or [benedictinn@benedictinn.org](mailto:benedictinn@benedictinn.org). †

## Parish to host special feast day Mass

Expectant mothers, young children and candles will be blessed during a special blessing liturgy and Mass at 5 p.m. on Feb. 2 at Holy Name of Jesus Church, 89 N. 17th Ave., in Beech Grove.

On the Church's liturgical calendar, Feb. 2 is the Feast of the Presentation of the Lord. It is the day when the Church celebrates how Mary and Joseph, following the Law of Moses, brought the Christ child to the Temple in Jerusalem to be dedicated to the Lord (Lk 2:22-40).

The feast, often in the past called

"Candlemas," has traditionally been an occasion for the blessing of candles. Those who attend the Mass can bring their own candles to be blessed or they will received free candles. The blessing of candles will begin at 5 p.m. in the Jerry Craney Performance Center adjacent to Holy Name of Jesus Church.

The Mass, during which expectant mothers and young children will be blessed, will begin at 5:30 p.m.

For more information, call 317-784-5454. †



## Clothing donation

Dave Stockton, left, stands beside several bags of clothes donated to Catholic Charities Indianapolis' Crisis Office by the St. Joseph Knights of Columbus Council #5290 in Indianapolis. Stockton, the grand knight of the council, is a member of St. Michael Parish in Greenfield. The clothes were collected at St. Lawrence Parish in Indianapolis. Assisting Stockton are, from left, Crisis Office volunteers Bob Hughes, Frank Bienas and Tom Steiner. The Crisis Office, located in the archdiocese's Xavier Building at 1435 N. Illinois St. in Indianapolis, supplies clothing, limited transportation, rent and utilities assistance to those in need. For information about making donations to the Crisis Office, call 800-382-9836, ext. 1556, or 317-236-1556.

## Saint Meinrad Archabbey welcomes two novices

On Jan. 19, in a brief ceremony at the monastery entrance, **Gary Edwards** and



Nov. Gary Edwards, O.S.B.

**Joseph Waugh** were clothed in the Benedictine habit as novices of Saint Meinrad Archabbey in St. Meinrad.

They now begin a year of monastic formation, including study of the *Rule* of St. Benedict and

monastic history.

Novice Gary, 29, was born in Norwich, Conn. He was a member of SS. Peter and Paul Parish in Norwich, Conn. He earned a bachelor's degree in philosophy from The Catholic University of America. Since graduating, he has worked as a paralegal, a high school teacher and a dean of students.

Novice Joseph, 44, was born in Weston, W.Va. He was a member of Our Lady of Perpetual Help Parish in Salem, Va. He attended Radford University in Radford, Va., and most recently worked in information technology for a company in Roanoke, Va.

As novices, the men take a year off from formal studies and/or trades. The novitiate is a time of prayer and

learning intended to help a novice discern his vocation as a monk. At the end of this year, a novice may be permitted to profess temporary vows of obedience, fidelity to the monastic way of life and stability in the community of Saint Meinrad. †



Nov. Joseph Waugh, O.S.B.

# Modernization efforts of agency encounter technology snafu

By Brigid Curtis Ayer

Good ideas don't always pan out in practice.

Modernizing some of the services rendered by the state's Family and Social Services Administration (FSSA) to improve access to benefits is one of them. The attempt at rendering

better services has resulted in, at least temporarily in some counties, an inability for many people to access any benefits.

Two bills, House Bill 1691, authored by Rep. Suzanne Crouch (R-Evansville), and



Rep. Suzanne Crouch

House Bill 1195, authored by Rep. Bill Crawford (D-Indianapolis), have been introduced to address the problem.

House Bill 1691 would prevent additional counties from moving to the new system until the Joint Commission on Medicaid Oversight has reviewed the changes and

status of the counties that have already implemented the eligibility determination changes.



Rep. Bill Crawford

House Bill 1195 provides for specific measures to correct some of the problems noted in the summer study committee.

The Indiana Catholic Conference (ICC) supports the review of the program, and is

supportive of these bills because they call attention to a real and serious problem facing the elderly and families in need.

Three programs which are affected in the modernization effort include Temporary Assistance for Needy Families (TANF), Food Stamps and Medicaid.

In 2007, Indiana's FSSA signed a \$1.6 billion contract with IBM Corp. and Affiliated Computer Services to implement a call system and Web program for welfare applicants.

This new system would be the entry point for applicants to access benefits. Previously, applicants had to visit a county welfare office, where they were assigned a caseworker to handle their application process through a face-to-face visit.

Debbie Schmidt, executive director of Catholic Charities for the Diocese of Fort Wayne-South Bend, said that their clients are experiencing a myriad of problems with the new system.

"We're seeing an increase in need caused by rising utility bills, unemployment, the mortgage crisis and the downturn of the economy in general," Schmidt said.

This increase in need, coupled with a new system which is complicated for applicants and Catholic Charities staff to navigate, has compounded the problem for those who are served by Catholic Charities.

"Many of our clients can't get access or maintain their benefits," Schmidt said. "In general, the poor do not have home computers, Internet access or even phone service.

"These are obstacles to gaining access," she said. "The demand for computers at the library has increased significantly as this is also the way many go to apply for unemployment benefits."

Lisa M. Young, who works with Schmidt as assistant director of Catholic Charities for the Diocese of Fort Wayne-South Bend, said "the new system is difficult to navigate."

Lost paperwork, documents of one applicant being placed in another applicant's file causing denial or delay of benefits for both applicants, and technology failure from unscanned signatures on the

receiving end to the Web page being down for days highlight some of the problems encountered by those needing help. Not only is the Catholic Charities' staff hearing complaints about these problems, they also are experiencing them firsthand as they work with their clients to help them access state benefits.

Corina Hurtado of Hispanic Health Advocate, a program of Catholic Charities of the Diocese of Fort Wayne-South Bend, has experienced difficulties from document management errors made that result in delayed or denial of benefits to her clients.

"The application process is complicated," Hurtado said. "There's really no easy way an applicant can confirm their application was completed properly or even received. The person thinks they've applied when in reality they haven't."

Theresa Teders, community services supervisor for Brief and Emergencies Services, a program for Catholic Charities in the Diocese of Fort Wayne-South Bend, said she has had clients who came to her very upset because their Medicaid insurance card was rejected when they went to pick up a prescription at their local pharmacy.

Under the previous system, emergency assistance for food stamps would be expedited with a wait time of seven to 10 days, said Teders, but now the wait averages about 45 days.

John C. Etling, agency director of Catholic Charities Terre Haute, said he is also seeing longer delays for those being served in his area.

"I've seen a delay in services [of] 30, 60 or even 90 days," he said.

"There's a disconnect somewhere in the process," Etling said. "There's one company that has an expertise in handling calls, another with an expertise in document collection and another that handles the document verification. The problem is there isn't one company handling it all."

Both bills, House Bill 1691 and House Bill 1195, have been assigned to the House Public Health Committee.

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

## Nationally recognized heart attack care.



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### Catholic radio provides weekly legislative updates

As in years past, Glenn Tebbe, ICC executive director, will provide weekly legislative updates on Indianapolis Catholic radio.

They are broadcast at 11:05 a.m. on Saturday and Sunday 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](http://www.catholicradioindy.org) and clicking on the "Listen Now" button. †

# Pro-life marchers turn Obama's call for change against him at rally

WASHINGTON (CNS)—President Barack Obama and his vocal support of abortion came under fire from members of Congress, clergy and pro-life activists during the opening rally of the 36th annual March for Life.

For nearly two hours on Jan. 22, a crowd estimated at 100,000 listened to three dozen speakers pledge to fight efforts to expand the availability of abortion and to oppose any increases in federal funding for agencies that perform abortions.

The crowd's disdain for Obama's views on abortion offered a sharp contrast to the exuberance that nearly 2 million people showered on the 44th president at his inauguration on the very same grounds 48 hours earlier.

Speakers took an almost defiant stand against the new president in pledging to reverse the 1973 Supreme Court decisions of *Roe v. Wade* and *Doe v. Bolton* that

recognized abortion as a constitutional right and overturned state laws against abortion.

Rarely mentioning Obama by name and referring to him repeatedly as "Mr. President," Nellie Gray, president of the March for Life Fund which annually sponsors the march, invited the nation's first African-American leader to discuss "important changes" in his stance, "and we want to discuss that today."

To become a president of all people, as he has pledged, Gray urged the president to take steps to end legal abortion during his presidency.

"Mr. President, you are a great orator, and we appreciate the great words, ... but you must also be a great doer of the deeds to overturn the illicit *Roe v. Wade* and fulfill your responsibility to make right and proper changes as president of the United States and president of all the people," she said.

Obama issued a statement on Jan. 22 saying the *Roe* decision stands for the broad principle that "government should not intrude on our most private family matters."

The president reiterated his position that he is "committed to protecting a woman's right to choose," and called for both sides to work toward common ground to prevent unintended pregnancies, reduce the need for abortion, and support women and families in the choices they make.

More than two dozen members of Congress also were on hand, speaking a total of 45 minutes about their plans to introduce legislation to limit funding to agencies performing abortions, overturn *Roe v. Wade* or to fund programs that support pregnant women, giving them a better chance of carrying their children to term.

Several of the elected officials called abortion a civil rights issue, drew parallels with slavery and urged the crowd to maintain their courageous stance opposing abortion.

Rev. Luke J. Robinson of Quinn Chapel A.M.E. Church in Frederick, Md., an African-American, recalled the celebration during the week leading up to the March for



Father Thomas Kovatch, administrator of St. Teresa Benedicta of the Cross Parish in Bright, prays the rosary with Kay Scoville, right, program coordinator of youth ministry for the archdiocesan Office of Catholic Education, and archdiocesan teenagers during the March for Life on Jan. 22 in Washington, D.C.



Archdiocesan seminarian Martin Rodriguez from St. Mary Parish in Indianapolis waves a "Personhood Now" sign during the March for Life on Jan. 22 in Washington, D.C. He is affiliated with the Bishop Simon Bruté College Seminary and is a fourth-year student at Marian College in Indianapolis.

Life, including the Jan. 19 holiday marking the 80th anniversary of the birth of the Rev. Martin Luther King Jr. and Obama's inauguration on Jan. 20.

He said having Obama as president marks a partial fulfillment of Rev. King's dream of equality for all and a more just society.

As the jubilation of the week subsided, Rev. Quinn called for a change in the nation's abortion policies and urged Obama to be that agent of change.

"I am praying that God's hand will lead him in righteousness and justice," he said. "Today, Thursday, Jan. 22, we come here to deal with some unfinished business as it relates to the dream. We need change now more than ever."

"We are calling on the president of change to be an agent of change as it relates to the lives of more than 1 million children who will be slaughtered in his first year as president of the United States by a horrible injustice called abortion," he said.

Former Rep. Bob Dornan of California

delivered a caustic assessment of Obama's comments from his inaugural address.

Paraphrasing the president's speech, Dornan said, "We will not apologize for our way of life—I add our love of life—nor will we waiver in its defense. And for those who seek to advance their aims by inducing terror—the terror of abortion—and slaughtering innocents, we say to you now our spirit is stronger and cannot be broken. You cannot outlast us and we will defeat you."

"I add we will defeat you," Dornan said, the pitch of his gravelly voice rising, "and defeat the culture of death or we will perish as a nation."

Near the rally's end, Cardinal Justin Rigali of Philadelphia introduced to loud applause 23 Catholic prelates representing both the Latin and Eastern rites, including Cardinal Sean P. O'Malley of Boston and Archbishop Donald W. Wuerl of Washington.

"All of the Catholic bishops are in solidarity with this wonderful group," he said. †

## VATICAN

continued from page 1

appropriate platform for establishing a presence on the Web" made sense, he said, especially given that so much information on the pope and the Vatican was already appearing in fragmented, out-of-context forms and scattered over multiple venues.

By creating its own channel on YouTube—which boasts 70 million viewers a month—the Vatican is seeking to give people the opportunity to access information about the pope and the Vatican from a

regular and trustworthy source, said Father Lombardi.

He said Pope Benedict "was personally informed about the project and sees it as a positive step" forward for the Church.

The Vatican's ad-free YouTube channel, [www.youtube.com/vatican](http://www.youtube.com/vatican), each day will offer one to three short video news clips of the pope or major Vatican events with audio commentary in English, Italian, Spanish and German.

The footage is produced daily by the Vatican Television Center, which works with Vatican Radio to produce the audio commentary.

Viewers will be able to distribute the videos by e-mailing or messaging the links, and share the videos with friends on various social networking sites like MySpace and Facebook, as well as submit the Vatican video links to news aggregator sites like Digg.

Unlike many videos available on YouTube, which viewers can rate according to YouTube's one- to five-star grading system, the Vatican videos cannot be rated or embedded onto external Web sites or blogs. The Vatican channel's home page, however, can be embedded elsewhere.

Just a few hours after its launch, the Vatican channel recorded more than 12,000 views and enrolled more than 500 free subscribers who will receive regular updates of new Vatican video uploads.

Henrique de Castro, a managing director for Google, said the company was honored that the Vatican chose to use YouTube to

communicate with people around the world.

He said in a written press release that YouTube was pleased its online users "will have access to the words of the pope on some of the most important issues facing the world today."

More people search on Google for "God," for example, than for many famous world figures and celebrities, he noted in written remarks.

Father Lombardi said the YouTube initiative was only the beginning of a long journey utilizing some of the possibilities today's digital media and platforms offer.

He said the Vatican hopes to expand the kind of video coverage it offers to include high-definition broadcasts and events without dubbed commentary, but in the original language and with "natural sound." †

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# PRO-LIFE

continued from page 1

abortion," the cardinal said. "We have great hope in the Lord's power to heal our land of the painful wound of legalized abortion."

Archbishop Daniel M. Buechlein participated in the vigil Mass with six cardinals, eight other archbishops, 28 bishops, and hundreds of priests and seminarians.

"It's a wonderful symbol of the unity of our Church, especially gathered on a very serious and grave occasion because of the anniversary of *Roe v. Wade*," Archbishop Buechlein told some of the pilgrims. "It's also a sign of great hope to see so many of us together and to be united in prayer, but it was even greater to see the tremendous number of young adults and youths. What a tremendous gathering, especially of faith in the dignity of human life and the fact that we are created in God's image."

In his homily during Mass with the archdiocesan pilgrims on Jan. 22 in the crypt church of the basilica, Archbishop Buechlein thanked the youths and young adults, "who hold fast to your pro-life commitment in a culture that is drifting more and more away from the Creator of our human dignity, from God himself."

The archbishop said "Americans continue to struggle to understand a mature definition of human freedom and individual rights. ... Abortion is not permissible under any circumstance."

Servants of the Gospel of Life Sister Diane Carollo, director of the archdiocesan Office for Pro-Life Ministry, said "the fight to protect human life will certainly intensify in the future" because the President signed executive orders that reverse restrictions on overseas abortion policies.

Cardinal Ritter High School junior Jake Henning, a member of St. Monica Parish in Indianapolis, wore his school letter jacket to the march. He plays basketball and is a member of the school's state championship football team.

"I'm here to support the pro-life cause and try to get *Roe v. Wade* changed," Jake said while he waited to march along Pennsylvania and Constitution avenues with a crowd that march organizers said totaled more than 100,000 people. "Just like football, it's a battle. We've just got to keep going and hope we can accomplish our goal."

St. Patrick parishioner Anne Dela Cruz of Terre Haute is a sophomore at John Paul II Catholic High in Vigo County.

"I want to support my faith and getting rid of this atrocity that is abortion," she said. "I have been praying for a change of heart in the Congress. Some things are probably going to change for the worse, but I just pray that it won't."

Butler University freshman Christopher Jozwiak, a member of St. Jude Parish in Fort Wayne, Ind., is helping start a pro-life group at the Indianapolis college.

"This is my fourth march," he said. "I think the most important thing is to stay focused on what's going on in the pro-life movement. ... We have to be patient and consistently active in what we're doing to end abortion. ... Men and women who have been affected by abortion need to get their message out so the truth can be revealed to those who are not understanding of the issue."

Indiana University sophomore Katherine Lee, a member of Christ the King Parish in Indianapolis and St. Paul Catholic Center in Bloomington, wore a cap with "Ave Maria" written on it during the march to remind people that the Blessed Mother said "yes" to life.

"I want to march for the babies," she said. "I want to fight for life. ... The pro-life movement is still alive. It's still growing strong. I want to be a witness to that, and to see people from all over the country come together and join as one body to support the dignity of life."

Laura Elstro, a Marian College graduate who ministers as coordinator of religious education at St. Elizabeth of Hungary Parish in Cambridge City,



Photo by Mary Ann Wyand

Archbishop Daniel M. Buechlein and Servants of the Gospel of Life Sister Diane Carollo, director of the archdiocesan Office for Pro-Life Ministry, pose for a picture on Jan. 22 on the steps of the Basilica of the National Shrine of the Immaculate Conception in Washington, D.C., with young adults who participated in the March for Life later that day. The archbishop, Sister Diane, Father Rick Nagel and 67 young adults flew to the nation's capital on a Republic Airways flight made possible by an anonymous donor.



Photo by Mary Ann Wyand

Students and adults from Roncalli High School in Indianapolis pray during a pro-life Mass celebrated by Archbishop Daniel M. Buechlein on Jan. 22 in the crypt church of the Basilica of the National Shrine of the Immaculate Conception in Washington, D.C. They are, first row, from left, Liz Hurrle, Sarah Hanson, Adelle DuSold, Mike Horan, Jeana Wagner and Rachel Milne, and, second row, from left, Benedictine Sister Cathy Anne Lepore, who teaches religion at the Indianapolis South Deanery interparochial high school, and Becky Wyatt.



Submitted photo/Brandon Stanley

SS. Francis and Clare parishioner Alyx Kopie of Greenwood, a member of the Archdiocesan Youth for Life, left, and St. Mary-of-the-Knobs parishioner Jesse Hamilton of Floyds Knobs present a pro-life wreath with rosaries to an honor guard member during a solemn military ceremony on Jan. 21 at Arlington National Cemetery in Arlington, Va. Standing behind the honor guard at right are Holy Rosary parishioner Rebecca Willen, a member of the Archdiocesan Youth for Life, left, and St. Mary-of-the-Knobs parishioner Hannah Naville of Floyds Knobs.



Photo by Mary Ann Wyand

Archbishop Daniel M. Buechlein elevates the Eucharist while archdiocesan transitional Deacon John Hollowell holds the Blood of Christ during a Jan. 22 pro-life Mass in the crypt church of the Basilica of the National Shrine of the Immaculate Conception in Washington, D.C., before the 36th annual March for Life in the nation's capital.



CNS photo/Nancy Wiehenc

Our Lady of the Greenwood parishioner Jessica Geisler of Greenwood prays during the opening Mass of the National Prayer Vigil for Life on Jan. 21 at the Basilica of the National Shrine of the Immaculate Conception. Our Lady of the Greenwood parishioner Brian Buchanan of Greenwood stands to the left behind Geisler.



Photo by Mary Ann Wyand

Franciscans of the Immaculate Father Jacinto Mary Chapin of Mother of the Redeemer Retreat Center in Bloomington offers the Body of Christ to a pro-life pilgrim during the Jan. 22 pro-life Mass in the crypt church of the Basilica of the National Shrine of the Immaculate Conception in Washington, D.C.

traveled with parish teenagers on the bus trip to the march.

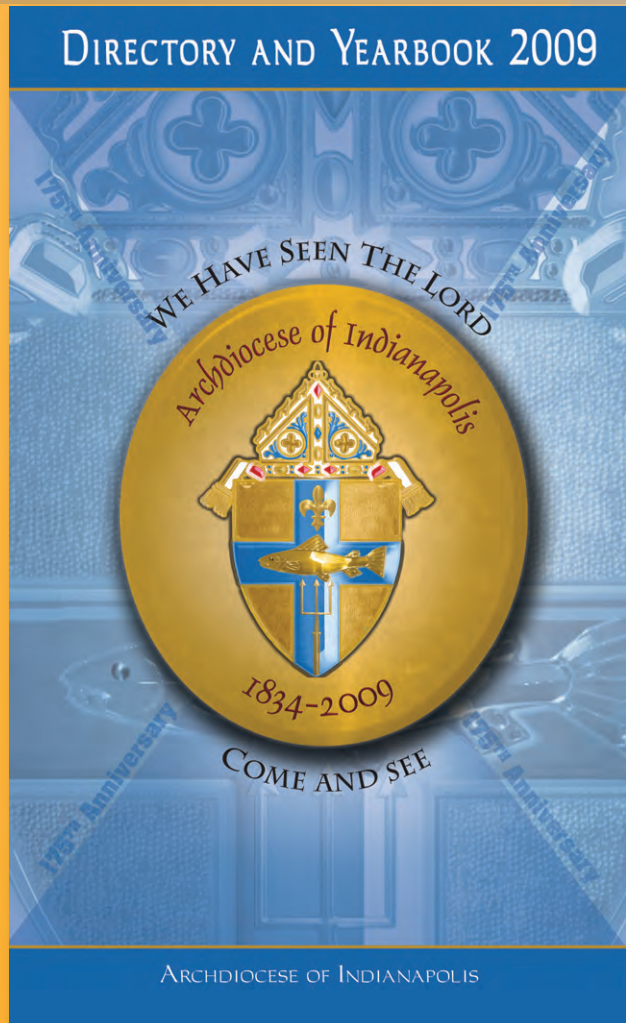
"It's inspiring to see how many people here are saying abortion has got to stop," she said. "Just to see all the seminarians and priests at the Mass gives you hope

for the Church. Ninety percent of the young people here were born after the *Roe v. Wade* decision, and they're all survivors. That just amazes me to think about it."

Elstro said she feels sad because the

President is "not wanting or willing to stand up for the Gospel of Life and values. What we need to do right now is to pray, to pray very hard, for our President, for his soul and for his conversion." †

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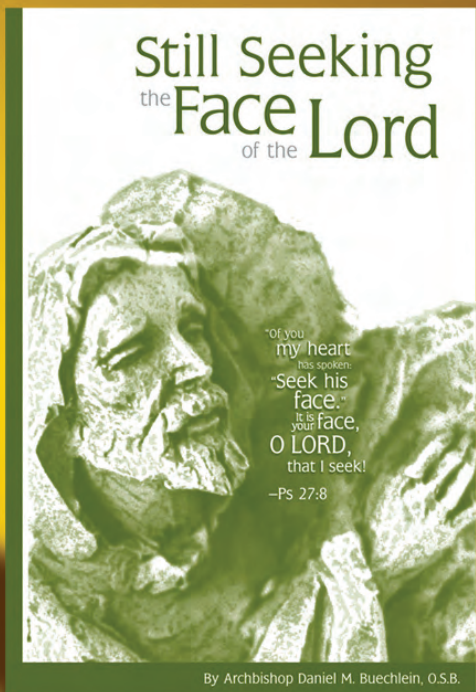
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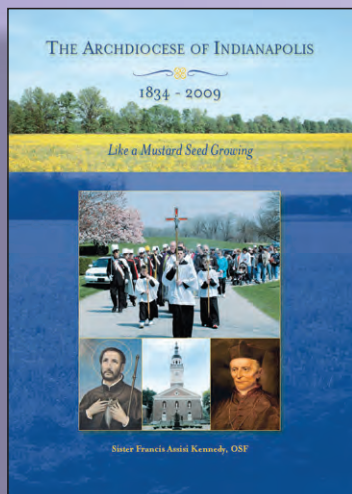
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## Muslims, Christians and Jews have similarities and differences

By John Borelli

When asked about the beliefs of Muslims, many Americans would probably say something about the five pillars of Islam. This is a remarkably good sign of how much education has taken place in the years since Sept. 11, 2001.

“Islam” is an Arabic word that means loving submission or total dedication, implying that a Muslim does all in his or her power to submit to God’s will.

Islam implies deeds or acts, and five basic acts constitute the five pillars:

- The act of faith in no god but God, and Muhammad as the messenger of God.

- Ritual prayer or the confirmation of submission to God through prescribed prayers five times a day.

- Paying the poor tax, a fixed percentage of one’s income for those in need.

- Keeping the annual month-long fast of Ramadan.

- Participation in the *hajj*, or pilgrimage, to Mecca, if at all possible during the prescribed time of the year.

The foundational declaration of the Second Vatican Council, “*Nostra Aetate*” (Declaration on the Relationship of the Church to Non-Christian Religions), approved and promulgated on Oct. 28, 1965, mentioned three of these pillars: prayer, almsgiving and fasting:

“The Church regards with esteem also the Muslims. They adore the one God, living and subsisting in himself, merciful and all-powerful, the creator of heaven and earth, who has spoken to humans; they take pains to submit wholeheartedly even to his inscrutable decrees, just as Abraham, with whom the faith of Islam is gladly linked, submitted to God.

“Though they do not acknowledge Jesus as God, they revere him as a prophet. They also honor Mary, his virgin mother; at times they even call on her with devotion. Moreover, they look forward to the day of judgment when God will render what is deserved to all those raised up from the dead. For this reason, they value the moral life and worship God, especially through prayer, almsgiving and fasting.”

Muslims distinguish between Islam—what Muslims must do—and iman—what Muslims must believe God has taught. An imam is one who stands before the assembly and leads the prescribed prayers five times a day. “Iman” is an Arabic word for the interior condition of faith.

The Quran says, “The righteous is he who believes in God, the last day, the angels, the books and the prophets” (2:177). The Quran gives this list several times.

Thus, Muslims believe in the one and only God, who has spoken to humanity from the beginning and who will judge on the last day. God has spoken through prophets, but most Christians will probably be surprised that the list of

prophets drawn from the Quran and other Muslim sources is longer and does not include certain major prophets of the Bible, such as Isaiah and Jeremiah.

To Muslims, Adam was the first prophet and Noah was one too, individuals whom Jews and Christians do not call “prophet.” Abraham, another prophet but identified as a monotheist (*hanif*) and friend

(*khalil*) of God in the Quran, is a model of faith, as “*Nostra Aetate*” reports, though identified as a patriarch by Jews and Christians.

Jesus and Mary also are called prophets. There are others too, most of whom are figures in the Bible. Though the term “prophet” is shared by Jews, Christians and Muslims, this should not be passed over lightly.

Members of the three Abrahamic traditions may agree what it is to be prophetic by hearing and speaking God’s word and acting upon it, but they differ on the weight and application of the term “prophet.”

Muslims further believe that certain prophets have been given a complete revelation or a book. Among these, they identify the Torah given to Moses, the Psalms given to David, Gospel (*Injil*) given to Jesus and the Quran given to Muhammad.

The last was necessary, Muslims believe, because previous books in their written forms have become corrupt and the complete message lost. Muslims profess that the Quran confirms all that

**‘Christians declare that the Word of God is made flesh as a person while Muslims believe that God’s words have become concrete in a book, the Quran.’**



Followers of Islam, gathered outside Haram, the Grand Mosque, attend an evening prayer service in Mecca in Saudi Arabia on the eve of Hajj, the pilgrimage season of penance and sacrifice. Muslims are obligated to make the Hajj pilgrimage to Mecca at least once in their lives if they are physically and financially able to travel there.

has been revealed previously.

Christians declare that the Word of God is made flesh as a person while Muslims believe that God’s words have become concrete in a book, the Quran.

Muslims believe in the existence of angels, spirits to whom God has given specific tasks. In fact, Gabriel (*Jibril*) is the angel of inspiration who brings revelation to the prophets. Muslims also believe in lesser spirits or *jinn*, some of whom are good and others evil.

Though Christians and Muslims disagree on particular aspects of each of these beliefs, the bishops of the Second Vatican Council declare the Church’s “esteem” for Muslims for their belief in the one God, creator of heaven

and earth, who has spoken to us through the prophets and to whom we lovingly submit in faith, just as Abraham did millennia ago.

With Muslims, Christians can celebrate that the faith of Abraham continues in the hearts and minds of devout Jews, Christians and Muslims.

(John Borelli is special assistant for interreligious initiatives to the president of Georgetown University in Washington. The former associate director for ecumenical and interreligious affairs for the U.S. bishops also serves as national coordinator for interreligious dialogue and mission for the U.S. Jesuit Conference.) †

### Discussion Point

## Seeking ‘the face of Islam in the U.S.’

### This Week’s Question

What do you know about Islam? What would you like to know?

“What I would like to know is just what the main goal of Islam is, the crux of the religion. And I’d like to know not only the end goal of people who follow Islam, but [and] what path would they follow to get there.” (Kevin Blau, Merrimac, Wis.)

“When I lived in Seattle ..., my pastor was from Lebanon. He grew up surrounded by Muslims, and he told us how peacefully Catholics and Muslims got along. [He said] that many Muslims sent their children to Catholic schools because of the quality education

they could get there, and they didn’t worry about their children being taught religion. ... Today I have mixed feelings. ... I know Muslims who are average Joes, ... but I know that some are radicals. ... I’d like to know which is more representative of Muslims in America. I’d like to know the face of Islam in the U.S.” (Honor Leitzen, Alexandria, Va.)

### Lend Us Your Voice

An upcoming edition asks: Other than the Sunday Mass readings, how do you learn about the Bible?

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

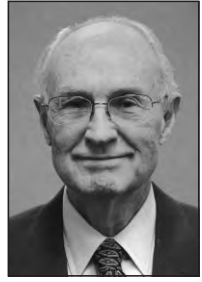


From the Editor Emeritus/John F. Fink

## Possible U.S. saints: Terence J. Cooke

(Last in a series of 34 columns)

I've been fortunate to get to know several cardinals who, I thought, were saintly—Samuel Stritch, Joseph Ritter, John



Carberry, Joseph Bernardin. However, as far as I know, the cause for canonization has not been started for any of them.

Only one American saint was even a bishop—John Neumann—although three others are being considered—Frederic Baraga, Servant of God Simon Bruté and Fulton J. Sheen. Contrary to what you might expect, it is unusual for a bishop, archbishop or cardinal to be considered for sainthood.

Terence J. Cooke, the cardinal-archbishop of New York, really stood out for his sanctity. He became Archbishop of New York in 1968, and a cardinal in 1969.

Cardinal Cooke was always a New Yorker. He was born in 1921, the third child of Irish immigrants in

Morningside Heights in Upper Manhattan. His parents, Michael and Margaret Gannon Cooke, named him in honor of Terence MacSwiney, who had recently died in a hunger strike while protesting the British occupation of Ireland.

It was a devout family. His parents taught him the importance of daily prayer, the Eucharist and devotion to the Blessed Virgin. But when he was 9, his mother died. Her single sister moved into the home to care for the children.

From his earliest days, Terence wanted to be a priest. He entered the seminary after finishing the eighth grade. Cardinal Francis Spellman ordained him a priest in St. Patrick's Cathedral on Dec. 1, 1945. Later, he received a master's degree at The Catholic University of America.

His advancement in the leadership of the Church in New York was meteoric. His positions included work in the Youth Division of Catholic Charities, procurator of St. Joseph's Seminary, secretary to Cardinal Spellman, vice chancellor and then chancellor of the archdiocese, vicar general and auxiliary bishop. He became the archdiocese's archbishop after Cardinal Spellman's death,

probably on the cardinal's recommendation.

He was a very different archbishop from his predecessor, known as a holy and extremely kind man. He listened attentively and worked quietly but diligently.

Unbeknown to the public, Cardinal Cooke was diagnosed with cancer in 1964, when he was only 43. He had been treated with chemotherapy and blood transfusions, which only a few people knew about. He never reduced his workload. In 1975, he was told that the cancer had spread to a terminal condition. He still did not reduce his workload.

It wasn't until August of 1983 that the public learned about the cancer. He could no longer work as he had been doing, and doctors told him that his time was short.

He wrote his last letter to the people of the archdiocese, read in churches on Oct. 9, 1983, which happened to be Respect Life Sunday. He had died on Oct. 6.

He wrote, in part: "At this grace-filled time of my life, as I experience suffering in union with Jesus Our Lord and Redeemer, I offer gratitude to Almighty God for giving me the opportunity to continue my apostolate on behalf of life." †

Cornucopia/Cynthia Dewes

## That was then, and this is now

Recently, I watched an old movie called *Grand Theft Auto*.



It was produced in the early '70s and was the first feature film directed by Ron Howard.

With this film, he graduated from his Opie and "Happy Days" personas to becoming a great film director, later adding

gems like *Apollo 13* and the new *Frost/Nixon* to his credits.

*Grand Theft Auto* is a hilarious tribute to adolescent male humor. It is full of car chases and crashes, teenage lust, a raft of goofy characters and a slim-to-nothing plot. I know it is a gem, having had a number of expert adolescent sons who adored such things. Secretly, so did Dad and I.

As we watched, we lost count of the cars destroyed in countless ways: crashing into each other, flipping upside-down, hurtling over obstacles and, sometimes, exploding into flames. It was mindless, but it was glorious.

Naturally, not one character was hurt during these events, either driving or observing the chaos. It was not "reality" TV, after all.

Now, I can hear criticisms looming even as I write these words. What about the ecological implications of these wrecks, the waste of fossil fuel or, for that matter, carelessly using fossil fuel at all? Worst of all, how can we find the "message" of such a movie not only funny, but implicitly OK?

Well, my answer is: That was then and this is now. Get over it.

Which brings me to my conviction that there is no virtue in beating ourselves up over the past. It doesn't change what happened or what it led to. It doesn't make us better or worse people. It just was.

My opinion was verified in a different way lately in an essay written by Ginia Bellafante in *The New York Times Book Review*. Titled "Suburban Rapture," it concerned Phyllis McGinley, a popular poet of light verse during the 1950s. She was religious, a Pulitzer Prize winner, and a happily married suburban wife and mother. Her verse reflected all these qualities.

Bellafante's article makes the point that McGinley was an unrepressed, cheerful and fulfilled woman of her time. Although she was later "dismissed" by feminist leader Betty Friedan as "one of the 'housewife writers,'" McGinley was respected professionally. Like me, she did not feel thwarted or claustrophobic living in the culture of those times, which makes me wonder about bitter

women like Friedan.

Still another historically revisionist attitude about times that I am familiar with is the continuing criticism we hear about dropping the atomic bomb at the end of World War II. Some of the self-appointed experts claim it was a display of arrogance by Americans or at least an immoral and unnecessary act when an Allied victory was already assured. Some blame it on President Harry Truman or powerful and mysterious government "forces" which remain unnamed.

Well, all I can say is that every principled and authoritative person I knew or heard of or read about at the time agreed that dropping the bomb was both necessary and morally obligatory to end slaughter on both sides. Those of us who are still around continue to claim this.

All this is not to say that we bear no responsibility to make correct moral choices in life. We are obligated by God to do so.

But we must remember also that we can use only the information and abilities that are available at the time. Hindsight always seems better, but that doesn't make what happened earlier bad foresight.

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

Emmaus Walk/Debra Tomaselli

## Where is God leading you? You may be surprised

"I'm sorry this is happening to you," my husband, Joe, said as he slipped into the recliner after dinner one night.



What was happening was that the economic crisis hit home. I cringed at the thought of giving up full-time writing to return to the business world, but it is what I needed to do.

As I settled into the couch across from him, my own response startled me.

"Joe," I said, "you don't have to apologize to me about going back to work. This isn't your fault."

I leaned forward, elbows on knees.

"These circumstances are much bigger than you," I said. "God knows what's happening. My 'yes' isn't to you, my 'yes' is to God himself."

It was in that moment, before I even arranged the first interview, that my work was ordained.

And graced it was.

As a former insurance professional, I chose to return to that field.

Initially, I phoned three contacts in the area. One laughed, and said they had just laid off 10 employees. Another said her agency wasn't as unfortunate as others because only one position was eliminated. She promised to contact me if business picked up. A third agency never returned my call.

I should have phoned an agency that I had a longstanding relationship with, but for some unknown reason something held me back while, for two more weeks, I wrestled with the parameters of re-entering the business world.

Then one day, while driving home from Mass, the answer rose from within. I knew just exactly what responsibilities that I wanted, the hours I was willing to work, and the compensation I needed to balance my writing and my business.

And I knew it was time to call that agency. Almost instantly, they hired me.

"I'm really glad you are here," the department manager said on my first day of work.

I learned that in the last two weeks two people had left that department. Suddenly, I understood why something stopped me from calling them in my first round of contacts. My timing couldn't have been better. And yet, I knew it wasn't my timing. It was God's perfect plan.

Since I've started working, there is no doubt it is where I'm supposed to be.

I've walked beside co-workers dealing with sickness, suffering and even death. I've shared in their joys, and divided their sorrows. One day, one of them hugged me and thanked me for my faith. Another asked how I could be so genuinely happy all the time.

Maybe you, too, are facing changes. Perhaps your current situation doesn't match the plans you had for this stage of your life. Don't be afraid. Trust God.

After all, it's not about taking a job or losing a job, working in business or writing full time.

It's about being where God wants us to be. It's about saying "yes" to a God who is in control of our situations. It's about trusting him at all times. It's about sharing our faith and our hope with a world that so desperately needs it.

Embrace the changes. After all, our "yes" is to God himself.

(Debra Tomaselli lives in Altamonte Springs, Fla. Her column appears in several diocesan newspapers. Her e-mail address is [dtomaselli@cfl.rr.com](mailto:dtomaselli@cfl.rr.com).) †

Faith and Family/Sean Gallagher

## Older parents give younger ones perspective

I suppose I should be used to it by now. After all, I've been a father for nearly seven years. In that time, I've gone to Sunday Mass with little ones in tow, oh, a few hundred times.

But even now, when my younger sons start being, well, the little kids that they are during the middle of Mass, I get

distracted. I'm concerned not so much for my own participation in the Mass but for those people around me.

I get a little worried that when little Victor keeps dropping a missalette onto the pew in front of us or makes faces with the folks sitting behind us that the people around us are being distracted from the reason we have all come together.

Over the years, I've taken our children to the back of church lots of times if they really start throwing a fit. But sometimes it's hard to know when they've crossed the line and made Mass a difficult experience for others.

More often than not, though, what I've found is that I'm far more distracted over my children's behavior than the good folks who sit by us during Mass.

A lot of times, people a good bit older than me who have sat in pews in front or behind my family will come up to my wife or me after Mass.

With smiles on their faces, they'll say how cute our boys are and that their own kids were similarly rambunctious when they were young. Often, they'll try to encourage us in our lives as parents of young children, all the while acknowledging that it can be a challenging time.

Did Mary and Joseph have an experience similar to mine when they brought the Christ child to the Temple for his ritual dedication to the Lord?

Perhaps. Yes, he was the sinless Son of God. But he was also fully human, as were Mary and Joseph.

And we know that, on at least one occasion, there was a misunderstanding in the Holy Family that resulted in the 12-year-old Jesus staying behind in the Temple after his parents had left for their home in Nazareth (Lk 2:41-52).

Jesus' first trip to the Temple is celebrated liturgically on Feb. 2, the feast of the Presentation of the Lord.

On that occasion, the old man Simeon recognized the Christ child as Israel's long-awaited Messiah. He blessed Mary and praised her child, but also warned her that a sword of sorrow would pierce her heart.

At the same time, the aged prophetess Anna likewise praised the newborn king of the Jews to all in the Temple who would listen to her (Lk 2:22-40).

I know my own little sons are not on par with the babe born in Bethlehem. But I somewhat identify with Mary and Joseph's experience of the presentation of their son in the Temple when older folks come up to my wife and me after Mass to praise our children and recall their own parenting days.

To know that they've gone through the trials and tribulations of parenthood and kept their smile nonetheless is a sign of hope for me when I feel frazzled after a particularly difficult Mass with my sons.

For a father like me, who unlike Mary and Joseph haven't had angelic messengers telling me of the high purpose of parenthood, these visits after Mass with older parents can bring me out of my own preoccupations and help me see the great calling given to me, my wife and all parents of young children.

It's good, then, for us parents of young children to pay heed to and give thanks for older parents who have walked the same path we're on now. †

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

# The Sunday Readings

Sunday, Feb. 1, 2009

- Deuteronomy 18:15-20
- 1 Corinthians 7:32-35
- Mark 1:21-28

The Book of Deuteronomy furnishes the first reading for this weekend.



Deuteronomy appears in modern Bibles as the fifth book in sequence in the Old Testament. It is one of the Pentateuch, the first five books of the Old Testament, and all of them are attributed to Moses.

In this reading, Moses addresses the Chosen People, whom he has led, with God's help, from Egypt where they were enslaved.

He promises them that God will send prophets with whom the people can relate on their journey. But if anyone presumes to take the role of prophet upon himself or herself, without having been called by God, then this imposter will die.

God will take care of his people. St. Paul's First Epistle to the Corinthians is the source of the second reading.

From the earliest days of Christianity, virginity has been treasured. Christians have never been forbidden to marry, although all Christians are bound to be chaste, according to their state in life. However, over the centuries, Christians have chosen lifelong virginity for religious reasons.

Corinth, in the first century A.D., was a city notorious for its outrageous immorality. It was a busy commercial center. Visitors often availed themselves of the pleasures of the flesh provided in Corinth. Indeed, Aphrodite, the goddess of love and carnal desire, was the city's special deity.

Paul sees virginity as a powerful Christian witness and, from a more pragmatic point of view, he thinks that Christians not obligated by marriage and parenthood can devote their whole time to God's service.

St. Mark's Gospel is the source of the third reading.

Luke's Gospel contains an almost exact parallel story. Matthew treats this event only briefly.

Judaism has never required weekly attendance by Jews at synagogue services. However, going to synagogue to pray together, and to learn the teachings of the Torah, is definitely a high value for Jews during the time of Jesus, as indeed it is even among Jews today.

That Jesus went to the synagogue, and on the Sabbath at that, reveals how seriously the Lord took the Law of Moses.

As Jesus speaks, the people spellbound at the knowledge of things relating to God spoken by Jesus, a man "with an unclean spirit" appears in the crowd.

It is important to note here that this man recognizes Jesus as the "Holy One of God." Furthermore, the man believes that Jesus has the power to do anything.

The climax of the story is when Jesus orders the unclean spirit to leave the man, and the unclean spirit obeys him.

Again, the people are amazed. The message, however, is not in their amazement, but that Jesus could command this unclean spirit and be obeyed, and that the man, albeit harboring this evil spirit, recognizes Jesus as the Son of God. No devil can overcome the power of God.

## Reflection

Thanks be to God, few people today would say that they, or great numbers of people, are "possessed by the devil," although the Church still teaches that such possessions occur.

However, all people have "unclean spirits" within them. All people sin, and sin is the mark of the devil's involvement, to some extent at least, in any person's spiritual life.

People can be aware of their sins, and indeed usually they are aware of how and when they turn away from God and harm themselves or others. For many, this realization produces a sense of guilt or the cynical hunch that virtue is impossible for them to attain.

For them, these readings are especially comforting and encouraging. God will never leave us. Such was the promise of Moses.

This promise was perfectly fulfilled in Jesus, with God's own power to put away any unclean spirit. He can strengthen our resolve to be holy, even to be holy in the most radical way. †

## Daily Readings

**Monday, Feb. 2**  
The Presentation of the Lord  
Malachi 3:1-4  
Psalm 24:7-10  
Hebrews 2:14-18  
Luke 2:22-40  
or Luke 2:22-32

**Tuesday, Feb. 3**  
Blaise, bishop and martyr  
Ansgar, bishop  
Hebrews 12:1-4  
Psalm 22:26-28, 30-32  
Mark 5:21-43

**Wednesday, Feb. 4**  
Hebrews 12:4-7, 11-15  
Psalm 103:1-2, 13-14, 17-18a  
Mark 6:1-6

**Thursday, Feb. 5**  
Agatha, virgin and martyr  
Hebrews 12:18-19, 21-24  
Psalm 48:2-4, 9-11  
Mark 6:7-13

**Friday, Feb. 6**  
Paul Miki, martyr  
and his companions, martyrs  
Hebrews 13:1-8  
Psalm 27:1, 3, 5, 8-9  
Mark 6:14-29

**Saturday, Feb. 7**  
Hebrews 13:15-17, 20-21  
Psalm 23:1-6  
Mark 6:30-34

**Sunday, Feb. 8**  
Fifth Sunday in Ordinary Time  
Job 7:1-4, 6-7  
Psalm 147:1-6  
1 Corinthians 9:16-19, 22-23  
Mark 1:29-39

Question Corner/Fr. John Dietzen

## Purification of Mary, presentation of Jesus are observed on same day

**Q**I've been trying to learn the significance of Groundhog Day.



I know that we celebrate the Purification of the Blessed Mother on Feb. 2, which is also called Candlemas Day, but I'm not sure why.

Is there a liturgy connection? (New York)

**A**Yes, there is an interesting connection between these celebrations.

According to the law of Moses in the Old Testament, a mother was ritually unclean for a period of time after giving birth—40 days after the birth of a boy and 80 days after the birth of a girl.

At the end of that time, the mother came to the priest to be "purified." (See Leviticus, Chapter 12.)

Any firstborn male, human or animal, was considered to belong to the Lord. Animals were sacrificed. Human firstborn sons were presented in the Temple if possible, and certain payments were made that changed over time. (See Ex 34:19-20.)

Both of these events, the purification of Mary and the presentation of Jesus, are commemorated on the same day. When they began to be celebrated in Rome, perhaps in the fourth or fifth centuries, the date was set on Feb. 2, 40 days after Dec. 25, the day the Roman Church celebrated the birth of our Lord.

Eventually, candles became major elements in celebrating this feast, thus the tradition of blessing candles on that day.

For some unknown reason, a folk legend arose in the Middle Ages that a sunny Candlemas Day meant a cold spring. As a Scottish saying put it, "If Candlemas Day is bright and clear, there will be two winters in the year."

In the 19th century, some settlers in the New World gave this tradition a typical American twist. If the woodchuck or groundhog peeps out of his hole on Feb. 2 and the sun is shining so he sees his shadow, he goes back to sleep through the cold days ahead.

A fascinating set of circumstances connects this feast also with a longstanding ancient Roman fertility rite, the *Lupercalia*, on Feb. 15. But that's a

whole other story.

**Q**We read in the Bible (Mt 12:31) that there is one sin which the Lord cannot forgive, a sin against the Holy Spirit.

I read it again in a novena prayer. What exactly is a sin against the Holy Spirit? (Ohio)

**A**St. Augustine, St. Thomas Aquinas and others believed this is the sin of final unrepentance, the refusal to repent of one's rejection of God through a serious sin, even at the moment of death.

This remains the most common view. It would mean total rejection of all help the Spirit offers to turn us away from evil and toward God.

As Thomas says, the gift of hope keeps us from despair. The gift of fear of the Lord keeps us from presuming in the wrong way on God's mercy and love, and so on.

When we refuse to hope, when we refuse to acknowledge the majesty and lordship of God in our lives, we in effect say we do not need the Holy Spirit, which puts us in deep spiritual trouble. When we're in that frame of mind, there cannot be even enough humility to admit that we have sinned and need repentance at all.

Whatever the meaning of that Gospel passage, the one essential truth to remember is that God our Father is always there with open arms to welcome us, and the Holy Spirit is always ready to help us go there. †

## My Journey to God

### Standing Tall

From clinging faults,  
Lord, set us free;  
Remove false pride  
That we may see.

Don't let us feel  
A jealous twinge—  
When we fall short,  
Another wins.

Make us aware  
That standing tall  
Is not beyond  
The stance of all.

The sun will shine.  
(We may or not!)  
It's how we use  
What we have got.

By Dorothy M. Colgan

(Dorothy M. Colgan is a member of St. Meinrad Parish in St. Meinrad. St. Ann parishioner Bernadette Roy of Indianapolis carries a statue of Our Lady of Guadalupe along West 86th Street in Indianapolis during the rosary march on Sept. 21, 2008, to start the "40 Days for Life" pro-life prayer campaign in the Archdiocese of Indianapolis. She has experienced abortion and now assists with the archdiocesan Office for Pro-Life Ministry's abortion reconciliation ministry in central and southern Indiana.)



File photo by Mary Ann Wyand

## 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](mailto:criterion@archindy.org). †

# Rest in peace

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

**KLUMP, John M.**, 57, St. Paul, New Alsace, Jan. 6. Husband of Debra (Woolwine) Klump. Father of Joe, John Jr. and Justin Klump. Son of John and Hilda Klump. Brother of Mary Booker, Cindy Hilty, Kay Nocks, Rick and Tom Klump.

**LOHRMAN, Jack Franklin**, 78, Nativity of Our Lord Jesus Christ, Indianapolis, Jan. 4. Father of Maggie Johnson, Joan Prusa, Mary Schmoll, James, Joseph, Michael and William Lohrman. Grandfather of 16. Great-grandfather of one.

**LYNCH, Paul**, 86, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Dec. 17. Father of Judy Aughe, Michele Collins, Kevin and Paul Lynch. Brother of Mary Ann Means, Laura Mae Southgate and Bud Lynch. Grandfather of 10. Great-grandfather of six.

**LYNN, Adrienne**, 74, St. Rose of Lima, Franklin, Dec. 28. Wife of Stanley Lynn. Mother of Pat Duran, Barb Maloney, Janet McCarty, Bob, Mark and Stan Lynn. Grandmother of 12. Great-grandmother of four.

**MACKELL, Daniel**, 46, Our Lady of Lourdes, Indianapolis, Jan. 8. Son of Edward and Mary Lou (Rogers) Mackell. Brother of Janet Conti, Jeanne Davis, Ellen Smith, Bernie, Frank and James Mackell.

**McAULEY, Ann E.**, 78, St. Bartholomew, Columbus, Dec. 18. Mother of Kathleen Sandlin, Faith Williamson, Mary, Robin and James McAuley IV. Sister of Mary Brennan, Richard and Robert Funk. Grandmother of six.

**McCAULEY, Virginia**, 81, St. Mary, New Albany, Jan. 8. Wife of Walter McCauley. Mother of Carolyn Grangier and Mildred Lamb. Stepmother of Bettie Ann Henderson. Grandmother of 11. Great-grandmother of 37. Great-great-grandmother of 11.

**McLAUGHLIN, James W.**, 74, St. Mary, New Albany, Dec. 31. Husband of Betty (Sullivan) McLaughlin. Brother of Betty Jones, Franciscan Sister Noreen McLaughlin, Bob and Tom McLaughlin.

**MEISBERGER, Frances**, 88, St. Mark the Evangelist, Indianapolis, Dec. 17. Mother of Kathy Runyon and Louis Meisberger. Sister of William James. Grandmother of five. Great-grandmother of six.

**MIEDREICH, Walter**, 97, Holy Name of Jesus, Beech Grove, Nov. 13.

**MUGGLEWORTH, Sandra J.**, 60, St. Gabriel, Connersville, Jan. 11. Wife of Richard Muggleworth. Mother of Kate Clark. Sister of Suzanne Hornbeck. Grandmother of two.

**MURTAUGH, Justin**, 89, St. John the Baptist, Dover, Dec. 20. Father of Jeanette O'Loughlin, Ellen Patterson, Margaret Wilson and Joe Murtaugh. Brother of Vera McGuire and Marian

Rentmeesters. Grandfather of three.

**NEUWIRTH, Mary Janet**, 47, St. Augustine, Jeffersonville, Jan. 9. Wife of Greg Neuwirth. Daughter of Clifford and Marilyn Stockdale. Sister of Skip Stockdale.

**NEVILLE, Thomas N., Sr.**, 62, St. Agnes, Nashville, Jan. 15. Husband of Cindy Neville. Father of Kelli and Thomas Neville Jr. Grandfather of one.

**O'BRIEN, Donald Edward**, 84, St. Roch, Indianapolis, Jan. 11. Father of Donetta Waling. Grandfather of seven. Great-grandfather of one.

**O'CONNOR, Mary Lou**, 76, Sacred Heart of Jesus, Indianapolis, Dec. 17. Wife of Edgar O'Connor. Mother of Eileen Ellis, Carol Simpson, Sharon Van Tilberg, Kathleen and Marie O'Connor. Daughter of Pearl (Butler) Bullock. Sister of Joan Feeney. Grandmother of five. Great-grandmother of two.

**OTT, Wilma**, 80, St. Mary, Lanesville, Jan. 5. Mother of Carol Fulkerson, Fred, John, Kenny, Larry and Tony Ott. Sister of Martha Cox, Jean Dethy, Frances Eveslage, Dale, Marvin and Paul Kiesler. Grandmother of 11. Great-grandmother of seven.

**PETERS, Nick**, 47, Nativity of Our Lord Jesus Christ, Indianapolis, Dec. 30. Husband of Kathy (Newman) Peters. Father of Elizabeth and Nicholas Peters. Son of Agnes (Kotso) Peters. Brother of Eleanor, Mary, Andrew, Joe and Dr. John Peters.

**PHELAN, Hugh Francis, Jr.**, 72, Good Shepherd, Indianapolis, Dec. 25. Father of Elizabeth Ennis, Angela Hornaday, Susie McSwain, Teresa Short and Joseph Phelan. Brother of Rita Boyle and Mary Jo Brewer. Grandfather of nine. Great-grandfather of one.

**PIANCA, Alicia Margarita**, 72, St. Rose of Lima, Franklin, Jan. 14.

**RIPPERGER, Sylvester**, 70, St. Peter, Franklin County, Jan. 5. Husband of Betty Ripperger. Father of Shari Rauch, Tammey Robben, Brian and Roger Ripperger. Brother of Janet Fuchs, Marian Ratz, Charles, Francis and Michael Ripperger. Grandfather of 15.

**ROGIER, Mary M.**, 49, Holy Family, Oldenburg, Jan. 18. Wife of Al Rogier. Mother of Adam and Andrew Rogier. Sister of Danny, John and Mike Fenton.

**ROSNER, Mildred**, 83, St. Joseph, Indianapolis, Dec. 24. Mother of Sharon Lakey, Theresa Smith, Jerry, Joe and John Rosner. Grandmother of 15. Step-grandmother of 10. Great-grandmother of 28. Great-great-grandmother of five.

**SCHUCK, Luella**, 91, St. Michael, Brookville, Jan. 6. Mother of Gerry Lucas, Patty Reece, Betty Stivers, Bill, David, Jim and John Schuck. Grandmother of 36. Great-grandmother of 43. Great-great-grandmother of 23.

**SCOTT, Noeline Ann**, 62, St. Mark the Evangelist, Indianapolis, Dec. 14. Wife of Junior Curtis Scott. Mother of Jennifer O'Neill and Bill Scott. Daughter of John Kingham. Sister of Ann Cecil, Mary Ott and Josie Shaw. Grandmother of two.

**SELLMER, Donald E.**, 83, Sacred Heart of Jesus, Jeffersonville, Dec. 25. Father of Dona Khiani, Janna and Randall Sellmer. Brother of Rose Harris, Frances and William Sellmer. Grandfather of three. Great-grandfather of one.

**SMITH, Mildred (Lime)**, 89, St. Jude, Indianapolis, Dec. 18. Mother of Phyllis Cross, Dorothy Morris, Debra Schore, Doris Waters and David Smith. Grandmother of 12. Great-grandmother of 26. Great-great-grandmother of three.

**SOMMER, Edith J.**, 93, St. Pius X, Indianapolis, Jan. 4. Mother of Jane Fowler. Grandmother of one. Great-grandmother of five.

**SPERKO, Anne E.**, 83, St. Matthew, Indianapolis, Jan. 2. Mother of Katherine Vargo and Walter Sperko. Grandmother of three.

**TEBBE, Virginia E.**, 71, St. Michael, Brookville, Jan. 2. Wife of Keith Tebbe. Mother of Terri Gardner, Wendy Patheja, Andy and Brad Tebbe. Sister of Joan Lake, Sylvia Lunsford,

Floyd, Merlin and Robert Gesell. Grandmother of 10.

**TUNNY, Ervin Thomas**, 79, St. Gabriel the Archangel, Indianapolis, Dec. 13. Husband of Amalia Tunny. Father of Charmaine Crosley, Carolyn and Edward Moore. Brother of Generose, Marita, James and William Tunny. Grandfather of five. Great-grandfather of one.

**UNVERZAGT, Walter**, 81, Our Lady of Lourdes, Indianapolis, Dec. 16. Husband of Margaret (Gelbert) Unverzagt. Father of Jody Diekhoff, Maryann Sharp and Diane Stadtmiller. Grandfather of 10. Great-grandfather of 12.

**WAYMIRE, James E.**, 77, Sacred Heart of Jesus, Indianapolis, Dec. 9. Father of Amy, Deborah, James, Thomas and

William Waymire. Grandfather of six. Great-grandfather of three.

**WERNER, Ralph N.**, 79, Holy Family, Oldenburg, Jan. 10. Father of Pam Swinford, Ralph and Ray Werner. Brother of Mary Grace Bischoff, Joan Fassler, Dottie Gilman, Rosie Lohman, Bette Oligee, Alean Saunders and Tom Werner. Grandfather of 13. Great-grandfather of three.

**WILLIAMS, Leona E.**, 95, St. Louis, Batesville, Jan. 15. Mother of Connie Deal, Jennifer Eisert, Diane Harpring, Bertha Miller, Ramona Stille, Barbara Whalbring and Joan Weisenbach. Grandmother of 37. Great-grandmother of 69. Great-great-grandmother of three.

**WILSON, Raymond**, 79, St. Andrew, Richmond, Jan. 5. Father of Debbie Ramsey. Son of Edna Wilson.

**WRIN, Dorothy A.**, 95, St. Patrick, Terre Haute, Dec. 12. Mother of Eileen Egenolf and Margy Fauber. Sister of Marguerite Klain and James Rice. Grandmother of 11. Great-grandmother of 12.

**ZEISER, David W.**, 59, St. Nicholas, Sunman, Dec. 23. Husband of Ellen (Hines) Zeiser. Father of Kristen Drake, Kimberly Rygielski and John Zeiser. Brother of Joan Pessler, Ruth Reif, Kathleen Reynolds, Virginia Stewart, Marie Stoffel and John Zeiser. Grandfather of three. (correction)

**ZUPANCIC, Mary Rose**, 89, St. Michael the Archangel, Indianapolis, Jan. 14. Mother of Martha Kivett, Cynthia Michaelis, Mary Annette Poynter and Tom Zupancic. Grandmother of 11. Great-grandmother of nine. †

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New Albany Deanery  
Catholic Youth Ministries

### ASSOCIATE DIRECTOR OF MINISTRY

The New Albany Deanery Catholic Youth Ministry Office is seeking a faith-filled, energetic Catholic to come on board and serve as our Associate Director. Located in the southern part of the Archdiocese of Indianapolis, the NADCYM serves 18 parishes in Harrison, Clark and Floyd counties.

Job Responsibilities include coordination of College and Young Adult Ministry, as well as assisting with the coordination of high school ministry and our retreat program. Skills needed include: organization, ability to multi-task, recruit and work with volunteers, and competency of editing and maintaining web site. We are looking for someone with parish youth ministry experience. Certification in youth ministry is preferred.

Please contact the Catholic Youth Ministry office at [nadcym@aye.net](mailto:nadcym@aye.net) for a detailed job description and application if interested.

Applications and résumés will be accepted through February 6, 2009.

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## PRINCIPAL SECONDARY SCHOOL

**Bishop Brossart High School**  
[www.bishopbrossart.org](http://www.bishopbrossart.org)

Bishop Brossart High School ([www.bishopbrossart.org](http://www.bishopbrossart.org)), a Catholic Co-educational high school serving Campbell County and northern Kentucky, is seeking to fill the position of principal beginning July 1, 2009. BBHS is accredited by SACS and certified by the Commonwealth of Kentucky. The school is staffed by 31 faculty members with an average 15 years of experience, serving a population of 385 students in grades 9-12. Located 20 minutes from downtown Cincinnati, OH, Campbell County is poised for significant growth in the next several years, and a development plan is in place for the expansion of the BBHS campus and facilities.

Retreats and a strong faith formation program are integral parts of the BBHS learning environment. Students consistently score higher than state and national ACT averages, and 95% of graduates enroll in college or other post-secondary programs. Advanced placements courses are offered in 8 subjects, and 90% of the student body is involved in at least one extra-curricular program.

Candidates for school administration in the Diocese of Covington must be practicing Roman Catholics and eligible for Kentucky certification. Salary and benefits are competitive. We are accepting applications until February 28, 2009.

To begin the application process, contact  
**Dr. Lawrence Bowman, Supt. of Catholic Schools,**  
by phone (859-392-1530),  
by fax (859-392-1537) or  
by E-mail: [lbowman@covingtondiocese.org](mailto:lbowman@covingtondiocese.org).  
EOE

# Sister Loretto Emenogu eager to continue Church's mission work

By Mary Ann Wyand

The statistics on global poverty are heartbreaking, even incomprehensible.

It's hard to believe that 200 million children who are under 5 years old suffer from malnutrition or that 6,000 children die from polluted water each day or that, during the next 24 hours, 40,000 children will die of starvation and diseases related to malnutrition somewhere in the world.

It's also difficult to comprehend that half of the world's population—3 billion people—suffer from diseases that can be prevented and treated.

And it's sad to think about how, on a given night, 775,000 Americans are homeless throughout the United States.

Daughters of Mary Mother of Mercy Sister Loretto Emenogu, a native of Nigeria, hopes that Catholics will remember their brothers and sisters throughout the world and in the home missions who are sick, hungry and in need of help.

On July 1, 2008, Sister Loretto began serving the Church in central and southern Indiana as the mission educator for the archdiocesan Mission Office.

She succeeds Sister Demetria Smith, a Missionary Sister of Our Lady of Africa, who served as mission educator in the archdiocese for 13 years.

As part of her ministry, Sister Loretto promotes the work of the Church's Holy Childhood Association, which helps impoverished people throughout the world, during her presentations to students in Catholic schools and parish religious education programs.

Msgr. Joseph F. Schaedel, vicar general, said Sister Loretto was asked to serve as the archdiocese's full-time mission educator last year when Sister Demetria announced her retirement from full-time ministry.

A native of Indianapolis who ministered as a nurse in Africa for many

years, Sister Demetria continues to work part time at the receptionist's desk at the Archbishop O'Meara Catholic Center.

"One of the greatest gifts that Sister Demetria brought to us as mission educator was the fact that she had been in the foreign missions, serving as a nurse with the Missionary Sisters of Our Lady of Africa," Msgr. Schaedel said, "so because of her familiarity with the missions and having been there herself, she was very knowledgeable and could speak from the heart about the needs.

"When Sister Demetria decided to move to a different ministry position, working part time at the receptionist's desk," he explained, "Sister Loretto, who was working in [the archdiocese's] Refugee Resettlement [Program], was also ready to make a transition. She is from Nigeria and has worked in the missions in Africa."

Msgr. Schaedel invites Catholic school faculty members as well as parish coordinators of religious education programs—including adult education courses and the Rite of Christian Initiation of Adults—to contact Sister Loretto about scheduling a presentation on evangelization and the poverty-relief efforts of the archdiocesan Mission Office in cooperation with Catholic Relief Services and the Society for the Propagation of the Faith.

Sister Loretto describes her new ministry as "a blessing" because it enables her to talk about God, the Catholic faith, mission work throughout the world, and religious vocations to children and adults.

"I want to help keep the light burning in the hearts of our children," Sister Loretto said. "I'm so blessed to be asked to do this ministry with the children and help them to follow the steps of Jesus in their life and continue the mission work of the Catholic Church.

"I see everybody as my own brother and my own sister because we are all created by



Photo by Mary Ann Wyand

Daughters of Mary Mother of Mercy Sister Loretto Emenogu, a native of Nigeria, presents a mission talk to religious education students on Nov. 23, 2008, at St. Jude Parish in Indianapolis. Sister Loretto was named mission educator for the archdiocesan Mission Office on July 1, 2008, when Sister Demetria Smith, a Missionary Sister of Our Lady of Africa, retired.

one God and have one faith, the greatest faith, in common all over the world," she said. "When I educate the children about the missions, my priority is making them understand that we have one thing in common. We are all one family, and it doesn't matter where you come from."

Sister Loretto said she found her religious vocation at age 5 in Kaduna, in northern Nigeria, after dreaming about St. Agnes, who told her that she would grow up to be a nun. At age 11, she dreamed about St. Agnes again, who told her once more that God was calling her to become a sister. She joined the Daughters of Mary Mother of Mercy in Nigeria at age 12½ after attending St. Joseph's School then continued her education at the order's Mercy High School.

The late Bishop Anthony Gogo-Nwedo, a member of the Congregation of the Holy Spirit and founder of the Daughters of Mary Mother of Mercy, arranged for her to study midwifery and nursing in Nigeria then manage St. Anthony's Hospital in the Diocese of Issele-Uku, Delta State, Nigeria, as well as several Catholic hospitals in other

dioceses and states.

In 1992, Bishop Gogo-Nwedo approved her transfer to the U.S. to further her education and work as a missionary. She studied at Seton Hall University in New Jersey then completed her undergraduate and graduate studies in health care administration and nonprofit management at Regis University in Denver. She speaks Igbo and two other African languages as well as basic French.

"At the end of 2003, I was asked to come to Indianapolis to help Sister Jennifer Otuonye open our new community here," Sister Loretto said. "Our convents are at St. Bernadette, Holy Angels and Holy Trinity parishes."

In 2004, she began working in the Refugee Resettlement Program and taught cultural orientation to refugees from different parts of the world.

(For more information about mission education programs, call the archdiocesan Mission Office at 317-236-1485, 800-382-9836, ext. 1485, or log on to [www.archindy.org/mission](http://www.archindy.org/mission).) †

## Who is God?



ARCHDIOCESE OF INDIANAPOLIS  
The Church in Central and Southern Indiana

### Ecclesial Lay Ministry Academic Course Spring 2009



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**Students will relate basic experiences of God to:**

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- The nature of the human person as a relational being living in community with others.

### Topics include:

- Understanding the existence of God,
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- Considering the role of the Incarnation in Christian life,
- Examining the role of the Holy Spirit in the life of the Church.

### To register for this class:

[archindy.org/layministry/downloads.html](http://archindy.org/layministry/downloads.html) or e-mail Marcia Hodde at [mhodde@saintmeinrad.edu](mailto:mhodde@saintmeinrad.edu)

### Class dates:

January 29  
February 5, 12, 19, 26  
March 5, 12, 1, 9, 26  
April 2

### Location

Archbishop Edward T. O'Meara Catholic Center  
1400 N. Meridian St., Indianapolis, IN  
Time: 2:30 p.m. to 6 p.m.  
Cost: \$225.00

**For more information about ELM,** contact Ed Isakson at 317-236-1594 or log on to [www.archindy.org/layministry](http://www.archindy.org/layministry)