



The

Criterion

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'He was a father'

Local priests have close connections to Archbishop Dolan, page 20.

CriterionOnline.com

March 6, 2009

Vol. XLIX, No. 21 75¢

Good Samaritans



Photos by John Shaughnessy

Photo courtesy of www.marianpictures.com



Teresa Hildebrand's compassion for people in need guides her as the director of the Good Samaritan Program at St. Joseph University Parish in Terre Haute. The parish has one of the most remarkable outreach programs in the archdiocese, helping people with payments for rent, utilities and prescriptions. At right is a relief sculpture of the Parable of the Good Samaritan (Lk 10:25-37).

Story of a lonely child sparks efforts to help people in need

(Editor's note: "Spreading Hope In Neighborhoods Everywhere" (SHINE) is a social ministry renewal that will be launched on Oct. 1, 2009, by the Archdiocese of Indianapolis. The following is part of a series that highlights how the ministry of charity is taking place in parishes, schools, agencies and other institutions throughout the archdiocese. Catholic Charities is leading the planning. To learn more about SHINE and how you and your parish can become involved, log on to www.SpreadingHopeEverywhere.com.)

By John Shaughnessy

TERRE HAUTE—Teresa Hildebrand will soon share the story of the adopted child and how that lonely, little girl still

affects her and her work at one of the most remarkable parish outreach programs in the archdiocese.

Yet right now Hildebrand is busy reacting to the steady ringing of the doorbell at the St. Joseph University Parish Center in this western Indiana community.

Every time the doorbell rings on a Monday or Wednesday afternoon at the parish center, it usually signals the arrival of a destitute or struggling person, couple or family who is seeking even the smallest glimmer of hope in an economy and a world that has turned against them.

Notice the disabled couple walking down the hall toward Hildebrand's office. The husband and wife will soon tell her

about their three children as they ask for her help in paying their utility bills.

Look at the battered face of the woman whose jaw has been wired shut—a victim of domestic abuse who seeks Hildebrand's help to get a room in a women's shelter.

See the heartbroken young mother who sits in front of Hildebrand, holding her 13-month-old child, who has just been diagnosed as mentally handicapped—the result of unknowingly being exposed to four times the acceptable level of lead poisoning in the run-down rental property where the young woman scraped by to live. The devastated mother hopes Hildebrand can help with a deposit to move to another place.

"That was heartbreaking to me,"

Hildebrand would say later after helping the young mother. "It was one of the most touching stories I've heard recently."

She hears a lot of those stories as the director of the parish's Good Samaritan Program, a program that offers an unusual yet basic approach to helping people in need.

The story of an adopted child

Two collections are always taken at the three weekend Masses at St. Joseph Church. The first is for the parish. The second is for the Good Samaritan Program, a collection that usually totals between \$4,500 and \$5,000 a month to help people in need pay for utilities, rent and prescriptions.

"We do it because of the need—and

See SAMARITAN, page 2



May 3 Mass at Lucas Oil Stadium will culminate 175th anniversary of the Archdiocese of Indianapolis

By Sean Gallagher

On May 6, 1834, Pope Gregory XVI established the Diocese of Vincennes. At the time, it comprised the entire state of Indiana and the eastern third of Illinois, including Chicago, which was then a small village.

The pope appointed then-Father Simon Bruté as the first bishop of Vincennes. He, along with three priests, shepherded some 25,000 Catholics across more than 50,000 square miles.

At 3 p.m. on May 3, approximately 35,000 to 40,000 Catholics from across central and southern Indiana will worship together with 20 to 30 bishops and more than 100 priests and deacons during a Mass at Lucas Oil Stadium in

Indianapolis to culminate a yearlong celebration of the 175th anniversary of the establishment of the Diocese of Vincennes, which later became the Archdiocese of Indianapolis.

"This huge gathering of Catholics from around the archdiocese will be an exciting demonstration of how the Church in central and southern Indiana has grown in the past 175 years," said Msgr. Joseph F. Schaedel, vicar general. "We will give God thanks for his marvelous gifts to us all these years."

During the Mass, approximately 2,500 teenagers and 300 adults will receive the sacrament of confirmation.

Among those being honored at the Mass will be

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SAMARITAN

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the generosity of our parishioners," says Conventual Franciscan Father Richard Kaley, who has been the parish's pastor since 2001. "Because of its downtown location, the parish has always attracted the poor. The parishioners have chosen this way to give to the poor."

And Hildebrand has chosen to lead the Good Samaritan Program ever since Father Kaley asked for help with it eight years ago.

"I've always been a volunteer," says Hildebrand, 62, and the mother of two grown children. "I was a court-appointed special advocate for neglected and abused children before this. That was the best preparation I could have for this. I see people from the same socioeconomic situation. My whole life has prepared me to do this."

She then tells the story of an adopted child and how that lonely, little girl is always at the heart of her efforts.

"I was born to a single mother in Ireland," she recalls. "I was adopted and brought over from Ireland when I was 6. I was adopted by a family who lived outside of Chicago. It was hard for me. I have a great understanding of people who are rejected, who are alone, who feel they don't belong anywhere. That stayed with me until I got married and had my own family."

Hildebrand pauses before adding, "Because of everything I went through, I made it hard for my mother who adopted me. The funny thing was she was always the person helping others. What I got from her was a sense of kindness."

She smiles and sighs.

"We are all so much more similar than we're different. All the stories I hear here are just a variation of a similar theme—not being loved, not being nurtured. I had always felt like an outsider, but I felt blessed when people reached out to me."

I'm doing what I'm doing because of the people who were there for me."

'I'm doing what I can'

At 81, Glen Ambs came to Hildebrand and the Good Samaritan Program for help when he was struggling with money problems and grieving over the loss of so many of his family members.

"She's fabulous," Ambs says. "I came in to get some help and she helped me immediately. I had lost so many of my family and I asked her if a grief class would help. She got me in one the next day. This is a lady who truly has empathy. She gets right to the point with a person and tells them there is hope."

Hildebrand's assistant marvels at the time and care she gives to the 20 or more people who come to the office every time it is open.

"She understands people, feels for them and tries her utmost to help them," Barbara Buti says. "She doesn't like to say no to anyone."

Still, Hildebrand insists she is not a pushover.

"Everything is according to the need of the person," she says. "These people haven't missed one paycheck. They've missed multiple paychecks. And almost everyone I see has some form of bad health. Then a car needs to be fixed, a child gets sick or the water heater stops working."

"But this isn't one-step, instant gratification here. I want to empower them. I have a formula. They pay a third, they find a third and I help them with a third. I tell them to visit the trustee office for help. I ask them to tap into friends and family for help. I ask questions and I do double-checking, but I don't have any judgments of them. I don't care what they've done to this point in their life. I see myself as God's servant. I'm doing what I can."

The core part of faith

Hildebrand's work with the poor and needy has taken her to the tough,



Teresa Hildebrand, left, talks with Barbara Buti about some of the people who have sought help from the Good Samaritan Program at St. Joseph University Parish in Terre Haute. The two women are part of the parish's longstanding commitment to serve the poor and other people in need.

sometimes seedy places that many people avoid in daily life.

"All the people who are in the alleys picking up cans or riding bicycles because they can't afford a car, I know them all and love them all," she says.

Hildebrand's work with the poor and the needy has also taken her to a place that even she steered away from for long stretches of her life—the importance of faith in her life.

"Catholics of my generation aren't often so comfortable talking about their faith," she says. "I remember the first time a woman came in here and asked me to pray over her. I wasn't comfortable doing that, but I knew I had to do it for her. I asked God to look over her and give her strength. Now when people leave, I say 'God bless you' and I tell them they will be in my prayers. I give them hugs, too. They want our hugs."

She smiles and continues, "A lot of these people have nothing, but they have faith. They look to us to be God's hands and eyes

to them. There's a spiritual aspect to what we do. It has deepened my faith. I pray with people. I ask, 'Lord, help me here.'"

The help has been needed more and more as the economy has faltered. The funds for the Good Samaritan Program were exhausted in October and November before each of those months ended. In December, about 200 people showed up at the parish center seeking help.

Sometimes people come back to say thanks. One recipient gave Hildebrand a ceramic angel. Another offered a set of framed pictures of butterflies. A huge framed drawing of the Good Samaritan is another gift that has a prominent place in Hildebrand's office.

"People say that this is so depressing," Hildebrand says. "That's not the way I see it. The satisfaction is in the action. You can't be depressed when you're helping. You know that old saying, 'You're either part of the problem or you're part of the solution.' It's a blessing to be part of the solution. It's a thrill to be doing this." †

Rabbi says trip to Israel can help pope show his respect for Judaism

ROME (CNS)—Poland's chief rabbi said he hopes Pope Benedict XVI's trip to Israel will be an opportunity for the pope to demonstrate to the world his deep knowledge of and respect for Judaism.



Rabbi Michael Schudrich

Rabbi Michael Schudrich, the U.S.-born chief rabbi of Poland, said the May trip can be "very enlightening and help Pope Benedict show in a very clear way" the sensitivity and respect that has been clear in his writings for decades.

"I am full of hope," the rabbi told Catholic News Service on March 2

after delivering the second annual Pope John Paul II Lecture on Interreligious Understanding at Rome's Pontifical University of St. Thomas Aquinas.

Rabbi Schudrich's speech focused on how he learned from "the life and actions" of Pope John Paul about the importance of interreligious dialogue and of being willing to learn from members of other religions.

But the rabbi said he could not talk about Catholic-Jewish relations without acknowledging that "it clearly was very painful" when Pope Benedict lifted the excommunication in

January of traditionalist Bishop Richard Williamson, who had denied the extent of the Holocaust.



Pope Benedict XVI

"It is not my place to tell or even suggest to Pope Benedict or the Vatican what they should or should not do," the rabbi said. The incident has demonstrated that 40 years of improving relations make it possible for Jews and Catholics to speak openly when offended or hurt, he said.

"It is just because of the past 40 years of dialogue and discussions that we were able to face this dark moment," he said. "It was a test for us, but it also taught us that we have no other option than to rededicate ourselves to dialogue in an even deeper and more meaningful way."

In an interview after his speech, the rabbi said the Williamson affair caused many people to "jump to the conclusion" that Pope Benedict was not scandalized by Holocaust denial.

But Rabbi Schudrich said he and others who know the writings of the pope know that is not true.

"John Paul II was a great theological thinker, but even more, he knew how to get his point across" through his words

and gestures, the rabbi said, adding that Pope Benedict's trip to Israel should give him an opportunity to do the same.



Pope John Paul II

In his speech, the rabbi said Pope John Paul's attitude toward Judaism and other religions helped him discover a teaching present within Judaism as well: The fact that God created each person in his image and likeness means that each person has something to teach us.

"If God created us all as his children and created us so that all of us would learn to love him and each other, then it must be the fulfillment of God's plan when we seek inspiration and truth from each other," the rabbi said.

"The more I am open to other religions, the better Jew I become," he said. "Furthermore, when I close myself off from the outside world, I limit my access to the rays of light, truth and wisdom" present in others.

"This philosophy is so profound, so changed my view of the world, of my God and of myself, that all I can say is 'Thank you, Pope John Paul II for teaching me how to become a better person and a better Jew,'" Rabbi Schudrich said. †

The Criterion

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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
 317-236-1570
 800-382-9836 ext. 1570
criterion@archindy.org

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

The Criterion

Phone Numbers:

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

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

Postmaster:

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

Web site: www.CriterionOnline.com

E-mail: criterion@archindy.org

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

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Proposed laws increase penalties for terminating unborn's life

By Brigid Curtis Ayer

Is terminating the life of an unborn baby a crime? The answer to this question depends on the part of the Indiana Code, the body of laws that govern the state, which a person is reading.

In one section, terminating an unborn baby's life through abortion is legal but, in another section, terminating the life of an unborn baby is a crime called feticide.

Despite this contradiction in the law, state lawmakers voted overwhelmingly in support of two measures recognizing greater rights of unborn children.

One measure increases criminal penalties for persons committing feticide, and the other expands wrongful death civil lawsuits, allowing parents to collect damages when the life of their unborn child is ended.

Senate Bill 236, authored by Sen. James Merritt (R-Indianapolis), would increase the

penalty for feticide from a Class C felony to a Class B felony. Similar to the crime of homicide, if a person kills an unborn baby while committing or attempting to commit murder or another crime, he or she commits feticide. A person found guilty of causing the death of a child in utero may be sentenced to an additional prison term of six to 20 years. In criminal actions, the state prosecutes on behalf of the victim for crimes committed.

According to the National Conference of State Legislatures, at least 36 states currently have fetal homicide laws. Indiana would join at least 19 states that have fetal homicide laws that apply to the earliest stages of pregnancy, including the following descriptions of life: "any state of gestation," "conception," "fertilization" or "post-fertilization."

For the purposes of feticide, Senate Bill 236 defines an unborn baby as "child in utero at any stage." Senate Bill 236 passed the Indiana Senate by a 40-9 vote.

In criminal lawsuits, penalties for killing an unborn child would be increased under Senate Bill 236.

Wrongful death laws in civil lawsuits would be expanded under another proposal, the wrongful death or injury of a child bill. Senate Bill 341 was authored by Sen. Brent Steele (R-Bedford).

The bill would expand wrongful death to include an unborn baby that has reached viability. Under the bill, viability is defined as a fetus that could survive

outside the womb, which is about seven months gestational age. The bill passed the Senate by a 47-2 vote.

The proposed legislation addressing fetal death was prompted by an incident that occurred in Indianapolis in April 2008. A bank teller, who was pregnant with twins, was shot

during an attempted bank robbery. She survived the gunshot wound, but her unborn twins did not. The woman was five months pregnant.

Marion County prosecutors were unable to prosecute for manslaughter, a criminal charge, because the babies needed to be seven months old under criminal law. The couple was unable to collect damages under Indiana's wrongful death statute because the children were unborn.

Under Senate Bill 341, they would still be unable to file a wrongful death civil lawsuit because the bill would only allow for this for viable fetuses. However, in a criminal action, the perpetrator could have received a stiffer sentence under Senate Bill 236.

The Indiana Catholic Conference (ICC), the Church's official representative on public policy matters, supports the bills.

"The Church is supportive of legislation that provides greater recognition, value and

'The Church is supportive of legislation that provides greater recognition, value and respect for the unborn human person.'

—Glenn Tebbe



Sen. James Merritt



Sen. Brent Steele



Glenn Tebbe

respect for the unborn human person," said Glenn Tebbe, ICC executive director.

Senate bills 236 and 341 now move to the House for further consideration.

(Bridget Curtis Ayer is a correspondent for The Criterion. To learn more about the Indiana Catholic Conference, log on to www.indianacc.org.) †

Catholic Conference's priority bills reach halfway point in Indiana General Assembly

The Indiana General Assembly reached its halfway point on Feb. 25, which was the last day for House and Senate bills to pass their respective chambers.

Bills passed by one chamber will "cross over" to the other and go through the process again, beginning with the decision by the committee chair to give bills a hearing.

Here is a snapshot of a few of the bills being followed by the Indiana Catholic Conference:

- Senate Bill 580 passed by a 37-13 vote and now heads to the House. The bill would create harsher penalties for employers who hire undocumented workers. The Catholic Church opposes this legislation because the bill would negatively impact immigrant families and children.

- House Bill 1286 passed by an 89-8 vote and now heads to the Senate. The bill would allow parishioners to participate in parish festivals when they are not working a charitable game or raffle. Current law prohibits participation in festival activities if a person is working the festival. The Church supports this legislation.

- House Bill 1691 passed by a 75-25 vote, and House Bill 1195 passed by a 53-45 vote. Both bills now head to the

Senate. The bills correct problems that have occurred with services provided by the Family and Social Services Administration, and improve access for the poor and unemployed to receive benefits. The Church supports this legislation.

- Senate Bill 528 passed by a 35-15 vote and now heads to the House. The bill expands school choice for lower-income families by providing scholarship tax credits. The Church supports this legislation.

- Senate Bill 90 passed by a 39-11 vote and now heads to the House Public Policy Committee. The bill enhances informed consent for abortion by defining when life begins—when sperm and ovum meet. It also states that the fetus may feel pain during an abortion, and adds several other components to Indiana's informed consent law. The Church supports this legislation.

- Senate Bill 89 passed by a 44-6 vote, and now heads to the House Public Policy Committee. The bill requires better access to follow-up care after an abortion, and holds physicians more accountable for the abortions they perform. The Church supports this legislation. †

Number of priests is showing steady, moderate increase, Vatican says

VATICAN CITY (CNS)—The latest Church statistics show that the number of priests and seminarians around the world has been showing a modest yet steady increase.

The statistics from the end of 2007 also showed that the number of Catholics remains stable at 1.147 billion people across the globe.

The sampling of statistics was released on Feb. 28 in connection with the presentation of the 2009 edition of the Vatican yearbook, known as the *Annuario Pontificio*, which catalogs the Church's presence in each diocese.

The Vatican said the global Catholic population increased during 2007 by 1.4 percent, which more or less kept pace with the 1.1 percent global birthrate that year.

For the past two years, Catholics have made up 17.3 percent of the world's population, it said.

The number of priests in the world also rose, but just by 0.18 percent. At the end of 2007, there were 408,024 priests in the world, 762 more than at the beginning of the year.

The figure on the number of priests was showing a continued "trend of moderate growth which began in 2000 after more than 20 years of disappointing results," the Vatican report said.

However, that growth has been confined to Africa and Asia, which showed substantial increases in ordinations with 27.6 percent growth and 21.1 percent growth, respectively.

The number of priests has remained more or less the same

in the Americas, while Europe registered a 6.8 percent decline and Oceania reported a 5.5 percent decrease in the total number of priests since 2000, said the Vatican.

The number of seminarians increased by 0.4 percent in 2007. At the end of the year, there were 115,919 seminarians. However, only Africa and Asia saw significant growth in priestly vocations, while numbers fell by 2.1 percent in Europe and by 1 percent in the Americas, the Vatican said.

The report said the number of permanent deacons continued to show significant growth. There were 35,942 deacons at the end of 2007—an increase of 4.1 percent over the previous year, it said. †

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Editorial

Priorities for the new administration and Congress

Shortly before he was inaugurated as the 44th president of the United States, Barack Obama received a letter from Cardinal Francis George, president of the U.S. Conference of Catholic Bishops.

The cardinal wished our new president well, and promised the prayers and support of the U.S. Catholic bishops "to make this period of national change a time to advance the common good and defend the life and dignity of all, especially the vulnerable and poor."

Cardinal George assured the new president that the U.S. bishops want "to work constructively with the new administration and Congress and others of good will to pursue policies which respect the dignity of all human life, and bring greater justice to our nation and peace to our world."

The cardinal then proceeded to outline 10 priorities that the bishops of the United States would like to pursue in their collaboration with the leaders of our nation.

The first priority can be seen as the most immediate, or urgent. It is "to support strong, prudent and effective measures to address the terrible impacts and injustices of the economic crisis."

The last priority discussed by Cardinal George is the most fundamental, or essential, of all. It is "to protect the lives of the most vulnerable and voiceless members of the human family, especially unborn children and those who are disabled or terminally ill."

In between these two critically important priorities, the cardinal listed health care, a responsible transition out of Iraq, peace in the Holy Land, the fight against HIV/AIDS and other diseases worldwide, immigration reform, support for marriage ("a faithful, exclusive, lifelong union of a man and a woman"), educational choice for parents and support for faith-based initiatives.

This outline of priorities is not complete, Cardinal George said. "There are many other areas of concern and advocacy for the Church and the USCCB especially: religious freedom and other civil and human rights, news media and communications, and issues of war and peace.

"We seek to work together with our nation's leaders to advance the common good of our society," Cardinal George wrote, "while disagreeing respectfully and civilly where necessary for preserving that same common good."

Respectful disagreement has already been voiced on the new administration's decision to provide government funding for international agencies that are pro-abortion.

As Cardinal George's letter warned President Obama, the U.S. bishops



U.S. President Barack Obama gives his address to a joint session of Congress as U.S. Vice President Joseph Biden and Speaker of the House Nancy Pelosi, D-Calif., look on at the U.S. Capitol in Washington on Feb. 24. Cardinal Francis George, president of the U.S. Conference of Catholic Bishops, sent a letter to President Obama before his inauguration promising his prayers. The cardinal also told Obama that the U.S. bishops wanted to work with the new administration on many issues, including pursuing policies that respect the dignity of all human life.

will continue to vigorously oppose legislative and other measures to expand abortion.

Toward this end, all Catholics in the United States are being urged to join with other people of good will "to retain essential, widely supported policies which show respect for unborn life, protect the conscience rights of health care providers and other Americans, and prevent government funding and promotion of abortion."

Each of the priorities outlined by Cardinal George merits the strong support of Catholics in central and southern Indiana and nationwide.

But we should be especially attentive to the challenges faced by the new administration and Congress in the two most urgent and fundamental priorities outlined by Cardinal George: to renew our economy and to safeguard human dignity, especially the rights of the unborn and the most vulnerable members of our society.

Our task, as Catholics and as citizens, is threefold: 1) to pray for the guidance of the Holy Spirit in governmental affairs; 2) to urge civic leaders at local, state and national levels to seek workable solutions that are truly in the best interests of all; and 3) to support the U.S. bishops in their efforts to engage in public policy as pastors and teachers called "to advance the common good and defend the life and dignity of all, especially the vulnerable and poor."

May the Lord of Life guide and sustain our new administration and Congress, and all of us, in these difficult times!

—Daniel Conway

Be Our Guest/Gary Diehl

Legalized killing of innocent children will continue us on path of self-destruction

Recently, I had the ghastly experience of viewing an abortion procedure that had been recorded within the mother's womb. I also viewed the results of this and several other abortions as well.

It was not something that I wanted to watch, but felt was necessary in order to share the truth about this horrific procedure.

Though it was what I expected, it was far worse than any documentary I have seen of war or the Holocaust in Nazi Germany.

I could not perceive a "physician" performing such a procedure. I was outraged and mournful, with these emotions cycling over and over.

If the truth of abortion were to be broadcast on television, the debate would be over, and ended once and for all. The killing of innocent human lives, tiny arms and legs the size of a dime severed from their body with minute detail of fingers and toes, is a vision that I will not soon forget.

The expression on the baby's face depicted the horrific torture, and I understood the "silent scream." This is the most profound atrocity committed against God and humanity.

How long do you think our Creator will allow such destruction of his greatest gift of love? How long will he allow us to "spit in his face" and destroy his unique human creations? I pray not much longer. Our punishment actually began over three decades ago, but the majority of the American people were

not even aware.

The last 36 years have brought us to our current economic crisis. We have taught our children greed, instant gratification regardless of cost, violence, immorality and pornography, and they all relate to the legalization of abortion, which is a total disrespect for life and the worst oppression against humanity.

By his action, President Barack Obama has confirmed what I have believed from the beginning of his campaign for presidency.

During his first week in office, his actions resulting in the allocation of hundreds of millions of dollars to support abortion, not only in the United States but also in foreign countries, has revealed his true priority.

How does funding abortion, especially in another country, help Americans who have lost their home or job? He has been true to his word, but how does this help our people in this economic crisis? If we don't stop our own terror of genocide, we will never recover.

If the "Freedom of Choice Act" becomes law and we do not stop the legalized killing of innocent children, we will surely continue on our path of self-destruction.

Many of our leaders do not realize that our children are our greatest national treasure.

(Gary Diehl lives in Lawrenceburg, and is a member of St. Nicholas Parish in Ripley County.) †

Letters to the Editor

Unless we act, senseless Freedom of Choice Bill may become reality

My husband, Paul, and I have five children. As parents, we are obligated to be responsible caretakers. It's a job that we love and take seriously.

Our society and educational institutions have wisely placed limits on what minor children can and cannot do without their parents' consent. For example:

- If one of our minor daughters wanted her ears pierced at the shopping mall, she would need our permission.

- If she wanted to attend a class field trip, or take an aspirin for a headache while at school, or have *my sister* take her to the doctor for a sore throat, she would need our permission.

- If she wanted her eyes examined for a new pair of glasses, or to buy and finance a car, or to go to court to pay for a speeding ticket (OOPS! I hope not...), she would need our permission.

- If she wanted a tattoo or to see an R-rated movie—let's not go there! However, she would *still* need our permission.

- If she wanted to participate in softball, volleyball or basketball, she would need our permission ... yes, *even in Indiana*.

- If she wanted to freshen up her tan for the high school prom at the local tanning salon, she would need our

permission.

- If she wanted to get a library card in her own name or join the county 4-H program, she would need our permission.

However, if one of our minor daughters wanted an abortion, she could be given medication, have strangers see her half-naked and touch her private areas, have either poison or cold, sharp instruments put inside her, have our unborn grandchild burned alive or torn apart, then be sent home to live with the pain, shame, guilt and loss of what just happened ... all without *our, her parents'* permission.

This hypothetical situation could all too easily become a reality if the Freedom of Choice Act (FOCA) is made into law.

So, my dear daughter, if President Barack Obama and his misguided associates have their way, you may soon be able to murder as many of your precious babies as you want—even up to nine months along. You won't need daddy's or my permission. Oh, but you still need it to get that library card.

Is anyone listening? Does this make any sense? Contact your representatives as soon as possible to STOP this insane bill ... and pray.

Tracy Burch
Loogotee

Reader: In war, moral conscience often loses out to the expediency of the result

In regard to the Perspectives piece in the Jan. 30 issue of *The Criterion* with the headline, "That was then, and this is now," I was surprised to hear that dropping the bomb at the end of World War II was moral.

So the end justifies the means? I know women, children and innocent civilians are killed in war. How horrible is war! And to target many innocent people with

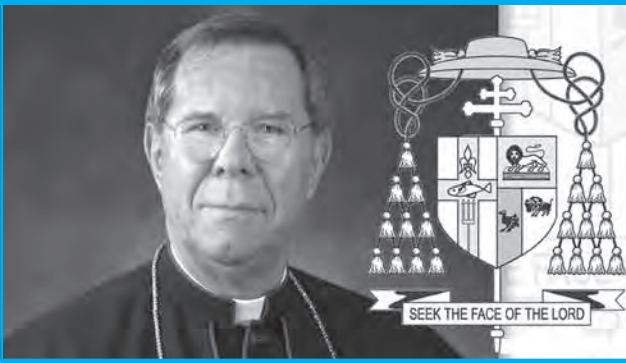
a massive weapon, what justifies that? The end justifies the means?

Often abuse, violence and killing become more easily accepted when a nation engages in war.

I believe that in war, the moral conscience most often loses out to the expediency of the result.

Ron Stegman
Guilford

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



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

The sin of envy undercuts our life of charity

I continue to encourage us to renew our personal conversion of heart during this Lenten season of special grace.

Last week, I offered a reflection on the power of speech and the need to speak thoughtfully. Avoiding sins of the tongue is a substantial challenge that impacts the common good of our society.

This week, I encourage us to reflect about the impact of envy.

Envy destroys charity. It is a fundamental moral problem because our fundamental vocation as Christians is to love. Few moral faults undercut our life of charity more effectively than envy, and it is more prevalent in any human community than we might want to admit.

Envy is one of the seven deadly capital sins. It is called a capital sin because it leads to other sins and vices. Last week, I cited envy as a major cause of sins of the tongue like slander, calumny and defamation of character.

The *United States Catholic Catechism for Adults* (USCCA) defines envy as “the inordinate desire for the possessions of another, even to the point of wishing harm on the other or rejoicing in another’s misfortunes” (p. 511).

The Tenth Commandment, “Thou shalt not covet thy neighbor’s goods,” “looks at the interior attitudes of greed and envy that lead us to steal and act unjustly. The positive side of the Tenth Commandment calls us to practice poverty of spirit and generosity of heart. ... Sinful inclinations

move us to envy what others have and lead to an unrestrained drive to acquire all we can. ... The greedy person will stop at nothing to get all the money and possessions possible. We need to remember that envy is the companion of greed; it is an attitude that fills us with sadness at the sight of another’s prosperity. Envious people can be consumed with so much desire for what others have that they will commit crimes to get what they want” (USCCA, p. 449-450).

I think envious persons more commonly fixate on more than the financial goods of other people. Just as frequently, envy fixes on the personality qualities of another; for example, the intellectual giftedness or physical good looks or athletic or artistic prowess.

Some folks envy a colleague who exceeds in professional advancement. Some folks envy their peers who seem to have more friends. Some envy others for their good health.

In other words, envy extends beyond greed for material possessions. Jealousy is an attitude closely related to envy. A jealous person is possessive of what one has or thinks one should have as well as being resentful toward others for what they have (cf. USCCA, p. 516).

There aren’t many faults that cause more divisiveness in a family or any human (even religious) community than envy or jealousy because these sins lead to actions that deny the dignity of other persons.

False insinuations about the good

character of those that are objects of envy, or downright lies, are grave sins against justice. Planting the seeds of suspicion of right conduct or alleging or speculating about improper motivations of gifted people who do good are too common.

Envy (or jealousy) sometimes has the effect of intimidating good people, causing them to hesitate to do good things. Envy can cause good works and generous actions to remain undone.

This is an added dimension of the evil of this capital sin. Often, it is gifted people, whether in a family or in a community, who are the object of envy. In those circumstances, they should be protected out of charity and for the common good just as less gifted persons should be encouraged.

The *United States Catholic Catechism for Adults* remarks: “Baptized people should counter envy with humility, thanksgiving to God for his gifts to oneself and to others, goodwill, and surrender to the providence of God. ... Poverty of heart is a way to avoid greed and envy. ‘Abandonment to the providence of the Father in heaven frees us from anxiety about tomorrow. Trust in God is a preparation for the blessedness of the poor. They shall see God’ ” (*Catechism of the Catholic Church*, #2547, citing

Mt 6:25-34, p. 450).

During this holy season of Lent, we do well to set aside a little extra time to review our spiritual and moral conduct.

Jealousy and envy can sneak into our everyday life without much notice. An examination of conscience, i.e. listening sincerely to what our heart tells us, is an important daily practice.

If we find that we carry the burden of the capital sin of envy, the gift of God’s generous mercy is as close as the sacrament of penance and reconciliation.

Being freed of the enslaving effect of envy, like other sins, does wonders for us.

God’s Easter gift of forgiveness brings peace. †

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

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

Archbishop Buechlein’s intention for vocations for March

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

El pecado de la envidia menoscaba nuestra vida de caridad

Continúo exhortándolos a que renovemos nuestra conversión personal de corazón durante esta época de gracia especial de la Cuaresma.

La semana pasada ofrecí una reflexión sobre el poder del discurso y nuestra necesidad de medir las palabras. Evitar los pecados de la palabra impone un reto sustancial que ejerce su influencia sobre el bien común de nuestra sociedad.

Esta semana los invito a reflexionar sobre el impacto que produce la envidia.

La envidia destruye la caridad. Resulta un problema moral esencial ya que, como cristianos, nuestra vocación fundamental es amar. Muy pocos defectos menoscaban nuestra vida de caridad con tanta eficacia como la envidia y ésta resulta más predominante en cualquier comunidad humana de lo que estamos dispuestos a admitir.

La envidia es uno de los siete pecados capitales y mortales. Se le denomina pecado capital porque conduce a otros pecados y vicios. La semana pasada cité a la envidia como una de las principales causas de los pecados verbales, tales como la difamación, la calumnia y el desprestigio de la reputación.

El *Catecismo Católico de Estados Unidos para Adultos* (USCAA, por sus siglas en inglés), define la envidia como “el deseo desmesurado por las posesiones de otro, incluso al punto de desearle mal al otro o alegrarse de su desgracia” (p. 511).

El décimo Mandamiento “no codiciarás los bienes ajenos,” “analiza las actitudes interiores de la avaricia y de la envidia, que nos llevan a robar y a actuar injustamente. En el lado positivo, el Décimo Mandamiento nos llama a practicar la pobreza de espíritu y la generosidad de corazón. ... Las

inclinaciones pecaminosas nos llevan a envidiar lo que otros poseen y también a querer adquirir, desenfrenadamente, todo lo que podamos. ... Una persona avara hará todo lo posible por conseguir todo el dinero y posesiones posibles. Tenemos que recordar que la envidia es compañera de la avaricia; es una actitud que nos llena de tristeza cuando vemos la prosperidad de otra persona. Las personas envidiosas pueden llegar a estar tan consumidas por el deseo de tener lo que poseen los demás que incluso cometen crímenes para obtener lo que quieren” (USCAA, p. 479-480).

Pienso que las personas envidiosas a menudo se obsesionan con más que las posesiones económicas de los demás. La envidia se obsesiona igualmente con las cualidades personales del prójimo; por ejemplo, los dones intelectuales, en la buena apariencia o en las proezas atléticas o artísticas.

Algunas personas envidian a un colega que se destaca en su desarrollo profesional. Otros envidian a sus compañeros que parecen tener más amistades. Algunos envidian la buena salud de los otros.

En resumen: la envidia va mucho más allá de la codicia de las posesiones materiales. Los celos son una actitud estrechamente vinculada a la envidia. Una persona envidiosa es posesiva de lo que tiene y desea poseer lo que cree que debería tener, y resiente a los demás por lo que ellos tienen (Cf. USCAA, p. 541).

No hay muchos defectos que produzcan más división en una familia o en cualquier comunidad humana (incluso religiosa), que la envidia o los celos, porque estos pecados conllevan a acciones que niegan la dignidad de los demás.

Las falsas insinuaciones sobre la buena reputación de aquellos que son objeto de

envidia, o simplemente mentiras, son pecados graves contra la justicia. Resulta demasiado común plantar las semillas de la sospecha sobre una buena conducta, o bien alegar o especular acerca de las motivaciones inapropiadas de personas talentosas que hacen el bien.

La envidia (o los celos), en ocasiones hacen que las buenas personas se sientan intimidadas y duden en hacer buenas acciones. La envidia puede impedir la realización de buenas obras y de acciones generosas.

Esta es otra faceta de la perversidad de este pecado capital. Por lo general, las personas talentosas son blanco de envidia, ya sea en una familia o en la comunidad. En tales circunstancias, debería protegerse por caridad y en el nombre del bien común, al igual que se debe alentar a las personas menos aventajadas.

El *Catecismo Católico de Estados Unidos para Adultos* resalta: “La gente bautizada debería contestar a la envidia con humildad, dando gracias a Dios por los dones que les ha otorgado a ellos y a los demás, teniendo buena voluntad y rindiéndose a la providencia de Dios. ... La pobreza de corazón es una forma de evitar la avaricia y la envidia. ‘El abandono en la providencia del padre del cielo libera la inquietud por el mañana. La confianza en Dios dispone a la bienaventuranza de los pobres: ellos verán a Dios’ ” (*Catecismo de la Iglesia Católica*, #2547, citando Mt 6:25-34, p. 480).

Durante esta temporada sagrada de la

Cuaresma nos vendría bien reservar un poco de tiempo adicional para repasar nuestra conducta moral y espiritual.

Los celos y la envidia pueden colarse en nuestra vida cotidiana casi sin que nos demos cuenta. El examen de conciencia, es decir, escuchar sinceramente lo que nos dice el corazón, es una práctica importante que debemos realizar a diario.

Si descubrimos que arrastramos el peso del pecado capital de la envidia, el don de la misericordia generosa de Dios se encuentra muy cerca de nosotros, en el sacramento de la penitencia y la reconciliación.

Sentirnos libres del efecto esclavizante de la envidia, así como de los demás pecados, obra maravillas en nosotros.

El obsequio pascual de Dios del perdón nos trae paz. †

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

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

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

Las intenciones vocacionales del Arzobispo Buechlein para marzo

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

Events Calendar

March 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, Gabrielle Campo, presenter, \$20 per person. Information: 317-919-5316 or e-mail LumenDei@sbcglobal.net.

St. Andrew the Apostle Parish, 4052 E. 38th St., Indianapolis. **Fish fry**, 3-8 p.m. Information: 317-546-1571.

St. Augustine Home for the Aged Chapel, 2345 W. 86th St., Indianapolis. **Catholic Charismatic Renewal of Central Indiana (CCRCI), first Friday Mass, teaching**, 7 p.m. Information: 317-592-1992 or ccrci@holyspirit.org.

St. Therese of the Infant Jesus (Little Flower) Parish, 1401 N. Bosart Ave., Indianapolis. **Fish fry**, 4:30-7:30 p.m., carryout available. Information: 317-357-8352 or tom@littleflowerparish.org.

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

St. Matthew School, 4100 E. 56th St., Indianapolis. **Fish fry**, 5-8 p.m. Information: 317-257-4297.

Holy Name of Jesus Parish, 89 N. 17th Ave., Beech Grove. **Fish fry**, 5:30-8 p.m., \$5.50 single meal, \$1.50 second piece of fish, carryout available. Information:

317-784-5454, ext. 2.

St. Lawrence School, 6950 E. 46th St., Indianapolis. **Open house for school, preschool and Kids Care**, 5-7 p.m. Information: 317-543-4923.

St. Paul Parish, 9798 N. Dearborn Road, Guilford. St. Martin and St. Paul parishes, **Stations of the Cross, 6:30-7 p.m., soup and bread supper, 7-8 p.m., John Martignoni, guest speaker**, 8-10 p.m., free-will offering. Registration required: 812-623-0121 or mschmidl@nalu.net.

March 6-7

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

March 7

Sheraton Indianapolis City Centre Hotel, 31 W. Ohio St., Indianapolis. **Catholic Pro-Life Network dinner**, Father Jonathan Meyer, speaker, 6 p.m. registration, 7-9 p.m. dinner and program, \$50 per person. Information: 317-236-1569 or plquest@archindy.org.

Marsh Supermarket, 2002 Stratford Road, Plainfield. **St. Francis Heart Center, Family Health Fair**, 9 a.m.-noon. Information: 317-782-4422 or StFrancisHospital.org/heart.

March 8

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., Indianapolis. **African Catholic Mass**, 3 p.m. Information: 317-269-1276.

St. Anthony Parish, 379 N. Warman Ave., Indianapolis. **Euchre party**, 1:30 p.m., \$4 per person. Information: 317-636-4828.

Holy Name of Jesus Parish, 89 N. 17th Ave., Beech Grove. **Men's Club, Mass, 9 a.m., "Father and Son Breakfast,"** guest speaker, 10 a.m., \$10 per person. Information: 317-517-1301 or mike.lamping@marshelectronics.com.

Knights of Columbus, Council #5290, 4332 German Church Road, Indianapolis. **Baby shower for archdiocesan Birthline ministry**, 2-4 p.m., donations may be dropped off on March 5, 6:30 a.m.-noon, and March 6, 6-10 p.m. Information: 317-895-8773.

St. Vincent Women's Hospital, 8111 Township Line Road, Indianapolis. **Couple to Couple League, Natural Family Planning class (NFP)**, 1-3:30 p.m. Information: 317-228-9276.

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

March 8-11

St. Mary-of-the-Knobs Parish, 3033 Martin Road, Floyds Knobs. **Parish Mission, "Lord, I Believe: Help My Unbelief,"** Benedictine Archabbot Lambert Reilly, presenter, 7 p.m. each evening,

child care available. Information: 812-923-2462 or sisaacs@stmaryoftheknobs.org.

March 10

St. Paul Hermitage, 501 N. 17th Ave., Beech Grove. **Ave Maria Guild, meeting**, 1 p.m. Information: 317-885-5098.

St. Francis Heart Center, 8111 S. Emerson Ave., Indianapolis. **Meatless cooking**, 6:30 p.m., registration required. Information: 317-782-4411 or StFrancisHospital.org/heart.

March 11

Bishop Chatard High School, 5885 N. Crittenden Ave., Indianapolis. Cardinal Ritter, Roncalli, Scecina Memorial and Bishop Chatard high schools sponsor **"Coaching for Christ," for all Catholic Youth Organization coaches**, Christopher M. Carr, presenter, 6-9 p.m. Reservations: 317-632-9311 or bprice@cyoarchindy.org.

March 12

St. Francis Heart Center, 8111 S. Emerson Ave., Indianapolis. **"Reduce Stress,"** 6:30 p.m., registration required. Information: 317-782-4411 or StFrancisHospital.org/heart.

St. Alphonsus Liguori Church, 1870 W. Oak St., Zionsville, Ind. (Diocese of Lafayette). **WINGS Ladies Club, one-man monologue, "portrayal of Peter, the fisherman,"** Larry Holycross, presenter, 7 p.m. Information: 317-910-8169.

March 13

Athenaeum, 401 E. Michigan St., Indianapolis. **Catholic Business Network**, 6:30-8 a.m., Mass. Reservations:

sunni@thecatholicbusinessnetwork.com.

St. Jude Parish, 5353 McFarland Road, Indianapolis. **Steve Angrisano concert**, 7:30 p.m. Information: 317-786-4371.

St. Lawrence Parish, Father Conen Hall, 6950 E. 46th St., Indianapolis. **Lenten "all you can eat spaghetti buffet,"** 5-8 p.m., \$7 adults, \$5 children 6 years old and younger. Information: michelle_kolosso@sbcglobal.net.

St. Pius X Parish, 7200 Sarto Drive, Indianapolis. **Fish fry**, 5:30-8 p.m., \$8 per person. Information: 317-255-4534.

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

March 13-15

Mother of the Redeemer Retreat Center, 8220 W. State Road 48, Bloomington. **"Time Out for Your Marriage,"** Information: 317-502-7171.

March 14

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

Cardinal Ritter High School, 3360 W. 30th St., Indianapolis. **Prom dress fashion show and sale**, 1-3 p.m., \$3 per person. Information: 317-892-6261 or

ksheo0199@aol.com.

Our Lady of Lourdes Parish, 5333 E. Washington St., Indianapolis. **St. Patrick's Day Dance**. Information: 317-356-7291.

St. Pius X Parish, 7200 Sarto Drive, Indianapolis. **Paddy's Green and Mad March Trivia**, 6 p.m., \$20 per player, \$160 team. Information: 317-842-0261 or akbeausir@sbcglobal.net.

Cardinal Ritter High School, cafeteria, 3360 W. 30th St., Indianapolis. **"Pot O'Gold Celebration,"** \$20 per person includes dinner, 7 p.m. Information: 317-927-7825 or advancement@cardinalritter.org.

Primo Banquet Hall, 2353 E. Perry Road, Plainfield. **St. Susanna School, social**, 5 p.m., \$65 per person includes dinner. Information: 317-837-7184.

March 15

Our Lady of the Most Holy Rosary Parish, 580 Stevens St., Indianapolis. **St. Joseph's Table to benefit Lumen Christi School**, 11 a.m.-2 p.m., \$8 adults, \$4 children 2-12, pre-sale tickets. Information: 317-632-5174.

Holy Cross Parish, 125 N. Oriental St., Indianapolis. **St. Patrick's Day Party**, 4-7 p.m., \$5 per person. Information: 317-637-2620.

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

Parish to sponsor Lenten "Voices of Easter"

During the season of Lent, SS. Francis and Clare Parish, 5901 Olive Branch Road, in Greenwood, is sponsoring "Voices of Easter," a series of scriptural-based dramatic presentations of people who were involved in the suffering and death of Jesus.

Members of the parish will perform the various roles. The presentations will begin at 7 p.m. on each Friday evening of Lent. A period of reflection, prayer and singing will follow each presentation.

Father Vincent Lampert, pastor of SS. Francis and Clare Parish, will conclude the evening with a reflection to help those present prepare for the celebration of Jesus'

suffering and death during Holy Week.

On March 6, Bob Siefker will give a portrayal of Abishua, the chief priest. Bill Hill will perform as St. Peter on March 13. The program on March 20 will feature a portrayal of Pontius Pilate by Jim Ruane. Jason Howe will perform as the thief on the cross on March 27. On April 3, John Kane will perform as Cleopas.

"Voices of Easter" will conclude on Good Friday, April 10, beginning at 3 p.m. with a portrayal of a member of the mob by Michael Pawlick.

For more information, call 317-859-4673 or log on to www.francisandclare.org. †

'The Great Adventure' seminar is March 28

The archdiocesan Office of Catholic Education will sponsor an all-day seminar on "The Great Adventure" Bible study series developed by Catholic author and speaker Jeff Cavins on March 28 at Our Lady of the Greenwood Parish, 335 S. Meridian St., in Greenwood.

"The Great Adventure" helps readers of the Bible understand the narrative thread that links all the books of Sacred Scripture.

Thomas Smith, former director of the Denver Catechetical School and a regular guest on the Eternal Word Television Network and Catholic radio, will be the seminar's presenter.

Registration will begin at 8 a.m. The seminar starts at 8:30 a.m. and concludes at 4:30 p.m.

The seminar is designed for parish administrators of religious education, volunteer catechists who teach Scripture to any age level and anyone interested in learning more about the Bible.

The registration fee, which includes seminar materials and lunch, is \$35 per person before March 12 and \$45 per person after that date.

To register or for more information, call 800-382-9836, ext. 1431, or 317-236-1431, or send an e-mail to ttryden@archindy.org. †



Stained-glass exhibit

Benedictine Brother Martin Erspamer works on a stained-glass project in his studio on the grounds of Saint Meinrad Archabbey in Saint Meinrad. From now until April 25, the Saint Meinrad Archabbey Library will host "The Language of Light: Preaching the Word in Liturgical Stained-Glass," an exhibit of stained-glass artwork made by Brother Martin. The exhibit is free and open to the public. For library hours, call 812-357-6401 or log on to www.saintmeinrad.edu.



Academic Olympics champions

Members of the academic team of St. Luke School in Indianapolis pose for a group picture in December with a plaque they earned as the winners of the 2008 Academic Olympics competition, which was sponsored by Cathedral High School in Indianapolis last fall. Team members are, front row, from left, Meredith Missler, Caroline Skulski, Anna Kelly and Jared Ison and, back row, from left, Drew Young and Michael Perry. Kathy Chapman, who is not pictured, is the team's academic adviser.

California woman to be baptized by pope at Easter Vigil

WASHINGTON (CNS)—This year, parishioners at St. Joseph Church in Modesto, Calif., are more excited than usual about Easter.

That's because 40 of them, along with their pastor, Father Joseph Illo, will be in Rome during Holy Week, and one person in their group, Heidi Sierras, will be baptized by the pope during the Easter Vigil at St. Peter's Basilica.

Sierras will be in a group of five—representing different areas of the world—who will be baptized by Pope Benedict XVI on April 11. The 29-year-old mother of four will represent North America.

"It's hard to put into words how I feel," Sierras told Catholic News Service in a March 2 telephone interview from her home in Ceres, Calif. "I feel honored. It's an amazing opportunity."

Father Illo said the whole parish was caught up in the excitement. "If she were a different type of person, they might be envious," he added, but because she is so nice they are glad for her.

Getting picked for an event of this magnitude falls somewhat in the "it's all about who you know" category, because each year, just in the United States alone, tens of thousands of people are baptized during the Easter Vigil.

Sierras learned of the possibility of the papal baptism more than a year ago after a St. Joseph parishioner who frequently visits Rome found out from a friend of a friend of a Vatican official that there was an open slot for a North American representative to be baptized by the pope in 2009.

The parishioner gave this news to Father Illo, who in turn asked the director of the parish's Rite of Christian Initiation

of Adults program to choose someone. The participant would have to stay in RCIA for an additional year. After several letters were exchanged between the parish and the Vatican, Sierras was told it was official.

Sierras, who had no religious upbringing, began attending Mass with her husband, who is Catholic, about three years ago. When she started asking him questions about the Catholic faith, he advised her to take part in RCIA at St. Joseph.

Now, after more than two years in the program, her questions have been more than answered.

She said the weekly classes reviewed "every aspect of the Catholic faith," which confirmed her desire to join the Church. "I have no doubts this is what I want to do," she added.

Sierras is one of 34 people in RCIA this year at St. Joseph. The Easter Vigil, during which catechumens and candidates are received into the Church, is the culmination of what is typically a yearlong RCIA program.

Father Illo described the Easter Vigil as the "mother of all vigils."

He told CNS on Feb. 25 that there have been many years when he has remained in the quiet church afterward, long after the congregation has gone home, just to "bask in the glow" of the newly baptized.

This year's Easter Vigil at St. Peter's Basilica will hold even more significance for the priest. He said it would be "an affirmation of my priesthood" in which he will have the opportunity to "almost be a collaborator with the pope and the RCIA process—working together to bring people to the sacraments."

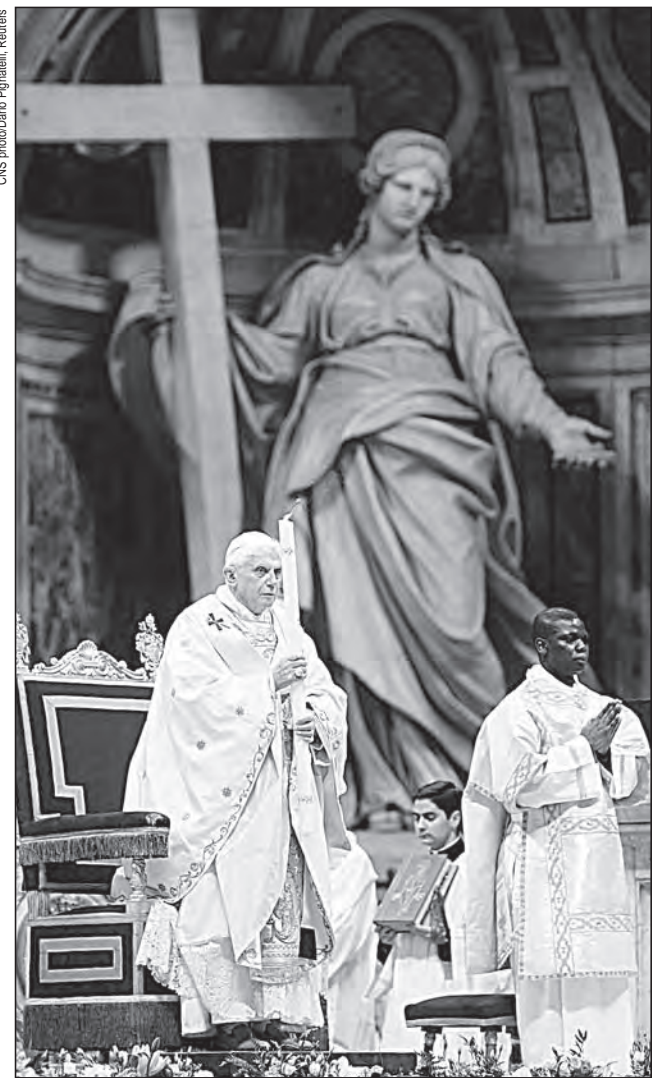
A double blessing, he said, is that while he is in Rome, his bishop, Stockton Bishop Stephen E. Blaire, will celebrate the Easter Vigil at St. Joseph.

Sierras planned to leave for Rome on April 2 with her husband and two of their children. The group of parishioners joining them has obtained tickets to many of the papal liturgies during Holy Week. Sierras, along with others to be baptized at the Easter Vigil, will attend morning catechesis sessions and afternoon tours of churches.

"I think I'm going to have a lot of opportunities to think, prepare, pray and reflect on all this and not get too caught up," she said.

And in the meantime, she has already talked a fair amount about her faith. News of her upcoming, and unique, baptism has put her choice to become Catholic in a public spotlight and has raised all kinds of questions from friends, family members and co-workers at the veterinary clinic where she works.

"It's incredible," she told CNS. "My weakness is that I tend to be shy, but now I have a good opportunity to evangelize." †



Pope Benedict XVI holds a candle as he celebrates the Easter Vigil in St. Peter's Basilica at the Vatican on March 22, 2008. Heidi Sierras, a California woman who began attending Mass with her husband three years ago, will be baptized by the pope during this year's Easter Vigil at St. Peter's Basilica.

Catholic governor criticized by archbishop nominated as HHS secretary

WASHINGTON (CNS)—A Catholic governor whose archbishop has told her not to receive Communion until she changes her stand on abortion is President Barack Obama's latest choice for secretary of the Department of Health and Human Services.

The nomination of Gov. Kathleen Sebelius as HHS secretary was announced on March 2 at a White House news conference. The 60-year-old Sebelius has been governor of Kansas since 2003.

"Health care reform that reduces costs while expanding coverage is no longer just a dream we hope to achieve—it's a necessity we have to achieve," Obama said in announcing his selection of Sebelius as HHS secretary and Nancy-Ann DeParle, a health care expert in the Clinton administration, as director of the White House Office for Health Reform.

Sebelius has drawn strong criticism from Archbishop Joseph F. Naumann of Kansas City, Kan., who said in 2008 after failing in private discussions to persuade her to change her views on abortion that she should not present herself for Communion until she publicly repudiates her support for abortion.



Gov. Kathleen Sebelius

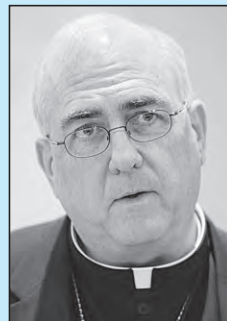
The archbishop said his decision was not based only on her April 2008 veto of the Comprehensive Abortion Reform Act, which would have placed new requirements on abortion providers, but on "a 30-year history of advocating and acting in support of legalized abortion."

But even before Sebelius' nomination was formally announced, a group called Catholics for Sebelius had launched a Web site touting the governor's Catholic background and her actions in support of "the common good."

The Web site is a project of Catholics United, which describes itself as "a national online community of Catholics who believe strongly in our faith's call to build a society for justice and the common good."

In a 2008 column about the governor, Archbishop Naumann said that as a state representative Sebelius "voted to weaken or eliminate even such modest measures as parental notification for teens, waiting periods or informed-consent protections for women before an abortion."

In April 2007, in an event at the governor's mansion, she



Archbishop Joseph F. Naumann

honored Dr. George Tiller, known for performing late-term abortions at his clinic in Wichita, Kan., and Dr. LeRoy Carhart, a Nebraska abortion doctor.

Tiller faces trial beginning on March 16 on 19 counts of performing illegal late-term abortions.

Sebelius also clashed with the Kansas bishops on the issue of embryonic stem-cell research, when she praised the move by voters in neighboring Missouri to forbid any action by the state Legislature to regulate or limit embryonic stem-cell research. She said it was "a step forward" that should get serious consideration in Kansas.

In a March 2007 pastoral letter, the heads of Kansas' four Catholic dioceses said such research is "a crime against life" that compromises all of society without achieving any beneficial health effects.

The nominations of Sebelius and that of DeParle came several weeks after the withdrawal of former Senate Majority Leader Tom Daschle, who is also Catholic and supports abortion rights. Daschle, who had been nominated both as HHS secretary and White House health reform czar, cited tax problems as the reason for his withdrawal.

Born on May 15, 1948, in Cincinnati, Sebelius is the daughter of former Ohio Gov. John Gilligan, making them the first father-daughter team to serve as governors of U.S. states. †

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Archdiocesan parishes schedule annual Lenten penance services

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

Due to space constraints, penance services scheduled later during Lent may be omitted from the list in this week's newspaper. However, the entire schedule is posted on *The Criterion Online* at www.CriterionOnline.com.

Batesville Deanery

March 8, 1 p.m. at Immaculate Conception, Millhousen
 March 10, 7 p.m. at St. Joseph, Shelbyville
 March 11, 7 p.m. at St. Mary-of-the-Rock, Franklin County
 March 15, 1 p.m. at St. Maurice, Napoleon
 March 17, 7 p.m. at St. Teresa Benedicta of the Cross, Bright
 March 19, 7 p.m. at St. Mary of the Immaculate Conception, Aurora
 March 24, 7 p.m. at St. Paul, New Alsace
 March 25, 7 p.m. at St. Vincent de Paul, Shelby County
 March 26, 7 p.m. at St. Anthony of Padua, Morris
 March 30, 7 p.m. at St. Peter, Franklin County
 March 30, 7 p.m. at St. Louis, Batesville
 April 1, 7 p.m. at St. John the Baptist, Osgood
 April 3, 7 p.m. at St. Mary, Greensburg
 April 4, 9:30 a.m. at St. John the Baptist, Dover
 April 7, 7 p.m. at St. John the Baptist, Osgood

Bloomington Deanery

March 17, 7 p.m. at St. Vincent de Paul, Bedford
 March 19, 7 p.m. at St. Agnes, Nashville
 March 24, 7 p.m. at St. Martin of Tours, Martinsville
 March 26, 7 p.m. at St. Jude, Spencer
 April 1, 7 p.m. at St. Charles Borromeo, Bloomington
 April 2, 7 p.m. at St. Paul Catholic Center, Bloomington

Connersville Deanery

March 12, 7 p.m. at St. Mary, Rushville
 March 26, 7 p.m. at St. Andrew, Richmond
 March 26, 7 p.m. at St. Michael, Brookville
 April 1, 7 p.m. at St. Gabriel, Connersville
 April 2, 7 p.m. at St. Bridget, Liberty

Indianapolis East Deanery

March 16, 7 p.m. for St. Therese of the Infant Jesus (Little Flower), St. Bernadette and Our Lady of Lourdes

at Our Lady of Lourdes
 March 18, 7 p.m. at St. Simon the Apostle
 March 18, 7 p.m. at St. Thomas, Fortville
 March 24, 7 p.m. for SS. Peter and Paul Cathedral, Holy Cross and St. Mary at St. Mary

Indianapolis North Deanery

March 22, 2 p.m. deanery service at St. Luke the Evangelist
 March 24, 7 p.m. deanery service at St. Luke the Evangelist
 March 25, 7 p.m. deanery service at St. Luke the Evangelist

Indianapolis South Deanery

March 10, 7 p.m. for Good Shepherd and St. Roch at St. Roch
 March 16, 7 p.m. at Nativity of Our Lord Jesus Christ
 March 19, 7 p.m. at Holy Name, Beech Grove
 March 24, 7 p.m. at St. Mark the Evangelist
 March 25, 7 p.m. at St. Jude
 March 28, 9:30 a.m. at St. Barnabas
 April 1, 7 p.m. for St. Ann and St. Joseph at St. Joseph
 April 6, 7 p.m. at Our Lady of the Greenwood, Greenwood

Indianapolis West Deanery

March 7, 10:30 a.m. for Holy Trinity and St. Anthony at St. Anthony
 March 9, 7 p.m. at Mary, Queen of Peace, Danville
 March 23, 7 p.m. at St. Gabriel the Archangel
 March 24, 6:30 p.m. at St. Monica
 March 24, 6:30 p.m. at St. Susanna, Plainfield
 March 25, 7 p.m. at St. Christopher
 March 26, 7 p.m. at St. Malachy, Brownsburg
 April 2, 7 p.m. at Holy Angels

New Albany Deanery

March 9, 7 p.m. at St. Anthony of Padua, Clarksville
 March 10, 7 p.m. at Sacred Heart of Jesus, Jeffersonville
 March 10, 7 p.m. at St. Joseph, Sellersburg
 March 11, 7 p.m. at St. Joseph, Corydon
 March 12, 6:30 p.m. at St. Paul, Sellersburg
 March 14, 9:30 a.m. at St. Mary-of-the-Knobs, Floyds Knobs
 March 16, 7 p.m. at St. Mary, Navilleton
 March 17, 7 p.m. at St. Michael, Charlestown
 March 18, 7 p.m. at St. Mary-of-the-Knobs, Floyds Knobs
 March 29, 7 p.m. at St. Mary, Lanesville
 April 1, 9:45 a.m. at Our Lady of Providence High School,

Clarksville
 April 2, 9:45 a.m. at Our Lady of Providence High School, Clarksville
 April 5, 4 p.m. at Holy Family, New Albany

Seymour Deanery

March 10, 6 p.m. at Church of the American Martyrs, Scottsburg
 March 10, 7 p.m. for Our Lady of Providence, Brownstown, and St. Ambrose, Seymour, at St. Ambrose, Seymour
 March 11, 7 p.m. for Most Sorrowful Mother of God, Vevay, and Prince of Peace, Madison, at Prince of Peace, Madison
 March 15, 2 p.m. for St. Rose of Lima, Franklin, and Holy Trinity, Edinburgh, at Holy Trinity, Edinburgh
 March 24, 7 p.m. at St. Mary, North Vernon
 March 26, 7 p.m. at St. Bartholomew, Columbus
 April 6, 6:30 p.m. for St. Anne, Jennings County, and St. Joseph, Jennings County, at St. Joseph, Jennings County

Tell City Deanery

March 22, 2 p.m. deanery service at St. Paul, Tell City
 March 25, 7 p.m. deanery service at St. Meinrad, St. Meinrad

Terre Haute Deanery

March 15, 7 p.m. at St. Joseph, Rockville
 March 18, 7 p.m. at St. Paul the Apostle, Greencastle
 March 26, 1:30 p.m. at Sacred Heart of Jesus, Terre Haute
 March 26, 7 p.m. at St. Benedict, Terre Haute
 March 31, 6:30 p.m. at Annunciation, Brazil
 April 1, 6:30 p.m. at Holy Rosary, Seelyville †

Lenten activities available online


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

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

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'40 Days for Life' spring prayer vigil is under way

By Mary Ann Wyand

Bitterly cold wind stung the faces of several dozen pro-life supporters and brought tears to their eyes as they huddled together in prayer on Feb. 22 in front of the Planned Parenthood abortion facility in Indianapolis.

It was also extremely cold the last time that the "40 Days for Life" prayer group gathered to pray in front of the state's largest abortion center at 8590 N. Georgetown Road during Advent last December.

Now it is Lent—a time of prayer, fasting and almsgiving—and the "40 Days for Life" spring prayer vigil is under way.

St. Thomas Aquinas parishioner Shawn Carney of College Station, Texas, the national coordinator of the "40 Days for Life" spring prayer campaign, spoke to pro-life supporters during the kick-off rally



Shawn Carney, national director of the "40 Days for Life" spring prayer campaign, urges Catholics to pray in front of abortion centers as part of their Lenten commitment of prayer, fasting and almsgiving during his keynote speech on Feb. 22 at the St. Augustine Home for the Aged Chapel in Indianapolis.

on Feb. 22 at the St. Augustine Home for the Aged Chapel in Indianapolis before the group walked or drove two miles to the abortion center to pray the rosary.

In 2004, Carney helped lead the first "40 Days for Life" prayer campaign in his hometown, which reduced local abortion numbers by 28 percent.

Three years later, he co-founded the international "40 Days" campaign of prayer, vigil and fasting, which is now active in more than 200 cities in 47 states in the U.S. as well as in cities in England, Ireland, Canada, Brazil and Peru.

This year's effort is the third "40 Days for Life" prayer campaign in Indianapolis and the fourth national pro-life prayer vigil. As part of the campaigns, more than 175,000 people throughout the U.S. have participated in prayers outside abortion centers and helped save the lives of 1,128 unborn babies, including 12 babies in Indianapolis.

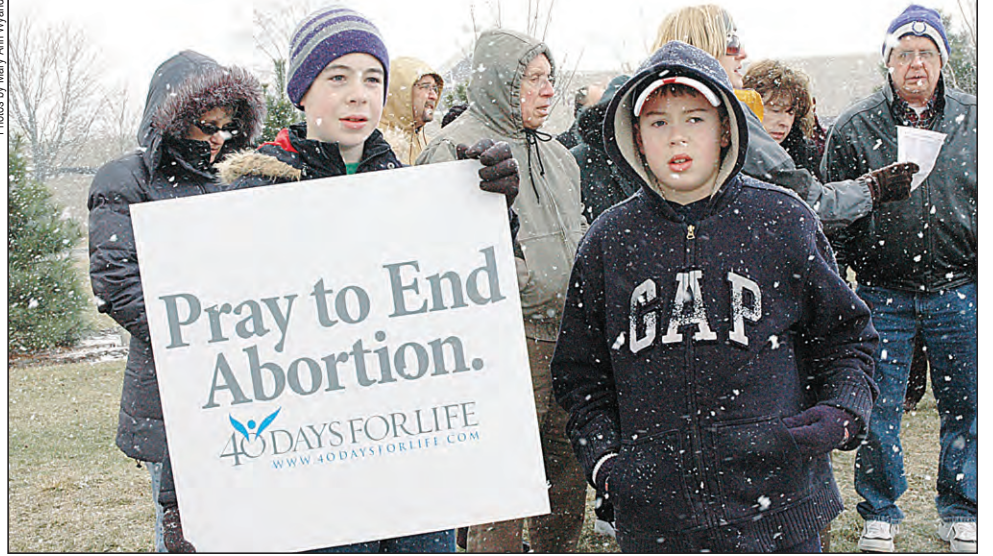
Carney, who at 26 is known for his smile, enthusiasm, sense of humor and Eternal Word Television Network talk show "Being Human," turned his keynote address at the rally into an inspirational call to action in the pro-life prayer vigil.

He told the gathering that pro-life supporters must work together to help end the lie of abortion—the lie that abortion providers tell each woman who is experiencing a crisis pregnancy to convince her that she does not have the capacity to love her baby because of her difficult life circumstances.

"This is the lie that is sold to 4,000 women every single day in our nation," Carney said. "Today, the word 'abortion' is the second most controversial word in the English dictionary, according to Webster. Number one is a derogatory term for African-Americans. Number two is the most common surgery in America."

Women who have experienced abortion cry because they believed that lie, he said, then realized the truth after it was too late.

"No matter how many abortions are done," he said, "... the most basic, fundamental bond—the most beautiful



St. Malachy parishioners Zachary Duckett, left, and Owen Duckett of Brownsburg pray in front of the Planned Parenthood abortion center in Indianapolis on Feb. 22 as part of the "40 Days for Life" spring prayer campaign. The brothers were among a number of youths who prayed the rosary for an end to abortion.

bond in our humanity—between a mother and a child can never be ripped apart, and called 'freedom' and called 'liberty' and called 'rights,' no matter what laws we have, no matter who is in the White House."

People who support abortion can only do that by dehumanizing the life of the unborn baby, he said, and becoming numb about the killing of a human life.

"Prayer and fasting is the hope of our world," Carney said, "and that is what inspired '40 Days for Life.' ... When we were gathered around that table in 2004, and we talked about 40 days of prayer and fasting, 40 days of community outreach, 40 days of going door to door, 40 days of a nonstop peaceful vigil, we had no idea that we were doing something effective.

"Now that '40 Days for Life' has spread, there is only one reason why it is successful," he said, "and that is not because of us. It's because you cannot justify an abortion in the face of Jesus Christ. You cannot do it. ... When we take Christ to the sidewalks, get out of the way. He will work miracles."



St. Malachy parishioner Gerry Zeunik of Brownsburg prays the rosary on Feb. 22 while walking two miles along West 86th Street from the St. Augustine Home for the Aged to the Planned Parenthood abortion clinic.

(For more information about the "40 Days for Life" spring prayer campaign, log on to www.40daysforlife.com/Indianapolis.) †

Challenge grant will help Cristo Rey strengthen educational programs

Special to The Criterion

Providence Cristo Rey High School in Indianapolis has been awarded a \$405,000 challenge grant to support the school's mission of providing a quality education for Indianapolis youths from families with limited financial means.

The challenge grant was awarded by The Glick Fund, a fund of the Central Indiana Community Foundation. This grant is the largest gift from an Indiana foundation that the school has received.

In announcing the grant on Feb. 25, school officials said that funds from the

grant would be used to strengthen its educational programs, help with expenses related to its corporate work-study program, and expand its math and reading classes for students who need extra academic support.

"I am most grateful to The Glick Fund for this grant," said the school's president, Providence Sister Jeanne Hagelskamp. "We will now be reaching out to our current donors and others, asking them to invest in us as well so that we can earn the maximum value of this funding."

In order for Providence Cristo Rey to

receive the funds from the challenge grant, it has to raise an additional \$405,000 from donors.

"We're thrilled that The Glick Fund is investing in such a powerful and important program," said David Barrett, president of the Eugene and Marilyn Glick Family Foundation and adviser to The Glick Fund. "This school proves that income doesn't have to be a barrier to receiving a first-class education."

Combining college preparatory classes with its work-study program, Providence Cristo Rey High School makes a Catholic

secondary education affordable to youths from families with limited financial resources. Students earn 75 percent of their tuition by working five full days a month in corporate internships. They also attend classes when they are not at work.

The school is a sponsored ministry of the Sisters of Providence of Saint Mary-of-the-Woods.

Anyone interested in making a donation to help the school meet the challenge offered by The Glick Fund may donate at the school's Web site, www.pcrhs.com, or contact the advancement office at 317-860-1000, ext. 101. †



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ANNIVERSARY

continued from page 1

children from parishes across the archdiocese who will have recently received their first Communion, couples who have been married 50 years or longer, and men and women religious who are celebrating significant anniversaries of entrance into religious life or profession of vows.

In order to make the anniversary Mass run smoothly, approximately 400 to 500 volunteers will be needed to carry out a variety of ministries, an archdiocesan official said.

Stephen James, director of the archdiocesan Office of Purchasing, is coordinating the recruiting of volunteers. He said that the Mass will give volunteers a greater appreciation for the Church as it is spread out across the state.

"It will be about community," James said. "A Mass like this will help us experience that the Church goes far beyond the pews in our own parish."

Those interested in volunteering at the Mass, including Boy Scouts and Girl Scouts from across the archdiocese, should contact James at 800-382-9836, ext. 1451, or at 317-236-1451, or by sending him an e-mail at steve.james@archindy.org.

That community experience will begin before the Mass when a choir made up of approximately 125 students from Catholic high schools from across the archdiocese will sing a variety of selections for approximately an hour.

Eddie Guanajuato, who directs bands and choirs at Cardinal Ritter Jr./Sr. High School in Indianapolis, will lead the choir.

"What better way can students use their



Lucas Oil Stadium in Indianapolis, which opened in late summer in 2008, will be the setting for a Mass starting at 3 p.m. on May 3 during which an expected 35,000 to 40,000 Catholics across central and southern Indiana will celebrate the 175th anniversary of the founding of the Diocese of Vincennes, which later became the Archdiocese of Indianapolis.

God-given talent to help make the stadium a house of worship before the liturgy begins," Guanajuato said. "The music to be selected will be from a wide range of styles and genres that offer praise to God and is fun to sing."

During the Mass, the St. Monica Spanish Choir from St. Monica Parish and the

Holy Angels Mass Choir from Holy Angels Parish, both in Indianapolis, will add their voices to a choir expected to be made up of hundreds of Catholics from across the archdiocese.

Those interested in singing in this choir should contact Charles Gardner, archdiocesan executive director for spiritual

life and worship, at 800-382-9836, ext. 1483, or at 317-236-1483 or by sending an e-mail to worship@archindy.org.

(For more information on the 175th anniversary of the Archdiocese of Indianapolis, log on to www.archindy.org/175th.) †

Pope highlights importance of angels, offers prayers for jobs

VATICAN CITY (CNS)—Shortly before beginning his annual Lenten retreat, Pope Benedict XVI encouraged Catholics to invoke the protection of angels, and he exhorted politicians and business leaders to give priority to saving jobs as they face the global economic crisis.



Pope Benedict XVI

Reciting the Angelus on March 1 with visitors in St. Peter's Square, the pope spoke about the day's Gospel story about Jesus being tempted in the desert.

But instead of highlighting Satan's efforts to trick Jesus, he focused on the line that says the angels served Jesus during his

40 days in the desert.

Throughout the Bible, he said, angels, "luminous and mysterious figures," are sent in the name of God to help and to guide people, showing them the path to safety and proclaiming good news to them.

"Dear brothers and sisters, we cut out a significant part of the Gospel if we set aside these beings sent by God to announce his presence among us," the pope said.

"Let us invoke them often so that they would support us in our commitment to following Jesus," the pope said. Pope Benedict also prayed that the angels "would watch over me and my collaborators" during their weeklong Lenten retreat at the Vatican.

At the end of the Angelus, the pope greeted a group of workers from Italy's Fiat car manufacturer, who came to the Vatican to demonstrate their concern for the future of

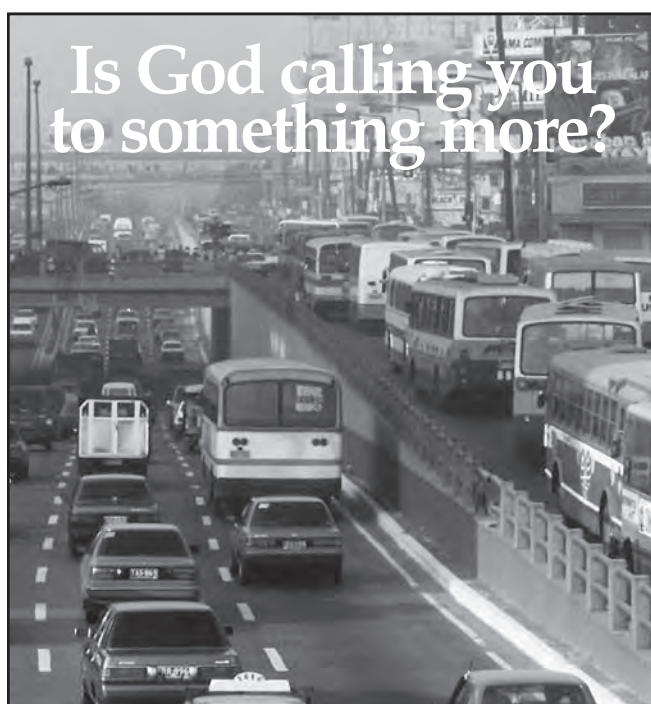


A girl watches as Pope Benedict XVI leads the Angelus prayer from the window of his private apartment at the Vatican on March 1.

their jobs.

In addition to entrusting them to the protection of St. Joseph, patron of workers, the pope said, "I want to express my encouragement to both political and civil authorities as well as to business leaders so that with the cooperation of everyone this delicate moment can be faced."

"A common and strong commitment is needed" to overcome the economic crisis, "remembering that priority must be given to workers and their families," Pope Benedict said. †



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Eight Providence sisters celebrate longtime jubilees

Criterion staff report

Eight Sisters of Providence of Saint Mary-of-the-Woods are celebrating the anniversaries of their religious profession 80, 75 or 70 years ago.

They are Sisters Frances Alma McManus, Mary Esther Lane, Marceline Mattingly, Agnes Eileen O'Brien, Marie Eleanor Shaw, Rita Lerner, Conrad Monrad and Alexa Suelzer.

A native of Quincy, Ill., Sister Frances Alma McManus is celebrating her



Sr. Francis Alma McManus, S.P.

80th year as a Sister of Providence.

She entered the congregation on June 7, 1928, from SS. Peter and Paul Cathedral Parish in Indianapolis and professed her perpetual vows on Jan. 23, 1936.

Sister Frances Alma earned a bachelor's degree in English at Saint Mary-of-the-Woods College, a master's degree in Latin at Indiana University in Bloomington, and a master's degree in education and secondary administration at Indiana State University in Terre Haute.

In the archdiocese, Sister Frances Alma taught at the former Holy Trinity School in New Albany from 1932-35, the former St. Agnes Academy in Indianapolis from 1945-48 and the former Ladywood Academy in Indianapolis from 1961-62.

She also taught at Catholic schools in Fort Wayne, Ind., as well as in Illinois, California, New Hampshire, Massachusetts and Washington, D.C.

Sister Frances Alma currently ministers in prayer at Saint Mary-of-the-Woods.

A native of Loogootee, Ind., Sister Mary Esther Lane, formerly Sister Francis Gertrude, is celebrating her



Sr. Mary Esther Lane, S.P.

75th year as a Sister of Providence.

She entered the congregation on Aug. 15, 1933, from St. John Parish in Loogootee, Ind., and professed her perpetual vows on Jan. 23, 1942.

Sister Mary Esther earned a bachelor's degree in English at Saint Mary-of-the-Woods College and a master's degree in education at Butler University in Indianapolis.

In the archdiocese, Sister Mary Esther taught at St. Charles Borromeo School in Bloomington from 1940-41, St. Anthony School in Indianapolis from 1945-46, the former St. Joseph School in Terre Haute from 1952-57, St. Paul School in Sellersburg from 1957-58, the former St. Agnes Academy in Indianapolis from 1967-69 and the former Ladywood-St. Agnes Academy in Indianapolis from 1972-75.

Sister Mary Esther also taught at Catholic schools in Fort Wayne, Ind.; Loogootee, Ind.; and Hammond, Ind.; as

well as in Illinois and California.

She also ministered at Our Lady of Fatima Retreat House in Indianapolis from 1975-76, and at Saint Mary-of-the-Woods in community services from 1995-96 and residential services from 1996 until 2005.

Sister Mary Esther currently ministers in prayer at Saint Mary-of-the-Woods.

A native of Henderson County, Ky., Sister Marceline Mattingly is celebrating her 75th year as a Sister of Providence.



Sr. Marceline Mattingly, S.P.

She entered the congregation on Feb. 10, 1933, from SS. Peter and Paul Cathedral Parish in Indianapolis and professed her perpetual vows on Aug. 15, 1941.

Sister Marceline earned a bachelor's degree in English at Saint Mary-of-the-Woods College and

a master's degree in biology at the University of Notre Dame in Notre Dame, Ind.

In the archdiocese, Sister Marceline taught at St. Anthony School in Indianapolis from 1938-40, St. Philip Neri School in Indianapolis from 1942-46, St. Mary School in Richmond from 1940-41, Saint Mary-of-the-Woods College from 1966-68 and Our Lady of Providence High School in Clarksville from 1968-70.

Sister Marceline also ministered as a pastoral associate at St. Mary Parish in New Albany from 1983-89, and at Saint Mary-of-the-Woods as an assistant activity director from 1989-91 and a Learning Resource Center instructor from 1991-93 and from 1994 until 2001.

She also taught at Catholic schools in Fort Wayne, Ind., as well as in Illinois and Washington, D.C.

Sister Marceline currently ministers as a ministry of care volunteer at Saint Mary-of-the-Woods.

A native of Chicago, Sister Agnes Eileen O'Brien is celebrating her



Sr. Agnes Eileen O'Brien, S.P.

75th year as a Sister of Providence. She entered the congregation on Aug. 21, 1933, from Maternity BVM Parish in Chicago and professed her perpetual vows on Jan. 23, 1941.

Sister Agnes Eileen earned a bachelor's degree in education at Saint Mary-of-the-

Woods College and a master's degree in education at Ball State University in Muncie, Ind.

In the archdiocese, Sister Agnes Eileen taught at St. Philip Neri School in Indianapolis from 1936-38 and St. Joan of Arc School in Indianapolis from 1944-46.

At Saint Mary-of-the-Woods, Sister Agnes Eileen served on the infirmary staff from 1974-76, as a physical therapist from 1976-81, as supervisor of non-medical personnel from 1981-82, on the telephone room staff from 1988-89 and 1993-94, and on the health care services staff from 1989-93.

She also taught at Catholic schools in Washington, Ind., and Lafayette, Ind., as well as in Illinois, Oklahoma, California and Missouri.

Sister Agnes Eileen currently ministers in prayer at Saint Mary-of-the-Woods.

A native of Chicago, Sister Marie Eleanor Shaw is celebrating her 75th year as a Sister of Providence.



Sr. Marie Eleanor Shaw, S.P.

She entered the congregation on Aug. 22, 1933, from St. Viator Parish in Chicago and professed her perpetual vows on Jan. 23, 1942.

Sister Agnes Eileen earned a bachelor's degree in education at Saint Mary-of-the-Woods College and

a master's degree in education administration at Illinois State University in Normal, Ill.

In the archdiocese, Sister Agnes Eileen taught at the former Annunciation School in Brazil from 1936-37 and St. Anthony School in Indianapolis from 1949-53.

At Saint Mary-of-the-Woods, she ministered in community services from 1993-96 and residential services from 1996 until 2005.

She also taught at Catholic schools in Jasper, Ind.; Fort Wayne, Ind.; and Whiting, Ind.; as well as in Massachusetts, California, Illinois and Washington, D.C.

Sister Marie Eleanor currently ministers in prayer at Saint Mary-of-the-Woods.

A native of Chicago, Sister Rita Lerner, formerly Sister Edward Clare, is celebrating her 70th year as a Sister of Providence.



Sr. Rita Lerner, S.P.

She entered the congregation on Jan. 8, 1938, from St. Sylvester Parish in Chicago and professed her perpetual vows on Aug. 15, 1946.

Sister Rita earned a bachelor's degree in education at Saint Mary-of-the-Woods College and a master's degree in education at Ball State University.

In the archdiocese, Sister Rita served as a librarian and on the audio-visual staff at St. Matthew School in Indianapolis from 1977-83.

At Saint Mary-of-the-Woods, Sister Rita ministered in outpatient care as a nurse's aide from 1983-86, director of activities from 1986-87, on the health care services staff and as a librarian from 1987-96, and on the residential services staff from 1999 until 2006.

She also ministered in Evansville, Ind., as well as in Illinois, California and Washington, D.C.

Sister Rita currently ministers in prayer at Saint Mary-of-the-Woods.

A native of Chicago, Sister Conrad Monrad is celebrating her 70th year as a Sister of Providence.

She entered the congregation on July 22, 1938, from St. Cyril Parish in Chicago and professed her perpetual vows on Jan. 23, 1947.

Sister Conrad earned a bachelor's degree in Latin at Saint Mary-of-the-Woods College and a master's degree in mathematics at Marquette University in Milwaukee.



Sr. Conrad Monrad, S.P.

In the archdiocese, Sister Conrad taught at the former St. Joseph School in Indianapolis from 1943-46, the former St. Catherine School in Indianapolis in 1947, Nativity

School in Indianapolis from 1955-56, the former St. Anne School in New Castle from 1951-54, and the former Holy Trinity School in New Albany from 1954-55.

At Saint Mary-of-the-Woods College, Sister Conrad served as an instructor and chairperson of the mathematics department from 1966-69, an assistant professor and chairperson of the mathematics department from 1971-74, an instructor for the Woods External Degree program from 1977-97 and 1998-99, an associate professor from 1977-85, a professor from 1985-97 and 1998-99, and an adjunct professor from 1999 until 2006.

She also taught at Catholic schools in Fort Wayne, Ind.; Evansville, Ind.; and Lafayette, Ind.; as well as in Illinois, Pennsylvania, California and Florida.

Sister Conrad currently ministers in prayer at Saint Mary-of-the-Woods.

A native of Fort Wayne, Sister Alexa Suelzer is celebrating her 70th year as a Sister of Providence.



Sr. Alexa Suelzer, S.P.

She entered the congregation on Feb. 14, 1938, from St. Patrick Parish in Fort Wayne and professed her perpetual vows on Aug. 15, 1946. Sister Alexa earned a bachelor's degree in English

at Saint Mary-of-the-Woods College, a master's degree in English at Marquette University and a doctorate in Sacred Doctrine at The Catholic University of America in Washington, D.C.

In the archdiocese, Sister Alexa taught at the former St. Patrick High School in Terre Haute from 1941-46 and the former St. Agnes Academy in Indianapolis from 1946-60.

At Saint Mary-of-the-Woods, she served as an instructor at Saint Mary-of-the-Woods College from 1962-65, on the juniorate staff from 1965-68, as a professor from 1982 until 2002, as a provincial councilor from 1972-76, in community services from 2002-03, on the residential services staff from 2003-06 and as a volunteer at the motherhouse in 2006.

She also taught at Catholic schools in Evansville, Ind., and Washington, Ind., as well as in Illinois, Pennsylvania, Oklahoma and Washington, D.C.

Sister Alexa Suelzer currently ministers as a volunteer in the telephone room and the central business office at Saint Mary-of-the-Woods. †

St. Francis' 400-year-old *Devout Life* is relevant today, says priest

CENTER VALLEY, Pa. (CNS)—Four hundred years after its publication, *Introduction to the Devout Life* by St. Francis de Sales still offers a timely message about living a life of faith and devotion even in the midst of worldly pursuits, according to Father Thomas Dailey.

"There is a timeless wisdom and gentleness to this man who lived more than 400 years ago," said the priest, an Oblate of St. Francis de Sales, who is director of the Salesian Center for Faith and Culture at DeSales University in Center Valley. "Regardless of one's current state in life, Francis' words

are universal and powerful because they offer encouragement, strength and wisdom for a gentle, happy, everyday life," he added.

The center and DeSales University, run by the Oblates of St. Francis de Sales, recently celebrated the 400th anniversary of St. Francis' book during the school's annual Heritage Week.

The week honors the saint and his legacy as a doctor of the Church, a humanist, lawyer and bishop in his lifetime, and as the patron saint of journalists.

In his book, published in 1609, he addressed friendship, courage, daily living, war, peace and hope, Father Dailey noted.

The essence of St. Francis' work, he said, was to "instruct those who live in town, within families ... who are obliged to live an 'ordinary' life" that even "ordinary" can be holy. One of the saint's most famous directives was "Be who you are and be that well."

Copies of the book are available at most major bookstores and online at www.amazon.com. †

PAID ADVERTISEMENT

Cross Recognized, Endorsed by U.S. Catholic Bishops

As Cross International Catholic Outreach has continued to extend the range of its relief work to help the poor overseas, a growing number of Catholic bishops in the United States are taking notice and commending the organization for its efforts.

"We've had many endorsement letters come in the last year or so, and our staff is encouraged by the kind words and well wishes these bishops have shared," explained James Cavnar, president of Cross International Catholic Outreach. "It motivates us to want to push harder and do even more."

Most Reverend Gerald Barbarito shared: "Seeing Christ in the poor and extending assistance in His name is the very core of what we are about as Church. You are to be commended."

Most Reverend Timothy Dolan was equally enthusiastic, saying: "I am pleased to wholeheartedly endorse Cross International Catholic Outreach. It is my

hope that the clergy will familiarize themselves with Cross and its outreach and share Cross' message with their parishioners."

Most Reverend Tod Brown has a similar position, explaining: "As a universal Church, it is our duty to become aware of and support the missionary works of the church. I heartily endorse Cross International Catholic Outreach, its worthwhile mission and its dedicated preachers."

Most Reverend Curtis Gillory, singled out the ministry's good stewardship of funds, saying: "I realize the great assistance that Cross International Catholic Outreach provides for the poor at a very cost effective rate. I want to be supportive of Cross in whatever way we are able to do so."

Cavnar is inspired by these endorsements and the notes of encouragement coming in from other U.S. bishops, but he feels the praise should really be aimed at the thousands of American Catholics



His Eminence William Cardinal Keeler at a recent meeting with Pope Benedict XVI. Cardinal Keeler is now the official patron of Cross International Catholic Outreach.

who contribute to Cross and make the ministry's work possible.

"None of what we do would be possible without the donations we receive from the men, women and children in parishes from across this country. Those gifts, large or small, are what give us the financial power to send

the food, dig the wells for water, build the houses, deliver the medicines, open the schools — everything," Cavnar said. "I say, God bless those benefactors. God bless their generosity and their willingness to sacrifice for the benefit of others. Their commitment to helping the poor has made all of this possible."

Amazing "Before & After" Photo Illustrates Impact of Catholic Outreaches Serving The Poor Overseas

Jim Cavnar looked at the two photographs on this desk and found it hard to believe they were taken of the same boy. One child is gaunt, glassy-eyed and limp in the arms of a caretaker. The other boy is healthy, alert and focused on play.

"...doctors didn't think he would survive through the week."

James Cavnar, President of Cross

How could this possibly be the same child — Javier from Honduras?

"We see before and after photos like this often, but I never cease to be amazed by them. It makes you marvel at the human body's ability to rebound from trauma. It makes you realize that even someone who appears to be at death's door can be rescued and revitalized," explained Jim Cavnar, president of Cross International Catholic Outreach. "When Javier was brought in to the Prince of Peace Nutrition Center that Cross supports, he was 10 months old and weighed less than 9 pounds. The doctors didn't think he would survive through the week, but the staff at Prince of Peace did a marvelous job in nursing him back to health. The before and after pictures were taken only four months apart — you can see the profound difference their care made for yourself."

As one of America's leading Catholic relief agencies, Cross International Catholic Outreach is literally in the business of creating success stories like this one in developing countries around the globe. Cross achieves this goal by enlisting support from U.S. Catholics who share Cavnar's concern for the poor and his passion for rescuing children from needless suffering and death. It channels its support through Catholic partners already in place overseas — outreaches like the Prince of Peace Nutrition Center that cared for Javier.



Javier's "before and after" photos provide a shocking reminder of how the poor live — and how important our help is in their lives.

"Prince of Peace is a wonderful organization with a committed staff, but their programs would be paralyzed without a regular stock of food, medicines and other supplies. They couldn't properly feed or care for the children," Cavnar explained. "Providing those resources is Cross International Catholic Outreach's role. Our support helps them obtain the food and other supplies they need to treat children like Javier. It's all about teamwork. The churches overseas provides the daily services, and Cross and its donors help provide the material resources needed for their outreaches."

Cavnar is clearly grateful to the American Catholics who have chosen to support the Cross International Catholic Outreach's work. He emphasizes them often, pointing out that they are the real key to every success story.

"Dramatic turn-arounds like Javier's are only possible because people step

forward and offer a helping hand. The donor is the catalyst or trigger. Their financial support is critical in turning a tragic 'before' into a triumphant 'after' for a child like Javier. So I don't take their role lightly. I give the credit where the credit is due — to those who contribute to make success stories like this possible," Cavnar said. "In the simplest terms, without the donor there wouldn't be a 'before and after' story at all. Javier wouldn't have recovered. He wouldn't have survived."

According to Cavnar, the scope of work being funded by American Catholics has been growing in recent years. As more and more people learn about Cross International Catholic Outreach in their local parish or through stories in Catholic newspapers, they add their support, allowing Cross to further expand its outreach into new countries, touching more lives.

"With more support from American Catholics, we can take this outreach to

whole new levels," Cavnar said. "When a parish wants to launch a new feeding center, we can partner with them and supply the food. When a poor rural village is facing problems with an unsafe water source, we can dig the well or tap the spring to bring relief. Whether the need is for a clinic to treat the poor or for a school to serve an impoverished community, we can be there to help.

"Whatever their need, Cross has the potential to turn a tragic situation into something wonderful," he added. "We offer American Catholics the same opportunity. It's a chance to do something meaningful and profound in God's name and for His glory."

Readers interested in supporting Cross International Catholic Outreach, can use the brochure inserted in this issue or send tax-deductible gifts to: Cross International Catholic Outreach, Dept. AC00553, PO Box 63, Akron, OH 44309-0063.

PAID ADVERTISEMENT

U.S. Catholics “Spark A Miracle” — Ultimately Blessing Families On Other Side Of The Globe

In the stifling heat of a Mozambique summer dawn, the shrill cry of a hungry baby startles the young man from his dreamless sleep.

It is still dark outside the flimsy hut, and his body screams for more sleep. But there are hungry children who will soon awaken, and he needs to prepare what little food is available. Suppressing the momentary temptation to escape from the overwhelming responsibility of this new day, he takes the baby a rusty cup half-filled with the last of the milk.

He still grieves the loss of the baby’s mother, and wishes she were here to help him. It isn’t a selfish wish. At age 14, Camal Tila only wants what any young teenager in Mozambique would crave — a few less responsibilities, more time with his friends in the village and a decent education, the starting point for greater opportunities in his life. He wasn’t yet ready for this role of head of household to his younger siblings.

Camal Tila, whose own father, mother and three younger siblings all died of AIDS within the last six years, now cares for 12 younger siblings and child relatives, including his baby sister. Hardly beyond childhood himself, Camal must now struggle to keep the family intact and alive. His dreams of independence and a family of his own fade with each passing day, leaving him to pray for a miracle and some small beacon of hope.

“Tragically, Camal’s heartbreaking story is repeated across much of Africa, where AIDS is decimating the population in many countries — and we are determined to help as many of these poor orphans as possible,” explained Jim Cavnar, president of Cross International Catholic Outreach, one of the nation’s leading relief ministries to the poor. “Thankfully, it’s possible for us to make a difference. Serving as a tool in God’s hands, we can help answer the prayers of these children — spark a miracle, if you will, on their behalf.”

As Cavnar explains it, the “miracle” came to the Tila family through the generosity of American Catholics who responded to Cross’ plea for help in diocesan newspapers and on Christian radio.

“We explained the plight of the children and the contributions we received enabled us to partner with a Catholic orphan-care ministry in Mozambique called *Reencontro*. Among other things, the support allowed us to build a safe, concrete block house for Camal and his family, and to supply food and medical care to meet their basic human needs,” Cavnar said. “Providing mentoring and building simple houses to keep orphan families together is just one of several creative solutions that *Reencontro* has employed since its inception in 1988, when a devout Catholic woman, Olinda Mugabe, was compelled by a love of Christ to do what she could for the orphans in Mozambique. She and her group are a treasure and a blessing to the poor, and it’s our privilege to help them with their outreach.”

Describing the support provided by Cross as “help” is an understatement. When the ministry first encountered *Reencontro*, it served 600 to 700 children. The support from Cross has allowed the group to expand its capacity significantly in a few short years — it now is a lifeline to more than 7,000 children like Camal. For this, Cavnar again credits the many



Camal (at right) is just one of thousands of orphans who have been helped by Cross. The orphan housing program is particularly effective — it allows entire families of orphans to stay together.

American Catholics who make up the Cross family of benefactors.

“You could say that Cross International Catholic Outreach is one of God’s funnels. He pours resources through us to help the poorest and neediest people on earth. The orphan crisis in Africa staggers our imagination and at times almost defies belief. But we remember that this is God’s work and we are simply His channel.

So we continue to do everything we can with the gifts God gives us,” he says. “Seeing things this way also helps us to keep the correct perspective on our work. Helping just one orphan family may not seem like a world-changing accomplishment to a skeptic... but we know Camal Tila and his brother and sisters. We know that the help they received changed their world forever, and we can celebrate that human triumph.”

Ultimately, the goals of Cross International are to further expand its outreach to AIDS orphans through other partnering ministries and to avoid putting these children in institutions if at all possible. As Cavnar explains, “keeping orphans in their own culture and in the homes of relatives or family friends is really the best option, and most Christian ministries are committed to that strategy. That’s why we give a priority to supporting organizations that integrate orphaned children into existing families within their own villages or districts.”

The problem is that most poor African families are already struggling under the weight of poverty and find it difficult to add one more mouth to feed, let alone two or three. If they hesitate to accept another child, it isn’t because they are unwilling — they are simply unable to make ends meet on their already limited resources.

One director of a program in Zambia described how ministries found a solution:

“We have made the care of orphans a partnership in which we all share the responsibility and burden. We assure the families that if they will provide basic shelter, we will provide what they can’t give the children: the extra food, the access to health care, additional clothing and fees and supplies needed to provide an education.”

Because the costs are shared, the amount needed to provide food, clothing, health care, education or other services is surprisingly small — just \$68 per child per year!

“It is amazing what can be done for so little. Most people are also shocked to learn how little it can cost to supply a house and keep a family of orphans together. It’s just \$3,500 to \$5,000 to build a multi-room, cement-block house,” Cavnar said. “This is another value to working through partnering African ministries run predominately by volunteers. It allows you to stretch donated dollars and have a bigger impact in the lives of the poor.”

“I hope every American Catholic who has supported us in this outreach will join me today in celebrating Camal’s new home and the hope it represents for that



family of orphans. I hope they will see it for what it was — an act of God’s mercy made possible by God’s faithful people. And I hope they will see it as one significant step in a greater, more wide-reaching plan,” he added. “We celebrate one victory, knowing that scores of other children have yet to be helped. And we can do that because we have no doubt that God will touch other hearts to respond generously, answering the prayers of other children like Camal. There is no more compassionate body of believers than the Catholic Church, and I am confident my Catholic brothers and sisters in the U.S. will continue to respond where the needs are greatest. Jesus came to save the whole world, one lost soul at a time. He is our example, so we will never lose heart.”

How to Help:

Your help is needed for Cross International Catholic Outreach to bring Christ’s mercy to the poorest of the poor. Use the enclosed postage-paid brochure to mail your gift or send it to: Cross International Catholic Outreach, Dept. AC00553, 490 White Pond Drive, PO Box 63, Akron, OH 44309-0063.



State funding cuts hit Catholic Charities programs

WASHINGTON (CNS)—Kathy Toepel is wondering these days about where the safety of senior citizens in rural eastern California lies on the priority list of the state's public officials.

Toepel fretted that the recent elimination of nearly \$100,000 in state funds—some 48 percent of her budget—has nearly devastated the senior citizen ombudsman program she oversees for Catholic Charities in the Diocese of Stockton, Calif.

"Our state wiped out our funding," Toepel told Catholic News Service.

The cut, part of the \$500 million that Gov. Arnold Schwarzenegger slashed from state spending in October to meet a budget shortfall, is small in comparison to others across the state. However, it is making a huge difference in the way that Toepel and her staff are able to go about their jobs.

The future of the program and others that Catholic Charities operates in the six-county Stockton Diocese is uncertain as the California Legislature prepared to vote on a budget compromise, hammered out in marathon talks in mid-February, that closed a projected \$42 billion deficit. Cuts in funding to numerous programs are expected.

Four months since the original loss of state money, the program is operating with half its former staff—three full-timers and three part-timers—in two offices (Merced and Sonora) 60 miles apart. Toepel is forced to handle only emergency reports of physical or sexual abuse of seniors in nursing homes and assisted living facilities, leaving other concerns for quieter days.

Staff spend more of their time on the road in the expansive 10,000-square-mile diocese that extends eastward from the Diocese of Oakland, Calif., to the Nevada border. Forget mileage reimbursement, she said, and forget a normal work week. Toepel now works 12 to 15 hours a day, six days a week.

Toepel said many in the ministry were getting burned out. "We're in this business because we care, not because of pay. It's like how much more is expected of us? How much more are we going to be able to carry on without our health failing and without freaking out?"

Toepel is not alone. Catholic Charities and other programs operated by faith-based agencies across the country are seeing reductions in funding for contracted work as well as from private sources. A January survey of Catholic Charities agencies showed that about 20 percent of agencies had cut basic needs programs while 16 percent of agencies were forced to reduce housing assistance.

Of the agencies cutting programs, 56 percent laid off staff.

The survey also revealed that in 2008 funding from state and local governments, foundations and corporations fell for about half of all agencies.

"In many ways, our agencies are in uncharted waters," said Father Larry Snyder, president of Catholic Charities USA. "It

would be really helpful that we could know where it's going to end. But all indications are at this point that it's going to get worse before it gets better."

The economic stimulus bill recently passed by Congress and signed by President Barack Obama has funds to help states meet the growing need for social services, but Father Snyder said how soon that money makes its way to the agencies is unknown.

"As someone who's watching what's going on, I'm hopeful we're going to get this turned around by the end of this year," he said. "At the same time, what I hear from people out in the field is a real sense of anxiety. Anxiety because they see stores

closing, restaurants closing, so people's livelihoods are disappearing and the concern is how that plays into communities falling apart."

Because income tax collections and other revenue streams have declined, at least 40 states are considering cuts in services, including those serving vulnerable families and individuals, according to a study by the Center for Budget and Policy Priorities.

The funding losses come at a time when significantly more people are turning to agencies for food, shelter and help with rent or mortgage payments and utilities. Sixty-two percent of agencies reported an increase in requests for services from middle-class clients in 2008.

Catholic Charities officials attending the annual Catholic Society Ministry Gathering blocks from the U.S. Capitol on Feb. 22-25 were commiserating on how to meet growing needs while preparing for funding cuts.

In the Archdiocese of St. Louis, it is not reductions in state funding that are the immediate concern, but how slowly the state is reimbursing Catholic Charities for services. Most affected is the housing resource center, which provides rent assistance, help with homeowners facing foreclosure and related assistance.

"We think they're under a tremendous strain as we are," said Tom Mulhearn, president of the archdiocese's Catholic Charities system.

But deep funding shortfalls may be on the horizon in Missouri. Patrick Daugherty, senior director of advocacy at Catholic Charities in St. Louis, said the Legislature is considering several proposals in order to avoid cuts in vital government services.

One proposal involves the elimination of tax credits for donations made to nonprofit agencies. Another comes from a vocal group of legislators who feel the government has no role to play in funding social services. A third is a constitutional amendment that would set a limit on state funding appropriations.

"I'm not so sure some of the agencies are not going to have to turn away some people we serve,"



A volunteer organizes a box of donated canned food at the Catholic Charities food resource center in downtown San Diego on Feb. 26. The future of such programs is uncertain as more state and local spending cuts are being discussed across the country.

Daugherty said.

Elsewhere, budgets are tight and funding cuts are looming. States now are putting two-year budgets together as new legislative terms begin. Most state budgets must be in place by July and Catholic Charities officials, while they are hoping for the best, are bracing for significant cuts.

In the state of Washington, Gov. Chris Gregoire and the Legislature are grappling with a projected \$8 billion budget deficit. Gene DiRe, associate director of programs for Catholic Charities in the Spokane Diocese, said \$50,000 was lost recently for housing services and led to a part-time person being furloughed. He is expecting a second cut this year.

The first-round cut has left eight families without funding for transitional housing and case management services. Other agencies picked up the cost, but that choice left others on the waiting list, DiRe said. He expects other cuts to follow.

"We're expecting a fairly dramatic impact. It could impact shelters, mental health care, senior programs. We are waiting anxiously," he said.

David Dutschke, director of the parish social ministry department and housing development at Catholic Charities in the Archdiocese of Louisville, Ky., is waiting for the budget process to play itself out at the state capitol in Frankfort. He said the agency has seen a 35 percent increase in middle-class people seeking assistance.

"It's people who've never been there before. It's the new poor, and the middle class is getting whacked," he told CNS.

In the Diocese of Rockford, Ill., where the request for emergency services has jumped from 15 percent to 20 percent in the last year, Frank Vonch, Catholic Charities director, is hoping the Illinois Legislature maintains funding at current levels when budget discussions conclude this spring.

The diocese's base of clients has increased to include far more middle-class families, he told CNS. "I cannot think in Illinois there isn't a group who isn't suffering," he said.

"It's always been the same as far as the working poor. But now it's beyond," he said. †



Fr. Larry Snyder

Physicians take legal, educational steps to defend conscience rights

WASHINGTON (CNS)—To combat what they see as threats to the conscience rights of health care professionals who oppose abortion, the Catholic Medical Association and other organizations are taking both legal and educational steps.

The Philadelphia-based Catholic Medical Association, which has some 1,100 members nationwide, has joined with the Christian Medical Association and the American Association of Pro-Life Obstetricians and Gynecologists in an effort to intervene legally against lawsuits filed by the attorneys general of eight states, Planned Parenthood of America and the National Family Planning and Reproductive Health Association.

The suits seek to overturn a Department of Health and Human Services regulation that codifies several existing federal statutes prohibiting discrimination against health professionals who decline to participate in abortions or other medical procedures because of their religious or other moral objections.

On Feb. 27, the Obama administration announced it was reviewing a proposal to rescind the regulation, which took effect two days before the inauguration of President Barack Obama. After the review by the Office of Management and Budget, the proposal is to be published in the Federal Register, opening a 30-day period for public comment.

Without the regulation, members of the groups taking steps to keep it in place would be subject to "the imminent threat of being forced ... to perform abortions, assist in abortions, train for abortions and refer individuals for abortions despite their religious, moral and ethical objections to the practice of abortion," said court papers filed with the U.S. District Court in Hartford, Conn.

Attorneys from the Alliance Defense Fund and the

Center for Law & Religious Freedom filed the motions on behalf of the three pro-life organizations.

"Physicians must defend their right to practice medicine in accordance with their conscience," said John Brehany, executive director of the Catholic Medical Association. "It's a very important principle that every physician should support."

Without conscience protections, for example, physicians or other health care professionals could be subject to government conscription to participate in the executions of death-row prisoners if the state could not find volunteers to do so, Brehany said.

The current lawsuits support the "notion that a court can demand [health care professionals] perform actions they believe to be evil," he added. "That's getting lost in the heated rhetoric" surrounding the abortion issue, he said.

The motions to intervene filed by Matthew S. Bowman of the Washington-based Alliance Defense Fund and M. Casey Mattox of the Center for Law & Religious Freedom in Springfield, Va., argue that pro-life medical professionals could be "forced to relocate to jurisdictions that respect their rights or to leave the profession altogether" if there were no laws protecting their conscience rights.

The motions also criticize the "plaintiffs' baseless allegations that medical professionals exercising their conscience place women at risk of serious injury and even death by failing to render necessary services during medical emergencies."

The three pro-life groups "should be permitted to intervene to respond to these allegations and fully develop the factual record concerning the exercise of conscience by medical professionals," the motions add.

"I'm confident that the court will allow these doctors to intervene because they are the ones who will be forced" to perform or refer or train for abortions, said Bowman. "It's a direct attack on the only existing protections" for pro-life health professionals, he added.

"When they try to strike down a regulation that implements laws in place for 30 years," Bowman said, "it affects every pro-life health professional."

But in addition to the legal actions, Brehany hopes members of the Catholic Medical Association will get involved personally in defending conscience rights by making the case before their local medical societies, through letters to the editor and in peer-to-peer contacts.

The association is preparing materials to help its members make its case in the various forums.

People need to know that even if the HHS regulation were to be overturned, "there are still laws that protect conscience rights," Brehany said. "We need to continue to defend and respect and explain the reasoning behind them."

Deirdre A. McQuade, assistant director for policy and communications in the U.S. bishops' Secretariat of Pro-Life Activities, said conscience protection is "not something that Catholics are the only ones calling for."

"It is a matter of basic human and civil rights," she added. "You don't have to be religious to be against involvement with abortion."

McQuade noted that the Hippocratic oath, through which physicians pledge to "do no harm," originally included a promise to "offer no abortifacient."

"It's not therapeutic; it's not, properly speaking, medicine," she said. "Those who are faithful to the letter and the spirit of the Hippocratic oath don't perform abortions." †

Faith *Alive!*

A supplement to Catholic newspapers published by Catholic News Service, 3211 Fourth Street, N.E., Washington, D.C. 20017-1100. All contents are copyrighted © 2009 by Catholic News Service.

Lent is a time to renew baptismal commitments

By James Schellman

Lent is about baptism.

Our ancestors in faith have passed Lent down as the Church's season to prepare to celebrate baptism at Easter, the high point of the Church's year.

Taken together, Lent and the Easter season constitute the great 90 days during which Christians are literally immersed again through baptism in the central mystery of our faith: the passion, death and resurrection of Jesus Christ.

Early on, our Christian ancestors developed Lent as a time to forge a people through baptism who are dedicated to Christ's saving mission in this world. This was the catechumenate process for newcomers to the faith, what today our parishes know as the Rite of Christian Initiation of Adults (RCIA).

By introducing these newcomers (or catechumens) to this life, we learn to live it more conscientiously.

It is not unlike the way that most of us learn to be parents. As we parents labor to pass on our deepest values to the next generation, we learn to make those values more truly our own.

This is why Lent has two beginnings, one for those of us already baptized and members of the Church, the other for those preparing for baptism at Easter.

Ash Wednesday is the beginning for those already baptized, and the first Sunday of Lent is the beginning for those to be baptized at Easter.

Thus, "in the liturgy and liturgical catechesis of Lent, the reminder of baptism already received or the preparation for its reception, as well as the theme of repentance, renew the entire community along with those being prepared to celebrate the paschal mystery ... through the sacraments of initiation" (RCIA, #138).

The catechumens become "elect" for the Easter sacraments on the first Sunday of Lent through the Rite of Election and Enrollment of Names.

On the Sunday following Ash Wednesday, we who are already baptized gather up our elect for this mutual journey to the waters of new life. There, they will be reborn in Christ through

baptism during the Easter Vigil.

Showered with those same waters, we who have faithfully accompanied them formally recommit ourselves to the same baptismal covenant by the solemn renewal of our baptismal vows.

The Ash Wednesday liturgy—through its Scripture readings, psalm, prayers and ritual gestures—expresses our central spiritual task during Lent: growing in heartfelt repentance and a renewal of the baptismal way of life.

What else is the cross of ashes placed on our forehead on this day but a penitential reminder of the cross first traced on us at baptism?

In the first reading, the prophet Joel announces a solemn journey that will help us turn back to God (Jl 2:12-18). This God longs for a people whose hearts are so broken by sorrow for their waywardness that they long in turn for God.

Life cannot go on as it has.

We admit that we have turned from God's ways, have broken our baptismal promises. We ask to enter anew into the paschal dying and rising of our Lord so that God's ways are once again our ways.

Joel shows us how with the threefold spiritual practice of

prayer, fasting and almsgiving.

Fasting puts us in touch with our hunger for God and in justice frees resources to share with others. This sharing shows the world the same charity and justice that God has first shown us.

Prayer places all of this before the God of mercy and justice who makes it bear fruit. The Gospel reading (Mt 6:1-6, 16-18) makes clear that this discipline is to be authentic, the product of broken hearts and not external display.

The traditional practice of the sacrament of penance during Lent helps to ensure this authenticity.

This journey of repentance that leads to baptismal living is fully voiced in the responsorial psalm. Psalm 51 is one of the great psalms of repentance in the Church's tradition.

It is prayed every Friday in the Church's Liturgy of the Hours. It was the final prayer of St. Thomas More on the scaffold and has nurtured many people before and since. In its words, we beg of God clean hearts

What else is the cross of ashes placed on our forehead on (Ash Wednesday) but a penitential reminder of the cross first traced on us at baptism?



CNS photo/Bob Roller

Bridgette Portelle of Vienna, Va., prays during a Mass at the Basilica of the National Shrine of the Immaculate Conception in Washington on Ash Wednesday

and steadfast lives.

The second reading (2 Cor 5:20-6:2) expresses the full theological weight of our Lenten journey. The world and its people await us, long for us as the ambassadors of God's great reconciling purpose. Christ, who entered into the broken heart of our world, became "sin" itself so that our very sinfulness could be transformed into the holiness of God.

This great reconciliation is God's gift and our baptismal vocation. Through sharing Christ's death, our lives are to announce his Resurrection to a world that hungers for such Good News.

(James Schellman is executive director of the North American Forum on the Catechumenate. More information about it can be found at www.naforum.org.) †

Discussion Point

Many resources available to learn about the Bible

This Week's Question

Other than Sunday Mass readings, how do you learn about the Bible?

"I use the magazine *Magnificat* ... [for] the daily readings and the page on the saints and meditation every day at breakfast before going to work."
(Randy Verges, Merrimac, Wis.)

"I just open it and read it on my own. It's fairly new to me because I'm from the generation where the Bible sat on a shelf. [I started using it] after I went through a Christ Renews His Parish retreat and formation period. That's where we delved into it every week and I learned how to use it in all areas of my life."
(Anne King, O'Fallon, Ill.)

"I have a series of books that I read. I don't go to

Bible studies because I don't want to know other people's opinions [on passages]. I want to know what the Catholic Church teaches and interprets."
(Kathy Redle, Cuyahoga Falls, Ohio)

"I'm taking an eight-week 'Journey through the Bible' course with my 14-year-old daughter ... to get a better grip on how to read the Bible."
(Lisa Bishop, Prairie du Sac, Wis.)

Lend Us Your Voice

An upcoming edition asks: How do you define "obedience" in your faith life and in your everyday life? Are there different kinds of obedience?

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



CNS photo/Gregory A. Shemitz

From the Editor Emeritus/John F. Fink

Basic Catholicism: Belief in original sin

(Fourth in a series of columns)

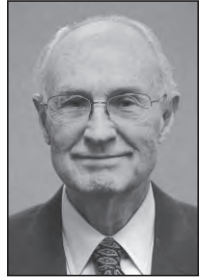
As Catholics, we believe that Jesus suffered and died for our salvation, and I'll discuss that in detail in later columns. But first, we must ask the question: Why do we need salvation?

Because, Catholics believe, we were born with original sin on our souls. And what is original sin? It's the sin of Adam and Eve described in the second and third chapters of the biblical Book of Genesis.

The sin was personal to them, but passed on to all persons as a state of privation of grace. Catholics believe that Adam's sin of disobedience has been transmitted to all humans, depriving us of the original holiness and justice in which Adam and Eve were created.

Adam and Eve? Does that mean that the Catholic Church takes the Book of Genesis literally, that there really was an Adam and Eve?

Not exactly. It teaches that Genesis was



inspired to teach faith and morals, not science. At the same time, Pope Pius XII taught in 1950 that the faithful must reject "polygenism," the opinion that there were multiple "first parents" of the human race.

As it has happened, recent scientific research has suggested that all people might be able to be traced back to an individual woman.

In any case, Genesis teaches that the first humans sinned and, thereby, lost the original justice and holiness with which God endowed them. It uses figurative rather than literal language, but describes an event that took place at the beginning of the history of the human race. Man and woman abused the freedom that God gave them, opposed God and separated themselves from him.

As a result of original sin, human nature is weakened in its powers. It is subject to ignorance, suffering and death. As a result of original sin, we humans are also inclined to commit sins, an inclination called "concupiscence."

And that is why the human race needed salvation. Only by understanding the nature of original sin can we understand the mystery of why God sent his Son to be our Savior. I think the idea of original sin has been

dismissed by a lot of people, but it is essential if the doctrine of Christ's dying for our salvation and redemption is to make sense.

It seems to me that there are a lot of Pelagianists in our modern world. The fifth-century Pelagius taught that men and women could, without the necessary help of God's grace, lead a morally good life. St. Augustine combated Pelagius's teachings and developed the doctrine of grace.

According to Augustine and the Catholic Church, grace is a created sharing or participation in the life of God, given to persons through the merits of Christ and communicated by the Holy Spirit. Grace is received through the sacrament of baptism. Baptism removes sins, not only original sin but also personal sins.

It doesn't, however, restore us to the same state enjoyed by Adam before his fall. We still suffer illness, death and concupiscence. But it enables us to know, love and serve God through the theological virtues, and grow in goodness through the moral virtues.

It is how we are "born again," and thus able to enjoy the salvation won for us by Christ. †

It's All Good/Patti Lamb

Keeping the faith during the gray, dreary days of winter

This is the time of year when we sometimes have strings of gray days.

By "gray days," I mean these Midwestern days between winter and spring when it is overcast and chilly, usually with blustery winds that make it downright frigid. The sun seems to be stuck behind the clouds. The trees are bare, and the landscape is drab.

I should preface this commentary with the statement that I am grateful for each day. I have learned that *every day* is a gift. The dreary days of winter, however, are not among my favorites.

Maybe it is because this is the time of year when my family is battling the cold and flu season, and the germs seem to be winning. The scent of Lysol lingers in the air, and even my 1-year-old has "cabin fever."

God, and nature, of course, always remain in motion. I know that. But there are times when life seems to be at a standstill and everything feels sluggish. The gray days begin running into one another.

Then, much to my delight, along

comes a warm day teeming with sunshine. We can't get outside fast enough. My son rides his bike on the driveway while I pull my daughter in the wagon. Toys unseen since late last summer slowly surface from the garage, and each one is rediscovered with utter delight. Old toys look new again when viewed with fresh eyes.

The sidewalk chalk makes its way out, and the concrete becomes our canvas. In giant pastel letters, I write "C'MON SPRING," as if hinting to God might speed along the process.

Under the sunshine, the kids sit in the grass and roll a ball to each other. Does this mean that eventually, one day, they will actually learn to share?

What a glorious day.

The next thing I know, however, the gray days roll in again.

But I think that maybe God is speaking to us in these gray days, offering a message if we will only listen. I think his message is one of perspective, patience and hope. He gently reminds us that new life is just around the corner and everything *will* green up again. Won't that be sweet?

I considered how much I take for granted: Sunshine, fresh air, good health, family and so much more. It took those

gray days for me to wise up and become more thankful.

If we didn't have gray days, would we ever fully appreciate the brightest days? If we didn't have bouts with poor health, loneliness, depression and frustration, would we ever thoroughly savor the days of good health, companionship, happiness and contentment?

Then my thoughts turned to those around me who are probably having even grayer days than I: those who are sick, mourning, lonely or struggling to find motivation. I imagine that God wants us to encourage each other toward the light, and the fact that brighter days do, indeed, lie ahead.

We must remind each other to actively believe in the midst of gray days when comfort feels far away. In other words, we must "keep the faith."

Faith is being sure of "what we hope for and certain of what we do not see" as we read in the Book of Hebrews (Heb 11:1).

Gray days can be blessings in disguise. They give us that little bit of perspective we didn't even know we were missing.

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

Faithful Lines/Shirley Vogler Meister

Lenten questions: Putting what is right into perspective

A Catholic friend, Jack, who lives in Okeechobee, Fla., shared some questions with me that prompted an examination of conscience.

I am sharing them here not because I feel that *Criterion* readers are guilty of these faults, but because I could understand myself better through some of the questions.

I have added my own thoughts behind each of the questions:

"Isn't it strange how two hours can seem so long when you're at church, but how short they seem when watching a good movie?"—I rarely see movies in theaters, but do watch decent ones on TV. Mass is *not* boring.

"Isn't it strange that you sometimes cannot find words to say when praying, but you have no trouble thinking of what to talk about with a friend?"—To quote an old song: "What a friend we have in Jesus!" So

this should not be a problem.

"Isn't it strange how difficult it sometimes is to read a chapter in the Bible, but how easy it is to read a popular novel?"—True for many people, but my sister and I do read the Bible regularly.

"Isn't it strange how we believe what magazines and newspapers say, but often question the words in the Bible?"—I am guilty!

"Isn't it strange how some of us want front-row tickets to concerts or games, but do whatever possible to sit in the back pews in church?"—Well, not way in back, but I actually don't want front-row tickets to anything, anywhere.

"Isn't it strange how we need to know well ahead of time about an event for church so we can put it on our agenda, yet we can adjust our agenda easily for other events at the last minute?"—Guilty again!

"Isn't it strange how difficult it is to learn something about God and then share it with others, but how easy it is to learn, understand, extend and repeat gossip?"—I

find it easy to share what I know about God, but pray that I am not guilty of hurtful gossip.

"Isn't it strange how so many of us want a place in heaven, but forget or ignore what it takes to get there?"—Guilty!

"Isn't it strange how we send jokes through e-mail, forwarding them right away, but think about this twice before sharing something about God?"—I am very selective about forwarding anything, but enjoy sharing Godly ideas.

Some readers might even have seen some of these questions before because interesting ideas make the e-mail rounds quickly.

Most of these questions apply to us in different ways. They especially prompt me to be more aware of incongruities in my life as a Catholic wife, mother, relative, friend, neighbor, writer, volunteer and parishioner—and as "a child of God."

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

Faith, Hope and Charity/

David Siler

'Lord, when did we see you hungry?'

In an effort for them to communicate the depths of their hunger, my kids will often declare, "I'm starving!"

By now, they have gotten used to me correcting them by telling them that, "Yes, I understand that you are very hungry, but you have no idea what starving feels like."

Nor have I ever known what it is like to face starvation. Yet every day throughout the world, about 16,000 children die from hunger-related causes. That is one child every five seconds of every single day!

A 2008 study showed that 923 million people throughout the world are hungry—and certainly not the type of hungry that my children declare.

Lent provides us with the perfect time to join the cause to help provide some relief from hunger and the many resulting health issues.

Catholic Relief Services (CRS) developed the idea nearly 35 years ago of providing us with a "rice bowl" in which we can place money that we have saved through fasting and self-sacrifice during the Lenten season.

Operation Rice Bowl invites us to pray with our families and faith communities for the needs of the poor and hungry throughout the world, to fast in solidarity with those in need, and to learn more about the needs of our brothers and sisters throughout the world.

Seventy-five percent of the funds raised through Operation Rice Bowl are used to fund hunger relief programs outside of the United States while the remaining 25 percent remain here in our own country to feed the hungry in our own communities.

A second way that we can provide care for the poor throughout the world is by giving generously to the upcoming second collection for CRS on the weekend of March 21-22.

CRS is the Catholic Church's international humanitarian agency providing assistance to more than 100 countries and territories. Not only do they feed the poor, they also fund microfinance programs to encourage small businesses so people can earn a living and put food on the table.

Other CRS initiatives help farmers increase their crop yields and build wells for irrigation to ensure enough food in their communities. When we give to this collection, we join with the Church in all of these and many other ways to help desperate people out of poverty.

During this past year, a global food and economic crisis coincided to cause a dramatic spike in food prices around the world. All of us, in one way or another, have felt the pinch of the current economy.

Imagine what it would be like to live on less than \$1.25 per day as 1.4 billion of our neighbors do! Many of us are seeking ways to cut back our expenses to weather these changing times, but I beg of you not to cut back in your giving to the truly needy of the world. They need us more than ever.

As Lent calls us to sacrifice, I invite you, your families and your communities to sacrifice in greater ways than you ever have in the past, not only to take care of your own families, but also to bring hope to the most desperate.

I realize that these times make it tough to ask for more giving, but let us be reminded that "it is in the giving that we receive."

To learn more about CRS, Operation Rice Bowl and global poverty, log on to www.crs.org.

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

Second Sunday in Lent/Msgr. Owen F. Campion

The Sunday Readings

Sunday, March 8, 2009

- Genesis 22:1-2, 9a, 10-13, 15-18
- Romans 8:31b-34
- Mark 9:2-10

This weekend's first reading is from the Book of Genesis.

Abraham was a very important figure in the process by which Jews reach a sense of ethnic and personal identity. He is regarded as the father of the Hebrew people.

Genetic links, however remote, between Jews of any age and Abraham are not the only

consideration. He is seen as the great example of faith in God and of obedience to God.

For this reason, Abraham is a person whom Christians venerate.

Scholars believe that Abraham, who is revered also by Muslims, actually lived at one time, albeit the fact that he lived thousands of years ago.

In this reading, God promises divine protection to all of Abraham's descendants.

Seventy years ago, Pope Pius XI said that Christians fall within the category of children of Abraham, since Christians descend from him as a spiritual father.

St. Paul's Epistle to the Romans furnishes the second reading.

It was written amid a context similar to the circumstances surrounding each of the other Pauline letters.

While Christians certainly were increasing in number in the last quarter of the first century A.D., they still at this time formed only a tiny minority in the population of the Roman Empire.

Furthermore, these early Christians, because of their total commitment to the Gospel of love, seemed either foolish or threatening to the great majority of their contemporaries. Indeed, before the first century ended, the law had turned against Christianity so many Christians surely were uneasy.

Paul reassured them. In this reading, he called them to faithfulness regardless of the "hardships" that easily, even likely, would come their way.

He said that their knowledge of God was their advantage and privilege. God was their strength. Christ had defeated death, and the Lord would prevail over every adversary despite the force behind any adversary.

A passage from the Gospel of Mark is the third reading for this weekend.

It tells the story of the Transfiguration, a story also found in the gospels of Matthew and Luke, which, together with Mark, are known as the synoptic gospels.

In the Transfiguration, the Lord's identity as the Son of God is magnificently displayed. Rich symbols abound. Each has unmistakable roots in the Old Testament. Jesus is atop a high mountain. Each makes clear the fact of Christ's divine identity.

This message is marvelous as is the fact that God shares with humans the very essence of being within the Holy Trinity. The purpose is that we may know God.

Reflection

This weekend, we observe the Second Sunday of Lent. Lent is well underway, now over two weeks along in its progress.

If Lent is to mean anything to us personally, we must dedicate ourselves to it, to sincere prayer and penance.

Is it worth it? Through the words of Paul, the Church reminds us of life amid hardships. It is true that Americans do not have to hide from hostile police as the Roman Christians had to hide long ago, but we have our own hardships.

The greatest hardships come from within ourselves. Fears, doubts and our own smugness confound our ability to see things clearly and to act in what truly is in our best interests.

In these readings from Genesis and Mark, the Church details the message of Romans that Christ sustains us and that—regardless of everything and anything—we have nothing to fear.

God's care for us, in Christ, is the product of God's love for us. God loves us. The wondrous revelation to the Apostles of the Lord's divinity, seen in the Transfiguration, tells us of God's love. Loving us, God promised us life.

He is with us in Jesus, the Son of God. Although almighty, Jesus overwhelms no one. Lent is the process by which, individually and voluntarily, we turn to the Lord. †



Daily Readings

Monday, March 9
Frances of Rome, religious
Daniel 9:4b-10
Psalm 79:8-9, 11, 13
Luke 6:36-38

Tuesday, March 10
Isaiah 1:10, 16-20
Psalm 50:8-9, 16bc-17, 21, 23
Matthew 23:1-12

Wednesday, March 11
Jeremiah 18:18-20
Psalm 31:5-6, 14-16
Matthew 20:17-28

Thursday, March 12
Jeremiah 17:5-10
Psalm 1:1-4, 6
Luke 16:19-31

Friday, March 13
Genesis 37:3-4, 12-13a, 17b-28a
Psalm 105:16-21
Matthew 21:33-43, 45-46

Saturday, March 14
Micah 7:14-15, 18-20
Psalm 103:1-4, 9-12
Luke 15:1-3, 11-32

Sunday, March 15
Third Sunday of Lent
Exodus 20:1-17
or Exodus 20:1-3, 7-8, 12-17
Psalm 19:8-11
1 Corinthians 1:22-25
John 2:13-25

Question Corner/Fr. John Dietzen

More than half of bankruptcies result from huge medical bills

QA few weeks ago, you wrote that declaring bankruptcy can be a legal and moral way for people to deal with financial crises confronting them.



I totally disagree. In my mind, this is cut and dry. Most likely, the person is a victim of his own indiscretions. For most people who suffer tragedies through no fault of their own, there is insurance—medical, auto and mortgage.

Many people decide to do without insurance since it deprives them of other more pleasant wants. This has become the American way.

I view taxes given to others as extortion. I view wealth redistribution as immoral.

You say that bankruptcy is legal. So is abortion. It seems to me that a priest's job is to remind people of such things. (Virginia)

ASome of the points that you bring up are certainly fair to discuss. For example, many economists claim that mortgage policies and manipulations in the past 10 years or more have induced people into buying homes that they could not possibly afford, a major factor leading to our present economic meltdown.

However, I disagree with you when you are saying the entire bankruptcy idea for ordinary people is unjust and immoral. People can be financially squeezed, especially today, by events and circumstances entirely beyond their control, such as catastrophic medical emergencies, loss of jobs and other tragedies.

More than half of bankruptcies result from colossal medical bills, often for people who had significant health insurance.

Furthermore, in our generation we have seen sadly how the flagrant incompetence and greed of people in high places have rendered stability and a decent life impossible for great numbers of financially marginal families.

As I indicated, bankruptcy is a legal, often a moral, way for people to deal with what is confronting them.

That the bankruptcy process can be misused is obvious. But legal structures, sometimes excessively severe, exist to limit abuses. Especially today, the opportunity to declare bankruptcy may be a good and lawful approach for

economically threatened families.

Maybe I'm missing something in what you're saying, but it seems to me that, by far, most people today do not go through this horrendous and painful process lightly or without enormous and embarrassing anguish.

In addition to it being a fundamental expression of Christian solidarity, therefore, every decent civilized society today feels responsible to provide some opportunities of relief for people who, through no fault of their own, suddenly have no means to provide proper food, clothing or shelter for themselves or their families.

In the dysfunctional economy that we have today, there are many thousands of such men and women. You can be profoundly grateful to God that you are not one of them.

QMy granddaughter and her fiance intend to have an outdoor wedding in a few months.

A retired Catholic priest claims to have a license to marry couples outdoors and will perform the ceremony.

Will this wedding be a valid marriage in the eyes of the Church? (New Jersey)

AMany factors are involved here, and it is impossible to give a general response without more details.

However, a few things are relevant to the situation.

First, there is no such thing as a Catholic "license" to perform outdoor weddings.

Though dispensations may be given in individual circumstances, Catholic weddings are generally to take place in a church or other Catholic sacred location.

You omit so many details that would be necessary to respond further to your question.

If you have a concern—and are involved in such a way that you might have some responsibility and influence over what this couple finally decides—you can talk to the priest involved or to your parish priest, describe the circumstances and seek his insights about what is planned for the ceremony.

(A free brochure in English or Spanish outlining marriage regulations in the Catholic Church and explaining promises in a mixed marriage is available by sending a stamped, self-addressed envelope to Father John Dietzen, Box 3315, Peoria, IL 61612. Questions may be sent to Father Dietzen at the same address or by e-mail to jjdietzen@aol.com.) †

My Journey to God

I Am the Clay, You Are the Potter

I am the clay and you are the potter.
Take me and shape me and make me,
O' God,
For I am the clay and you are the potter.
From the womb before I was born you
knew me,
My life was pre-destined by you as the
vintner.

I am the clay and you are the potter.
Give me the strength to accept what you
send,
Shaped in your image although I was
weak,
I was lost in my pride and my
self-centered ego,
Molded on the outside but hollow on the
inside.

I am the clay and you are the potter.
Shape me and mold me and teach me
humility,
Scrape away all the arrogant ways that I
have,
Help me search deep inside for weakness
and greed,

(Thomas J. Rillo is a member of St. Charles Borromeo Parish in Bloomington and a Benedictine Oblate of Saint Meinrad Archabbey. He was inspired to write this poem following a homily given by his pastor.)



You can do all things, for you are the master potter.

I am the clay and you are the potter.
Give me eyes with the vision to see
what I can be,
To live up to be the best possible
version of myself,
The version that you have preordained
me to be,
That I can humbly start on the journey
to you.

By Thomas J. Rillo

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.

ANDERSON, Mary E., 87, St. Anthony, Indianapolis, Feb. 1. Mother of Penny Brown, Vickie, Cliff and Steve Anderson.

BOGENSCHUTZ, John B., 77, St. Louis, Batesville, Feb. 9. Father of Teresa Hall, Deborah Hartman, Judith Wilson, Anthony and Thomas Bogenschutz. Brother of Jerry Bogenschutz. Grandfather of 12.

BOWER, John M., 80, St. Gabriel the Archangel, Indianapolis, Feb. 13. Husband of Pauline Bower. Father of Elizabeth Kyle, Patricia Lloyd, Leslie Summers, John Jr., Ronald and Thomas Bower. Brother of Jim Bower. Grandfather of 14. Great-grandfather of 13.

BRAWNER, Catherine M., 90, Prince of Peace, Madison, Feb. 20. Mother of Mary Ward, Bill and Jim Brawner. Grandmother of eight. Great-grandmother of 13. Great-great-grandmother of one.

BROWN, Mary Bonadel, 70, St. Lawrence, Indianapolis, Feb. 19. Wife of Robert Brown. Mother of Beth Ann Smith, Christopher and Robert Brown. Sister of Mary Jo Hansen, Colleen Scholl, Michael and Patrick Gavin. Grandmother of two.

DYKE, Leland, 91, St. Gabriel the Archangel, Indianapolis, Feb. 15. Husband of Irene Dyke. Father of Michelle Rethmeyer and Suzanne Schoppenhorst. Brother of Elsie Cantwell and Alica Rifenburg. Grandfather of 10. Great-grandfather of six.

FERNANDES, Joseph P., 72, St. Michael the Archangel, Indianapolis, Feb. 19. Husband of Immaculata Fernandes. Father of Angelica Browder, Mari Grace Polley, David, Francis, Joachim, John and Leonard Fernandes. Brother of Batu and John Fernandes. Grandfather of 17. Great-grandfather of two.

HIRN, Clara, 98, St. Louis, Batesville, Feb. 1. Mother of Judith Ehmann, Catherine Schaeble, Phyllis Winkler, Lawrence and Marvin Hirn. Grandmother of 12. Great-grandmother of 10.

HOFF, Mary L., 85, St. Louis, Batesville, Feb. 20. Sister of Jean Struewing, Harold and Robert Flodder. Aunt of several.

KUEHR, Ronald G., 43, St. Simon the Apostle, Indianapolis, Feb. 19. Son of Richard and Charlotte Kuehr. Brother of Joanne Cassada, Janet Farmer, Lorrie Gruner, Lisa Ramsey, Greg and Tim Kuehr.

LEE, Bertha, 90, SS. Francis and Clare, Greenwood, Feb. 19.

MANCHIR, Robert, 62, St. Mary, Richmond, Feb. 9. Husband of Mary Manchir. Father of Amy Crawford, Michelle, Andrew, David and John Manchir. Grandfather of three.

MARTINEAU, Ann Marie, 59, St. Gabriel the Archangel, Indianapolis, Feb. 6. Mother of Fortune, Joel, Phil and Tom Martineau. Daughter of Ruth (Holland)

Martineau. Sister of Mary Merkle.

NIELSEN, Lucy K., infant, St. Louis, Batesville, Feb. 12. Daughter of Megan Fledderman and Josh Nielsen. Granddaughter of Annette and Tim Cuttle, Kim Fledderman, Brian and Shannon Fledderman, and Kai and Mary Nielsen. Great-granddaughter of Harriet Burg, Jim and Rita Fledderman, and George Stewart.

NOE, Kenneth Ralston, 61, SS. Francis and Clare, Greenwood, Feb. 19. Husband of Stephanie Noe. Father of Jean Mercer, Cheryl Thomas and Kenneth Noe. Grandfather of five.

PEREIRA, Jaime, 87, St. Joseph, Shelbyville, Feb. 20. Husband of Jacqueline Miller Pereira. Father of Patricia Aiello, James and Jon Pereira. Grandfather of nine. Great-grandfather of seven.

PRICKEL, Rosemary, 77, St. Louis, Batesville, Feb. 15. Wife of Albert Prickel. Mother of Pat Hill, Janet Schumacher, Ron and Terry Prickel. Sister of Shirley Merkel, Evalena Mohr, Merceda Paul and Jerry Volk. Grandmother of 12. Great-grandmother of three.

SENG, Wydema E., 73, St. Mary-of-the-Knobs, Floyds Knobs, Feb. 22. Mother of Rowena Durrett, Bruce, Gene Jr., Michael and Robert Seng. Sister of Tina Howrey. Grandmother of 15. Great-grandmother of nine.

SENNOTT, Julie, 30, St. Lawrence, Indianapolis, Feb. 21. Daughter of James and Mary Sennott. Sister of Jackie and John Sennott. Granddaughter of Bernard Dudenhoefler. Aunt of two.

SCHMOLL, Rudolph A. Jr., 79, St. Lawrence, Indianapolis, Feb. 15. Father of Mike Schmoll. Stepfather of David Kelley. Brother of Mary Callahan. Grandfather of one.

SHEEHAN, Paul Edward, 67, St. Mary, Rushville, Feb. 17. Husband of Linda (Chaney) Sheehan. Father of Kerri and Patrick Sheehan. Brother of Michelle Bornhorst, Maureen Leisure, Theresa Shadley, Patricia Stamm, Kathleen, Danny and Tim Sheehan. Grandfather of two.

SURENKAMP, Mary Alice, 79, St. Mark the Evangelist, Indianapolis, Feb. 11. Mother of Linda Miller, Beth Starnes, Eric and Rick Surenkamp. Sister of Bill Pickard. Grandmother of seven. Great-grandmother of eight.

WHITE, Marie Frances, 92, Sacred Heart of Jesus, Indianapolis, Feb. 18. Sister of St. Joseph Sister Mildred Stellmack.

WHITLEY, Edna M., 89, Christ the King, Indianapolis, Feb. 14. Sister of Joseph Alvis.

YOUNG, Frances, 73, St. Gabriel the Archangel, Indianapolis, Feb. 8. Wife of Kenneth Young. Mother of Karen Miller, Carol Schuhler and Chris Young. Grandmother of five. Great-grandmother of one.

ZENAIDA, Isidro-Celis, 81, St. Mary, Richmond, Feb. 17. Wife of Moy Celis. Mother of Tricia Isidro-Carvalho, Cherrie Isidro-Gerstner, Maria Isidro-Stitt, Joy Isidro-Villa, Mario Alfredo and Choo Isidro. Sister of Dr. Lourdes Villa. Grandmother of eight. †

Benedictine Sister Bernette Wildeman taught for 50 years

Benedictine Sister Bernette Wildeman died on Feb. 19 at the Hildegard Health Center at Monastery Immaculate Conception in Ferdinand, Ind. She was 94.

The Mass of Christian Burial was celebrated on Feb. 23 at the monastery church. Burial followed at the sisters' cemetery at the monastery.

Bernette Wildeman was born on Oct. 14, 1914, in St. Philip, Ind.

She entered the Sisters of St. Benedict of Ferdinand in 1930, and made her first profession of vows in 1932 and her final profession of vows in 1936.

Sister Bernette taught at Catholic schools for more than

50 years.

In the archdiocese, she taught in Tell City and Indianapolis.

Sister Bernette also ministered in religious education at several parishes in the Evansville Diocese then served in support ministries at the monastery. She retired nine years ago and began her ministry of prayer full-time with the senior sisters.

Surviving are a brother, Anthony Wildeman of Evansville, Ind., and a sister, Poor Clare Sister Mary Elizabeth Wildeman of Evansville, as well as several nieces and nephews.

Memorial gifts may be sent to the Sisters of St. Benedict, East 10th St., Ferdinand, IN 47532. †

Father Gary Kayler ministered at parishes in Oklahoma

Father Gary W. Kayler, a retired diocesan priest of the Archdiocese of Oklahoma, died on Jan. 4 in Indianapolis. He was 61.

The Mass of Christian Burial was celebrated on Jan. 7 at SS. Peter and Paul Cathedral in Indianapolis. Burial was at Resurrection Cemetery in Oklahoma City.

Father Kayler earned a bachelor's degree at

Mount Saint Mary Seminary in San Antonio, Texas, then studied for the priesthood at Notre Dame Seminary in New Orleans.

He was ordained on

Jan. 31, 1975.

Before his retirement, he ministered at parishes in the Archdiocese of Oklahoma.

Surviving are his mother, Mary Janolek of Midwest City, Okla., and a brother, Richard Kayler of Oklahoma City. †

'Discovering Secrets of the Vatican' to air on many PBS stations

NEW YORK (CNS)—Although geographically the world's smallest independent city-state—with an area of only 110 acres—Vatican City exerts a spiritual, moral and geopolitical influence far beyond its Lilliputian proportions.

A comprehensive look at this long-established headquarters of the papacy is provided by Polish filmmakers Pawel Pitera and Krzysztof Talczewski's handsome hour-long documentary, "Discovering Secrets of the Vatican," distributed by PBS affiliate WTVS in Detroit and airing on PBS stations throughout the network's March pledge drive.

Check local PBS listings for dates and times. WFYI Channel 20 in Indianapolis will broadcast the documentary on March 15, but the time has not been announced.

Based on the highlight video available for review, the documentary ventures into some of the territory's less frequented areas—such as the 800-year-old landscaped Vatican Gardens and the papal printing house—and offers lush images of highly trafficked sites that include St. Peter's Basilica and the Sistine Chapel.

Most interestingly, the program also profiles the day-to-day, behind-the-scenes work of the Vatican's broadcasters, postal officials, and tapestry and art restorers.

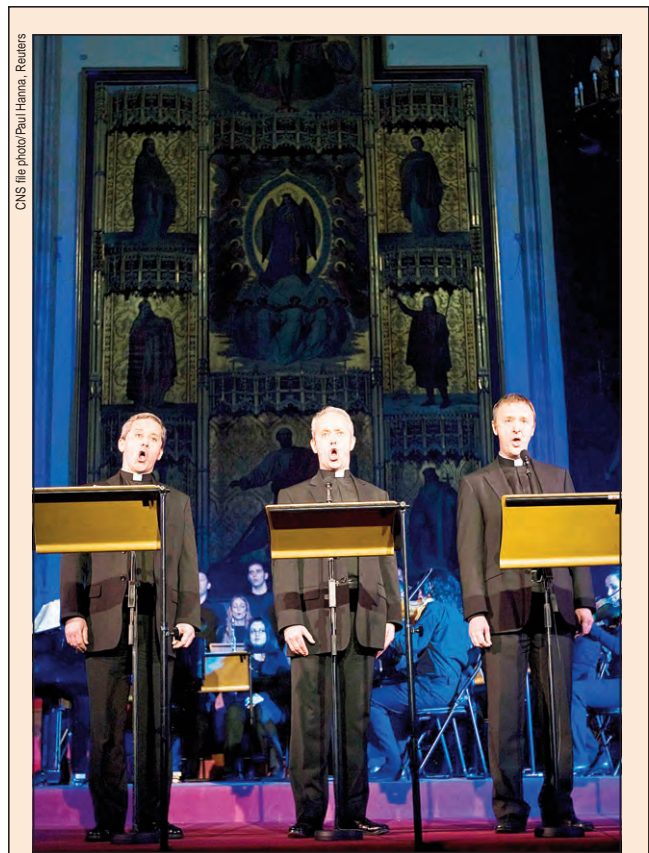
The discovery of St. Peter's tomb—an extraordinary vindication of Church tradition that resulted from secret excavations under the basilica begun in 1939—is chronicled in detail as is the colorful history of the Swiss Guard, the papal equivalent of the U.S. Secret Service and the oldest military unit in the world.

Though highly informative, the narration is at times somewhat awkward in its English rendering of the original script written in Polish.

Church officials interviewed include U.S. Cardinal Edmund C. Szoka, formerly archbishop of Detroit and more recently head of the Vatican City's government administration; French Cardinal Jean-Louis Tauran, president of the Pontifical Council for Interreligious Dialogue; and Portuguese Cardinal Jose Saraiva Martins, retired prefect of the Congregation for Saints' Causes. Cardinal Tauran and Cardinal Martins reminisce about their part in the 2005 papal conclave.

National Catholic Reporter senior correspondent John Allen Jr., who covers Rome for the paper, characterizes the conclave, which saw the elevation of Cardinal Joseph Ratzinger to the papacy as Pope Benedict XVI, as "the election of the prime minister of the human conscience."

A greatly expanded version of the program will be released on a five-DVD set in April. That set includes an interview with Father Michael Collins, author of the recently published tie-in book titled *The Vatican: Secrets and Treasures of the Holy City*. †



Father Martin O'Hagan, from left, his brother, Father Eugene O'Hagan, and Father David Delargy sing inside San Jeronimo el Real Church in Madrid, Spain, during the presentation of their debut recording titled "The Priests" on Nov. 25, 2008. The three tenors, who are diocesan priests from Northern Ireland, garnered international media attention after signing a million-dollar-plus music contract. Their debut recording was being launched in 30 countries. It features "Ave Maria" and "Panis Angelicus" as well as classical arias and traditional Irish songs.

Irish priests' concert to air March 8 on most PBS stations

Criterion staff report

"The Priests in Concert at Armagh Cathedral," which will be broadcast at 5:30 p.m. on March 8 on WFYI Channel 20 in central Indiana, celebrates music and the faith that it inspires in people. (Check local listings to verify the broadcast date and time on other PBS stations.)

Father Eugene O'Hagan, Father Martin O'Hagan and Father David Delargy are diocesan priests from Northern Ireland who were brought together by their shared faith and passion for music.

The men, all in their late 40s, are tenors who grew up singing together as they studied for the priesthood. They have spent their lives using music to spread the word of God by finding time between their busy parish ministries to sing together.

Trained vocalists from an early age, the brothers and their closest childhood friend deliver inspiring and uplifting performances in "The Priests in Concert at Armagh Cathedral," filmed at one of Ireland's most prestigious cathedrals before a specially invited audience.

The New Dublin Voices Choir and St. Patrick's Cathedral Choir, with the Irish Philharmonic Orchestra, accompany The Priests, who sing some of the world's best-loved songs in English, Spanish, German, Italian and Latin.

The song selection includes eternal classics, such as "Ave Maria," "Pie Jesu," "O Holy Night," "Gloria," "Panis Angelicus," "Irish Blessing" and "Be Still My Soul."

Two special guests, legendary flutist Sir James Galway and Moya Brennan of Clannad, join The Priests during this concert. Lady Jeanne Galway and Liam O'Flynn collaborate on Celtic selections.

The Priests' self-titled debut album (Sony BMG) is available in more than 30 countries, including the U.S., mainland Europe, Brazil, Argentina and the Philippines, fulfilling an unprecedented global demand.

"The Priests," which was recorded in Ireland and in the Choir Chapel of St. Peter's Basilica in Vatican City, features spiritually inspired tracks, such as "Pie Jesu," "Ave Maria" and "Panis Angelicus" as well as classical arias, traditional Irish tracks and Irish blessings.

They have stipulated that a percentage of the proceeds from CD sales will go to a charity or charities of their choice.

Growing up, the brothers and their closest friend shared an interest in music, enjoyed singing together and were devoted to the Catholic faith. The three boys—who were nicknamed "Holy, Holy, Holy" by schoolmates impressed by their piety—answered God's call to the priesthood.

Intent on using music to spread the word of God, and despite the ministry demands of their busy parish life, they have continued to perform together.

(Catholic News Service contributed to this story.) †

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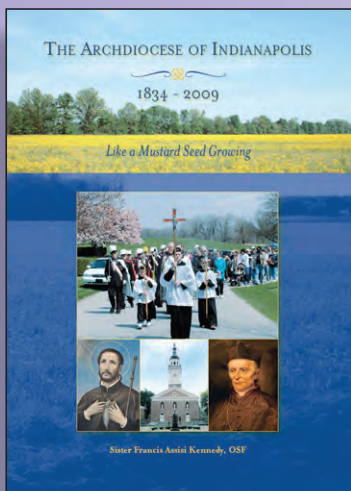
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Local priests have close connections to Archbishop Dolan

By Sean Gallagher

“The archbishop of the capital of the world.”

That is how Pope John Paul II once described the shepherd of the Archdiocese of New York.

That is the ministry to which Pope Benedict XVI appointed Archbishop Timothy M. Dolan of Milwaukee on Feb. 23.

In leading the Archdiocese of New York, Archbishop Dolan, 59, will potentially be the most public Church leader in the United States for the next 15 years or more.

Msgr. Mark Svarczkopf, pastor of Our Lady of the Greenwood Parish in



Msgr. Mark Svarczkopf

Greenwood, remembers “Timmy Dolan” from back when they were seminarians at the Pontifical North American College in Rome in the mid-1970s.

“I can remember just always how joyful he was,” said Msgr. Svarczkopf.

“He was fun and a scholar, and devoted to the Blessed Virgin Mary very much.”

That devotion was on display when Msgr. Svarczkopf and Archbishop Dolan went on pilgrimage together as seminarians to Lourdes, France.

Msgr. Svarczkopf and Archbishop Dolan also worked together at a supply store in the basement of the seminary. One of their co-workers was seminarian James Harvey of the Milwaukee archdiocese, now an archbishop and the prefect of the papal household at the Vatican.

Archbishop Dolan would go on to be ordained to the priesthood on June 19, 1976, by then-Bishop Edward T. O’Meara, an auxiliary bishop in St. Louis who would later become the archbishop of Indianapolis.

A quarter of a century after the two men had been co-workers in the seminary’s basement supply shop, Msgr. Svarczkopf and Archbishop Dolan reprised their collaboration at the seminary in Rome in 2000.

This time, then-Msgr. Dolan was the seminary’s rector and Msgr. Svarczkopf headed its sabbatical program.

Msgr. Svarczkopf had high praise for his friend’s skills in leading the Pontifical North American College.

“Tim had great leadership skills, great insight into people,” Msgr. Svarczkopf said. “... He knew all the students, everybody by name, knew all about them.”

Those students gathered monthly to hear Msgr. Dolan give conferences to help them grow in their priestly formation. Many of the conferences were collected and published in 2000 in his book *Priests for the Third Millennium*.

“The rector’s conferences meant

something. I listened to a number of those. I can quote things, not from the book, but from him saying them,” Msgr. Svarczkopf said.

One of the seminarians who heard these inspiring presentations was Father Jonathan Meyer.

“There are many things that I look at in my own life [that were inspired by him],” said Father Meyer, administrator of St. Anne and St. Joseph parishes, both in Jennings County. “One is my desire to be fervent in my preaching and my teaching. Second, he has a great, great devotion to our Blessed Mother. You’d always see him praying his rosary.”

When then-seminarian Meyer first arrived in Rome, he knew he would potentially be away from his home and family for two years.

So he especially appreciated how Msgr. Dolan cared for him and the other seminarians.

“He was a father,” Father Meyer said. “If you were sick, he would stop by your room and check up on you. And there were 180 guys in that place.”

Father Meyer said he experienced Msgr. Dolan’s caring attitude in a special way when he learned that his father back home had lost his job.

“When [Msgr. Dolan] found out, he wrote a letter to my parents,” said Father Meyer. “It wasn’t just, ‘Hey, I’ll take care of Jonathan who is with me.’ He wrote a letter and told my parents that he was praying to St. Joseph every day for him. He’s a man of great compassion.”

Duane Meyer, Father Meyer’s father and a member of St. Lawrence Parish in Lawrenceburg, appreciated the note as much for the care it showed the seminary rector had for his seminarians as for anything else.

“It meant that he was listening to his seminarians,” Meyer said. “It [showed] his personal side and his compassion.”

In October 2002, Archbishop Dolan, who had just months earlier been installed as the leader of the Archdiocese of Milwaukee, returned to the seminary he once led to ordain a class of its seminarians as transitional deacons in St. Peter’s Basilica.

One of them was Father Meyer.

“Here was this man who roamed our halls as the rector of the seminary for two years,” Father Meyer said, “and then, on the day of your ordination, I had that same man lay his hands upon my head. It was pretty powerful.”

In 2005, Archbishop Dolan came to Msgr. Svarczkopf’s parish in Greenwood to present a “day of sanctification” to the priests of the archdiocese.

Msgr. Joseph F. Schaedel, vicar general, who had gotten to know Msgr. Dolan when he visited the North American College in the mid-1990s as the archdiocese’s vocations director, attended the day of sanctification.

“From the moment I met him, I liked



Archbishop Timothy M. Dolan of Milwaukee ordains then-seminarian Jonathan Meyer as a transitional deacon on Oct. 9, 2002, at St. Peter’s Basilica in Rome. Archbishop Dolan had been the rector of the Pontifical North American College in Rome during the first two years of now-Father Meyer’s priestly formation there. On Feb. 23, Pope Benedict XVI appointed Archbishop Dolan to lead the Archdiocese of New York.

him,” said Msgr. Schaedel, who also serves as pastor of Our Lady of the Most Holy



Msgr. Joseph F. Schaedel

Rosary Parish in Indianapolis. “He is down to earth, has a great sense of humor, but is a very holy man, and certainly a man of the Church.”

When Msgr. Dolan was appointed an auxiliary bishop in 2001 for his home archdiocese in St. Louis, Msgr. Svarczkopf gave him a gift that had been given to him by Archbishop O’Meara when he was on his deathbed in 1992—a rosary that had

belonged to Archbishop Fulton J. Sheen. Now Archbishop Dolan is heading to New York where Archbishop Sheen did much of his ministry on radio, television and as the director of the American branch of the Pontifical Society for the Propagation of the Faith.

Both Msgr. Svarczkopf and Father Meyer hope to attend the April 15 installation of their friend and mentor at St. Patrick Cathedral in New York.

For his part, Father Meyer is confident that Archbishop Dolan will do well leading the local Church in New York.

“The same Dolan that was in Milwaukee was the same Dolan that I had as a rector for two years,” Father Meyer said. “And I think he’s going to be the same Dolan in New York. He’s a man of consistency.” †

As drug violence rises, Mexican bishops urge reconciling with God

MEXICO CITY (CNS)—Catholic bishops in the Mexican state of Chihuahua urged local residents to “reconcile with God” during the Lenten period as they confront increasing drug-related violence that has claimed nearly 400 lives so far this year in the state in northern Mexico, which borders Texas and New Mexico.

A letter from the bishops followed the recent acknowledgment by U.S. federal officials that the ongoing war against drug cartels claimed nearly 6,300 lives in Mexico in 2008 and more than 1,000 lives this year.

“It’s not only the government or the soldiers or prisons that can provide a solution to what happens. All of us, changing from inside, can build a new world. Only new hearts will make a new society. And only God can, if we allow Him, change our hearts,” the six bishops of the ecclesiastical province of Chihuahua said in a March 1 message published in local newspapers.

“We shout with the hearts of pastors: Repent and change your life. God is willing to forgive, but this forgiveness entails being willing to go back to repair the damages and withdraw from this activity of death,” they said.

The letter was signed by Archbishop Jose Fernandez

Arteaga of Chihuahua, Bishop Renato Ascencio Leon of Ciudad Juarez, Bishop Jose Corral Arredondo of Parral, Bishop Gerardo Rojas Lopez of Nuevo Casas Grandes, Bishop Juan Lopez Soto of Cuauhtemoc-Madera and Bishop Rafael Sandoval Sandoval of Tarahumara.

The violence has been especially fierce in Chihuahua, which security analysts say is a key corridor for cartels wanting to smuggle drugs into the United States and import weapons for turf wars and assassinations.

Things became so dire in southern Chihuahua that Bishop Corral declared in November that those killed in drug-related activities would be denied funeral rites.

In Ciudad Juarez, meanwhile, 250 people were killed in drug crackdowns in February, and the federal government ordered another 5,000 police officers and soldiers into Chihuahua and Ciudad Juarez, which borders El Paso, Texas.

In Ciudad Juarez, Bishop Ascencio used a pre-Lenten message to urge residents to depend more on God during the crisis.

“The evil is so large that, on its own, it makes us think that we need the strength that comes from God for



Mexican soldiers patrol the downtown area of the border city of Ciudad Juarez, Mexico on March 2. Nearly 5,000 Mexican soldiers and police have been deployed to Ciudad Juarez to restore law and order to the country’s most violent city.

overcoming the evil that there is in our own hearts and the evil that is around us,” the bishop said in a message published on Feb. 21 in *Presencia*, a diocesan publication. †