



**The**

# Criterion

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## The gospel of the body

### Hundreds flock to hear the good news about sex and marriage

By Sean Gallagher

What would you do on a cold Saturday in the middle of February?

Chores around the house? Attend your children's or grandchildren's sporting events? If you're in college, take a break from studying?

On Feb. 18, more than 300 people—from teenagers to senior citizens—packed Tuohy Hall at Christ the King Parish in Indianapolis to hear noted Catholic author and speaker Christopher West lead a daylong seminar on the Church's teachings on the nature of the human person, sexuality and marriage.

The day before, more than 200 people listened to West speak for four hours on related topics at Holy Name Parish in Beech Grove.

These teachings have come to be known as the "theology of the body," a term coined by Pope John Paul II and the subject of 129 catechetical presentations that the late Holy Father gave at his Wednesday general audiences from 1979-84. It is also the title of the one-volume English translation of those presentations.

Commenting during a break on Feb. 18, Cliff Babbey, a member of Christ the King Parish, said that in his opinion the large turnout for the eight-hour seminar demonstrated what more and more people feel about the prevailing attitudes about sexuality in today's culture.

"People, I think, have become overwhelmed by ... the evil that society perpetuates about the human body," Babbey said. "The message that is constantly being demonstrated to us by Madison Avenue advertising is that the human body ... is something to be looked at with lust and not looked at as a portal to God."

#### Presenting the banquet

Although West spoke about this understanding of the human body and sexuality held by many in society—often likening it to "eating out of the dumpster"—he emphasized the positive nature of the Church's teachings on these topics, describing them as "the banquet."



Photo by Sean Gallagher

Christopher West gestures while speaking about the theology of the body on Feb. 18 at Christ the King Parish in Indianapolis. More than 300 people attended the daylong seminar about the Church's teachings on the nature of the human person, sexuality and marriage led by West, who has delivered more than 1,000 lectures on the topic on four continents, nine countries and in more than 150 cities across the United States.

"You attract bees with honey," West told his audience on Feb. 18. "You attract a world that's eating out of the dumpster by presenting the banquet, not by condemning the dumpster."

"This is not a message of condemnation. This is a message of salvation. And when

we present the banquet to people, they no longer want to eat from the dumpster if they really see the banquet."

West's presentation of the Church's teachings on sex and marriage was filled with contemporary cultural references.

See WEST, page 8

## Post-Katrina: Priests rethink future ministry

NEW ORLEANS (CNS)—Priests who have served under trying conditions since Hurricane Katrina are being asked to rethink the ways in which they will conduct future ministry, and that will require them to remain open to change, said several pastors whose parishes will not be reopened immediately under the New Orleans archdiocesan pastoral plan announced this month.

In announcing the archdiocese's plan for the next 18 months at a priests' convocation, New Orleans Archbishop Alfred C. Hughes called for the closing of seven parishes and for postponing the reopening of 23 other parishes until the population returns sufficiently to warrant such a move. There are 107 parishes now open in the archdiocese.

That means more than two dozen priests who currently serve as pastors may receive new assignments in the archdiocese by the time the plan takes effect on March 15.

Pastors began meeting in mid-February with the Priest Personnel Office to offer their thoughts on possible future ministry.

Some pastors of affected churches will become pastors at other parishes; some will serve alongside a pastor who is close to retirement age, then succeed him when he retires; some will become parochial vicars; some will work in hospital and prison ministry; some may teach religion in archdiocesan high schools; and some may do postgraduate studies.

Archbishop Hughes called the pastoral plan a "historic moment for the Archdiocese of New Orleans" and asked priests to join their continued sacrifices with those of their parishioners, battered by Hurricane Katrina and scattered across the country.

He said displaced pastors will meet first with the personnel board to express their preferences for future ministry.

"That expression of preference [by the pastor] will be one factor" the board will consider when it makes a recommendation to Archbishop Hughes about a new assignment.

"We are trying to connect archdiocesan needs, and I would ask you to be open to being missioned," Archbishop Hughes told

See KATRINA, page 20

## Filipinos remain hopeful as they help search after landslide

MAASIN, Philippines (CNS)—Relatives of victims of a massive landslide in the central Philippines remained hopeful as they helped survivors and aided rescue efforts, Church officials said.

U.S. Marines joined the rescue effort in Guinsaugon village on Feb. 20 as high-tech equipment detected sounds at the site of an elementary school buried in the mud on Feb. 17, but rescue officials said they could not determine if the sounds were made by survivors or shifting mud.

Bishop Precioso Cantillas of Maasin observed rescue operations in the village on the overcast morning of Feb. 20, reported UCA News, an Asian Church news agency based in Thailand. From there, he proceeded to St. Augustine Parish, about three miles away in Catmon village, to help coordinate aid and relief

work.

"You can really feel the people's strong faith—even reporters and rescuers are commenting about it," Bishop Cantillas told UCA News.

The bishop said local residents were praying, and those he spoke with believed their relatives were alive. Some of the survivors were men and youths who were working or attending high school outside Guinsaugon, a village of 1,800 people, he said.

"People in Guinsaugon and barrios around it have been feeling tremors from time to time," Bishop Cantillas said. He attributed the tragedy to the "very soft" soil and incessant northeast monsoon rains. "People would evacuate, but when the rains stop, they would return," the bishop said.

By late Feb. 20, five children were

among the 72 people confirmed dead; another 1,350 people were listed as missing.

St. Augustine Parish Center was offering refuge to relatives and residents of Guinsaugon, on southern Leyte Island.

Guinsaugon had 500 houses, a town hall and a public elementary school, reported Father Amiel Borneo, the bishop's secretary, who is coordinating rescue efforts. He said parish workers were involved "in all areas of operations," including helping to identify bodies.

The priest said about 200 evacuees were staying at the St. Augustine Parish house, while 700 other evacuees were being housed in the diocese's Cristo Rey Regional High School in the city of

See LANDSLIDE, page 20

# Pro-life director writes novel about God's saving grace

By Mary Ann Wyand

Saving souls. That's the primary work of the Catholic Church—preparing people to spend eternity with God.

That's also the goal of Servants of the Gospel of Life Sister Diane Carollo in her ministries as director of the archdiocesan Office for Pro-Life Ministry and part-time director of religious education at Our Lady of the Most Holy Rosary Parish in Indianapolis.

It's also what she hopes to accomplish with her first novel, *The Final Choice*, about the life and death decisions that people make in contemporary society.

The right choices, of course, are based on Scripture and Church teachings, Sister Diane said, while the wrong choices lead people down sinful pathways of destructive behavior that result in pain, heart-break and suffering caused by their estrangement from God.

Satan tempts people to commit mortal sins, she said, and they must make moral choices in their lives or face the very real possibility of banishment to hell.

In her fast-paced novel about faith and sin, Sister Diane combines Gospel messages about morality with compelling narratives of eight characters that embrace relativism and find themselves caught in downward spirals culminating in personal encounters with Satan.

"*The Final Choice* is a novel about life and death, and how faith impacts these two mysteries," Sister Diane said during a recent interview about the suspense novel she wrote to bring alive the supernatural struggle between good and evil.

"The fictional characters in the book may resemble your family members, friends, neighbors or acquaintances," she said, and that's what makes the book so believable.

A press release issued by Tate Publishing, a Christian publisher based in Mustang, Okla., said "author D. L. Carollo transports us beyond today, cautions us about tomorrow and leads us to the brink of eternity, where faith leads to hope, hope to love and love to God."

Sister Diane said her book is based on Church teachings, but she chose to publish it as "D. L. Carollo" in order to reach a wider audience beyond Catholic readers.

A variety of characters face life and

death decisions about abortion, suicide, murder, and other mortal and venial sins, she said, just like real people do in every-day life.

Her narratives set in New York and Indianapolis detail how Satan convinces the characters to turn away from God until they are forced to make "the final choice."

Friends who have read *The Final Choice*, which was released on Feb. 21, describe the book as a "page-turner" written in an easy-to-read and entertaining style similar to best-selling Catholic author Mary Higgins Clark's mystery novels.

Msgr. Joseph F. Schaedel, vicar general and pastor of Holy Rosary Parish in Indianapolis, praised Sister Diane's novel in a statement published on the back cover of the 243-page book.

"The author of *The Final Choice* has devoted her life to God and to the protection of human life," Msgr. Schaedel wrote. "Through her experiences in the pro-life movement, she weaves fascinating stories together. She's done it highlighting the sinister power that evil plays when persons are tempted to pride, selfishness and sin—even to the point of destroying God's gift of human life. At the same time, God's power to trump any cards [that] Satan plays provides hope."

After reading Sister Diane's book, the vicar general noted, "one cannot forget the horrible price [that] evil demands, then how evil abandons the sinners to wallow in destructive guilt."

Father Frank Pavone, the founder and national director of Priests for Life based in Staten Island, N.Y., also praised Sister Diane's book in a brief endorsement on the back cover.

"*The Final Choice* is a compelling story that brings alive the supernatural struggle between life and death, seen in the light of eternity," Father Pavone wrote. "Sister Diane Carollo guides the reader through the deep decisions of those torn with the temptations of the culture of death, highlighting the necessity of faith, prayer and trust in God for every individual."

Father Thomas Euteneuer, president of Human Life International headquartered in Front Royal, Va., also reviewed Sister Diane's book for the back cover.

"This very touching pro-life novel is beautifully written," Father Euteneuer wrote. "I loved it and would recommend it



Servants of the Gospel of Life Sister Diane Carollo, director of the archdiocesan Office for Pro-Life Ministry and part-time director of religious education at Our Lady of the Most Holy Rosary Parish in Indianapolis, is the author of *The Final Choice*, a novel about morality and God's power over evil. A native of New York, Sister Diane was welcomed to the archdiocese by Archbishop Daniel M. Buechlein in April 2000. She started a new lay order, the Missionary Servants of the Gospel of Life, to collaborate with her in promoting the Gospel of Life. She will sell her book at the Catholic Life Network dinner on March 4 in Indianapolis.

as an insightful exposé, through the medium of effective storytelling, of the whole spectrum of our society's involvement in the terrible business of abortion. Particularly trenchant were the chapters where Satan enters the scene and shows how perfectly demonic are abortion's roots."

However, Father Euteneuer said, "most compelling of all is the message of salvation that exudes from the pages of this novel. Make sure all teens read this one!"

Sister Diane said a 15-year-old boy who just finished reading her book told her, "This was a really good book. Will you sign it for me?"

The book is "fiction based on the truth of the Church's teachings," she said, and is intended to be read by junior high and high school students as well as adults.

Sister Diane said she entrusted the book to God, Mary and St. Joseph during the year that it took her to write it.

"I was considering ways to engage in a new evangelization and promote pro-life ideals," she said. "I decided to write a religious novel. The novel speaks about some of the most important moral issues of our day. I embedded in the story the liberating truths of our Catholic faith. It is my hope

and prayer that this work of fiction may turn hearts and minds to Christ and his Church."

National statistics indicate that about 55 percent of people read popular fiction, Sister Diane said, but only 10 percent of people read religious non-fiction books.

"What I saw was a tremendous need to reach out to people," she said. "Satan is so successful at seducing people into sin because of relativism, which teaches that you construct your own morality. But that's a lie. You don't determine what's right and wrong. God does."

Sister Diane said she "wanted to find a way to bring the liberating truths of the Gospel in an appealing yet creative and effective way" to people.

"I describe *The Final Choice* as 'a written soap opera,'" she said. "The book is permeated with the truth that is going to set people free. It's only those who live in truth that are going to find true happiness."

(*The Final Choice* sells for \$14.95 and is available online from Tate Publishing at [www.tatepublishing.com](http://www.tatepublishing.com) and Barnes and Noble at [www.barnesandnoble.com](http://www.barnesandnoble.com) as well as Catholic and Christian bookstores by request.) †

## Lenten disciplines include fasting, almsgiving, prayer

Abstinence from meat is to be observed by all Catholics 14 years and older on Ash Wednesday and on all Fridays of Lent. Ash Wednesday is March 1.

Fasting is to be observed on Ash Wednesday by all Catholics who are 18 years of age but not yet 59. Those who are bound by this may take only one full meal. Two smaller meals are permitted if necessary to maintain

strength according to one's needs, but eating solid foods between meals is not permitted.

The special Paschal fast and abstinence are prescribed for Good Friday and encouraged for Holy Saturday.

By the threefold discipline of fasting, almsgiving and prayers, the Church keeps Lent from Ash Wednesday until the evening of Holy Thursday, which is April 13. †

## Catholics may eat meat on St. Patrick's Day

St. Patrick's Day, March 17, falls this year on a Lenten Friday, a penitential day for Catholics when they do not eat meat or soups and sauces made from meat.

Recognizing that this is a traditional day of celebration for many Catholics and that a person cannot celebrate and do penance at the same time, Archbishop Daniel M. Buechlein has com-

mutated the obligation for Catholics of the archdiocese to abstain from meat on Friday, March 17.

Commutation means that those persons in the archdiocese who wish to eat meat on St. Patrick's Day are free to do so provided that they abstain from meat on some other day during the week of March 12. †



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# Scholarship aims to increase diversity at Marian College

By John Shaughnessy

His simple approach to life could help many people today: "Pray and work, but don't worry."

Yet, it's the actions of Cardinal Joseph E. Ritter that provide the greatest lesson about the difference that one person of vision and courage can make in the world.

Sitting in his president's office at Marian College in Indianapolis, Daniel Elsener shares the defining story of Cardinal Ritter, the late archbishop of Indianapolis whose legacy has been honored at the college with a new \$1 million endowed scholarship fund.

The story takes Elsener back to 1947, 10 years after Cardinal Ritter ordered the integration of Catholic schools in Indianapolis. By 1947, Cardinal Ritter

had become the archbishop of St. Louis, a community with steep Southern ties that felt comfortable with blacks and whites attending separate schools.

Cardinal Ritter didn't share that belief. So he ordered Catholic schools in St. Louis to be integrated—a choice that led to a hostile and vocal firestorm, with opponents threatening legal action while

also suggesting that the Indiana native return to his home state or take his plan with him to Africa.

"Even good people told him he couldn't do it," Elsener said, shaking his head in respect and admiration. "He was under tremendous pressure. And he just did it. And he was alone in doing it. He saw things as they should be. Some people have courage. Some people have vision. The great leaders have both."

Cardinal Ritter's choice came seven years before the U.S. Supreme Court ruled in 1954 that racial segregation in public schools was unconstitutional. "What he stood for actually affected our country," Elsener said. "He was a step ahead, and he didn't have a National Guard to implement it. We need to remember it and celebrate it."

The scholarship fund will be used to increase diversity at Marian, according to the wishes of the person who endowed it—Andrew Steffen, an Indianapolis attorney.

"A big part of my interest is to provide opportunities to qualified and deserving students who want to obtain degrees in the

performing and visual arts and in education, but who are economically disadvantaged and need financial assistance to realize their goals," Steffen said in a press release from Marian College.

Steffen also wanted to honor Cardinal Ritter's life.

"In my conversations with him, I hear a man who has tremendous respect for Cardinal Ritter and what he stood for," Elsener said. "He wants to keep his memory alive and what he stood for alive. It's something he felt called to do."

"On a real practical level, one of our absolute focuses is to make sure that higher education doesn't become an enterprise where the privileged become more privileged. When people take what God has so blessed them with and invest it in others so another generation can have a Catholic college education, I just can't think of a greater act of stewardship."

Elsener hopes that legacy of making a difference continues with the students who will benefit from the Cardinal Ritter scholarship fund.

"I hope the people who receive them can live out a little of Cardinal Ritter's vision, courage and commitment to education. I hope the Christian message flows through their life's work. The beauty of that kind of gift is that it just lives and lives." †



In 1937, then-Bishop Joseph E. Ritter ordered the integration of Catholic schools in Indianapolis. By 1947, he had become the archbishop of St. Louis, a community with steep Southern ties that felt comfortable with blacks and whites attending separate schools. Despite protests, he ordered Catholic schools in St. Louis to be integrated as well.

## Federal tax and budget cuts seen hurting poor, vulnerable

WASHINGTON (CNS)—The newly approved 2006 federal budget and the budget proposals for coming years will cut programs for the poor and vulnerable even as tax cuts and higher defense spending increase federal deficits, Catholic social ministry leaders were told on Feb. 14 at a national conference in Washington.

Ellen Nissenbaum, legislative director of the Center on Budget and Policy Priorities, said the Bush administration's fiscal year 2007 budget proposal calls for deep cuts in domestic discretionary programs, some cuts in entitlement programs and tax cuts that will increase the deficit.

"This fails the test of fairness, and it certainly fails the test of fiscal responsibility," she said.

Deborah Weinstein, executive director of the Coalition on Human Needs, said the 2006 budget reconciliation bill, just signed into law the previous week, institutes changes in the Temporary Assistance for Needy Families, or TANF program, that will lead to less Medicaid funding and make it much harder for states to meet requirements for federal funding.

Nissenbaum said that, out of the legislation enacted since 2001 that has contributed to the federal deficit, in the 2005 deficit 48 percent was due to the administration's tax cuts; 36 percent to defense, homeland security and international programs; 8 percent to entitlements; and 8 percent to discretionary domestic spending, not counting homeland security.

The Catholic social ministry leaders attending the workshop were being briefed on the human impact of federal budget decisions in preparation for visits to their senators and representatives on Capitol Hill later that day.

The legislative briefings and Hill visits are a regular feature of the annual Catholic Social Ministry Gathering, which this year attracted about 560 speakers and participants. The gathering was co-sponsored by five agencies of the U.S. Conference of Catholic Bishops and 12 national Catholic organizations engaged in peace and social justice concerns.

Weinstein said the Medicaid cuts in the TANF program will allow states to charge more for medical care and/or reduce

benefits. Nearly 28 million children could be affected by the changes, she said.

She said reduced funding for child support enforcement could lead to \$8.4 billion in uncollected support that is owed to children over the next decade.

Child welfare cuts will make it harder for relatives to receive assistance for providing foster care for their kin, she said, and cuts in student loans will make students pay billions of dollars more for their education.

One of the more significant changes in TANF is changing the benchmark year for states' caseload reduction credits from 1995 to 2005, making it much more difficult for many states to reach work participation requirements for funding, she said. Under the work participation requirement, states can qualify for block grants and other funding if 50 percent of all families have a job or participate in vocational education, job training or similar activities for a certain number of hours a week; for two-parent families, 90 percent work participation is required.

Weinstein said many states that

currently meet the requirements because of credits for caseload reductions since 1995 will have to increase their number of work-participating families significantly in order to meet the new benchmark of reductions since 2005.

According to one chart Nissenbaum showed the group, in 2006 Americans in the lowest 20 percent of household income will receive an average of \$23 each as a result of the Bush administration tax cuts; those in the middle 20 percent will receive an average tax break of \$748; those in the top 20 percent will average \$5,406. The 2006 tax break for those in the top 1 percent of earned income will average \$39,020, and for those whose annual income exceeds \$1 million, the average tax break will be \$111,549, according to the chart, based on data from the Tax Policy Center.

She said a new pay-as-you-go "reform" in the budget process "applies only to entitlements, not taxes," meaning that new strictures are placed on entitlement funding, but tax cuts can be extended or new ones added without budgetary restrictions. †

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## Editorial



U.S. President George W. Bush speaks at a ceremony prior to signing the Trafficking Victims Protection Reauthorization Act of 2005 in the Eisenhower Executive Office Building in Washington on Jan. 10. Pictured, at left, are Attorney General Alberto Gonzales and Secretary of State Condoleezza Rice.

# Clean politics

Are the words “clean politics” an oxymoron? It would seem so today with the scandals in Washington.

Unfortunately, such scandals have not been rare in our history. They seem to pop up with too much regularity, enough to make the general public cynical enough to think that most politicians—whether Republicans or Democrats—are on the take.

It's unfortunate that political campaigns have become so expensive that those seeking political offices—or those intent on retaining political offices—must expend inordinate amounts of time fundraising. Money has come to dominate candidates' thinking far too much.

That leads to attempts to limit the amount of money people or organizations can contribute to candidates—and we approve of those attempts. Unfortunately, those making the laws about what is and isn't ethical when it comes to fundraising are the same people who at the same time are attempting to raise as much money as possible.

Lobbyists often have huge amounts of funds to spend to try to influence legislation. They too often use those funds to buy legislators, contributing generously to his or her campaigns, hoping that the legislators will vote in the lobbyists' favor. The legislators then, having accepted the money, find it difficult indeed to vote against what the lobbyists want.

Naturally, it's not only at the national level that money and politics become nearly synonymous. Lobbyists currying favors operate at the state level, too.

All this has made “lobbyist” a dirty word, and that's unfortunate. In a democracy, it's important for all citizens, and groups of citizens, to be able to try to convince legislators to pass legislation in which those citizens are interested. That is exactly what the Indiana Catholic Conference, for example, does for the Catholic Church in Indiana. Citizens must always be free to try to influence legislation. Legislators are, after all, representing us.

Lobbyists become dirty, though, when they try to buy legislators rather than merely try to convince them that what they want is best for the common

good. Ethical lobbyists say that they approve of laws or rules that limit the favors they can give to legislators, but that too often legislators demand contributions.

Despite the cynicism toward politicians and lobbyists that exists today, we are convinced (we hope not naively) that most politicians are ethical. We continue to believe that most of them enter public life because they believe that they can make a worthwhile contribution to society. Public life is a noble profession, and those who enter that profession must often make enormous sacrifices of time and energy to serve the common good.

The late Pope John Paul II once wrote: “Human society can be neither well-ordered nor prosperous unless it has some people invested with legitimate authority to preserve its institutions and to devote themselves as far as is necessary to work and care for the good of all.” Society cannot function without such people.

Regrettably, today many good men and women who might feel called to the noble profession of a politician decline to follow that call precisely because politics has become so dirty or because it involves too much inquiry into their private lives. That's a pity.

Yes, we must clean up politics. The electorate must demand it. There must be realistic limits put on fundraising and what lobbyists may and may not do to influence legislators and legislation. Such proposals have been suggested, just as laws have been passed. Too often, though, those laws have had built-in loopholes.

However, just the fact that some politicians and lobbyist Jack Abramoff have been disgraced because of their corruption shows that ethical rules and laws do work.

We suggest that good citizens overcome their cynicism about politics, and encourage good men and women to enter public life. The best way to eliminate corrupt politicians is to replace them with incorruptible ones. Then, somehow, we must take the steps necessary to stop leading politicians into temptation.

Clean politics is possible. We must demand it.

— John F. Fink

Be Our Guest/Glenn Tebbe

## Why the Church supports immigration reform

The U.S. Conference of Catholic Bishops never seems to miss a beat when it comes to upholding the sanctity of human life—in all its forms.

Whether it is protecting the elderly or handicapped from assisted suicide, the unborn from chemical or surgical abortion, or the incarcerated on death row from execution, the Church, like Jesus, is very pro-human being.

So it is not surprising that the U.S. bishops have launched a campaign to protect another group of human beings who are in danger of being dehumanized—immigrants.

A major concern of the Indiana Catholic Conference during the 2006 Indiana General Assembly has been the status and circumstance of immigrants, both legal and illegal, or who are sometimes called “undocumented.” And while the image is often those from Latin America, there are immigrants from throughout the world who come seeking to provide a living for themselves and their family.

Due to Sept. 11 and subsequent events, many are concerned about safety; others have concerns about people taking advantage of citizenship privileges and being a drain on public resources. And some do not understand why the Church is so concerned and has a position that appears to be supportive of “breaking the law.”

Many of the fears and concerns are based upon false information and assumptions, too many to address in this limited space. However, I will address the concern of why and upon what basis the Church speaks to this issue.

The Church respects the right of nations to control its borders and to enact laws in the best interest of its citizens. The Church does not encourage illegal immigration, and urges leaders of all countries to establish policies and practices that will respect the human needs and common good for all God's people. The Church respects the legitimate need for the state to have reasonable requirements for citizenship and its privileges. Yet, the Church teaches that some rights are inherent in the human condition; these are natural rights, which extend beyond all national boundaries.

All immigrants, legal and illegal, have natural rights from their inherent dignity as persons, each created in the image of God.

In responding to legislation, the Church begins from a moral perspective and evaluates topics and laws in light of sacred Scripture, the teaching of Jesus Christ, and principles derived from its experience of trying to live and apply those teachings for many centuries. The Church responds to immigrants not from their legal status but from the dictates of our belief and tradition. We in the United States are especially mindful of the immigrant because the Catholic Church in the United States is an immigrant Church made up of people from all parts of earth.

The Church has a responsibility to assist the newcomer. In Scripture, God calls upon his people to care for the alien. “So, you, too, must befriend the alien, for you were once aliens yourselves in the land of Egypt” (Dt 10:17-19). And in Chapter 25 of the Gospel of Matthew, Jesus identifies with the marginalized and commands us to respond: “I was a stranger and you welcomed me.”

In responding to immigrants, the Church is following God's law and dealing with reality. Millions of immigrants are in this country seeking only to care for their family and children. Some are refugees fleeing persecution and seeking to have their family reunited. In addition, others who are here legally encounter obstacles, unworkable rules and requirements just to be reunited with family members.

A good summary and illustration of the real problems our brothers and sisters in Christ face as they try to provide for themselves and their families was published by Catholic Charities USA. It can be found online at [www.catholiccharitiesusa.org/immigration](http://www.catholiccharitiesusa.org/immigration). In addition, more information regarding an explanation of the Church's concerns and rationale is available from the U.S. Conference of Catholic Bishops, whose Web site is [www.usccb.org/mrs/legaliza.shtml](http://www.usccb.org/mrs/legaliza.shtml).

America's immigration laws are in need of reform. By encouraging immigration reform—to protect the immigrant—the Church is supporting and promoting Catholic values such as family, marriage and human work.

(Glenn Tebbe is executive director of the Indiana Catholic Conference.) †

## Letters to the Editor

### Christians must be people of hope

Our secular society, as John Fink describes it (Feb. 3 issue), is undoubtedly good for concern.

Yet we must have hope. Otherwise, we could become, in the words of Pope John XXIII, “prophets of doom.”

James I. McDavitt, Indianapolis

### Ironic that inmate chose to make peace with God

I just finished reading the Feb. 3 article regarding Marvin Bieghler joining the Catholic Church hours before his execution.

I must admit I have little sympathy for him and other murderers. In fact, I think it is one of life's ironies that he had the time to make his “peace” with God.

I wonder how much time he gave his victims to do the same.

Peter Juodikis, New Albany

### Letters Policy

Letters from readers are published in *The Criterion* as part of the newspaper's commitment to “the responsible exchange of freely-held and expressed opinion among the People of God” (*Communio et Progressio*, 116).

Letters from readers are welcome and every effort will be made to include letters from as many people and representing as many viewpoints as possible. Letters should be informed, relevant, well-expressed and temperate in tone. They must reflect a basic sense of courtesy and respect.

The editors reserve the right to select the letters that will be published and to edit letters from readers as necessary based on space limitations, pastoral sensitivity and content (including spelling and grammar). In order to encourage opinions from a variety of readers, frequent writers will ordinarily be limited to one letter every three months. Concise letters (usually less than 300 words) are more likely to be printed.

Letters must be signed, but, for serious reasons, names may be withheld.

Send letters to “Letters to the Editor,” *The Criterion*, P.O. Box 1717, Indianapolis, IN 46206-1717.

Readers with access to e-mail may send letters to [critterion@archindy.org](mailto:critterion@archindy.org).

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



# SEEKING THE FACE OF THE LORD

## BUSCANDO LA CARA DEL SEÑOR

### Our suffering can be joined to Christ's suffering on the cross

Someone asked that I write about why bad things happen to good people. A young child had just been struck with a fatal disease. Recently, I was visiting with a gentleman who had just been devastated by the news that his younger brother had a malignant brain tumor, and he is not sure how to feel about God. A plane crash took the parents of three children.

The stories come close to home for all of us. I dare say, at one time or other, all of us meet devastating suffering and wonder why. One of the lessons of growing older is that life is not always fair. And when it is not, we are tempted to ask, "What did I do to deserve this?" Or, "It's unfair that she has cancer. She hasn't done anything wrong." Sometimes we are tempted to say, "Why couldn't it happen to me rather than her?"

I am not sure an intelligent answer to these questions is what we really desire. Mainly, we want and need compassionate companionship in our journey through suffering. Yet, we have searching minds, and we try to understand. Sometimes our questions about the unfair turns of life may imply an ingrained but wrong idea about God and God's way of loving. We may think that when things go wrong we are being

punished by God. Maybe we think this way because so much of human love is conditioned on a reward and punishment basis. If I have been good, then I am loved. If I have been bad, I am not. However that may be, God's love is not like ours. God doesn't turn love on and off depending on our goodness or sin, or someone else's goodness or sin.

How can a loving God allow unfair suffering? It's a fair but tough question, and doesn't allow for an easy reply. In the mysterious ways of God, there may be two approaches to answer the question. First of all, God has a much longer view of earthly life, death and eternal life. And God has a larger and deeper view of "the good life." Secondly, God gives us all the room in the world to be humanly free. In other words, we do not live our lives like puppets on a string or like animals on a leash.

Our first parents, Adam and Eve, abused this freedom—in effect—by wanting to be equal to God. They fell and lost paradise, and we inherit the consequences. We can fall into accidents and suffering. Does human accident mean the victim has sinned? By no means! The same is true of bodily illness. There is no perfect and eternal human body, and so the life of the body is terminal and there is and will be

physical failure.

God lets us be free to use our human talents to build and develop our earthly environment. Sometimes we do things that make us sick (mostly for profit or pleasure). Yet, God gives us the gift of freedom. By definition, he gives us room to make wrong choices and thus get hurt. Yes, some hurt is because of sin, but much is not.

In a way, we could say bad things happen to us because we are not God, we are not perfect, nor are our bodies. The good news is the story doesn't end with our imperfection, suffering and death. The good news is that we have a divine destiny that will make "the good life" here on earth pale by comparison. The real tragedy occurs when we forget we are destined for the kingdom of God, where every tear will be wiped away. In the end, that's what counts. The real tragedy happens if we do not have faith in God, especially if we try to take God's place—like Adam and Eve.

Our deepest consolation in suffering

is the knowledge that God truly understands because, in his tremendous love, he allowed his only son to share our journey. Unfairly, Jesus suffered and died for us and conquered sin and death forever.

Soon, as we make the Way of the Cross during Lent, we will pray "We adore you, O Christ, and we praise you because by your holy cross you have redeemed the world."

Because of God's love enfleshed in Jesus, we have the unfailing hope that we are not doomed to an unfair life forever.

As Lent approaches, we are called back to this wonderful mystery of faith.

Maybe our Lenten challenge can be the renewed effort of considering prayerfully how the suffering that comes our way can be joined to Christ's on the Cross. There can be real consolation in believing that Christ helps us carry our burdens. †

#### Archbishop Buechlein's intention for vocations for February

**Young Adults:** That they may realize the importance of their presence in our parishes and have the generosity and courage to consider service in the Church, especially as priests and religious.

### Nuestro sufrimiento puede sumarse al de Cristo en la cruz

Alguien me pidió que escribiera acerca de las cosas malas que le ocurren a la gente buena. Un niño pequeño acaba de contraer una enfermedad fatal. Hace poco conversaba con un caballero que se sentía desolado por la noticia reciente de que su hermano menor padecía de un tumor cerebral maligno y no sabía qué pensar de Dios. Un accidente aéreo cobró la vida de los padres de tres niños.

Muchos de nosotros podemos sentirnos identificados con estas historias. Me atrevo a decir que en algún momento, todos nos enfrentamos a algún sufrimiento devastador y nos preguntamos por qué.

Una de las lecciones que aprendemos a medida que crecemos es que la vida no es siempre justa. Y cuando no lo es, nos sentimos tentados a preguntar "¿Qué hice para merecer esto?" O, "Es injusto que ella tenga cáncer, no ha hecho nada malo." A veces nos sentimos tentados a decir: "¿Por qué no me pasó a mí en vez de a ella?"

No creo que deseemos realmente una respuesta inteligente a estas preguntas. En nuestra travesía por el sufrimiento, deseamos y necesitamos especialmente una compañía misericordiosa. Sin embargo, poseemos mentes curiosas y tratamos de entender.

En ocasiones, nuestro cuestionamiento de las vueltas injustas de la vida implica una idea arraigada aunque equivocada, de Dios y de Su manera de amar. Tal vez pensamos que cuando las cosas nos van mal, Dios nos está castigando. Quizás

creemos esto debido a que buena parte del amor humano se encuentra condicionado en base a una recompensa o un castigo. Si he sido bueno, se me ama. Si he sido malo, no. Independientemente de cómo sea, el amor de Dios no es como el nuestro. Dios no enciende o apaga su amor dependiendo de nuestra bondad o nuestros pecados, o de la bondad o los pecados de los demás.

¿Cómo puede un Dios amoroso permitir sufrimientos injustos? Es una pregunta justa pero difícil y no admite una respuesta sencilla. De acuerdo a la forma misteriosa en que obra Dios, existen dos enfoques para responder dicha pregunta. Primero que nada, Dios cuenta con una visión mucho más amplia de la vida mundana, la muerte y la vida eterna. Y Dios posee una visión más extensa y profunda de la "vida buena." Segundo, Dios nos concede todo el espacio del mundo para que seamos humanamente libres. Es decir, no vivimos nuestras vidas como marionetas colgadas de hilos o como animales amarrados.

Nuestros primeros padres, Adán y Eva, abusaron de su libertad, en efecto, deseando ser iguales a Dios. Cayeron en desgracia y perdieron el paraíso, y nosotros heredamos las consecuencias. Podemos caer en accidentes y sufrimientos. ¿Acaso un accidente humano implica que la víctima ha pecado? ¡En lo absoluto! Lo mismo sucede con las enfermedades físicas. No existe un cuerpo humano perfecto y eterno, y por consiguiente, la vida corpórea es finita y

hay y habrá decaimiento físico.

Dios nos permite ser libres para utilizar nuestros talentos humanos a fin de construir y desarrollar nuestro ambiente terrenal. En ocasiones hacemos cosas que nos enferman (mayormente para obtener ganancias o por placer). Sin embargo, Dios nos entrega el obsequio de la libertad. Por definición, el nos da amplitud para tomar decisiones equivocadas y por lo tanto, salir lastimados. Sí, algunas lastimaduras son a causa del pecado, pero muchas no lo son.

En cierta forma, podríamos decir que nos ocurren cosas malas porque no somos Dios, no somos perfectos ni tampoco nuestros cuerpos. La buena noticia es que la historia no termina con nuestras imperfecciones, sufrimiento y muerte. La buena noticia es que tenemos un destino divino que hará que nuestra "vida buena" aquí en la tierra sea pálida en comparación. La verdadera tragedia sucede cuando olvidamos que estamos destinados al reino de Dios donde toda lágrima será enjugada. Al final, eso es lo que cuenta. La verdadera tragedia sucede si no tenemos fe en Dios, especialmente si intentamos ocupar el lugar de Dios, tal como Adán y Eva.

Nuestro consuelo más profundo ante

el sufrimiento es saber que Dios entiende verdaderamente porque, en su inmenso amor, Él permitió que su único Hijo compartiera nuestra travesía. Jesús sufrió y murió injustamente por nosotros y conquistó el pecado y la muerte para siempre.

Próximamente, mientras recorremos el Via Crucis durante la Cuaresma, rezaremos "Te adoramos, oh, Cristo, y te alabamos porque gracias a tu santa cruz has redimido al mundo."

Debido al amor de Dios encarnado en Jesús, tenemos la esperanza infalible de que no estamos condenados a una vida injusta para siempre.

A medida que se acerca la Cuaresma, debemos recordar este maravilloso misterio de fe.

Tal vez nuestro desafío de la Cuaresma puede ser el esfuerzo renovado de considerar en la oración cómo el sufrimiento que se nos presente puede sumársele al de Cristo en la Cruz. Allí podremos hallar el verdadero consuelo al creer que Cristo nos ayuda a llevar nuestras cargas. †

*Traducido por: Language Training Center, Indianapolis*

#### La intención del Arzobispo Buechlein para vocaciones en febrero

**Adultos jóvenes:** que se den cuenta de la importancia de su presencia en nuestras parroquias y tengan la generosidad y el valor de considerar el ser vicio en la iglesia, especialmente como sacerdotes y religiosos.

# Events Calendar

## February 23-26

Saint Mary-of-the-Woods College, Cecilian Auditorium, St. Mary-of-the-Woods. **"The Mikado,"** Thurs. 8 p.m., Fri. 2 p.m. and 8 p.m., Sat. and Sun. 2 p.m., \$10 adults, \$5 children, students and senior citizens. Information: 812-535-5265.

## February 24

Marian College, St. Francis Hall Chapel, 3200 Cold Spring Road, Indianapolis. **Catholic Charismatic Renewal, praise, worship, healing prayers,** 7 p.m. Information: 317-797-2460.

St. Nicholas School, hall, 6461 E. St. Nicholas Drive, Sunman. **Spaghetti dinner,** sponsored by seventh- and eighth-grade students, 4-7:30 p.m., free-will offering.

St. Francis Hospital, 8111 S. Emerson Ave., Indianapolis. **Natural Family Planning (NFP) class,** 7-9 p.m. Information: 317-865-5554.

## February 25

Cathedral High School, 5225 E. 56th St., Indianapolis. **Sham-rauction 2006,** 5:30 p.m.-midnight, \$140 per person includes preview party. Information: 317-542-1481.

University of Indianapolis, Schwitzer Student Center, 1400 E. Hanna Ave., Indianapolis.

St. Francis Hospital and Health Centers, **Spirit of Women Day of Dance event,** 9 a.m.-2 p.m., \$10 adults, \$5 Spirit of women members and college students, \$2.50 youth, no registration required. Information: 317-865-5864.

St. Ambrose Parish, parish center, 325 S. Chestnut St., Seymour. **Parish retreat,** "Changed by His Glory," John and Katrina Rae Daughenbaugh, presenters, 8:30 a.m.-4:30 p.m., babysitting available. Information: 812-522-5304.

## February 26

Holy Rosary Parish, 520 Stevens St., Indianapolis. Faith Formation Team, **"Apologetics from A-Z,"** sessions for children 4 years and older, sessions for adults, 11:15 a.m.-11:55 a.m. Information: 317-636-4478.

St. Michael School, 3352 W. 30th St., Indianapolis. **Open house,** 11 a.m.-2 p.m. Information: 317-926-0516.

St. Athanasius Byzantine Rite Church, 1117 S. Blaine Ave., Indianapolis. **Education seminar on Byzantine Rite liturgy, "Heaven on Earth,"** 1-4 p.m., free. Information: 317-632-4157.

Mary, Queen of Peace Parish, 1005 W. Main St., Danville. Music Department, **concert,** 3 p.m., free-will offering.

Information: 317-745-4284.

MKVS and DM Center, Rexville (located on 925 South, .8 mile east of 421 South, 12 miles south of Versailles). **Mass,** 3:30 p.m., with Father Elmer Burwinkel. Information: 812-689-3551 or e-mail [frburwink@seidata.com](mailto:frburwink@seidata.com) or log on to Schoenstatt Web site at [www.seidata.com/~frburwink](http://www.seidata.com/~frburwink).

## February 26-27

Marian College, library auditorium, 3200 Cold Spring Road, Indianapolis. **"Are Feeding Tubes Morally Obligatory? Dignity, Vulnerability and the Care of the Patient,"** Franciscan Brother Daniel P. Sulmasy, presenter, Sun. 3 p.m., Mon. noon, no charge. Information: 317-955-6775.

## February 28

Elbow Room, 605 N. Pennsylvania St., Indianapolis. **Theology on Tap, young adult speaker series,** 7 p.m. Information: 317-748-1274.

## March 1

St. Augustine Home for the Aged, chapel, 2345 W. 86th St., Indianapolis. **Lenten prayer series,** seven-week series, "Lenten Lectio," 7:30 p.m. Information: 317-872-6420 or e-mail [voindianapolis@ispusa.org](mailto:voindianapolis@ispusa.org).

Father Thomas Scecina Memorial High School, 5000 Nowland

Ave., Indianapolis. Annual **fish fry,** 4:30-8 p.m., \$5 per person. Information: 317-356-6377.

Knights of St. John, 455 S. 5th St., Richmond. **Fish dinner benefiting Seton Catholic High School,** 11 a.m.-7 p.m., \$6.50 adults, \$3 per child, carry-out dinners available. Information: 765-962-9261.

## March 2

Primo-North Banquet Hall, 5649 Lee Road, Indianapolis. **Catholic Radio 89.1 annual dinner,** reception 6 p.m., dinner 7 p.m., \$50 per person, reservations due Feb. 25. Information: 317-870-8400, ext. 21.

## March 3

St. Joan of Arc Church, 4217 Central Ave., Indianapolis. **Rosary and Stations of the Cross,** rosary, 7 p.m., stations, 7:25 p.m. Information: 317-283-5508.

Saint Meinrad Archabbey, St. Bede Theater, 200 Hill Drive, St. Meinrad. National Players presents, **"The Taming of the Shrew,"** 7 p.m. EST, no admission charge, buffet supper prior to performance, \$7 per person. Dinner reservations: 812-357-6403 or e-mail [dmajor@saintmeinrad.edu](mailto:dmajor@saintmeinrad.edu).

## March 3-4

St. Mary-of-the-Knobs Church,

3033 Martin Road, Floyds Knobs. **Parish Mission, "Finding God Wherever You Are,"** 7 p.m. Information: 812-923-3011.

## March 4

Radisson Hotel City Center, 31 W. Ohio St., Indianapolis. Archdiocesan Office for Pro-Life Ministry and the Gabriel Project, second annual **Catholic Pro-Life Dinner,** Father Thomas Euteneur, president of Human Life International, keynote speaker, 6 p.m., \$35 per person. Information: 317-236-1569 or e-mail [dcarollo@archindy.org](mailto:dcarollo@archindy.org).

St. Christopher Parish, 5301 W. 16th St., Indianapolis. **Fourth annual Catholic Women's Conference, "Hopeful Women,"** 8 a.m.-3 p.m., \$45 per person. Information: 317-241-6314, ext. 122, or e-mail [nmeyer@saintchristopherparish.org](mailto:nmeyer@saintchristopherparish.org).

The Atrium, 3143 E. Thompson Road, Indianapolis. **St. Barnabas Parish, 40th anniversary celebration dinner/dance,** 6 p.m., \$15 per person, reservations due Feb. 24. Information: 317-889-6561 or 317-889-6571.

Primo Banquet Hall, 2323 E. Hadley Road, Plainfield. **St. Susanna Parish, annual dinner, "Under the Sea,"** 5 p.m., \$65 per person. Information: 317-839-1309.

St. Luke Parish, 7575 Holliday Drive, E., Indianapolis. **Natural Family Planning (NFP) class** 9-11 a.m. Information: 317-465-0126.

Saint Meinrad Archabbey, St. Bede Theater, 200 Hill Drive, St. Meinrad. National Players presents, **"Dracula,"** 7 p.m. EST, no admission charge. Information: 812-357-6403.

## March 5

Marian College, Ruth Lilly Student Center, 3200 Cold Spring Road, Indianapolis. **People of Peace, Secular Franciscan Order,** noon-2 p.m. Information: 317-955-6775.

St. Philip Neri Parish, 550 N. Rural St., Indianapolis. **Irish Fest, "Irish Lads and Lassies,"** 3-6 p.m., \$15 per person. Information: 317-631-8746.

St. Paul Catholic Center, 1413 E. 17th St., Bloomington. **Mass and social for separated and divorced Catholics and their families,** Dominican Father Dan Davis, chaplain for Separated and Divorced Catholics in Lafayette Diocese, celebrant, 2 p.m. Information: Archdiocesan Office of Family Ministries, 800-382-9836, ext. 1586, or 317-236-1586 or e-mail [mhess@archindy.org](mailto:mhess@archindy.org). †

## Retreats and Programs

### February 24-26

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Tobit Weekend** for engaged couples. Information: 317-545-7681 or e-mail [www.archindy.org/fatima](http://www.archindy.org/fatima).

### February 25-26

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Experience Spiritual Direction in a Retreat Setting,"** Information: 317-788-7581 or e-mail [benedictinn@yahoo.com](mailto:benedictinn@yahoo.com).

### February 26

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Sacraments 101,"** Father Donald Schmidlin, presenter, 8:30 a.m.-1 p.m., \$25 per person. Information: 317-545-7681 or e-mail [www.archindy.org/fatima](http://www.archindy.org/fatima).

## Stewardship conference to be held in Indianapolis

The Living Catholic Stewardship Conference will be held on June 14-16 at the Sheraton Hotel and Suites at Keystone at the Crossing in Indianapolis. According to conference organizers, one of its main purposes is to gather "some of the best minds in the country to bring the stewardship message closer to area parishes."

Sponsored by *Our Sunday Visitor*, the International Catholic Stewardship Council and other organizations, the conference will feature two archdiocesan Catholics—Father Daniel Mahan, pastor of St. Louis Parish in Batesville, and Daniel Elsener, president of Marian College in Indianapolis. Nationally known speakers, including author and motivational speaker Matthew Kelly of Cincinnati, will also present programs.

Registration for the conference costs \$225 before March 1. After that date, the cost increases to \$300.

For more information on the conference, call 800-348-2886, ext. 2590, or log on to [www.osvenvelopes.com](http://www.osvenvelopes.com). †



Fr. Daniel Mahan

### February 27

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Senior Mass and Social.** Information: 317-545-7681 or e-mail [www.archindy.org/fatima](http://www.archindy.org/fatima).

### March 1

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Ash Wednesday Morning Retreat"** 8:45 a.m.-noon. Information: 317-788-7581 or e-mail [benedictinn@yahoo.com](mailto:benedictinn@yahoo.com).

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Ash Wednesday Evening Retreat,"** 5-9 p.m. Information: 317-788-7581 or e-mail [benedictinn@yahoo.com](mailto:benedictinn@yahoo.com).

### March 2

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Morning for Mom,"** 8:30 a.m.-1 p.m., \$25 per person. Information: 317-545-7681 or e-mail [www.archindy.org/fatima](http://www.archindy.org/fatima).

### March 3-4

St. Luke United Methodist Church, 100 W. 86th St., Indianapolis. The Journey Conference, for those interested in adoption and attachment issues, **"The Journey of Adoption,"** sponsorship includes St. Elizabeth/Coleman Pregnancy and Adoption Services, Deborah Gray, presenter. Information: 317-872-3055.

### March 3-5

Kordes Retreat Center, 841 E. 14th St., Ferdinand, Ind. (Diocese of Evansville). Lenten retreat, **"Understanding the Miracles of Jesus,"** Benedictine Father Eugene Hensell, presenter, \$152 per person. Information: 800-880-2777 or e-mail [kordes@thedome.org](mailto:kordes@thedome.org).

Mount St. Francis Retreat Center, 101 St. Anthony Drive, Mount St. Francis. **Lenten Retreat, "A Journey with Jesus in the Season of Forgiveness,"** Information: 812-923-8817 or e-mail [retreats@mountsaintfrancis.org](mailto:retreats@mountsaintfrancis.org).

Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad. **Discernment Retreat,** Benedictine Brother Mark Falkenhain, presenter. Information: 812-357-6611 or e-mail [avinson@saintmeinrad.edu](mailto:avinson@saintmeinrad.edu).

### March 5

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Pre-Cana Conference for engaged couples,** 1:45-6 p.m. Information: 317-545-7681, 317-236-1596 or 800-382-9836, ext. 1596.

### March 5-11

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"School of Lectio Divina,"** Information: 317-788-7581 or e-mail [benedictinn@yahoo.com](mailto:benedictinn@yahoo.com).

### March 6-10

Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad. **"Preaching the Word: The Gospel of Luke,"** Benedictine Father Denis Robinson, presenter. Information: 812-357-6611 or e-mail [avinson@saintmeinrad.edu](mailto:avinson@saintmeinrad.edu).

### March 8

Oldenburg Franciscan Center, Oldenburg. **Lenten Series, "Who Do You Say that I Am? Jesus, The Word Made Flesh,"** Franciscan Sister Norma Rocklage, presenter, three sessions, 7-8:30 p.m., \$30 series, \$10 per session. Information: 812-933-6437 or e-mail [center@oldenburgosf.com](mailto:center@oldenburgosf.com).

Angela Merici Center, Brescia Hall, 3105 Lexington Road, Louisville, Ky. **Lenten reflection,** 10 a.m.-2 p.m., \$15 donation per person, includes lunch. Information: 502-896-3945.

### March 14-16

Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad. **Midweek retreat, "St. Benedict's Way,"** Benedictine Brother Maurus Zoeller, presenter. Information: 812-357-6611 or e-mail [avinson@saintmeinrad.edu](mailto:avinson@saintmeinrad.edu).

### March 15

Marten House Hotel, 1801 W. 86th St., Indianapolis. St. Elizabeth/Coleman Pregnancy and Adoption Services, **"An Evening with Anne Ryder,"** reception 6 p.m., \$50 per person, reservation deadline March 1. Information: 317-787-3412.

Michaela Farm, Oldenburg. **"About Faith, Ministry and Spirituality,"** Jan Nowicki and Jack's dogs, presenters, 6:30-8:30 p.m., \$20 per person. Information: 812-933-0661 or e-mail [michaelafarm@seidata.com](mailto:michaelafarm@seidata.com).

### March 16

Oldenburg Franciscan Center, Oldenburg. **"The Spirit in These Times,"** monthly series, 9-10:45 a.m., \$30 series, \$8 per session, Franciscan Father Carl Hawver, presenter. Information: 812-933-6437 or e-mail [center@oldenburgosf.com](mailto:center@oldenburgosf.com).

### March 16-19

Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad. **Parish secretaries retreat, "New Generous Service,"** Benedictine Father Noel Mueller, presenter. Information: 812-357-6611 or e-mail [avinson@saintmeinrad.edu](mailto:avinson@saintmeinrad.edu).

### March 17-19

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Lenten Retreat Weekend,"** Father James Farrell, presenter, \$150 per person. Information: 317-545-7681 or e-mail [www.archindy.org/fatima](http://www.archindy.org/fatima).

Kordes Retreat Center, 841 E. 14th St., Ferdinand, Ind. (Diocese of Evansville). **"Praying With Scriptures: Lectio Divina,"** Benedictine

Sister Maria Tasto, presenter, \$152 per person. Information: 800-880-2777 or e-mail [kordes@thedome.org](mailto:kordes@thedome.org).

### March 19

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Discernment 101,"** Jesuit Father Thomas Widner, 7-9:30 p.m., \$20 per person. Information: 317-545-7681 or e-mail [www.archindy.org/fatima](http://www.archindy.org/fatima).

### March 24-26

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Lenten Retreat for Women,"** Dominican Sister Romona Nowak, presenter, \$150 per person. Information: 317-545-7681 or e-mail [www.archindy.org/fatima](http://www.archindy.org/fatima).

Our Lady of the Redeemer Retreat Center, 8220 W. State Road 48, Bloomington. **Archdiocesan Post-Abortion ministry, Rachel's Vineyard retreat,** all calls are confidential. Information: 317-831-2892, 812-327-3712, 317-236-1521 or 800-382-9836, ext. 1521.

Kordes Retreat Center, 841 E. 14th St., Ferdinand, Ind. (Diocese of Evansville). **"Wearing the 'Seamless Garment'—Social Justice in Action,"** Benedictine Sister Mary Ann Verkamp, presenter, \$152 per person. Information: 800-880-2777 or e-mail [kordes@thedome.org](mailto:kordes@thedome.org).

Mount St. Francis Retreat Center, 101 St. Anthony Drive, Mount St. Francis. **Women's Retreat, "Discovering Jesus at the Back Door of Our Lives,"** Information: 812-923-8817 or e-mail [retreats@mountsaintfrancis.org](mailto:retreats@mountsaintfrancis.org).

### March 25

Michaela Farm, Oldenburg. **"Identifying Raptors—Hawks and Owls,"** Ned Kelly, presenter, 10 a.m.-noon. Information: 812-933-0661 or e-mail [michaelafarm@seidata.com](mailto:michaelafarm@seidata.com).

### March 26

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Pre-Cana Conference for engaged couples,** 1:45-6 p.m. Information: 317-545-7681, 317-236-1596 or 800-382-9836, ext. 1596.

### March 28

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Lenten Day of Reflection,"** Father Michael McKinney, presenter, 8:30 a.m.-2:30 p.m., \$30 per person. Information: 317-545-7681 or e-mail [www.archindy.org/fatima](http://www.archindy.org/fatima).

### March 30

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Contemplating the Cross in Our Daily Lives—A View from a Contemplative Monk,"** Community of St. John Father Mary David Hoyt, presenter, 8:30 a.m.-2:30 p.m., \$30 per person. Information: 317-545-7681 or e-mail [www.archindy.org/fatima](http://www.archindy.org/fatima). †

# Sisters of St. Joseph form new congregation

By Sean Gallagher

The Sisters of St. Joseph of Tipton, headquartered in Tipton, Ind., in the Lafayette Diocese, announced on Feb. 7 that they are joining six other Sisters of St. Joseph communities to form a new congregation.

The new community, which will be known as the Congregation of St. Joseph, is awaiting final approval from the Holy See, which is expected in April 2007.

The other communities helping form the new congregation are based in Cleveland; Cincinnati; LaGrange, Ill.; Nazareth, Mich.; Wheeling, W. Va.; and Wichita, Kan.

The Congregation of St. Joseph is expected to have more than 800 sisters, a press release said.

In a statement, St. Joseph Sister Joseph Martin McEntee, the president of the Tipton-based community, said the decision to form a new congregation "grew out of our ... common origin, heritage, charism and mission from the original Sisters of St. Joseph, who began to minister more than 350 years ago in La Puy, France.

"Rather than continuing as independent congregations," Sister Martin said, "we have chosen to be and act more as one that we might better focus our human and capital resources on serving the needs of the world's people in the 21st century."

Four Sisters of St. Joseph of Tipton are currently ministering or in residence in the Archdiocese of Indianapolis.

St. Joseph Sister Jane Frances Mannion has served as a pastoral associate at St. Luke Parish in Indianapolis for eight years. For 15 years before that, she served as a pastoral associate at Immaculate Heart of Mary Parish in Indianapolis. She currently serves on her congregation's leadership council.

In a telephone interview, Sister Jane Frances, who entered her community in 1960, noted a commonality between the start of her religious life and the life of this newly-formed religious community.

"When I entered 46 years ago, I didn't know what was ahead," she said. "You have to depend on the Spirit and know that we're working together. That's been



Shown is the interim leadership team for the newly-formed Sisters of St. Joseph. In the front row, from the left, are Sister Martin McEntee of Tipton, Ind.; Sister Marguerite O'Brien of Wheeling, W. Va.; and Sister Helene Lentz of Wichita, Kan. In the back row are Sister Phyllis Manda of Cincinnati; Sister Marianne Race of LaGrange, Ill.; Sister Jeanne Cmolik of Cleveland; and Sister Janet Fleischhacker of Nazareth, Mich.

important."

She said the formation of the new community could have an impact on the archdiocese by introducing it to many women religious who might not have considered ministering here in the past.

"I think it would be enticing knowing that there's an opportunity to go to another diocese and to be involved in the life of that diocese," Sister Jane Frances said.

The headquarters for the new congregation will be in LaGrange Park, Ill. †

## Documentary shares Ambassadors for Children mission trip to Morocco

By Mary Ann Wyand

Two St. Luke parishioners, Dr. Mercy Obeime and Linda Lucas of Indianapolis, recently participated in an Ambassadors for Children medical mission to Morocco to bring hope and help to the poor in this northwest African country.

As part of a 15-member coalition, they traveled to the L'Heure Joyeuse Clinic in Casablanca and the Maison de L'Enfant Dar Tifl Orphanage in Marrakech to offer medical care, school supplies, toys and love to some of Morocco's most underserved children.

The Ambassadors for Children mission trip was videotaped for a documentary titled "The Hope Givers" by WFYI Channel 20 staff members Jim Simmons and Kaline Schounce for broadcast at 7 p.m. on Feb. 26 on the Indianapolis PBS station. Veteran broadcast journalist Diane Willis of Indianapolis is the program narrator.

It was a heartbreaking experience to see so many malnourished children, said Obeime, a family practice physician at St. Francis Hospital in Indianapolis.

"At Casablanca, we went to a clinic where mothers brought their babies who were born with a very low birth weight,

and they were given food to feed their children," Obeime said during a Feb. 21 telephone interview.

"The mothers did not get enough to eat during the pregnancy," she said. "They did not have food that was rich in protein, and their children have protein deficiencies. When the babies are born, they are small and have very low muscle mass. The clinic tries to give them appropriate food. It was really sad. I picked up a baby who was about 4 months old, who weighed only about 5 pounds but had been delivered at term."

Obeime said the women don't

understand why their babies are sick.

"The mother is in a hopeless situation because she doesn't really understand what went wrong," Obeime said. "She feels guilty, she feels she had something to do with this, even though she doesn't quite understand what she did [wrong]. This was one of the things that touched me the most because it can be prevented."

Malnutrition causes a number of health problems, including cognitive disorders, she said, but providing multivitamins and nutritious food for women of childbearing age can save their children's lives.

See DOCUMENTARY, page 20

### LEGACY FOR OUR MISSION:

*For Our Children and the Future*

#### PARTNERSHIP WITH PARENTS WORKS AT SHAWE MEMORIAL

JERRY BOMHOLT THOUGHT HE WAS TAKING A STEP BACKWARD. He was afraid that he would be cutting himself off from real student interaction when he accepted the call to serve as principal and basketball coach at Father Michael Shawe Memorial Jr./Sr. High School in Madison, Ind. He was wrong.

"When I took this job three years ago, I thought that I would, in the administrator position, be further removed from students as opposed to being in the classroom. What happened was just the opposite," Principal Bomholt said. "When I was a teacher, I dealt primarily with the kids in my classroom. As an administrator, I work with every student in the school on a certain level, a lot of them on a daily basis."

Father Michael Shawe Memorial is a small junior and senior high school by state standards—just 158 students in grades seven through 12. The class sizes are small, too, with a nine-to-one student/teacher ratio. Principal Bomholt believes the school's size and friendly atmosphere is why he can know the student body so well.

"The reward is that I feel like I get to deal with the entire student body. All of us here, because we are small, we know every student. We know every kid by name. We know their backgrounds, and we know their parents. It's more of a family atmosphere."

Parents of the students who attend Father Michael Shawe Memorial are heavily involved in the school, which contributes positively to the family atmosphere. "I think if you just took everything else away, I think the number one strength is the interest of our parents in the education of their



Father Michael Shawe Memorial Jr./Sr. High School students Patti Leiski, Joe Stack and Courtney King participated in the 2005 commencement ceremony.

*"We know every kid by name. We know their backgrounds, and we know their parents. It's more of a family atmosphere."*

children," Principal Bomholt said. "And that's one of the reasons parents choose Shawe Memorial. We do have a partnership of involvement and concern with our students' parents."

Plans for the school include building state-of-the-art libraries and improving the science labs. Eventually, Father Michael Shawe Memorial hopes to physically join the two buildings that make up the school, which now are divided by a parking lot.

Father Michael Shawe Memorial prepares its students for the future—no matter what it may bring. "We want any student who goes through our junior/senior high school program to feel qualified to be accepted at any school in the country," Principal Bomholt said. "They should feel comfortable and confident applying to any school of their choice."

Principal Bomholt thinks the faculty and staff at Father Michael Shawe Memorial have created a unique experience for the students and parents. He said it contributes to the students' receiving an education that is above and beyond the typical junior or senior high school experience.

"We are surrounded by a great faculty and staff who are dedicated to Catholic education," Principal Bomholt said. "It's an absolute pleasure to come to school every day, to stand out in the front lobby and greet every kid and try to make them feel like they're coming to a place where they're safe and where they'll be nurtured."

*Legacy for Our Mission, the archdiocese's upcoming capital campaign, is guided by the principles of Christian stewardship and addresses the needs of archdiocesan ministries such as Catholic education. By contributing to Legacy for Our Mission through your local parish, a portion of your gift will be allocated to Catholic schools such as the Father Michael Shawe Memorial Jr./Sr. High School in Madison, Ind.*

# WEST

continued from page 1

He quoted songs by the Rolling Stones, Bruce Springsteen and K. D. Lang. He referred to movies such as *Titanic*, *The Truman Show* and *Napoleon Dynamite*.

But despite his use of popular culture, West acknowledged that there was still a great challenge in helping people know that the Church's teachings on marriage and sexuality lead to true happiness.

"The trick is to helping people believe that the banquet even exists," he said. "We have been so conditioned by our culture to doubt that real love is even possible. We don't even believe that the banquet exists, so we settle for the dumpster."

## The Church's vision of sexuality

Many who heard West speak in Beech Grove and Indianapolis were formerly in that position, but now see the positive power of the Church's vision of sexuality in their own lives.

Kellie Goebel, a member of Holy Name Parish, has been married to her husband, Steve, for 18 years. For most of that time, she knew what the Church taught about marriage and sexuality but not the reasons behind it.

She described the view she previously held on the topic to be both "prudish"—in that she didn't want to talk openly about it—and "cavalier," something she "didn't take seriously."

But a couple of years ago, she began to want to learn more about why the Church taught what it does on sexuality.

She did a random Internet search for books on the topic. The first one to come up was West's *Good News about Sex and Marriage*. Goebel purchased a copy and was struck by its upbeat message.

She has since purchased several copies of the book and given it to friends. Goebel and her husband also plan to apply the principles of the theology of the body in

their ministry as a sponsor couple for engaged men and women at Holy Name Parish. But she thinks many other people could benefit from learning about it.

"I feel if people understood it better, it could have applications through high school sexual education and through marriage and everything," Goebel said. "I just see how it could touch a lot of different aspects of life."

Father C. Ryan McCarthy knows this from experience in both his ministry at St. Joseph and St. Anne parishes, both in Jennings County, where he serves as pastor, and at Father Michael Shawe Memorial Jr./Sr. High School in Madison, where he teaches and serves as chaplain.

"There have been a number of 'Ah ha' moments for couples and for individuals in marriage preparation classes," he said, "[and for students] in the high school where I teach, when they suddenly start to realize, 'Wait a second. That's why I felt the way I did.'"

"It's always a nice thing to witness when someone starts to see the truth of a situation and realizes what the Church teaches does make sense, and that it also makes sense in light of their own experience."

Reflecting on the decade of his experience as a seminarian and a priest, Father McCarthy spoke of the pleasant surprise he felt as he noticed a growing interest in the Church's teaching on marriage and sexuality.

"You would think, from a secular perspective, that wouldn't have a chance, that the message would be drowned out," he said. "The reality is, the truth seems to be coming through and seems to be growing in strength."

## Understanding a vocation

Seminarian Rick Nagel, a member of Holy Trinity Parish in Edinburgh, who is in his fourth year of formation at Saint Meinrad School of Theology in



Photos by Sean Gallagher

Andrew and Miriam Diez of Indianapolis listen to Christopher West speak about the Church's teachings on sexuality during a presentation on Feb. 17 at Holy Name Church in Beech Grove. They have been married for nearly three years and are members of Holy Name Parish. He said that the theology of the body has "helped us to appreciate our marriage more and one another more and to grow in love."

St. Meinrad, participated in a weeklong intensive seminar on the topic led by West.

Although he has already had many opportunities to apply it in confirmation retreats and ministry to individuals or small groups, Nagel also sees its importance in helping him to understand more deeply the vocation to the priesthood.

In a telephone interview with *The Criterion*, Nagel emphasized how the theology of the body calls people to give of themselves totally to others in love for their good.

"In much of the theology of the body, people automatically take it to relationships with another, which is beautiful and that is certainly what we should do," he said. "But in the sense of living a celibate life, I look at it as a total gift to all others, not just another, but to all others."

## Appealing to college students

Far from the spiritual atmosphere of a seminary, a college campus might be considered one of the places where the Church's teaching on sexuality would have a hard time being heard. But even there, young men and women are finding it appealing.

Suzy Swygart, a sophomore at Butler University in Indianapolis and a native of Granger, Ind., participated in the Feb. 18 seminar at Christ the King Parish.

Describing herself as one who values the theology of the body and wants to share it with others, Swygart said that joining so many people of various ages at the seminar gave her support.

"It was absolutely beautiful because I think you gain a stronger sense of the

family and the unity in the generations in this kind of environment," she said. "It gives me hope."

Kyle Bertoli, a graduate student at the University of Notre Dame in South Bend, Ind., is an apprentice at Christ the King Parish, where he takes part in Notre Dame's Echo Program that seeks to train future parish catechetical leaders.

He recalled how West came to the northern Indiana campus a few years ago to speak about the theology of the body.

"He packed one of our biggest lecture halls to capacity so that there were people all through the hallways out by the classroom wanting to hear him on Thursday and Friday night," Bertoli said.

Asked why Notre Dame students responded so strongly to West's visit, Bertoli said that the theology of the body is "such a fresh and positive way of looking at human sexuality, something on which the Church has a reputation of being kind of backward or stodgy about."

## A message in demand

But whether it is filling lecture halls on today's college campuses or a parish hall on a cold Saturday in February, West is in demand.

He has delivered more than 1,000 lectures on the theology of the body on four continents, in nine countries and in more than 150 cities across the United States.

"It's a very exciting time to be alive," West said. "I have the greatest job in the world. I just feel like I'm spreading the cure for cancer. What a great job—to see a message spread that's liberating men and women around the globe." †



Seminarian Rick Nagel, a member of Holy Trinity Parish in Edinburgh, listens to Christopher West speak about the Church's teachings on the nature of the human person, sexuality and marriage, often known as the "theology of the body," during a daylong seminar on the topic held on Feb. 18 at Christ the King Parish in Indianapolis. Nagel, who studied the theology of the body during an intensive weeklong seminar led by West, has already applied its teachings in his ministry and to his own priestly formation.

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# Hoosier lawmakers debate immigration legislation

By Brigid Curtis Ayer

Immigration reform has many different connotations. For some, it means tightening up America's borders and enforcing deportation of illegal aliens. For others, it

means dealing with the reality of 11 million undocumented immigrants—45,000 who reside in Indiana—who are living, working and paying taxes in the United States.

The Indiana General Assembly considered and defeated two immigration reform measures this year. House Bill 1383, a bill dealing with the enforcement aspect of immigration reform, would have prohibited an undocumented immigrant from receiving public assistance, benefits for publicly funded health care, or health care services from publicly funded hospitals or health facilities. Schools would have been required to check a student's immigration status before admittance and deny admission to those children who are not American citizens.

Glenn Tebbe, executive director of the Indiana Catholic Conference, said, "The bill was flawed from its premise, and especially in its effects. While part of its purpose was to limit access to assistance, undocumented immigrants already are not eligible. A more problematic provision was the effort to have law enforcement target suspected illegal immigrants for deportation. Many lawmakers realized the harmful and discriminatory effects of the bill, and it was soundly defeated by a 19-to-74 vote in the Indiana House of Representatives."

Rep. Mike Murphy (R-Indianapolis) led an effort and floor debate to defeat House

Bill 1383, which is one reason the measure was defeated by such a large margin. During the House floor debate, Murphy reminded other lawmakers of their own families' heritages and histories.

"Many of our own ancestors did not come here legally. Some crossed the border from Canada to the United States," he said. "If we think all of our ancestors came here legally, we are remembering fairy tales. Thousands came here illegally."

In reflecting on the reasons why House Bill 1383 failed, Murphy, a member of St. Jude Parish in Indianapolis, said, "I think House Bill 1383 failed because people were finally made to understand and relate to their own history."

Another proposal dealing with immigration reform in Indiana, House Bill 1310, would have allowed undocumented immigrants to obtain a driver's certificate.

"The reality of the situation is that undocumented immigrants are living,

working and paying taxes in Indiana, but the Real ID act, a federal law, prohibits undocumented immigrants from obtaining a driver's license without a Social Security number," said Murphy, who authored the bill.

Murphy said that House Bill 1310 was defeated in the House Committee on Public Safety and Homeland Security mainly because of fear.

"There is a general fear of a large group of Spanish-speaking persons. This fear is then masked under the veil of terrorism," he said.

Murphy said that opponents to the bill claimed that terrorists would use such certificates to gain access to places where they could then attempt to harm others.

The Indiana Catholic Conference supported House Bill 1310.

Rep. John Aguilera (D-East Chicago), who authored a similar driving privilege bill, said he thought House Bill 1310 failed because "the opportunity to have a proper discussion" on the issue never happened.

"The discussion on immigration reform is being controlled by extreme groups who only want to talk about enforcement," said

Aguilera. "We have to start dealing with the reality that there are 11 million undocumented immigrants living, working and paying taxes."

Aguilera, a member of St. Stanislaus Parish in East Chicago, Ind., in the Gary Diocese, added, "As long as there is a fear and an unwillingness to have an open discussion on these issues, it will be difficult to make significant progress."

Aguilera said he intends to continue working on this issue through the Interim Study Committee on Homeland Security.

Rep. Suzanne Crouch (R-Evansville), a member of the House Committee on Public Safety and Homeland Security who voted for House Bill 1383 in committee with "serious reservations," later voted against it on third reading on the House floor.

Crouch opposed House Bill 1310, the driver's certificate bill.

"I don't think we should reward illegal behavior, which is what I thought House Bill 1310 would have done if it passed," said Crouch.

"We have to figure out a way for undocumented immigrants to become legal," said Crouch. "This is where we should be focusing our attention."

Crouch, a member of St. John the Evangelist Parish in Daylight, Ind., in the Evansville Diocese, added, "Perhaps the state should consider something like the

## Top 5 myths of immigration reform

**(Editor's Note: These excerpts are from the Web page of Catholic Charities of the St. Paul and Minneapolis Archdiocese. The original source of the information is the American Immigration Lawyers Association's Web site.)**

Catholic Charities receives a lot of questions about immigrants. The biggest fear is that immigrants are a drain on the U.S. economy. Collectively, immigrants to America earn \$240 billion a year, pay \$90 billion a year in taxes and receive only \$5 billion in welfare.

The following are the top five universal myths of immigration reform:

**Myth 1—Most immigrants are a drain on the U.S. economy.**

**Fact—Immigrant households paid an estimated \$133 billion in direct taxes to federal, state and local governments in 1997, according to a study by Cato Institute economist Steve Moore.**

A report by the National Academy of Sciences found that immigrants benefit the U.S. economy overall and have little negative effect on income and job opportunities of most native-born Americans. They also may add as much as \$10 billion to the economy each year.

**Myth 2—Immigrants take jobs away.**

**Fact—A recent study by economists reported that immigration opens up many job opportunities for natives by:**

- 1) expanding the demand for goods and services through their consumption;
- 2) contributing to output through the investment of savings they bring with them;
- 3) demonstrating high rates of entrepreneurship, which may lead to the creation of new jobs for U.S. workers;
- 4) filling vital niches in the low and high skilled ends of the labor market, thus creating subsidiary job opportunities for Americans; and,
- 5) contributing to the economies of scale in production and growth of markets.

Additionally, there is no such thing as a fixed number of jobs. In fact, the number of jobs in America has increased by 15 million between 1990 and 2003, according to the Bureau of Labor Statistics (U.S. Department of Labor). Between 2000 and 2010, more than 33 million new job openings will be created in the United States that require only little or moderate training, according to the Bureau of Labor Statistics. This represents only 58 percent of all new job openings.

**Myth 3—America is being overrun by immigrants.**

**Fact—The number of immigrants living in the United States remains relatively small as a percentage of the total population. The percentage of foreign-born people here is about 11 percent. In 1910, the U.S. population which was foreign-born was 14.7 percent. Only three legal immigrants per 1,000 enter the United States each year, compared to 13 immigrants per 1,000 in 1913.**

The 2000 Census found that 22 percent of U.S. counties lost population between 1990 and 2000. Rather than "overrunning" America, immigrants tend to help revitalize demographically declining areas of the country, most notably in urban centers.

**Myth 4—Immigrants aren't really interested in becoming part of American society.**

**Fact—A CNN/USA Today poll reported that more immigrants than U.S. natives believe that hard work and determination are the keys to success in America. A 2003 New York Times/CBS News poll of Hispanics found that they are far more optimistic about life in the United States and their children's prospects than are non-Latinos.**

**Myth 5—Immigrants contribute little to American society.**

**Fact—Immigrants show positive characteristics. A Manhattan Institute report showed that immigrants are more likely than the native-born to have intact families and a college degree, and to be employed; also, they are no more likely to commit crimes.**

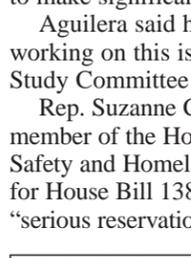
Immigrants will help fill the labor shortfall by the retiring baby boomers. Retired Federal Reserve Board Chairman Alan Greenspan has stated that, "Immigration, if we choose to expand it, could prove an even more potent antidote for slowing growth in the working-age population."

Immigrants contribute to entrepreneurship. *Inc. Magazine* reported in 1995 that 12 percent of the "Inc. 500"—the fastest growing corporations in America—were companies started by immigrants. More than 60,000 immigrants serve on active duty in the U.S. Armed Forces.

(For more information, visit the American Immigration Lawyers Association at [www.aiala.org](http://www.aiala.org).) †



Rep. John Aguilera



Rep. Mike Murphy



Rep. Suzanne Crouch



Rep. Mike Murphy



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# Grace On Demand to perform at Archdiocesan Youth Rally

(Editor's note: This is the second article in a series of occasional feature stories about Catholic musicians with connections to the Archdiocese of Indianapolis.)

By Mary Ann Wyand

Grace On Demand, a contemporary Christian band from central Indiana, will lead praise and worship during the Archdiocesan Youth Rally again this year.



Band members also will sell copies of their CDs during the youth rally on March 4 at Father Thomas Seccina Memorial High School in Indianapolis and March 5 at Cathedral High School in Indianapolis.

Their first CD, titled "G.O.D.—Grace On Demand," was released in 2005 and features popular praise songs that include "Yes, Lord," "Here I Am to Worship," "Love Endures Forever" and "More Love, More Power."

Another song, "Sanctuary," starts slow then picks up intensity with rap lyrics sung by Father Jonathan Meyer, archdiocesan director of youth and young adult ministry and associate pastor of Our Lady of the Greenwood Parish in Greenwood.

"The Way," the band's new recording of original Christian music, will be released on Feb. 25 and features "The Sea," "The Way" and "Lead Me Back to You," among other praise and worship songs. Father Meyer also sings a rap song on the new CD.

Austin Rahill, the band's founder and youth ministry coordinator at Mary, Queen of Peace Parish in Danville for three years, said after the archdiocesan Consumed 2006 retreat on Feb. 5 at Cardinal Ritter Jr./Sr. High School in Indianapolis that he enjoys helping young

people praise God through music.

"I love to look out and see the kids praising God, worshiping with music and finding themselves in Christ," Rahill said. "I think the only reason I put on my guitar is to bring youth closer to Christ by showing them his love through them and with them."

A former seminarian, Rahill plays the acoustic guitar and is the male vocalist for Grace On Demand. He also writes music, and created half of the lyrics for songs on the band's new CD.

"I'm blessed to be a part of youth ministry in the archdiocese," Rahill said. "Father Meyer has given us an awesome ministry and wonderful task to bring kids of the Catholic tradition [together] where they can feel free to worship and abandon themselves before God among their peers."

Father Meyer, who often sings rap songs with the band at youth events, said "the proceeds are going to assist, promote and produce more CDs and music for our young Catholics."

Since Rahill founded Grace On Demand two years ago, the band has provided praise and worship music for three Consumed retreats and two Archdiocesan Youth Rallies in addition to concerts at St. Vincent de Paul Parish in Shelby County and St. Pius X Parish in Granger, Ind., in the Fort Wayne-South Bend Diocese.

Rahill said the band's goals are to praise God, evangelize, and increase participation in archdiocesan and parish youth ministry events.

"God really uses me through music," Rahill said. "It gives me energy to work at music ministry, and it's God's gift. He gave it to me, and I'm giving it back. I started doing music ministry in 1992 when I led retreats and conferences as a seminarian at Saint Meinrad. It's an awesome form of youth ministry. It's just incredible to see kids responding to the music and praising God."

Rahill said he felt called to youth ministry



Above, Mary, Queen of Peace parishioners Monica Bollman and John Boyle of Avon sell copies of Grace On Demand's first CD, titled "G.O.D.—Grace On Demand," after the archdiocesan Consumed 2006 retreat on Feb. 5 at Cardinal Ritter Jr./Sr. High School in Indianapolis. The band will lead praise and worship during the Archdiocesan Youth Rally on March 5 at Cathedral High School in Indianapolis.

Left, Marian College sophomore John Boyle, a member of Mary, Queen of Peace Parish in Avon, plays the electric guitar during the Archdiocesan Youth Rally on Feb. 27, 2005, at Roncalli High School in Indianapolis. Austin Rahill, the youth ministry coordinator at Mary, Queen of Peace Parish, started Grace On Demand two years ago. Band members encourage teenage musicians to perform with them.

instead of the priesthood, and wants to help encourage thousands—rather than hundreds—of teenagers to participate in the annual Archdiocesan Youth Rally and the Consumed retreat, which focuses on reverence for the Eucharist.

Mary, Queen of Peace parishioner Monica Bollman of Avon, the band's female vocalist, said Grace On Demand members like to introduce teenagers to praise and worship songs to help bring them closer to Christ.

"Music can change how you look at everything," Bollman said. "It can inspire you to look at everything a little deeper than what you do otherwise."

The band's new CD is "a very collaborative effort," she said. "We all helped write the songs. It's very unique in its sound. It's inspiring."

Bollman has four children, teaches a third-grade class at Pine Tree Elementary School in Avon, and finds time to help with parish youth activities in addition to Grace On Demand's part-time music ministry.

She hopes that parishes will start reaching out to children through music ministry to get them more involved in their Catholic faith at a younger age so they will stay connected to the Church through Mass and youth group activities during their middle school and high school years.

"I would love to see a [Church] program developed specifically for them," she said, "because if we wait until high school then we have lost some of them."

Marian College sophomore John Boyle, a member of Mary, Queen of Peace Parish in Danville, plays the electric guitar and helped Rahill start Grace On Demand. Boyle is majoring in theology at the Franciscan college in Indianapolis.

"When we play, seeing the kids praising God really makes it all worthwhile," Boyle said. "We felt like the Spirit ... brought together everything that we had to offer musically and faith-wise, and poured it all into our first CD and our new CD, too. We've sold about a thousand copies of our first CD since we released it at the youth rally last year."

Boyle invited Jon Hook, a drummer and music producer who is a member of Trinity Baptist Church in Brazil, to join the contemporary Christian band, whose other members are Catholic.

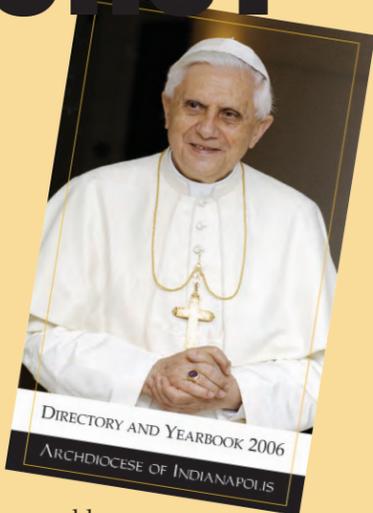
Hook said he appreciates this opportunity to praise God with teenagers.

"I remember one moment during the Consumed retreat," Hook said. "All the kids were around the Eucharist, and they had their arms around each other. We were playing at the time, but ... I almost forgot that I was playing [the drums] ... because it just came natural to me. Just watching the kids—watching the Spirit move through them—was amazing."

(Grace On Demand CDs sell for \$10, and can be ordered by contacting Austin Rahill at [ajrahill@hotmail.com](mailto:ajrahill@hotmail.com) or logging on to [www.graceondemand.com](http://www.graceondemand.com).) †

## Got Questions?

Find the answers in the new, 2006 edition of the Directory and Yearbook for the Archdiocese of Indianapolis. Available beginning in January.



The new directory contains up-to-date information about parishes, pastors, parish staff, schools, school staff, religious education staff, archdiocesan administration, offices and agencies, telephone numbers, Mass times, addresses, e-mail addresses, photos of and biographical information about pastors, parish life coordinators, religious women and men ministering in the archdiocese, Catholic chaplaincies, hospitals, colleges and other institutions.

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## Christian life is about giving everything to God

By Fr. John W. Crossin, O.S.F.S.

Most Christians seek inner peace, deeper tranquility. We don't want to experience anxiety and worry.

Peace is a gift of the Holy Spirit. We can pray for the gift of peace of mind and heart in our daily prayers, and sometimes we receive it.

I know some people who seem to have the gift of serenity more constantly than most of us. They seem to be close to God. Their spiritual peace radiates out to others.

When I visit these friends, I have this peace, too. Gradually, it goes away.

In recent years, I have been feeling this peace more frequently. It often is connected with prayer.

On Ash Wednesday, we review our spiritual life. We then make our Lenten resolutions. Often, these resolutions concern our daily prayer life.

Our review may indicate that prayer has become routine, that our attention more frequently wanders. Perhaps something new is necessary, though we might not be sure exactly what it is.

### Lent is time to focus on prayer, renewal

By Fr. Richard Rice, S.J.

Prayer is about our relationship with God.

How are we invited to be different this Lent in terms of our spiritual practices?

In my ministry with the Twelve Step program of Alcoholics Anonymous, I have been able to refresh my Ignatian practice of the *Examen*, the Jesuit method of examination of consciousness.

A few years ago, a friend introduced me to the Buddhist practice of *tanlun*. I've been able to translate this into Christian language of Spirit and peace, and it refreshed my petitionary prayer.

So often, we toss up a petition to God like a Hail Mary football pass, informing God of something he already is aware of and telling him exactly how he should act, then we walk away without checking to see how God might be acting regarding our petition or even saying "Thank you."

The practice of *tanlun* is done for the purpose of developing a compassionate heart. For we who are Christians, this is the heart of Christ, the peace of the Spirit of Jesus. This means praying in the Franciscan spirit of "Lord, make me an instrument of your peace."

I trust that other Christians will find the ways that God wants to refresh their lives with him if they ask and are alert. God comes as we want, but rarely how we want.

(Jesuit Father Richard Rice is a director of spiritual development at the Retreat, a recovery center in Minneapolis.) †

Instead of "making up our minds" about what to do, perhaps we should ask the Holy Spirit to grace us with the inner tranquility out of which to pray. We might also ask how to pray.

Then we must listen for the response. Habit, emotion or "busyness" might impede our listening. But the Spirit does answer prayers. Occasionally, the answer comes directly.

Last June, while on retreat at a Benedictine monastery, I asked the Spirit for guidance. The answer came on the third day, arising in the silence of prayer. It wasn't the answer I expected, but it was obviously what I should do. Six months later, I realized the answer's full importance.

More frequently, answers come through our spiritual friends. If you ask your friends, they will tell you. Again, the answer may be surprising. Our spiritual friends can often see us more clearly than we see ourselves.

Perhaps we should ask them what our Lenten resolutions should be. This will make for an unusual Lent. Our prayer might become less distracted and deeper.

Prayer—with its inner peace from the Spirit—leads us out into our daily activities.

One reason that I joined the Oblates of St. Francis de Sales 40 years ago is because St. Francis de Sales (1567-1622) spoke frequently of inner peace. I knew early on that I needed to be in a tradition where this is emphasized. I tend to be a perfectionist, and thus overly concerned even about nonessentials. I benefit from regular reminders about the essentials.

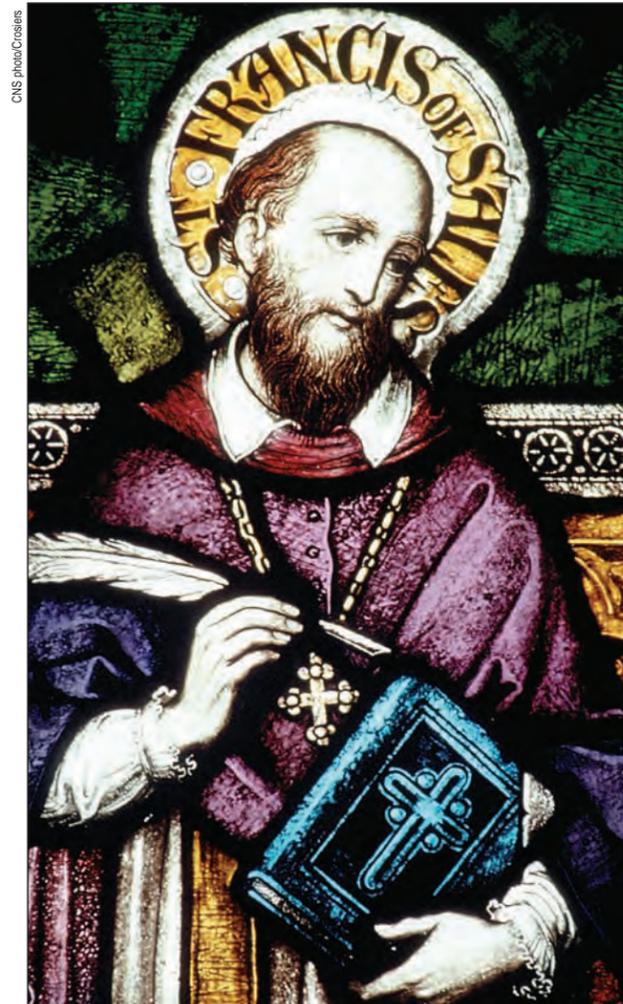
When we operate out of this inner tranquility, our lives go better. St. Francis de Sales reminds us that anxiety spoils the very things we are trying to do.

St. Francis de Sales suggests that:

- We might best do things in order, taking one thing at a time. This is the way I try to get through my cluttered desk.
- With work that really occupies us, we can turn to God from time to time. I like to think of this as developing a contemplative attitude in daily life. Short breaks from consuming tasks actually help us to do them better.
- We can pray while doing less-occupying work. I find that prayers of intercession for others fit in well with ordinary tasks, such as pumping gas or waiting in line.
- We should treat all persons with gentleness out of respect for their human dignity. Our task is to encourage others to be their best selves.
- If we make a mistake or fail, we immediately should humble our hearts and continue on. Our focus needs to be on the work that God is calling us to do. We may tend to focus too much on ourselves and, in particular, on our failings.
- We need patience with others, but also with ourselves. We are not so perfect, and progress is slow. We may not come completely to a deeper prayer life with its inner tranquility during Lent this year, but we can make some progress.

Christian life is about giving everything to God. Our trust is in him. Trust in God is at the root of inner peace.

When we see that this peace has disappeared, we might ask why. Are there situations that disturb this peace? What



St. Francis de Sales reminds us that anxiety spoils the very things we are trying to do in life. Peace is a gift of the Holy Spirit. We can pray for peace of mind and heart, and sometimes we receive it. Prayer—with its inner peace from the Spirit—leads us out into our daily activities.

is it about them, or about us, that leads us away from trusting in God?

This kind of self-examination during Lent is grist for spiritual growth. We bring the people and events of the day into our prayer.

The grace of the Holy Spirit can enable us to deal with these ups and downs of the day. In prayer, we might see more clearly how to act or what to do.

Things may not go perfectly in this life, but we can rely on divine aid. We realize that the perfection is "up ahead." The fullness of peace is in heaven.

At present, we ask for this gift. Through a gentle approach, kind words and loving deeds, we share it with others.

(Oblate Father John W. Crossin is executive director of the Washington Theological Consortium.) †

### Discussion Point

## Prayer is a part of daily life

### This Week's Question

Describe in specific terms how you pray—your approach to prayer at home, during the day, alone or with others.

"I pray all the time. I [pray] one hour a week at our adoration chapel. I pray for my kids as I drive, I pray for the people in front of me in the grocery store line, and if I pass a cemetery I pray for those souls." (Pam Thomure, Exeter, Calif.)

"Before meals, at home or in restaurants, whether it's just me and my wife or friends and family, we hold hands, say thanks to God, each tell our intentions then do a formal prayer to bless the food. Privately, I tend to talk to God all day long. At night, I'm more formal and give thanks for the day and ask for strength to face anything that happens tomorrow." (Dick Brogdon, Erie, Pa.)

"I pray, recognizing my personal needs, those of people I know and for world issues. ... I do a lot of private, personal prayer. As a youth leader, I pray with the group for their needs." (Rita Hemmer, Grand Island, Neb.)

"Sometimes I kneel down, sometimes I read from a Catholic prayer book. If someone tells me they need prayers, I will pray with them immediately." (Dody Tate, Snowflake, N.M.)

### Lend Us Your Voice

An upcoming edition asks: Did you ever grow in some way because of something unexpected and at first unwelcome that occurred in your life? How?

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



From the Editor Emeritus/John F. Fink

## Jesus in the Gospels: He foretells betrayal

See Matthew 26:20-25, Mark 14:17-21,  
Luke 22:21-23, John 13:21-30



All four Gospels tell us that Jesus foretold who would betray him. He knew who it was, and Judas knew, but the other Apostles did not.

Imagine the scene: After Jesus washed the Apostles' feet, they settled down for the Passover meal. They would have been reclining behind a low table laid out in the form of a horseshoe, with the center open so the dishes could be served. Jesus was in the middle, in the place of honor, and apparently John was on one side of Jesus and Peter on the other. Judas may have been seated next to Peter or John.

The Jewish Passover Seder begins with the Kiddush blessing over the first of four cups of wine: "Blessed are you, Lord our

God, king of the universe, who creates the fruit of the vine." All would have drunk the wine.

Then Jesus suddenly told them, "One of you will betray me, one who is eating with me." The Apostles could only stare at one another in disbelief. Which of them could do that? They began to say to him, "Surely it is not I," Judas along with the rest.

With everyone speaking at once, the others didn't notice that he replied to Judas, "You have said so." It was the same response he would later give to the high priest, who asked if he was the Christ, and to Pilate, who asked if he was the king of the Jews.

Jesus said about his betrayer that it would be better for that man if he had never been born, a statement that many have taken to mean that Judas had condemned himself to hell. However, the Church has never stated that Judas, or anyone else for that matter, is in hell.

When Jesus went on to say that his betrayer was one who had dipped with

him into the dish, perhaps those reclining further away from Jesus breathed a bit easier. There were a number of dishes on the table, as the Passover ritual required, so apparently the traitor was one of the three of four Apostles nearest Jesus.

Jesus was perhaps leaning forward at this point, so Peter signaled behind his back to John to find out who the betrayer was. When John asked him, Jesus said quietly that it would be the one to whom he handed a morsel after he had dipped it into a sauce. Such a gesture would not have been unusual, so no one else knew what it meant when he gave the morsel to Judas.

When Judas took the morsel, John's Gospel says, Satan entered him. Satan had been absent "for a time," Luke's Gospel told us (Lk 4:13), since Jesus had expelled him in the desert. Now that time had come as he entered Judas and would soon be tempting Jesus again.

Judas took the morsel and left the room. "What you are going to do, do quickly," Jesus called to him. †

Cornucopia/Cynthia Dewes

## Examining our motives in following our biology

The *National Geographic* cable television channel and magazine recently produced a piece on the elements of heterosexual attraction. That is, what biological mechanisms are responsible for the who, why and what we are attracted to in finding a sexual partner.



They defined three stages of this attraction: lust, romantic love and attachment.

Lust, of course, is the hormonal rush we receive from the smell, the look or touch of another person. It's the unconscious choosing of a partner who will complement our own genetic qualities in producing a healthy, hardy offspring.

Romantic love is the employment of lust to form a physical relationship; in other words, unconsciously using all this inherent biological information to make a baby.

And finally, attachment is the transformation of lust and romantic love into a stable, ongoing family relationship that permits the nurturing and raising of babies.

All of this biology neatly concurs with the teachings of our Church. We used to call it "natural law," a concept that we

haven't heard much about lately. But it's the idea that producing and sustaining life is necessary for human survival, automatically negating other ideas like same-sex marriage or abortion. Or even purposeful childlessness.

This was the point I was trying to make in a recent column that several readers took me to task for. No doubt I deserved rebuke if I sounded mean-spirited, but I thought I'd made it clear that I was talking about those people who *deliberately choose* not to have children.

This was an option that was not widely available until the past few decades. But with the advent of the pill and other technology, a new challenge to human morality has come about. Now we must examine our motives in following our own biology.

Certainly, not all couples are able to produce their own children. Certainly, some couples marry beyond the age of childbearing. And certainly, some couples understand themselves well enough to know that they should not have children at all, but rather, serve life in other ways. Those are "givens" in the concept of marriage, which is a source of sacramental love to those who enter it—children or no children.

No one must agree with me, but it's

still my opinion that those who remain childless by choice are usually making a mistake. That's my conclusion after having kids myself, and by observing the experience of others, both those who have children and those who choose not to. We need to remember the Church has taught for hundreds of years that couples enter marriage open to having children. Marriage is part of God's plan for many of us, and God intended that union to be fruitful.

However much we may hate the idea that we are slaves to our own biology, the fact remains that we are naturally predisposed to reproduce ourselves. It seems to me that, as believers in a loving and gracious God, we must admit not only the necessity, but also the fulfillment and joy of producing children and raising them in faith.

God has created a wonderful natural order in which we are the major participants. God also has given us free will to explore the wonders of the world while trying to determine and follow God's will. We need to remember that, even in the face of changing times.

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

Faithful Lines/Shirley Vogler Meister

## How do we curb the use of smutty words?

Remember when it was taboo to use curse words in print, films and television? Perhaps if current younger generations of readers see this column, they might say, "Really? No kidding?"

Conversely, these youths might not know that in recent years, right here in our Hoosier state, an employee was told that she could not say "Have a blessed day!" to co-workers or customers in person or during phone conversations—a situation that was eventually deemed ridiculous even by a court. How can this be objectionable?

In December, there was much public outrage when some companies and shops, as well as some of the media, decided to stifle the very essence of Christmas by removing "Christ" from print and greetings. However, that's another story—one very aptly covered in a December *Criterion* "Cornucopia" column by Cynthia Dewes.

She reminded readers that prayer and

Christmas traditions were once even practiced in public schools, but added, "We should be able to compromise on public religious expression." Since then, the subject has been debated often in the secular press, too.

I, however, now address language itself, especially the grossly inappropriate dialogue found in many TV sitcoms and other TV and radio programs, films, music and print.

For a long time—and still at times—offensive words are bleeped out, as though the viewer or listener could not fill in the bleeps. With cursing in print, the practice is to use only the first letter(s) of a smutty word—as though readers cannot fill in the blanks.

Sometimes, I play a word game with myself. When I see a letter standing alone with space behind it, representing an unprintable word, I then fill in the other letters to form a more acceptable word, whether the meaning is correct or not.

For instance, I turn words that begin with the letter "f" when used as adjectives into "frightful," "futile," "fatuuous," "filthy" and so on, depending upon what might be appropriate for the statement. I

turn the curse word that begins with the letter "d" into "dastardly," "difficult," "daring," "dismal" and so on. And the "s" word? "Shameful," "shocking," "shunned" and "shallow" are some of my substitutes.

Perhaps parents and teachers could assign this kind of busy work to their children and students when smutty language crops up. Of course, the bottom line should be what my Catholic school teachers and parents declared when I was a girl: It might be easier to use bad language, but it also demonstrates a person's ignorance. There are more appropriate ways to express shock, frustration, anger and other unpleasant feelings. Legitimate language is much more powerful than obscenities and coarse language.

Remember: Don't let the "lowest common denominators" and shock elements of our society dominate us. And please let advertisers know why their doing it is unacceptable, too.

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

Faith and Family/Sean Gallagher

## Living Lent continuously? It's a joy

The purpose of our traditional Lenten practices of prayer, fasting and almsgiving can be boiled down to this: They help us to diminish our selfishness and nurture our selflessness.

Prayer can move our hearts and minds away from our own preoccupations and help us focus instead on God.

It can lead us to recognize more and more blessings in our lives, even those things that we might, on first glance, think to be a curse. It can also help us experience in a powerful way that the ultimate source of these blessings is God.

Therefore, prayer can lead us to gratitude for these freely bestowed gifts, things for which we can take no credit.

As broken Lenten resolutions from years past remind us, fasting can be difficult. Why? Because it is our attempt to separate ourselves from those things to which part of us might cling tenaciously, but which our heart knows is not good.

Whether it is overeating, aimlessly surfing the Internet or wasting time in front of the TV, fasting from practices like these may be hard, but it frees us up to give of ourselves more to others.

A primary way that we do show love to others is through almsgiving. Done with the right intention, this Lenten practice embodies selflessness.

It forces us to look at others in love, recognize their needs and seek to meet them through sharing our own material resources.

Looking at these Lenten practices from this perspective might lead us to conclude that we should be doing them year-round and not just during the 40 days before Easter.

Indeed, St. Benedict wrote some 1,500 years ago that "the life of a monk ought to be a continuous Lent." Now in writing this, he was not being a killjoy. In fact, he went on to write that a monk's Lenten practices were to help him "look forward to Easter with joy and spiritual longing."

What St. Benedict wrote so long ago concerning the lives of monks applies to the lives of Catholic families today.

When we root our families in Christ and, through him, in our Catholic faith, the life of our homes will be a continuous Lent.

Our family prayer—whether it is at Mass, around the dinner table or before going to bed—can become a way for us to continually return to God, give him thanks for the day's blessings and seek his aid in the challenges of our relationships.

As families, we can fast from those things that separate us, such as frequently listening to Ipods or talking on cell phones when our parents, children or siblings are in the room with us,

And as families, we can give alms by doing good things to those who live close to us: shoveling the driveway of an elderly neighbor or bringing a meal to an infirm person across the street.

All of these suggestions—and so many more that could have been mentioned—might be hard to start. Living with the effects of original sin as we do, moving away from selfishness and toward selflessness will always be a trial.

But when we step forward in faith to do them, God can open our hearts not only to the joy of Easter that comes at the end of our annual observance of Lent, but ultimately to that endless joy that we will experience in the eternal life of heaven.

So consider making the upcoming season of Lent the start of something new and good for your family that won't come to an end in 40 days but, with the help of God's grace, will add joy to our days for years to come. †



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

# The Sunday Readings

Sunday, Feb. 26, 2006

- Hosea 2:16b, 17b, 21-22;
- 2 Corinthians 3:1b-6;
- Mark 2:18-22

Providing this weekend's first reading is the Book of Hosea. It is not a long book of prophecy, nor is it often used in the liturgy.



The book is about Hosea. His father's name is given, but no other details of his background are offered. It is noted that his wife was Gomer, the daughter of Diblaim. They had at least one child, a son, who was named Jezreel.

In this reading, God speaks in the first person, through Hosea. God says that the Chosen People will be led into the desert. There in the starkness and silence, the people will return to faithfulness. They again will realize that God once led them from slavery in Egypt to freedom in their own land.

They will turn to rightness and justice. They will love mercy. Their bond with God will be so intimate and firm that it is likened to an espousal.

Paul's Second Letter to the Corinthians supplies the next reading.

Any reading of the two epistles to the Christians of Corinth immediately gives the image of Paul's anxiety, and at times his disappointment, as he considers how these Corinthian Christians are living their lives. To understate the situation, they all were not entirely true to the Gospel.

At times, St. Paul scolds them. Overall, his communications are filled with encouragement and challenge. Such is the case in this reading. He reminds the Corinthians of God's great love. It is an active love. God gave Christ to fallen humanity to teach, to redeem and to bring true life.

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

It is yet another argument between the Pharisees and Jesus. The Pharisees have acquired the reputation over the years of being hypocritical and insincere, even as they demand absolute conformity with the

Torah, as they read the Torah.

Indeed, the English language contains the word "pharisaical" to illustrate insincerity and duplicity.

Most probably, not all Pharisees were hypocrites. Rather, they were intensely committed to their religion, as they perceived their religion.

In this perception, they saw violations of the Law of Moses. They judged the disciples of Jesus as loose in observing the law. Whereas, to the contrary, the followers of John the Baptist were as precise regarding the law as were the Pharisees themselves.

Trailing off into this dispute is always a temptation. Mark presents the quarrel vividly. However, the lesson is that even the most determined or devout person can be confused. After all, any human is subject to confusion.

Jesus enters the picture as firmly grasping the situation. Furthermore, Jesus defines the Law of Moses. In this action, Jesus showed a divine identity. The law ultimately was not the Law of Moses, but God's law. Jesus authoritatively interpreted the law.

## Reflection

On Wednesday, the Church will call us to observe Ash Wednesday, and on that day we will begin Lent.

In these readings, the Church looks ahead to Ash Wednesday and to the Lenten season, and calls us to remember that we need God.

Bedeveling human existence at any time and in every place, for every person, are sin and the confusion that is part of being human. Compounding the situation are the effects of Original Sin. This first sin forever weakened and blinded humans.

The second reading illustrates how inclined we are to sin.

We need Jesus. As implied by Mark in this reading, Jesus is God. He speaks with divine, not earthly, authority and knowledge.

However, God does not burst into our lives as a conqueror would come to rule over us. We must seek God. We must go into the silence and starkness of our desert to realize why we need God, and there to commit ourselves to seek God. If we commit to him, God will await us. †

## Daily Readings

Monday, Feb. 27

1 Peter 1:3-9  
Psalm 111:1-2, 5-6, 9-10  
Mark 10:17-27

Tuesday, Feb. 28

1 Peter 1:10-16  
Psalm 98:1-4  
Mark 10:28-31

Wednesday, March 1

Ash Wednesday  
Joel 2:12-18  
Psalm 51:3-6a, 12-14, 17  
2 Corinthians 5:20-6:2  
Matthew 6:1-6, 16-18

Thursday, March 2

Deuteronomy 30:15-20  
Psalm 1:1-4, 6  
Luke 9:22-25

Friday, March 3

Katharine Drexel, virgin  
Isaiah 58:1-9a  
Psalm 51:3-6a, 18-19  
Matthew 9:14-15

Saturday, March 4

Casimir  
Isaiah 58:9b-14  
Psalm 86:1-6  
Luke 5:27-32

Sunday, March 5

First Sunday of Lent  
Genesis 9:8-15  
Psalm 25:4-9  
1 Peter 3:18-22  
Mark 1:12-15

Question Corner/Fr. John Dietzen

## Consistent ethic of life includes all pro-life issues

**Q**In articles about abortion, I've seen reference to a "seamless garment" and a "consistent ethic of life."



I recently became Catholic, and am not familiar with these terms, which as I understand it come from the Catholic Church. What do they mean? (New York)

**A**Both terms have approximately the same meaning: All issues involving respect for the dignity and sacredness of human life weave together. They support each other, and none can be ignored or minimized without undermining all of them.

The first person to use the phrase "consistent ethic of life" was probably the late Cardinal Joseph Bernardin, Archbishop of Chicago.

The beauty of such an ethic, he once said, "is that it provides an overall vision, and it shows how issues are related to each other, even though they remain distinct."

While he did not use those exact words, no one, I believe, has given a more clear description of this important concept than the late Pope John Paul II in his January 1999 message for the World Day of Peace and at greater length in the encyclical "The Gospel of Life."

In the first document, titled "Respect for Human Rights: The Secret of True Peace," the pope repeated that the right to life is inviolable. A culture of life, he wrote, "guarantees to the unborn the right to come into the world. In the same way it protects the newly born, especially girls, from the crime of infanticide. ...

"To choose life involves rejecting every form of violence: the violence of poverty and hunger, which afflicts so many human beings; the violence of armed conflict; the violence of criminal trafficking in drugs and arms; the violence of mindless damage to the natural environment. ... No offense against the right to life, against the dignity of any single person, is ever unimportant" (#4).

As the pope indicated, the first of all basic rights is the right to life. For the past 20 years, the seamless garment idea has helped our bishops and all of us to better understand and protect that right.

**Q**Some time ago, you wrote a column on the non-contraceptive use of the "birth control pill."

My two daughters are suffering from

some medical difficulties which they have been told could be solved with these pills. I've been ignoring my own doctor's advice to use "the pill" to alleviate problems of my own. Is using "the pill" an option for us? (Michigan)

**A**Because a full response to your question would be far too long for this column and require much more information than you could give in your letter, I can only offer a few brief suggestions.

Non-contraceptive use of the so-called birth control drugs can be moral under certain circumstances. However, several concerns always need to be considered.

For instance, physicians and reproductive scientists are increasingly concerned about the long-term effects of hormonal "medications."

Second, a significant group of contraceptive agents today are abortifacients—that is, they accomplish their contraceptive effect by some form of destruction of a fertilized ovum.

It is important that your daughters have a physician who knows the pharmacology of the hormone therapy that he prescribes as well as what drugs are involved and their effects, and that he is also aware of the moral implications of any pharmaceutical product which works by destroying a developing human life.

(Catholic Q & A: Answers to the Most Common Questions About Catholicism is a 530-page collection of columns by Father John Dietzen and published by Crossroad Publishing Company in New York. It is available through bookstores for \$17.95. Questions may be sent to Father Dietzen at Box 5515, Peoria, IL 61612 or by e-mail at [jjdietzen@aol.com](mailto:jjdietzen@aol.com).) †

## My Journey to God

### Freedom

Where art Thou? My heart searches.  
Thy yoke is burdensome.  
Why do I feel so shackled?  
Is it my will that restrains me?

Help me to let go, I cry.  
Do not forsake me, my God.  
I come to you in my darkest hour,  
Seeking love that you alone can give.

Why am I so attached to earthly things?  
My heart says, "Let go." My mind  
holds on.  
What is it that binds me so?  
Help me to escape this prisoner's cage.

The pain of letting go hurts so.  
The darkness encompasses me.  
It is hard to see the love you offer.  
Open my heart so light can enter.

Freedom means letting go, it's true.  
It is God's love and mercy coming  
through.

(Sandy Bierly is a member of Our Lady of Perpetual Help Parish in New Albany. Red roses left by a parishioner adorn a statue depicting the Sacred Heart of Jesus on Jan. 29 at the Church of the Annunciation in Rochester, N.Y.)



As each wrongdoing is absolved,  
My soul proclaims, "Jesus Christ is  
King!"

By Sandy Bierly

## Readers may submit prose or poetry for faith column

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

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

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

# Legacy of popes

## Exhibit from Vatican makes last North American stop in Milwaukee

MILWAUKEE (CNS)—With the exhibit “St. Peter and the Vatican: The Legacy of the Popes” at the Milwaukee Public Museum, Midwesterners have a rare opportunity to get a peek at objects that trace the Catholic faith over the past 2,000 years.

“It is an extraordinary exhibition that will mesmerize visitors of all backgrounds,” said Dan Finley, museum president. “The museum is delighted to provide the Milwaukee community and visitors to the region with this once-in-a-lifetime opportunity to see timeless works of art in such a meaningful context.”

The museum expects that the exhibit, which opened on Feb. 4 and runs through May 7, will draw viewers from not only the Milwaukee area, but also surrounding states, as this is the tour’s last North American stop.

Msgr. Roberto Zagnoli, curator of the Vatican Museums, was at the Milwaukee Public Museum shortly before the opening for the uncrating of four of the objects to be showcased in the exhibit, including the Mandylion of Edessa, considered to be the oldest known representation of Christ.

“The true meaning of this exhibit is the dialogue it will open up with people in all the world,” Msgr. Zagnoli said. “They can now entertain themselves with the truth.”

The Catholic bishops of Wisconsin got a sneak preview of the exhibition on Feb. 1, along with a guided tour from Msgr. Zagnoli.

Archbishop Timothy M. Dolan and Auxiliary Bishop Richard J. Sklba of Milwaukee, Bishop Jerome E. ListECKI of La Crosse and retired Bishop Robert J. Banks and Auxiliary Bishop Robert F. Morneau of Green Bay were shown the selected pieces that tell the tale of the ornate history of the Church.

“This isn’t just a story about the past,” Msgr. Zagnoli told the *Catholic Herald*, newspaper of the Milwaukee Archdiocese. “It’s a story of the living Church. We hope for this to serve as a continued dialogue with cultures and people of the world.”

The Mandylion of Edessa, a third- to fifth-century image on linen, was one of the pieces that drew particular attention from the bishops.

“We are not competent enough to comment on the miraculousness of this,” Msgr. Zagnoli said of the piece, whose measurements are similar to that of the Shroud of Turin.



A crucifix mounted to a base that includes the papal coat of arms is pictured on Feb. 1 in a Vatican exhibit titled “St. Peter and the Vatican: The Legacy of the Popes,” on display at the Milwaukee Public Museum. Midwesterners will have a rare opportunity to get a peek at the more than 300 objects that trace the Catholic faith over the past 2,000 years during the exhibit, open Feb. 4 through May 7. The exhibit also was on display at the Cincinnati Museum Center from Dec. 20, 2003, until April 18, 2004.

Another piece that garnered the attention of the bishops was the hammer used to verify the death of a pope. When a pope dies, he is struck on the head three times as he is called by his baptismal name and asked, “Are you alive?” (However, when Pope John Paul II died last April, Vatican officials did not use the hammer, and instead used an electrocardiogram to confirm that he was dead.)

For every bit of reverence and awe that accompanied the tour, there was also an energy and excitement at the viewing of the intricate and rich artifacts that symbolize the power and authority of the Catholic Church over the past 2,000 years.

Often sporting boyish grins, the

bishops couldn’t help but joke with one another at certain points during the tour.

“Man alive!” exclaimed Archbishop Dolan at the sight of a chalice of Pope Pius IX, laden with jewels. “You’d have to do calisthenics to lift that!”

In a museum-issued press release, Archbishop Dolan said the exhibition “is sure to inspire and educate Catholics and non-Catholics alike on the successor of St. Peter, his role in promoting international peace and justice, and his historical commitment to increasing dialogue with other world religions.”

Beginning with a three-minute introductory video, the exhibit itself includes more than 300 objects and has been

modeled after the Vatican, with walls, doors, ceilings and foundations re-created to give visitors an authentic feel, as if they are walking through the Vatican itself.

Highlights of the exhibit include the papal tiara of Pope Pius IX; a Buddhist *thangka*, or devotional cloth, presented by the Dalai Lama to Pope John Paul II; and the addition of objects used during the election of Pope Benedict XVI. Other items include personal items of the popes, official diaries from papal conclaves, marble sculptures and intricately embroidered silk vestments.

One of the final items is a bronze cast of the hand of Pope John Paul II, which visitors can touch as they exit. †

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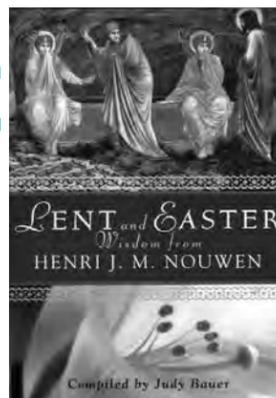
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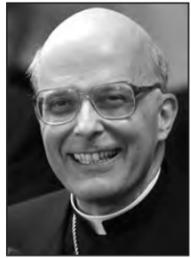
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# Independent firm looks into handling of Chicago abuse cases

CHICAGO (CNS)—The Archdiocese of Chicago has hired an investigator to conduct an independent overview of its handling of recent abuse cases, and asked for a complete review of its policies and procedures for monitoring clergy accused of sexually abusing children.

Both moves came as Cardinal Francis E. George named Jimmy Lago, chancellor, as the person responsible for overseeing the efforts of all employees and offices to make sure children are protected.

The initiatives came in the wake of the January arrest of Father Daniel McCormack, then pastor of St. Agatha Parish, on charges that he had sexually abused two



Cardinal Francis E. George

boys. Since then, he has been charged with abusing a third boy, who came forward after the first two cases were reported in the media.

The archdiocese and Cardinal George personally were widely criticized for not removing Father McCormack from ministry sooner. The priest had been questioned by Chicago police at the end of August 2005 after one of the boys reported being molested three years ago; he was released without charge because the state's attorney did not believe there was enough evidence to prosecute him.

The cardinal has said the archdiocese had no mechanism to remove him as pastor after police launched an abuse investigation against him because the alleged victim did not make a statement to Church officials. Before the priest's removal in January, he was being monitored by another priest at St. Agatha and was told to avoid being alone with

children.

In the initiatives announced on Feb. 15, an independent firm, Defenbaugh and Associates, will review the handling of Father McCormack's case and the case of Father Joseph Bennett, who stepped aside as pastor of Holy Ghost Parish in South Holland after the McCormack case broke.

Father Bennett had been under investigation for two years—and had been assigned a monitor for his activities—after two adult women came forward and said he had abused them as children.

Former federal agent Terry Childers will review the monitoring procedures the archdiocese has used, both for priests under investigation after allegations are first received, and those who have been removed permanently from ministry after the cardinal determines that there is reasonable cause to believe the allegations

against them are true.

The results of both reviews will be made public, said Lago, who met with reporters on Feb. 15. That will be necessary to restore credibility to the archdiocese, although it won't be enough, he said.

"Credibility isn't something you restore instantly," he said. "We're going to have to earn it again. Are we like everybody else? I would like to say we're the diocese you can trust, but unless we say what went wrong here, we can't do that."

Lago, a social worker with a background in child-protection work, is a married father of twins, as well as the archdiocesan chancellor. That makes him uniquely qualified to serve as the point person on the issue, Cardinal George wrote in a memo to clergy and archdiocesan employees announcing the change.

His job is to make sure everyone—from the legal office to the vicar for priests

to the Independent Review Board—is working together, and to make sure Cardinal George is aware of all the pertinent information "from the earliest moment," Lago said.

He said the archdiocese has committed itself to working more closely with the Illinois Department of Children and Family Services. It will, for example, notify the state agency every time it receives an allegation that a child has been abused by a member of the clergy or archdiocesan employee—even if the allegation comes from an adult who reports abuse from decades in the past.

The archdiocese already notifies the state department immediately of any current allegations, Lago said.

The weekend before the initiatives were announced, Cardinal George apologized to parishioners and priests for the fallout from the scandal in two letters.

The letters were

publicized as more than 250 Catholics rallied in front of Chicago's Holy Name Cathedral to show support for the cardinal.

"I must apologize to all of you for the great embarrassment every Catholic must now feel in the light of media scrutiny of these events," the cardinal wrote. "In particular, I am deeply sorry for the pain of those Catholics who are part of St. Agatha's Parish."

The letter to priests was not made public by the cardinal or other archdiocesan officials. However, it was widely reported to have read, in part, "I apologize to each of you for not finding some way to at least provisionally remove [Father] McCormack even without an accuser or an accusation. ... I want to say now that if there is any priest who is leading a double life, who is engaging in dishonest or sinful practices that destroy the Church, he should, for the sake of the Church, come forward." †

## Vatican says number of priests increases

VATICAN CITY (CNS)—The number of priests and seminarians in the world continues to increase, but the situation varies widely from continent to continent, the Vatican said.

The most positive signs come from Asia and Africa, while Europe has shown a marked decline in priestly vocations, according to a Feb. 18 statement from the Vatican press office.

The statistics were released in connection with the presentation of the 2006 edition of the Vatican yearbook, known as the *Annuario Pontificio*, which catalogs the Church's pastoral presence diocese-by-diocese.

The press office said the number of priests in the world was 405,891 at the end of 2004, an increase of 441 from 2003. About two-thirds were diocesan priests and one-third members of religious orders.

The global breakdown shows that Asia added more than 1,400 priests over that period and Africa added 840. The situation was relatively stable in North and South America and Oceania, while Europe showed a decrease of nearly 1,900 priests.

The number of seminarians in the world rose to just over 113,000 in 2004, an increase of more than 670 from 2003. Africa and Asia again showed the greatest increases, while Europe continued to evidence a "clear decline," the Vatican said.

The global population of Catholics reached nearly 1.1 billion at the end of 2004, an increase of about 12 million, or about 1.1 percent, from 2003. Over the same period, however, the general population increased at a faster rate, from 6.3 billion to 6.4 billion. †

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# New cardinals? Rome buzzes with excitement as rumors fly

VATICAN CITY (CNS)—Sometime this year—perhaps as early as March—Pope Benedict XVI is expected to create his first batch of cardinals, a prospect that has already generated a buzz of excitement in Rome.

Vatican observers, especially journalists, tend to get overagitated when it comes to new cardinals. Since last summer, there have been at least three false alarms about impending consistories.

The current rumor is that the pope is preparing to name new cardinals in late February and invest them in late March. Holding a consistory during Lent would be unusual, but not without precedent; Pope John XXIII did so twice in the 1960s.

The appointment of new cardinals is seen as a leading indicator of any papacy, but it's important to remember that, whenever

Pope Benedict announces his choices, it will be a list that he has inherited in large part from his predecessor.

Of the 20 or so prelates most frequently mentioned as likely cardinal appointees, all but two were put in line for the red hat by Pope John Paul II. One of those two is Polish Archbishop Stanislaw Dziwisz of Krakow, the late pope's personal secretary, who in a sense will also be seen as a Pope John Paul selection.

Only U.S. Archbishop William J. Levada, head of the Congregation for the Doctrine of the Faith, is considered a Pope Benedict appointee in this "likely cardinal" list.

Archbishop Levada is one of three

Roman Curia officials virtually certain to be named cardinal. The others are Slovenian Archbishop Franc Rode, head of the Congregation for Institutes of Consecrated Life and Societies of Apostolic Life, and Italian Archbishop Agostino Vallini, head of the Supreme Court of the Apostolic Signature, the Vatican's highest tribunal.

Other Roman Curia possibilities include German Archbishop Paul Cordes, head of the Pontifical Council Cor Unum; U.S. Archbishop John P. Foley, head of the Pontifical Council for Social Communications; and Polish Archbishop Stanislaw Rylko, head of the Pontifical Council for the Laity.

From the archdioceses around the world, potential cardinals include Archbishop Guadencio Rosales of Manila, Philippines; Archbishop Diarmuid Martin of Dublin, Ireland; French Archbishops Andre Vingt-Trois of Paris and Jean-Pierre Ricard of Bordeaux; Archbishop Carlo Caffarra of Bologna, Italy; Archbishop Sean P. O'Malley of Boston; Archbishop Joseph Zen Ze-kiun of Hong Kong; Archbishop Joseph Ngo Quang Kiet of Hanoi, Vietnam; Archbishop Raphael Ndingi Mwana'a Nzeki of Nairobi, Kenya; and Spanish Archbishop Antonio Canizares Llovera of Toledo.

Others occasionally mentioned in the cardinal sweepstakes are archbishops from Monterrey, Mexico; Dakar, Senegal; Brasilia, Brazil; and Barcelona, Spain.

There are a number of things to watch for when the list is announced:

- The numbers—There are currently 178 cardinals, of whom 110 are under age 80 and therefore eligible to vote in a conclave. Two more cardinals turn 80 before March 25, the rumored date of the consistory.

The technical limit on the number of voting-age cardinals is 120. That means



The three U.S. prelates named as potential cardinals by Vatican observers are, from left, Boston Archbishop Sean P. O'Malley; Archbishop William J. Levada, head of the Congregation for the Doctrine of the Faith; and Archbishop John P. Foley, head of the Pontifical Council for Social Communications. Pope Benedict XVI is expected to create his first batch of cardinals this year.

that if the pope respects that ceiling, he could name 12 new ones. The wild card factor is that Pope John Paul set aside the 120 limit more than once, swelling the ranks to as many as 135 under-80 cardinals. Pope Benedict, as supreme legislator, can also derogate, or suspend, this rule, but opinions are divided over whether he will do so.

- The mix—If he wanted to, the pope could fill half the cardinal vacancies with Roman Curia officials. But the trend under Pope John Paul was toward more archdiocesan cardinals, and not always from places that were traditional cardinal sees.

People also will be looking carefully at the geographic distribution to see if Pope Benedict continues his predecessor's wider distribution of red hats in the Third World.

- The over-80 cardinals—Popes often have named one or two elderly cardinals as a sign of respect or appreciation. Often, they have been nonbishop theologians. Given the pope's background in dealing with Catholic theologians, there is great

interest in his potential choices.

- One rumor reported by *The Times* of London in early January was that the pope's over-80 cardinal nominations might include Msgr. Graham Leonard, a former Anglican bishop of London who was ordained a Catholic priest in 1994. If that happens, beyond the ecumenical implications, the College of Cardinals would have its first married member in several centuries.

Whenever it happens, Pope Benedict's first consistory will also offer clues about how he intends to use the College of Cardinals during his papacy. Pope John Paul turned to the cardinals several times for advice, convening them in Rome for discussions on such topics as Church finances, anti-abortion strategies and pastoral goals for the new millennium.

Given that Pope Benedict, as Cardinal Joseph Ratzinger, helped plan and preside over some of these "extraordinary consistories," many expect him to keep up this type of consultation. †

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# Black History Month

## Good liturgy, sense of social mission part of parish's success

WASHINGTON (CNS)—What makes a successful African-American parish tick?

In the case of St. Augustine Parish in Washington, key elements are good liturgy, which includes good preaching and good music, plus a sense of social mission and a "family" feeling that encourages parishioners to return to the church, which describes itself as "mother church of black Catholics in the nation's capital." They even drive great distances to come back.

On any given Sunday, the pews are usually filled to the 600-person capacity.

However, a weekend snowstorm that dumped more than eight inches of snow in Washington and left twice that amount in the suburban communities where many St. Augustine parishioners live prevented most of them from getting to the church on Feb. 12.

For a 10 a.m. Mass that day, only 44 people were there; 19 of them were white, including all of the first-time visitors, who were asked to stand.

The neighborhood surrounding St. Augustine faces two distinctly different pressures. To the south, booming real estate prices have boosted gentrification, putting pressure on the neighborhood's longtime black base. To the north, Spanish-speaking immigrants occupy many apartment buildings.



Emira Woods prays during Mass at St. Augustine Church in Washington on Feb. 19. St. Augustine, established in 1858, is described by parishioners as the "mother church of black Catholics in the nation's capital." Black History Month is observed in February.

Father Patrick Smith, the pastor, addressed the housing issue after Communion.

"A lot of change is happening in our neighborhood. A lot of new buildings are going up," he said. "I hear a lot of questions about mortgages and reverse mortgages," and parishioners sometimes despair of the chance that they could afford to live in their church's neighborhood.

Housing is just one issue drawing the attention of the parish and its people. AIDS is another. An HIV/AIDS pamphlet rack stands atop a coin box for the *Catholic Standard*, the Archdiocese of Washington's newspaper, in the back of the church.

In a telephone interview with Catholic News Service, Chester Jones, 74, said that when he was working at the Whitman-Walker Clinic in Washington, which does much AIDS treatment and counseling in the area, a colleague invited him to come to St. Augustine because it had an active HIV/AIDS ministry. Jones now co-chairs the ministry.

Father Smith addressed AIDS in his homily, referring to that Sunday's Gospel reading of Jesus curing a man with leprosy. Standing at the edge of the sanctuary as he preached, Father Smith said, "Sickness is not God's punishment ... STDs [sexually transmitted diseases], HIV, whatever—it's not how God works."

Venturing off the sanctuary, one arm extended, Father Smith noted that, as Christ broke a cultural taboo in touching the leper, "we need to reach out, to touch others."

Music is a big factor in bringing people to St. Augustine and keeping them there. On this Sunday, with so few in the congregation, Father Smith led the singing, accompanied midway through by the bassist for the gospel choir.

In interviews with CNS, several parishioners talked about the late Leon C. Roberts, who put the parish's music program into high gear more than 30 years ago. The gospel choir released several recordings under his leadership, and Roberts collaborated on "Lead Me, Guide Me," a hymnal designed for use in black Catholic parishes that has sold more than 125,000 copies—five times what was expected.

Roberts died of cancer in 1999, but some parishioners started the Leon Roberts Liturgical Institute, which has conducted workshops at the church.

"The liturgy had a reputation," said Mike Mathews, 50, a lifelong parishioner. Jeanne-marie Smith, 59, a white



Pauline Jones, left, and Lady Pat Butler sing the Our Father during Mass at St. Augustine Church in Washington on Feb. 19. Jones, 97, who is known by parishioners as the "mother of the church," was baptized and married at St. Augustine, which was established in 1858. Black History Month is observed in February.

member of the parish gospel choir, said the gospel Mass at 12:30 p.m. can last 90 minutes to two hours. When Roberts was alive, she added, "they were going to three hours sometimes."

When the carless Smith moved to a Washington suburb 10 years ago, she sought a parish close to a subway stop.

"From day one, I heard about St. Augustine," she said. "I checked it out and fell in love with it."

Greta Elliott-Meredith, 44, remembers being in one of only two black families in the Cape Charles, Va., parish of her girlhood.

"I felt alienated a lot, I did," she told CNS in a telephone interview. "Nobody else around me but my mom and my siblings was Catholic."

When Elliott-Meredith moved to Washington, an aunt suggested St. Augustine.

"St. Augustine provided me with the connections to enrich my faith. It really helped me to appreciate the religion."

She estimated half of her friends—and her first baby sitter—come from the ranks of fellow parishioners.

"Over the years, I've begun to see change" in the ethnic makeup of St. Augustine, said Vonulrick Martin, a

native of Trinidad and Tobago. "We have a lot more in common than differences, if only people would take the time."

"It's like a family to me," said Ruby Robertson.

Ntal Alamasi, a native of the Democratic Republic of the Congo, cited "the closeness, the vitality and warmth of worship" at St. Augustine as her reasons for joining in 1991.

"Truthfully, I was getting bored by Mass in my [suburban] parish," she said in an e-mail from her native country, where she is on a mission.

Gentrification, she added, "makes our struggle for social justice more acute and more difficult."

Alamasi said, "I have seen it lose its membership mostly over the removal of [Msgr. Russell] Dillard," a popular St. Augustine pastor who was removed four years ago after he acknowledged inappropriate relationships with two teenage girls from a previous parish assignment.

"And I am seeing it reviving under Father Smith with some of those people who left coming back to check it out again and a chunk deciding to come back again," she added. †

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# Rest in peace

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

**ARMSTRONG, Mary**, 89, St. Andrew, Richmond, Feb. 9. Mother of Nancy Rankin, Daniel, David, James and Robert Armstrong. Grandmother of six. Great-grandmother of 10.

**BAKER, Donald E., Sr.**, 85, Holy Spirit, Indianapolis, Feb. 5. Husband of Dorothy Baker. Father of Carol Duncan, Donald Jr., Jeffery, Jerry and Steven Baker. Brother of Harold Baker. Grandfather of 15. Great-grandfather of 10.

**BAKER, H.J.**, 78, St. Luke, Indianapolis, Jan. 25. Husband of Mary J. Baker. Father of Linda Hullet, Daniel, Michael, Robert and Timothy Baker. Stepfather of Linda Watrous and Dennis Delong.

**BAUER, Thomas J.**, 66, St. Joseph, Shelbyville, Feb. 11. Father of Debra Braniff, Margaret Scott, Matthew and William Bauer. Brother of Grace Polly, Nell Voigt, Donald and James Bauer. Grandfather of 14. Great-grandfather of five.

**BOYD, Ruth A. (Weil)**, 53, St. Bartholomew, Columbus, Jan. 31. Mother of Tiffany Dyette. Sister of Mary Chase, Norma Flodder, Rita Kopp, Joseph and Mark Weil. Grandmother of two.

**BUSBY, Mary**, infant, St. Luke, Indianapolis, Jan. 20. Daughter of Mark and Adrienne (Franco) Busby.

**CASASSA, Justino**, 96, Annunciation, Brazil, Feb. 9. Father of Margaret Kennedy, Mary Ann Trout, Jack and James Casassa. Brother of Christina Stough. Grandfather of eight. Great-grandfather of 10.

**CLIFFORD, Alice Louise (Welch)**, 87, St. Matthew, Indianapolis, Feb. 3. Mother of Jane Diehl, Mary Lou Eddy, Kathy Gement, Bob, Dick and J.T. Clifford. Sister of Virginia Flanagan and Kathy Kane. Grandmother of 10. Great-grandmother of six.

**FIELDS, Elizabeth F.**, 95, St. Gabriel, Connersville,

Feb. 6. Mother of Patricia Tincu. Grandmother of three. Great-grandmother of four.

**HENKEL, Margery L.**, 86, St. Luke, Indianapolis, Feb. 8. Wife of Richard Henkel. Mother of Susan Johnson-Hadler, David Johnson, Amy, Clare, Ellen, Daniel and John Henkel. Grandmother of 13. Great-grandmother of one.

**HILGEMAN, Virginia K.**, 82, St. Mary, Mitchell, Feb. 7. Mother of Judith Yarbrough. Sister of Violet Funk, Doris Sieg and Mary Jane Taylor. Grandmother of three. Great-grandmother of three.

**HUMPHREY, Barbara A.**, 79, St. Mary, New Albany, Feb. 13. Mother of Irma Cushing, Diana Lopp and Charles Humphrey Jr. Sister of Charles and John Schnell. Grandmother of five. Great-grandmother of eight.

**KELLER, Joseph E.**, 75, Our Lady of the Greenwood, Greenwood, Feb. 9. Husband of Barbara (Lonnemann) Keller. Father of Judy Border, Jacqueline, Douglas, Jeffrey and Stephen Keller. Brother of Dorothy Alliers, Helen Hegener, Daniel and Ralph Keller. Grandfather of five.

**MANKIN, Byron Douglas**, 60, Mary, Queen of Peace, Danville, Feb. 2. Husband of Shirley Hahn St. Michael. Father of April Bitting, Jacquelin Franceson and Douglas Mankin. Son of Ruth (Schaffer) Mankin. Brother of Gregory Mankin. Grandfather of two.

**McEACHIN, Ann K.**, 94, Good Shepherd, Indianapolis, Feb. 11.

**McElroy Sr., Aloysius Augustine**, 84, St. Luke, Indianapolis, Jan. 28. Father of Marianna Fall, Aloysius Jr., John and Martin McElroy. Grandfather of six.

**OHIME, Corbin M.**, infant, St. Mark, Indianapolis, Jan. 25. Son of Tim and Jessica Ohime. Grandson of Carol Price, Douglas and Carol Ohime, and Joe and Janice Stewart.

**QUEISSER, Karl A.**, 39, St. Luke, Indianapolis, Jan. 26. Husband of Heather Queisser. Father of Alexandra and Katherine Queisser. Son of Fred Queisser. Brother of Sheila Dull, Brad, Neil and Steve Queisser.

**RATZ, Ethel Margaret**, 90, Holy Rosary, Indianapolis, Feb. 8. Wife of Arthur Ratz. Mother of Mary, James, John,

Richard, Thomas and William Ratz. Sister of Roselyne McShane. Grandmother of 13.

**RITTER, Joseph L.**, 84, St. Matthew, Indianapolis, Jan. 29. Husband of Mary (Hermann) Ritter. Father of Lucy Cahill, Julie Wylonis and Linda Ritter. Brother of Romilda Bertram, Dorothy Neuman, Helen Ritter, Therese Starks and Mary Weingardt. Grandfather of eight. Great-grandfather of two.

**ROBINSON, Thelma P.**, 94, St. Michael, Brookville, Feb. 1. Mother of Evelyn Meyer.

**SCHREINER, Patricia Marie**, 61, Annunciation, Brazil, Feb. 9. Wife of Walter Schreiner. Mother of Michelle Crane, Patricia Marcum, Mark, Michael and Walter Schreiner Jr. Sister of Catherine Hughes, Dawn Mackin and Lorraine Oakes. Grandmother of 10.

**SHEA, Joseph T.**, 90, St. Jude, Indianapolis, Feb. 9. Husband of Martha Shea. Father of Margaret Kane, Martha Kuntz, Bertha Marasky, Andrea Maynard, Linda Turner, Joseph Jr. and William Shea. Brother of Lenore Upton. Grandfather of 26. Great-grandfather of 25.

**SMITH, Alberta**, 80, Nativity, Indianapolis, Feb. 1. Mother of Linda Stephenson, Sally Kraszewski and John Breedlove. Sister of Sandra Holman and Bob Blocher.

**STAHL, Richard W.**, 75, St. Mark, Indianapolis, Jan. 30. Husband of Clarilyn Stahl. Brother of Paul Stahl.

**STILES, Patricia A.**, 72, St. Martin of Tours, Martinsville, Feb. 4. Wife of Harold C. Stiles. Mother of Sue Hammans, Patricia Henson, Karen Prather, Nancy Vondersaar, Joe and Stephen Stiles. Sister of Gloria Brown, Agnes Newell, Beatrice Rodgers and William Gillespie.

**STRAW, Howard M.**, 86, Holy Spirit, Indianapolis, Feb. 9. Husband of Carol Straw. Father of Linda, Howard Jr. and Jack Straw. Stepfather of five. Grandfather of nine. Step-grandfather of five. Great-grandfather of six.

**SUFANA, Nicholas W.**, 92, St. Pius X, Indianapolis, Feb. 7. Father of Peggy Buis and Susie Cherne. Brother of Mary, Bob and Eugene Sufana. Grandfather of four.

**TERNET, Lynn J.**, 59, St. Malachy, Brownsburg, Feb. 6. Brother of Doris Nelson, Joanne West and Dale Ternet.

**TOSCHLOG, Ethel**, 94, Holy Family, Richmond, Feb. 7. Aunt of several.

**TUCHER, Catherine L.**, 85,

Holy Cross, Indianapolis, Feb. 6. Mother of Linda Brown, Brenda Smiley, Kathleen, Patty, John, Kevin, Rick and Vince Tucher. Sister of John Choat. Grandmother of 18. Great-grandmother of 23.

**VALLE, Wilma Marie**, 84, Sacred Heart of Jesus, Terre Haute, Feb. 3. Mother of Barbara Bach, Beverley Cronk and Larry Martin. Sister of Shirley Waldmann, Elmer and James Watson. Grandmother of five. Great-grandmother of eight.

**WALLACE, Joan C.**, 74, Prince of Peace, Madison, Feb. 7. Wife of A. Martin Wallace. Mother of Chris, Jon and Matt Webster. Stepmother of Charlie and Scott Wallace. Sister of Eugene Clemens. Grandmother of five. Step-grandmother of one.

**WATNESS, Jacqueline (McAvoy)**, 78, St. Barnabas, Indianapolis, Feb. 8. Wife of Robert Watness. Mother of Stephen Watness. Grandmother of two.

**WHEATLEY, Connie L.**, 46, St. Paul, Tell City, Feb. 3. Mother of Clint Duke, Austin and Koby Powers. Daughter of William and Anna (Mullis) Wheatley. Sister of Debbie Hess, Brenda Martin, Allen and Jim Wheatley. Grandmother of one.

**YARRITO, Leonard**, 60, St. Anthony, Indianapolis, Feb. 9. Husband of Delores Yarrito. Father of Madge Sandoval, Pete, Ralph and Rick Dill. Brother of Helen Henderson, Sherry Jacobo, Linda Pena, Theresa Towns, John and Joseph Yarrito. †

## Prominent Israeli priest named Melkite archbishop in Israel

JERUSALEM (CNS)—For the first time, the Vatican and the Melkite Catholic Synod of Bishops have agreed on an Israeli citizen to be archbishop of Akko, Israel.

Father Elias Chacour, parish priest of the northern Galilee village of Ibillin and the founder and director of Mar Elias College there, said his appointment was submitted by the Vatican and endorsed by the Melkite Synod of Bishops in Lebanon.

Archbishop-elect Chacour has ties to the University of Indianapolis—which was founded in 1902 by the United Methodist Church—because Mar Elias College because an affiliate campus several years ago.

He has visited the university several times, including a visit to Indianapolis last fall when 50 Christian and Muslim Arab students from Mar Elias as well as faculty members and relatives were studying there.

A Vatican spokesman, Passionist Father Ciro Benedettini, told Catholic News Service on Feb. 16 that Pope Benedict XVI had given his assent to the election of Archbishop-elect Chacour, but it was unclear why the news had not been published officially.

The archbishop-elect has been active in reconciliation and interfaith dialogue in Israel, both personally and through Mar Elias College, and was awarded the 2001 Niwano Peace Prize. He has been nominated for the Nobel Peace Prize three times. He holds degrees from the Sorbonne at the University in Paris and Jerusalem's Hebrew University.

In a telephone interview, Archbishop-elect Chacour said his appointment and endorsement were "very gracious and very impressive."

He said his archdiocese includes nearly all of Israel, but not East Jerusalem or what Palestinians consider to be Israeli-occupied territories, which make up a separate diocese.

He said he did not know why the Vatican had not yet made an official announcement of the appointment. He would like Melkite bishops from Lebanon and Syria to attend his Feb. 25 consecration in Ibillin to familiarize them with the Israeli Melkite community from which they have been distanced and about which they know very little. †

## Dr. Frank Countryman Sr. served archdiocesan Metropolitan Tribunal and Catholic Social Services

Dr. Frank W. Countryman Sr., a member of Immaculate Heart of Mary Parish in Indianapolis and longtime volunteer psychiatric consultant for the archdiocesan Metropolitan Tribunal, died on Feb. 14 in Indianapolis. He was 85.

The Mass of Christian Burial was celebrated on Feb. 18 at Immaculate Heart of Mary Church in Indianapolis. Burial followed at Our Lady of Peace Cemetery in Indianapolis.

A native of St. Paul, Minn., he graduated from the Sheffield Scientific School of Yale University, the Yale School of Medicine and the Menninger School of Psychiatry.

A veteran of World War II, he was a former superintendent of the Kentucky State Hospital and served on the staff of Winter Veterans' Hospital and

the Menninger Foundation School of Psychiatry.

A former assistant professor of psychiatry at the Indiana University School of Medicine in Indianapolis, he also served as a consultant to the Social Security Administration's Hearing and Appeals Committee, the Circle City Evaluation Center, the Medicaid program and Indiana Bell Telephone Co.

He also served on the Governor's Council on Mental Health and, after his retirement, was a member of Volunteers in Medicine.

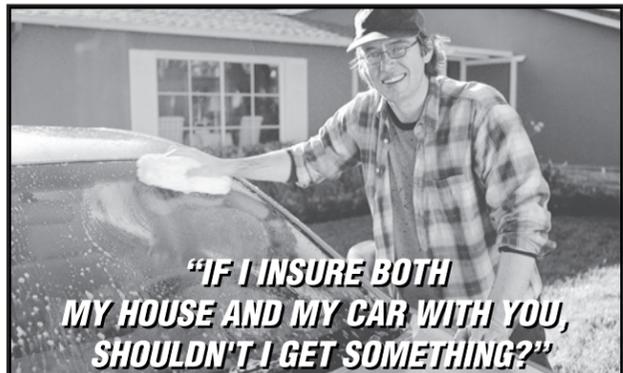
He was a board member of the archdiocesan Catholic Social Services, Jewish Social Services and Boy Scout Troop #174, and sang in the choir at Immaculate Heart of Mary Parish and St. Pius X Parish in Indianapolis.

He also was a life fellow of the American Psychiatric Association and member of the Marion County Medical Association, Indiana Psychiatric Society and Central Neuro-psychiatric Association, which he served as president.

He also was a member of the Academy of Breastfeeding Medicine and professional advisory board of La Leche League International.

Surviving are his wife, Betty Ann Countryman; six children, Elisabeth Allen, Marianne Burkhardt, Christopher, Lt. Col. Frank Jr., Dr. Philip and Stuart Countryman; 15 grandchildren; and seven great-grandchildren.

Memorial contributions may be made to Immaculate Heart of Mary Parish, 5692 Central Ave., Indianapolis, IN 46220, or La Leche League International. †



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### Youth Minister

**The Catholic Community of Saint Christopher**, in the West Deanery of the Archdiocese of Indianapolis, is seeking a full-time Director of Youth Ministry. The successful candidate will be responsible for our youth program in Grades 7 through 12, and provide leadership in developing Christian based programs and social activities for our college-age and young single parishioners. We are a parish of approximately 2400 families located in Speedway, Indiana.

Minimum qualifications for candidates would be a bachelor's degree preferably in youth ministry, religious studies or education. The person must be a practicing Catholic with a minimum of two to five years of experience. We are looking for someone who is creative, energetic, self-motivated and faith-filled. Applicants must have good organizational skills and have the ability to work well with experienced volunteers and parish staff.

Interested applicants should submit a confidential cover letter by March 15th, expressing their interest along with their résumé to:

Search Committee  
Saint Christopher Catholic Church  
Attention: Nancy Meyer, Pastoral Associate  
5301 West 16th Street  
Speedway, IN 46224

Telephone: 317-241-6314, Extension 114  
Or via e-mail: [nmeyer@saintchristopherparish.org](mailto:nmeyer@saintchristopherparish.org)

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If you believe you are qualified to lead our school and carry on our tradition of excellence in Catholic education, please submit your résumé by March 10, 2006 to:

Mr. Rob Rash  
Office of Catholic Education  
Archdiocese of Indianapolis  
P.O. Box 1410  
Indianapolis, IN 46202-2367  
Tel: 317-236-1544

# KATRINA

continued from page 1

the priests, referring to the possibility that priests will be assigned to the dioceses of Baton Rouge or Lake Charles.

"Eight different times in my priestly life and ministry, I was asked to assume a responsibility that not only I did not ask for, but also would not have asked for—and God has been present," Archbishop Hughes said.

Those words were not lost on Father Wayne Paysse, pastor of Immaculate Heart of Mary parish in New Orleans East, which sustained massive flooding and whose reopening has been delayed.

"I'm happy and anxious to hear how I can be a part of this new plan," Father Paysse told the *Clarion Herald*, newspaper of the New Orleans Archdiocese. "I think many of us [priests] are very happy that the plan has finally been announced, because prior to that it brought a lot of anxiety to people. Certainly some of us are not happy that our parishes are temporarily or permanently closed, but we should accept that."

Msgr. T. Gaspard Glasgow, pastor of

St. Brigid Parish in New Orleans East, whose reopening has been delayed, said he is feeling the anxiety that many of his parishioners are feeling. Many of his elderly African-American parishioners are caught in limbo and do not know whether they will return to the neighborhood. A larger percentage of his Vietnamese parishioners are returning.

"Most of them are voicing to me that within the next few months, it will be hurricane season again, and it will be very difficult to make a decision," Msgr. Glasgow said. "People are saying they just want to wake up from a dream. It's been like a nightmare. But we as priests have to be harbingers of hope."

Father Tony Ricard, pastor of closed St. Philip the Apostle Parish, said one of his parishioners gave him a perspective on sacrifice that had previously escaped him.

"When we were still waiting to see what would happen, he told me, 'One thing you know, tomorrow when you wake up you will have a job. Some of the people displaced by Katrina don't know if they'll have a job,'" Father Ricard said.

"That put a lot into perspective," he added. "We are going through a lot. Some of my brother priests lost an awful lot of



New Orleans Archbishop Alfred C. Hughes, left, and retired Archbishop Philip M. Hannan distribute Communion at a memorial Mass for St. Nicholas of Myra pastor Father Arthur Ginart, in 2005. Father Ginart drowned during Hurricane Katrina when his rectory was blown away. The parish on Lake St. Catherine will be one of seven closed by the archdiocese under its post-Katrina pastoral plan.

personal property, and now I may be asked to move away from a community that I have grown to know and love. A lot

of the anxiety has to do with the unknown, but it's also uniting us more and more with our parishioners." †

# LANDSLIDE

continued from page 1

St. Bernard.

On Feb. 19, Bishop Cantillas celebrated Mass with evacuees at the high school at 4 p.m., before 31 bodies were buried in a mass grave.

The previous day, Pope Benedict XVI sent Bishop Cantillas a message of sympathy and solidarity with the people of southern Leyte. The pope also prayed for the victims and their families at the end of his weekly Angelus address at the Vatican on Feb. 19. †



Anthony Enso, 23, hugs his son, Anthony Enso Jr., 1, at a hospital near St. Bernard in the central Philippines on Feb. 19 after the child was rescued from mudslides that buried the village of Guinsaugon.

# DOCUMENTARY

continued from page 7

"If we concentrate on the women who we know are pregnant early enough and give them prenatal vitamins and high-protein drinks," she said, "their children will have a better outcome."

At the orphanage in Marrakech, Obeime said, parents who are unable to care for their children bring them to the center for food, clothing and an education.

"Usually, they take only one child from each family," she said. "Once every three

or four months, the children go home and visit their parents for a day or two. I wish they could give the whole family food so the children could stay at home, but they cannot afford that. When this center started, there were only a few children. Now they have close to 500 children."

One of the teachers grew up at the orphanage, she said. "Now he is helping a lot of children."

Obeime said she hopes people who watch the WFYI documentary will be motivated to help people in need.

"Hopefully, it gives them inspiration about what they can do," she said, "what all of us can do, to help the poor." †



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