**Bearing a gift**
Greenfield parish raises funds for New Castle church, page 8.

**Bill to prohibit taxing Churches on legislative table**

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

With property tax reform at the top of Hoosier lawmakers’ agenda this session, nothing is sacred.

Legislators, who are looking for ways to ease the property tax burden on constituents as a result of higher taxes on their homes, may be taking a second look at organizations currently exempt from Indiana property taxes, such as non-profit organizations including Churches and Church property.

At least two legislators, Rep. Tom Saunders (R-Lewesville) and Rep. Bill Crawford (D-Indianapolis), are working on legislation which would allow some non-profits to be taxed. The details of this legislation are not yet available.

While the likelihood of taxing Church property this year remains remote, to prevent this from happening in the future Sen. Patricia L. Miller (R-Indianapolis) has authored a proposal which would amend Indiana’s Constitution to prohibit the state from taxing Church property.

Senate Joint Resolution 2 would change Indiana’s Constitution to guarantee a property tax exemption for buildings and personal property which is regularly used for worship, and for property being used for a religious purpose.

Current law exempts all or part of these buildings from property taxes if the buildings are used for educational, literary, scientific, religious, fraternal or charitable purposes. Also exempt from property taxes are government properties used for similar purposes.

Glenn Tebbe, Indiana Catholic Conference executive director, who testified in support of Senate Joint Resolution 2 before the Senate Judiciary Committee in December, said the proposal to amend Indiana’s Constitution in prohibiting taxing Church property is a “pre-emptive strike” against a change in Indiana’s property tax law.

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

---

**Young adult Catholics find and spread hope in Christ**

By Sean Gallagher

Hope is all around us.

In a sense, it’s the motivation behind many of the choices, both big and small, that we make each day.

This is as true for the youngest of children as it is for the oldest of adults.

But if there is one group of people who may cling to hope more than any other, it is young adults.

They are on their own at college or just starting a career.

All of the dreams for their adult life that they may have been building up for years—a great job, marriage or other vocations filled with promise—are now on the cusp of being fulfilled.

This was Father Rick Nagel’s view on life about 10 years ago. Then a young adult in his early 30s, he threw himself into jobs for the Indiana State Department of Education and later for the Future Farmers of America.

He had high hopes of building up a career in the nation’s largest high school youth organization that would lead to financial comfort for himself while, at the same time, helping today’s youths.

All of those hopes came crashing down quickly when Father Nagel had two major car accidents and his father died six weeks quickly when Father Nagel had two major car accidents and his father died six weeks after being diagnosed with cancer.

“After my dad’s passing, a couple of car accidents, working a lot of hours and really just kind of being tired of seeking things of the world, I began to say, ‘What’s this all about? What am I really here for?’”

He sought answers to those questions in prayer.

“It was in that [prayer] that I really began to understand that God desired me to have hope in him,” Father Nagel said.

“That returned me to church, to Mass, to the sacraments.”

It also brought him to discern that God was calling him to be a priest.

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

---

**Cardinal George expresses solidarity with Palestinian Christians**

RAMALLAH, West Bank (CNS)—Palestinian Christians must feel the support of the universal Church and must not feel isolated in their difficulties, said Chicago Cardinal Francis E. George, president of the U.S. Conference of Catholic Bishops.

“Clergy who participated in the meeting celebrated Masses at several of the Catholic parishes in the Palestinian territories,” said Cardinal George. “Cardinal George said it was wonderful to see the life of faith led by the local Christians and feel with them the ‘fundamental unity as disciples of Christ,’ despite the difference in language and culture.

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

**SPE SALVI = Christian Hope**

**CARDINAL GEORGE TO PALESTINIAN CHRISTIANS**

The cardinal was in the Holy Land on the third day of a week-long trip that included meetings with Palestinian Christians and Church leaders in Bethlehem, Jericho, Ramallah, and Gaza.

Cardinal George said it was wonderful to see the life of faith led by the local Christians and feel with them the “fundamental unity as disciples of Christ,” despite the difference in language and culture.

“Their cares are also our cares, and it is important to say that I hope our visit encouraged them,” said Cardinal George.

Cardinal George said after greeting parishioners of Ramallah’s Holy Family Parish, where he celebrated Mass on the feast of Jesus’ baptism on Jan. 13.

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

By Brigid Curtis Ayer

**Bill to prohibit taxing Churches on legislative table**

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

With property tax reform at the top of Hoosier lawmakers’ agenda this session, nothing is sacred.

Legislators, who are looking for ways to ease the property tax burden on constituents as a result of higher taxes on their homes, may be taking a second look at organizations currently exempt from Indiana property taxes, such as non-profit organizations including Churches and Church property.

At least two legislators, Rep. Tom Saunders (R-Lewesville) and Rep. Bill Crawford (D-Indianapolis), are working on legislation which would allow some non-profits to be taxed. The details of this legislation are not yet available.

While the likelihood of taxing Church property this year remains remote, to prevent this from happening in the future Sen. Patricia L. Miller (R-Indianapolis) has authored a proposal which would amend Indiana’s Constitution to prohibit the state from taxing Church property.

Senate Joint Resolution 2 would change Indiana’s Constitution to guarantee a property tax exemption for buildings and personal property which is regularly used for worship, and for property being used for a religious purpose.

Current law exempts all or part of these buildings from property taxes if the buildings are used for educational, literary, scientific, religious, fraternal or charitable purposes. Also exempt from property taxes are government properties used for similar purposes.

Glenn Tebbe, Indiana Catholic Conference executive director, who testified in support of Senate Joint Resolution 2 before the Senate Judiciary Committee in December, said the proposal to amend Indiana’s Constitution in prohibiting taxing Church property is a “pre-emptive strike” against a change in Indiana’s property tax law.

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

---
Greater and lesser hopes
Bishop Benedict XVI reflected on the interrelationship of different kinds of hope in his recent encyclical on Christian hope, “Spe Salvi” (“Saved by Hope”), which was released on Nov. 30.

Young people can have the hope of a great and fully satisfying love; the hope of a certain position in their profession, or of some success that will provide for the rest of their lives. When these hopes are fulfilled, however, it becomes clear that they were just in reality, the whole “#30”.

The pope went on to say that, despite scientific advances that make creating a perfect world here and now seem possible, we still will ultimately realize our hope in that “it is a kind of need that man has need of a hope that goes further. It becomes clear that only something infinite will suffice for him, something that will always be more than he can ever attain” (#30).

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

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

“They need [to hear the hope that there is something that is ultimately satisfying and that that is God],” said Knust, whose home parish is SS. Francis and Clare in Greenwood.

“They have no idea what they’re really missing. And on the weekends, they’re constantly with different kinds of people. They really don’t have a stability to life.”

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

“I may not know what’s going on tomorrow or today but, at least in the long term, I kind of know where I’m going because I have something to hold me up,” she said.

“How do you share hope with your family members. That’s a lot of what this mission trip is.”

Knust said with a laugh that college students come by St. Paul’s frequently for prayer during finals week. But she said that prayer is important for her and can be a real key for young adults who are struggling with problems.

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

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

“You’ve got to be focusing on your individual relationship with God before you can help others get a set of faith,” he said.

“They need to see people who are struggling with problems. … ‘And prayer is where you do that.’”

Spreadign hope
In his encyclical letter, Pope Benedict said that a common critique of Christianity in the past few centuries is that it leads believers “to focus on their own salvation too much. As a result, they don’t give enough help to others in need.

“In contrast, the pope said that a believer’s union with Christ must turn him or her outward in love of others since it was solely for love of humanity that Jesus took on human flesh and died for us.”

“Being in communion with Jesus Christ draws us into his ‘being for all’; it makes it our own way of being. Here are the two kinds of hope, but only through communion with him does it become possible truly to be there for others.”

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

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

“How doesn’t just fit. It kind of spreads,” Knust said. “Once you have it, you want to spread the hope to others. That’s a lot of what this mission trip is.”

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

“You’ve learned that the more that you live in [Christian] hope in your own life, people will see that naturally,” he said. “God will kind of shine a light on you and people will see your attitude.”

“... And when things go wrong, people will come to you, just from you being a good friend and a good person,” he said. “They see in you something different.”

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

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

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

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

Please share your approaches and ideas with John Shanground in care of The Criterion, P.O. Box 1717, Indianapolis, IN 46206. Send him e-mail at jshanground@archindy.org. Please include your contact information so we can include you in the list of those we acknowledge.

Moving?
We’ll be there waiting if you give us two weeks’ advance notice!

Name: __________________________________________________________
New Address: ___________________________________________________
City: __________________________ State: ______ Zip: __________
New Parish: _____________________________________________________
Effective Date: __________________________

Note: If you are receiving duplicate copies please send both labels.

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

Published weekly except the last week of December and the first week of January. Mailing address: 1400 N. Meridian St., P.O. Box 1717, Indianapolis, IN 46206-1717. Periodical postage paid at Indianapolis, IN. Copyright © 2007 Criterion Press Inc. ISSN 0574-4350.
Changing terms and hearts is seen as key to immigration debate

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

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

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

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

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

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

“The debate in the United States is almost dangerous,” said former Ambassador and former Assistant Secretary of State Princeton Lyman to an audience of employees of the U.S. Conference of Catholic Bishops on Jan. 9. Lyman now is an adjunct senior fellow at the Council on Foreign Relations and an adjunct faculty member at Georgetown University in Washington.

The one-time ambassador to Nigeria and South Africa described what is being said about illegal immigration as “very worrisome.”

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

Into this environment steps Bishop John C. Wester of Salt Lake City, chairman of the Council on Foreign Relations and an adjunct faculty member at Georgetown University in Washington.

Bishop Wester said that he lived his years of ministry as a migrant, that Jesus himself was a child refugee when his parents fled to Egypt to avoid persecution, and that he lived his years as a migrant, moving from place to place.

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

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

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

“People have come to believe they take away jobs and cause crime to go up,” he said.

Saint Lawrence Catholic School
A Department of Education Blue Ribbon School of Excellence

Winter Open House
Enrolling for the 2008/2009 School Year
Daycare/Preschool, Kn-8
Friday, February 1, 2008 • 5:00 p.m.—7:00 p.m.
Perspective students and their families will enjoy...

• Refreshments
• Personal tours by our student Ambassadors
• Meet one-on-one with current parents
• Entertainment by school band
• Meet teachers at your grade level
• Chat with current students
• Mall оформление for each parish, Reynolds said.

Catholics in the Archdiocese of Baltimore, the one-time ambassador to Nigeria and South Africa, described what is being said about illegal immigration as “very worrisome.”

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

Into this environment steps Bishop John C. Wester of Salt Lake City, chairman of the Council on Foreign Relations and an adjunct faculty member at Georgetown University in Washington.

Bishop Wester said that he lived his years of ministry as a migrant, that Jesus himself was a child refugee when his parents fled to Egypt to avoid persecution, and that he lived his years as a migrant, moving from place to place.

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

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

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

“People have come to believe they take away jobs and cause crime to go up,” he said. Bishop Wester. “That’s simply not true and we have the statistics to prove it, but it helps create an atmosphere.”

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

Change the language, for one thing.

Lyman said. “Why is amnesty a bad word? It connotes illegality but its root is in forgiveness. We need to use that term more—forgive.”

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

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

The proposals for legalizing undocumented immigrants are much the same, he said. †
Love of God is revealed in responsibility for others

“...what that really means is that stewardship is not only or exclusively about money. Because, in fact, we are called to be responsible and generous stewards of all God’s gifts—including gifts of treasure: material goods, financial resources, property, possessions, relationships. In First Timothy, St. Paul says that, “The love of money is the root of all evil; it is through this craving that some have wandered away from the faith and pierced their hearts with many sorrows” (1 Tim 6:10). An inordinate desire (craving) for money or material things is at the core of all our troubles. It is the root of all evil. It tempts us all to wander from our true selves, from what we know is right and true, and from the God who alone desires our wholehearted longing and desire.”

As followers of Jesus Christ, we seek God as the first object of our spiritual longing. We want to be people who love God first and foremost. As Pope Benedict reminds us in his recent encyclical “Spe Salvi” (“Saved by Hope”), loving God is revealed in responsibility for others. God’s gifts generously with others—out of a profound sense of justice and charity. “Love of God requires an interior freedom from all possessions and all material goods,” the Holy Father tells us. As long as we are preoccupied with money and material things, we are not free to love God fully or to serve him by accepting responsibility for others. Until we can let go of the powerful hold that material possessions have on us, St. Paul says we are forced to wander away from the truth about ourselves and our world, and to be radically unhappy.

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

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

Stewardship helps us love God by helping us to let go of the individual and cultural cravings for money and material things that are the root of all evil. Stewardship is not about money. It’s about loving God first and foremost, and accepting responsibility for others.

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

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

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

Even now timid people who would not be caught dead buying something in public are downloading unbelievable films that makes them miserable.

For young people, this World Wide Web is a spider’s web that catches them and holds them in misery. This is not a question of some occasional dalliance with some mildly erotic stuff. For some people, it is totally debilitating.

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

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

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

Most addictions are not that bad, but the danger is there. The Internet is a tool, a powerful tool. But like any power tool, it can be dangerous.

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

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

(Father Peter Daly writes for Catholic News Service.)

Parish Diary

Frl. Peter J. Daly

The Internet: A blessing and a curse

Oh, the Internet! It’s a blessing and a curse. It makes possible all sorts of things, some good and some bad. It has refocused how we talk about things, meet people, get information and pass our time. It has isolated us and it has connected us.

As a parish priest who has a pretty low opinion of high-tech, I have been slow to learn about or use the Internet. But it has changed our lives.

On the plus side, we can get information instantly. I can find quotes and authors more easily than looking on my bookshelf.

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

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

New Home for Refugees

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

WHERE MANY CAME FROM

Irak

Libya

Liberia

Somalia

Syria

Tunisia

United States

WHERE MANY HAVE RESSETLED

Los Angeles

Minneapolis

Miami

New York City

San Francisco

St. Paul, Minn.

Portland, Ore.

Virginia

Washingto, D.C.

WHERE MANY CAME FROM

Australia

Canada

Cuba

Germany

Ireland

Italy

Japan

Kenya

Liberia

Libyan

Mali

Nigeria

Pakistan

Senegal

Somalia

Spain

Tunisia

United States

WHERE MANY HAVE RESSETTED

New Home for Refugees

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

WHERE MANY CAME FROM

Irak

Libya

Liberia

Somalia

Syria

Tunisia

United States

WHERE MANY HAVE RESSETTED

Los Angeles

Minneapolis

Miami

New York City

San Francisco

St. Paul, Minn.

Portland, Ore.

Virginia

Washingto, D.C.

WHERE MANY CAME FROM

Australia

Canada

Cuba

Germany

Ireland

Italy

Japan

Kenya

Liberia

Libyan

Mali

Nigeria

Pakistan

Senegal

Somalia

Spain

Tunisia

United States
En priesthood, prayer is always the link that holds everything else together.

E 20 de enero de 1987 se anunció mi nombramiento como obispo en Roma, Memphis y Saint Meinrad. En el intercambio de documentos oficiales en aquel momento, me informaron que el Santo Padre, el Papa Juan Pablo II, solicitó que hiciera el viaje de un día de Roma a Los Ángeles, donde firmara mis documentos.

Una de las formas para lograr mi nombramiento como obispo fue enseñar por medio del periódico semanal católico de la diócesis. Mis lectores agradecieron que, sin ningún tipo de vergüenza, me expresara mi apoyo en el hecho que en mis 20 años como obispo no he dejado de escribir mi columna semanal.

Lo considero un récord bastante bueno y es evidencia de que disfruto escribiendo. Unos de mis lectores preferidos fueron mis padres, mi hermana y mi hermano. Mi padre, san Francisco Javier, me enseñó que los padres que son normalmente el apoyo espiritual para los hijos.

Uno de los fundamentos de la vida sacerdotal es que se convierte en una forma de vida célibe. pero es una razón buena.

Hice la promesa de que el tiempo, el amor, la energía y la atención que un esposo y un padre dedica a su esposa y a su familia, estaría consagrado a servir “al numeroso” pueblo de Dios.

Una forma de vida célibe es un servicio que puede ser un servicio para el reino de Dios.

En el sacerdocio, la oración es siempre el eje central en la vida de un sacerdote.

Cuando me trasladé a la Arquidiócesis de Indianapolis, también vinieron conmigo esta obligación.

La oración es un ministerio y es espiritual. Es un servicio que solo la gracia de Dios puede dar. El sacerdote puede vivir su vida de oración.

Cuando se ha prometido a la Arquidiócesis de Indianapolis, se ha prometido a la gracia de Dios. En el sacerdocio, se ha prometido a la gracia de Cristo.

La oración es un servicio que se puede hacer en la casa, en la iglesia, en el trabajo, en el hogar.

En nuestra vida diaria, la oración es un servicio que se puede hacer en la casa, en la iglesia, en el trabajo, en el hogar.

La oración es un servicio que se puede hacer en la casa, en la iglesia, en el trabajo, en el hogar.

En nuestra vida diaria, la oración es un servicio que se puede hacer en la casa, en la iglesia, en el trabajo, en el hogar.

La oración es un servicio que se puede hacer en la casa, en la iglesia, en el trabajo, en el hogar.

En nuestra vida diaria, la oración es un servicio que se puede hacer en la casa, en la iglesia, en el trabajo, en el hogar.

La oración es un servicio que se puede hacer en la casa, en la iglesia, en el trabajo, en el hogar.

En nuestra vida diaria, la oración es un servicio que se puede hacer en la casa, en la iglesia, en el trabajo, en el hogar.

La oración es un servicio que se puede hacer en la casa, en la iglesia, en el trabajo, en el hogar.

En nuestra vida diaria, la oración es un servicio que se puede hacer en la casa, en la iglesia, en el trabajo, en el hogar.

La oración es un servicio que se puede hacer en la casa, en la iglesia, en el trabajo, en el hogar.

En nuestra vida diaria, la oración es un servicio que se puede hacer en la casa, en la iglesia, en el trabajo, en el hogar.

La oración es un servicio que se puede hacer en la casa, en la iglesia, en el trabajo, en el hogar.

En nuestra vida diaria, la oración es un servicio que se puede hacer en la casa, en la iglesia, en el trabajo, en el hogar.

La oración es un servicio que se puede hacer en la casa, en la iglesia, en el trabajo, en el hogar.

En nuestra vida diaria, la oración es un servicio que se puede hacer en la casa, en la iglesia, en el trabajo, en el hogar.

La oración es un servicio que se puede hacer en la casa, en la iglesia, en el trabajo, en el hogar.

En nuestra vida diaria, la oración es un servicio que se puede hacer en la casa, en la iglesia, en el trabajo, en el hogar.

La oración es un servicio que se puede hacer en la casa, en la iglesia, en el trabajo, en el hogar.

En nuestra vida diaria, la oración es un servicio que se puede hacer en la casa, en la iglesia, en el trabajo, en el hogar.

La oración es un servicio que se puede hacer en la casa, en la iglesia, en el trabajo, en el hogar.

En nuestra vida diaria, la oración es un servicio que se puede hacer en la casa, en la iglesia, en el trabajo, en el hogar.

La oración es un servicio que se puede hacer en la casa, en la iglesia, en el trabajo, en el hogar.

En nuestra vida diaria, la oración es un servicio que se puede hacer en la casa, en la iglesia, en el trabajo, en el hogar.

La oración es un servicio que se puede hacer en la casa, en la iglesia, en el trabajo, en el hogar.

En nuestra vida diaria, la oración es un servicio que se puede hacer en la casa, en la iglesia, en el trabajo, en el hogar.
January 18-February 20
Saint Meinrad Archabchey, 100 Hill Drive, St. Meinrad. Exhibit of watercolor and oil painting, Kim Miracle, artist. Information: 800-682-0988 or e-mail news@saintmeinrad.edu

January 19
St. Michael the Archangel Chapel, 3354 W. 30th St., Indianapolis. Helpers of God’s Precious Infants Pro-Life Mass, Father Eric Johnson, celebrant. 8:30 a.m. followed by rosary outside abortion clinic and Benediction at church. Information: Archdiocesan Office for Pro-Life Ministry, 317-236-1569 or 800-282-9836, ext. 1569.

St. Vincent Women’s Hospital, 8111 Township Line Road, Indianapolis. Natural Family Planning (NFP) class, 8:15 a.m. Information: 317-282-9276.

Saint Meinrad Archabbey, January 20
Planning (NFP) class, 8:15 a.m. Information: 317-236-1569 or 800-282-9836, ext. 1569.

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

MKVS and Divine Mercy Center, Rossville, located on 925 South, 8 mile east of 421 South and 12 miles south of Vincennes. Covenant Sunday, Confession, 1 p.m., followed by holy hour. Mass, 2 p.m., groups of 10 pray the new Marist Way 1 p.m. Father Elmer Burwick, celebrant. Information: 812-685-3551.

January 20
St. Charles Borromeo Parish, 2222 E. Third St., Bloomington. St. Raphael Society, adult singles group, introductory meeting. 7:30 p.m. Information: 812-857-1557.

January 24

Our Lady of Providence Church, Highway 50, Bloomington.


St. Anthony’s Retreat, 3200 Cold Spring Road, Fisher Hall Art Gallery, Indianapolis.

Sponsored by the Archdiocese of Indianapolis.

January 25
Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. Catholic Business Exchange.


St. Francis and Clare Parish, 5001 Olive Branch Road, Greenwood. Program for young adults, “Friday Night at the Movies,” 7 p.m. Father Rick Nagel will host small group discussions, child care provided. Information: 317-289-4049.

January 26
St. Mark School, 535 E. Edgewood Ave., Indianapolis. PTO spaghetti dinner, 5-8 p.m., $7 adults, $4 children ages 4-12, children under 4 free.

Information: 317-319-3061.

Confraternity of House of Prayer, 3650 E. 46th St., Indianapolis. Silent prayer day, 9 a.m.-2:30 p.m. brown bag lunch, free-will offering. Registration: 317-543-0554.

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

January 27
St. Matthew School, 4100 E. 56th St., Indianapolis. Open house, grades K-8, 12:30-2:30 p.m. Information: 317-251-3997.

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

Indiana War Memorial, 431 N. Monument Circle, Indianapolis. War Memorial Walk, 2-3 p.m. Information: 317-585-1522.

January 28
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. Mass, 9 a.m., continental breakfast, no charge. Information: 317-545-7681 or www.archindy.org/fatima.

February 2
Saint Meinrad Archabchey Chapel, 100 Hill Drive, St. Meinrad. Bloomington Chapter of the American Guild of Organists and musicians from Indiana University, concert, 7 p.m. Information: 800-682-0988 or e-mail news@saintmeinrad.edu

Daily events
St. John the Evangelist Church, 126 W. Georgia St., Indiana.

Parish, Liturgy of the Hours, Mon.-Fri., morning prayer, 7:30 a.m., evening prayer, 5:15 p.m. Information: 317-635-2021.

Sacred Heart of Jesus Church, 1530 Union St., Indianapolis.

Liturgy of the Hours, Mon.-Fri., morning prayer, 7:05 a.m., evening prayer, 5:30 p.m. Information: 317-638-5551.

Events Calendar

Holy Name Parish to host chastity speaker
Dawn Eden, a nationally known Catholic author and speaker, will talk about chastity at 7 p.m. on Jan. 24 at Holy Name of Jesus Parish, 89 N. 17th Ave., in Beech Grove. The author of The Thrill of the Chase: Finding Fulfillment while Keeping Your Clothes On (Thomas Nelson, 2006), Eden will give a presentation geared for parents of teenagers, single or married adults and mature teenagers.

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

Her faith journey has taken her down a winding path. She was raised in the Jewish faith. As an adult, she was a self-described agnostic rock and roll musician until a time later a born-again Christian before she came into the full communion of the Catholic Church. The presentation is part of Holy Name Parish’s celebration of the centennial of its founding.

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

St. Christopher Parish to host men’s conference
The seventh annual Indianapolis Catholic Men’s Conference will take place from 8 a.m. until 3:45 p.m. on Feb. 2 at St. Christopher Parish, 5301 W. 16th St., in Indianapolis. The conference will include a catered lunch, a keynote speaker, and small group discussions. Child care will be provided. Information: 317-319-4049.

February 2
St. Meinrad Archabbey Chapel, 100 Hill Drive, St. Meinrad. Bloomington Chapter of the American Guild of Organists and musicians from Indiana University, concert, 7 p.m. Information: 800-682-0988 or e-mail news@saintmeinrad.edu

Daily events
St. John the Evangelist Church, 126 W. Georgia St., Indiana.

Parish, Liturgy of the Hours, Mon.-Fri., morning prayer, 7:30 a.m., evening prayer, 5:15 p.m. Information: 317-635-2021.

Sacred Heart of Jesus Church, 1530 Union St., Indianapolis.

Liturgy of the Hours, Mon.-Fri., morning prayer, 7:05 a.m., evening prayer, 5:30 p.m. Information: 317-638-5551.

Bird count
Wayne Waulingham, left, leads a nature hike last April at Michaela Farm in Oldenburg, The Sisters of the Third Order of St. Francis of Oldenburg sponsored their first “Christmas Bird Count” on Dec. 31 on their farm. The tradition of bird counting dates back to 1900. The National Audubon Society has built on the Christmas count tradition by conducting a series of bird counts in North America and other countries. The numbers of species present that day are tabulated and submitted to the society for publication. The results have been compiled into a database going back over 100 years, which is used by researchers to further understanding of bird population dynamics. For more information about educational programs at Michaela Farm, call 317-936-0631.

Need help advertising your snow removal business, or... do you have a vehicle to sell?
You can do it all with a Classified ad
Say it all and get it noticed.
Call or e-mail Dana 236-1575 or ddanberry@archindy.org
Post your ad in the Criterion!
Pope seeks fairness for young immigrants

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

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

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

Addressing pilgrims from his apartment above St. Peter’s Square, the pope cited the growing number of young migrants around the globe, many of whom are separated from their families and their home countries.

Girls and minors among the migrant population face particular risks, he said.

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

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

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

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

Pope baptizes 13 infants, urges parents to guide them spiritually

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

The newly baptized need material care and attention, but above all they need spiritual guidance as they grow older, he said. “Dear parents, be the first witnesses of an authentic faith in God,” he said.

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

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

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

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

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

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

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

In his homily, the pope said the baptized infants were receiving a “new life, the life of grace, which enables them to enter into a personal relationship with the Creator.”

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

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

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

By being baptized along with sinners, Jesus was beginning the process of taking on the burden of the faults of all humanity, he said. It was a process that ended with his death on the cross, thus opening the way to eternal life, he said.
There is the story of a high school student who, after a bad breakup, thought about suicide. She took a retreat at Our Lady of Fatima, and said, “I’ve never felt so loved.”

There is the story of a mother of three small children—a retreat that gave her strength, perspective and increased faith in God as she was being treated for cancer.

There is the story of a vàlanza de los altos y bajos, el retiro de la Epifanía. Las personas que asisten a este evento se encuentran en un estado de reflexión profunda, descubriendo nuevas formas de apertura del corazón y el espíritu. La Epifanía es un momento de conexión con el universo espiritual y de encuentro con uno mismo.

The trend you hear from retreat house landlords is that people aren’t coming to the traditional three-day retreats, Pasotti says. “The question is, ‘Why?’ The family structure seems to have changed. All the kids seem to do is take up so much time. People are so busy today. Part of it is not taking the time to make it a priority.”

So retreat centers are trying to adapt, from offering retreats in the evening for working people to “morning Masses” for young children, even providing babysitting. The collaboration of the two retreat centers is another innovative approach.

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

The collaboration of the two retreat centers is born of the idea that it’s important for people to do retreats, to look at their relationship with God, says Sister Mary Luke, the administrator of the Benedict Inn Retreat and Conference Center in Beech Grove.

“We are all called to recognize an awareness of God in our lives,” she says. “Our lives are so busy that we don’t have time to stop and be there and have a sense of the world around us. The longer it goes without a retreat, the more we have to rely on ourselves.”

For information about retreats at Fatima, check the Web site, www.archindy.org/fatima or call 317-545-7681. Contact the retreat director, Connie Smith, at 1101 E. 39th St., Indianapolis, IN 46206.

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

Franciscan Sister Shirley Geth, third from left, parish life coordinator at St. Parish in Beech Grove, left, and St. Anne Parish in Knightstown, accepts a check for $16,486 for the St. Building Fund on Jan. 6, the feast of the Epiphany of the Lord, from St. Anne parishioner Doris Adrian. Doris is joined by Sister Shirley Geth, left, and St. Michael parishioners Connie Smith, second from left, and St. Mary Magdalen Mayfield, second from right, at the Benedict Inn in Greenfield. St. Michael Parish gave half of the proceeds from their Parish Life Center’s annual dinner and auction held Nov. 3 at their Parish Life Center.

Franciscan Sister Shirley Geth, third from left, parish life coordinator at St. Parish in Beech Grove, left, and St. Anne Parish in Knightstown, accepts a check for $16,486 for the St. Building Fund on Jan. 6, the feast of the Epiphany of the Lord, from St. Anne parishioner Doris Adrian. Doris is joined by Sister Shirley Geth, left, and St. Michael parishioners Connie Smith, second from left, and St. Mary Magdalen Mayfield, second from right, at the Benedict Inn in Greenfield. St. Michael Parish gave half of the proceeds from their Parish Life Center’s annual dinner and auction held Nov. 3 at their Parish Life Center.
People living in persistent vegetative state must be fed

By Fr. Robert L. Kinast

My brother was diagnosed with multiple sclerosis 20 years ago and lives in a nursing home. Although his mental abilities are not impaired, many of the residents of the nursing home have forms of cerebral palsy or stages of dementia which make normal communication extremely difficult.

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

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

With the aid of life-support technology, people may live in a persistent vegetative state for a long time. However, the quality of their personal life experience and the very meaning of human life that is dependent on machines are debatable issues, slanted unfairly perhaps by the very term “vegetative.”

The most publicized and controversial instance of a person living in this condition was the situation of Terri Schiavo a few years ago. Her husband insisted that she did not want to be kept alive artificially, and he requested that her feeding tube be removed.

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

The disagreement was finally settled by the courts in 2005, but the legal resolution did not answer the moral question of whether it is obligatory to provide nutrition and hydration to someone living in a persistent vegetative state. Pope John Paul II, in a document issued to the congregation prior to the court ruling, stated that “a patient living in a persistent vegetative state is still a human person with fundamental human dignity who deserves ordinary and proportionate care.”

The Congregation for the Doctrine of the Faith on two questions.

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

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

The second question that the U.S. Bishops posed to the congregation touched on a related medical point. They asked whether nutrition and hydration supplied by artificial means could be discontinued when competent physicians judge with virtual certainty that the patient will never recover consciousness.

The congregation’s response was yes.

The reason is that a patient living in a persistent vegetative state is still a human person with fundamental human dignity who deserves ordinary and proportionate care, even if it is supplied artificially. Underlying this judgment is the conviction that nutrition and hydration do not constitute medical treatment, but rather are normal human sustenance. If they were a form of treatment, they may well be considered extraordinary means under the circumstances.

How authoritative are these decisions? The Congregation for the Doctrine of the Faith is the primary agency of the Vatican for maintaining the integrity and orthodoxy of Catholic belief and practice.

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

In addition, when issuing a formal teaching, the congregation ordinarily obtains the approval of the pope. In the present case, Pope Benedict XVI formally approved the responses of the congregation.

Consequently, while this decision is not infallible or guaranteed with dogmatic certainty, it represents the authoritative teaching of the magisterium and should be followed by all Catholics.

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

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

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

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

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

Discussion Point

Church teachings address end-of-life care

This Week’s Question

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

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

“Younger people, who were aware of cerebral palsy, were not able to do more evaluations and investigations. I made the decision, but afterward caught with a priest to make sure my decision was in keeping with Church teachings.” (Mary Dean, Valmains Heights, Minn.)

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

Lend Us Your Voice

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

To respond for possible publication, send an e-mail to cgreene@catholicnews.com or write to Faith Alive! at 3211 Fourth St. N.W., Washington, D.C. 20017-1100. © 2007 by Catholic News Service.
Biblical flows: Athaliah and Jehoash

(Twenty-third in a series)

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

Last week, I wrote about Ahab, the wife of King Ahab of Israel and the enemy of the kingdom of Judah. Athaliah, Ahab’s sister, was finally killed on orders from Jehu, who then reigned over Israel and Judah. She was one of the authors of the Bible, Jehu was a good guy. He destroyed the temple of Baal that Athaliah had built.

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

Athaliah was either Ahab’s sister or his Jezebel’s daughter. She married King Jehoram of Judah and became queen of Judah. When Jehoram was killed, she overthrew his son Ahaziah to the throne of Judah.

When Ahaziah was dead, she began to kill off the whole royal family of Judah so that she could rule the kingdom. Enter Jehoash. She was the daughter of Jehoshaphat, the sister of Ahaziah. She was also the wife of Jehoiahaz, the high priest. When she discovered that Ahaziah was murdering all the royal members of the royal family, she saved her nephew Joash, Ahaziah’s youngest son, then 1 year old. She took him from the bedroom where the other princes were about to be slain. Jehoash and Jehoibada hid Joash in the temple of the Lord, where the temple of Baal in Judah was destroyed, as the one in Israel had been destroyed by Jehu, and the people of Judah returned to the worship of the true God—temporarily.

When Joash was 7, the priest, Jehoiada, summoned the captains of the guard to the temple and showed them the late king’s son, Joash. He immediately gave them orders to protect King Joash. Then Jehoibada led Joash out to the altar in the temple and put his crown and the insignia of royalty on him. The people proclaimed him king and shouted, “Long live the king!”

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

Jehoiada informed the officers in command of the force, “Bring her outside.”

She was roughly led out of the temple to the palace’s horse gate, where she was put to death.

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

One God watches over all of us

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

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

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

Most of these books contain creation stories and spiritual explanations of physical and historical events or human actions. They have to give an account of himself before God. To Christians, the Magi story fulfilled the prophecy that every nation on Earth will do homage to the Christ, verifying his position as God’s son.

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

But problems arise between believers when the ways they measure accountability differ. For instance, a radical Muslim may believe that killing an infidel, meaning any non-Muslim, will send him straight to heaven. The same Muslim may also believe that anyone who follows these differences, even when we realize that our basic religious ideas are similar? How can we work together, especially without rancor? It seems to me that we need to consider such differences in a wider context of the truths we all hold.

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

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

One person who has the right to teach the Gospel, celebrates vibrant and reverent worship every Sunday in the St. Vincent de Paul Society.

Faithful Lines/ Shirley Vogler Meister

Understanding mission work vicariously

Recently, I learned through media reports that a new wave of violence broke out in Kenya. I immediately thought of my longtime friend,4

Recently, I learned through media reports that a new wave of violence broke out in Kenya. I immediately thought of my longtime friend,4

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

She is engaged in four foreign mission efforts: in El Salvador with Marian College; in Ghana with a group from McLean Baptist Church in McLean, Va.; and in Sierra Leone with her Parish, 14598 Oak Ridge Road, Carmel, Ind. 46032. The parish phone number is 317-663-4085.

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

Go and Make Disciples/John Valenti

Catechism for adults

Since Pope John Paul II’s first apostolic exhortation “On Catechesis In the Light of Tradition” (1971), the Church has taught that “the catechesis of adults is a fundamental principle of catechesis because it is aimed at persons who have the greatest responsibility for the capacity to live the Christian message in its fully developed form.”

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

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

Shelia Gilbert, committee chairwoman, said they have been waiting a long time for adult faith formation to become the standard. Many great Catholic schools have been teaching students to heart and have steadily worked toward some level of adult faith formation for nearly 30 years.

With the publication of the U.S. Catechetical Congress for Adults, we have clarified the content of our faith. Adult faith formation is about group learning in which adults are strong in faith, clearly proclaim the Gospel, celebrate vibrant and reverent worship, and give courageous witness in charity.

Leading by example, Gilbert is an international speaker for United Theological College, leads the “Denver Bible Study” program at St. Jude Parish in Indianapoles, and is inducted with the St. Vincent de Paul Society.

“Every person has the right to hear the truth about God and Our Lord in their own language.” Gilbert’s right implies the corresponding duty to evangelize.

Planning for adult faith formation is to serve the glory of God, the building of the kingdom, and the good of the Church. The goal is to make us one faith. Adult faith formation is to plan for implementation,” Gilbert said.

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

Presently, the group is planning to use the “Towards the U.” document, Our Hearts Were Burning Within Us, A Pastoral Plan for Adult Faith Formation in the United States, for archdiocesan parish leadership.

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

“The real challenge is to give adult faith formation the best of our pastoral resources,” Gilbert said.

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

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

The archdiocesan Adult Faith Formation Commission, which is sponsoring a planning session for parish leadership on Feb. 2. For more information, go to www.archindy/evangelization.org.

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

Sunday, Jan. 20, 2008

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

The Book of Isaiah furnishes this weekend’s first reading from the Scriptures. The reading dates from the time when God’s people were happy because the trials of their conquest by the mighty Babylonian Empire, and of being exiled to Babylon, were ending. Things were prophesied. It all might have seemed that the Hebrews, who were kept in Babylon for generations, merely were the beneficiaries of luck. To the contrary, this reading insists that the fact that their plight was improving was the result of God’s direct and merciful intervention into human affairs. God brings their relief. God had promised to protect and sustain the people, despite the misfortunes that might befall them. They were God’s people. Indeed, the Hebrews were human instruments on Earth of divine will, bearing witness among the nations to God’s majesty and perfection. For its second reading, the Church this weekend selects a passage from St. Paul’s First Epistle to the Corinthians. Today, the Apostle Paul ranks among the greatest Christian figures of all time, and certainly he stands as a most extraordinary figure in the development of Christianity in the crucial time of the first century A.D. However, attaining this distinction was not without personal cost for Paul. He had to contend with converts to Christianity who were not always holy or loyal to the Gospel. The very culture in which the Christians lived not only surrendered without a whimper to human instincts, but also elevated these instincts literally to the level of the divine. It rejoiced in lust, gluttony, and drunkenness and so on. The author of the fourth Gospel possibly is no stranger to us.† Today, the reading from the Scriptures of this season, we know Jesus. He enters the midst of the Hebrews, human as we are. The shepherds adored Jesus, representing all humanity. As the Epiphany, the mages found Jesus after searching for God. To assist them, God led them and protected them. In Jesus, they found God. At the baptism of Jesus in the Jordan, celebrated last week, the Church introduced us to Jesus as the Saviour of doomed humankind. In Jesus, humans would have access to eternal life. Now, continuing the process, John the Baptist, so reliable and so insightful, proclaims Jesus as the “Lamb of God.” The Church continues a process, putting before us the very person of Jesus the Lord, and telling us about Jesus. It is an invitation to follow Jesus. However, in extending this invitation, the Church gives us a complete picture of the Lord. Hearing the Scriptures of this season, we know Jesus. He is no stranger to us.†

Reflection

At Christmas, the Church explicitly told us that Jesus was born. The Son of Mary, Jesus was human as we are. The shepherds adored Jesus, representing all humanity. At the Epiphany, the mages found Jesus after searching for God. To assist them, God led them and protected them. In Jesus, they found God. At the baptism of Jesus in the Jordan, celebrated last week, the Church introduced us to Jesus as the Saviour of doomed humankind. In Jesus, humans would have access to eternal life. Now, continuing the process, John the Baptist, so reliable and so insightful, proclaims Jesus as the “Lamb of God.” The Church continues a process, putting before us the very person of Jesus the Lord, and telling us about Jesus. It is an invitation to follow Jesus. However, in extending this invitation, the Church gives us a complete picture of the Lord. Hearing the Scriptures of this season, we know Jesus. He is no stranger to us.†

Catholics come to sacrament of reconciliation for many reasons

Why do we need to go to confession? When we have no mortal sin
We do not commit adultery, steal, commit violent acts or abuse others.
I was told once that I was wasting the priest’s time confessing that I had been selfish in thought and deed toward others.
Since then, I have been to confession three or four times, and that was 20 years ago. I ask myself what I would confess, whether I’m wasting the priest’s time and whether I’ll be shamed.
Is it wrong to receive Communion without regular confession? (Ohio)
A First, nothing in anything you said is a reason to forego receiving Communion.
Continue to receive this sacrament as often as you can.
A confession of this nature is usually called a confession of devotion, though the lesser venial sins or previously forgivin sins are told to the priest.
Such confessions have been and still are strongly encouraged by the Church.
The “Introduction to the Rite of Penance” stresses the value of confessions of devotion as having their own kind of healing power.
We're dealing with God, whose love for us goes beyond measure, who simply asks us to open ourselves to his mercy and mercy

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. Submissions will be 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 117, Indianapolis, IN 46206 or e-mail to criterion@archindy.org†

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

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

Wednesday, Jan. 23
1 Samuel 17:32-33, 37, 40-51
Psalm 146:1-2, 9-10
Mark 3:1-6

Thursday, Jan. 24
Francis de Sales, bishop and doctor of the Church
1 Samuel 18:6-9, 17-19
Psalm 56:2-3, 9-13
Mark 3:7-12

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

Saturday, Jan. 26
Timothy and Titus, bishops
2 Timothy 1:1-8
or Titus 1:1-5
Psalm 16:1-3, 7-8a, 10
Mark 3:20-21

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

The Criterion Friday, January 18, 2008 Page 11
property, it provides more protection against the Church being taxed than is provided under current law.

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

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

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

“I brought this legislation forward because the media and others have discussed the idea of going to Churches and other non-profits for property taxes,” Sen. Miller said. “State law currently exempts Churches, schools and other charitable organizations from paying property taxes. I don’t think the General Assembly will tax Churches or non-profits this year. The members are not of the mood to do so, but, having said that, there will be a bill by some members in the House to consider this,” Sen. Miller added.

If Senate Joint Resolution 2 doesn’t pass this year, Sen. Miller said she plans to pursue the constitutional amendment in the future. But by her estimate, the soonest it could happen would be 2011.

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

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

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

Senate Joint Resolution 2 was scheduled for a second hearing before the Senate Judiciary panel on Jan. 9, but was removed from the schedule. When asked why this was done, Sen. Bray said, “In working with the Legislative Services Agency attorneys, we realized it would be very difficult to nearly impossible to come up with a definition of religion or what a Church is without making it inflexible, or creating unintended consequences or even problems.

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

Catholics are invited to join the Indiana Catholic Action Network

Catholics can make a difference because shaping public policy is the responsibility of every person. If you want to know what is going on at the Indiana Legislature and how to get involved, become a member of the I-CAN network. To do so, visit the Indiana Catholic Conference Web page at www.indiacaucus.org and click Join the I-CAN network for details.

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

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

More detailed information regarding the bills and detailed information about the legislative process are available on the Web at www.state.in.us/legislative/session/calendars.html.

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

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

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

Indianapolis Catholic Radio also streams on the Internet and can be heard statewide by going to www.catholicradioindy.org and clicking on the “Listen Now” button.
Bush says he hopes Palestinian state would end checkpoints

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

“Someday I hope that a Manger Square and near the Church of the Nativity were told to remain indoors. Shopkeepers near the square kept the shutters closed. Traffic came to a halt, parked cars were moved to other locations, and police patrolled the streets and the rooftops hours before the president arrived. The streets were reopened after an hour were spent after the president’s departure.

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

“No more holy site than the place where our Savior was born,” Bush said, adding that Blair became a Catholic “partly because he has been a regular worshipper at For a long time, he has been a regular worshipper at the Basilica of the Annunciation in Nazareth.”

Bush called his visit to the church “a moving moment.”

“For those of us who practice the Christian faith, there’s really no more holy site than the place where Our Savior was born,” Bush said. “In the church where Jesus was born, I thought he would be more formal, but he was very simple,” said Father Dides, who was among those who greeted the president.

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

Ex-British Prime Minister Tony Blair received into Catholic Church

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

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

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

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

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

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

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

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

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

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

“It was a very moving occasion,” said the cardinal. “I suppose for him it was the end of a process, in the sense that he’s put aside thinking about becoming a Catholic for a long time. But also, in another sense, it’s a beginning when you become a Catholic, as so many people who have become Catholics have told me, it’s like coming home.”

“Then he told me that Blair became a Catholic “partly because of the example set by his family.”

“I think also it’s not just in travels as prime minister, but even before that, there was something he said to me, that he felt he was not a Catholic Church in a way that he didn’t in any other Church or in the Anglican commune,” the cardinal added.

At the Vatican, a spokesman expressed “joy and respect” at Blair’s decision.

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

Some Catholics and pro-life groups questioned the sincerity of Blair’s profession of faith in view of a political career in which he consistently voted for abortion rights.

John Smeaton, director of the Society for the Protection of Unborn Children, said in a Dec. 22 statement that he once described Blair’s sincerity of Blair’s profession of faith in view of a political career in which he consistently voted for abortion rights.

“We are very concerned,” said Smeaton, a Catholic.

“During his premiership, Tony Blair became one of the world’s most significant architects of the culture of death: promoting abortion, experiments on human embryos—including on cloned human embryos—and euthanasia by neglect.

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

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

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

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

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

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

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

The Society of St.Vincent de Paul P.O. Box 19133 Indianapolis, IN 46219 www.svdpindy.org

HELP
House beds, mattresses, bedding

Help the Society of St.Vincent de Paul help the poor who don’t have a bed to sleep on or a stove to cook their meals on. They need clothing and washers and dryers.

Little children who have no TV to watch need your working TV. We give all sorts of needed household items to the poor at no charge to them. Please consider donating your items to the Society of St. Vincent de Paul.

Call 317-687-1006 to make arrangements with our volunteers to donate your household items.

THE CRITERION Friday, January 18, 2008 Page 13

The Criterion  Friday, January 18, 2008
BENTON, James V., Sr.
page.
separate obituaries on this
unless they are natives of the


KNECHT, Charles J., 101,
St. Mary's and the Keifer St.
Brooklyn, Jan. 8. Mother of Jan
and Janet Bedel, Gerry Buckler,
Mergenthal. Stepmother of Judy
Bedel. Daughter of Mary Spragg.
Sister of Dorothy Huck. Brother of
10.

KOORS, Mary J., 86,
St. Lawrence, Indianapolis, Jan.
8. Mother of Jane Dreyer,
Grandmother of seven. Great-
great-grandmother of one.

KNECHT,钢结构.
59, Holy Cross, Indianapolis,
Dec. 31. Former Rector of the
Church of St. Andrew the Apostle.
The Mass of Christian Burial
was celebrated on Dec. 31 at the
Church of St. Andrew the Apostle.
Memorial gifts may be sent to
the Congregation of Holy Cross,
Notre Dame, Ind. He was 88.

KNECHT, Brother Marius,
was a member of the Congregation of
Holy Cross, Notre Dame. He
was the former Rosella
SCHLICHTE, Gary Thomas
Dec. 17. Aunt of several.

KNECHT, George,
St. Joseph of the Brethren,
Great-grandfather of two.

KNECHT, Elizabeth Rose,
Our Lady of Holy Cross Chapel
Burial followed at St. Joseph
Cemetery at Holy Cross Village.
Buried at South Bend, Ind., in
the Congregation of Holy Cross,
Notre Dame. He was 98. The
Mass of Christian Burial was
celebrated on Jan. 7 at the Church
of Saint Mary-of-the-Woods.
Memorial gifts may be sent to
the Congregation of Holy Cross,
Notre Dame, Ind. He was 88.

KNECHT, John L., 86,
St. Michael's and the Keifer St.
Brooklyn, Jan. 8. Grandfather of
Joseph and Richard Long.

KNECHT, Judith, 84,
St. Michael's and the Keifer St.

KNECHT, John L., 86,
St. Michael's and the Keifer St.

KNECHT, Joseph, 91,
St. Joseph, Batavia, Jan. 9.
Husband of Mary Spragg. Sister of
dorothy Huck. Brother of
10.

KNECHT, Marie,
St. Michael's and the Keifer St.

KNECHT, Mary Ann,
St. Michael's and the Keifer St.
Step-great-grandmother of 39.

KNECHT,钢结构.
86, St. Michael's and the Keifer St.
Brooklyn, Jan. 8. Father of
Joseph Spragg. Brother of
10.

KNECHT, Father Joseph,
St. Andrew the Apostle,

KNECHT, Father Joseph,
St. Andrew the Apostle,

KNECHT, Father Joseph,
St. Andrew the Apostle,

KNECHT, Father Joseph,
St. Andrew the Apostle,

KNECHT, H. Joseph,
St. Andrew the Apostle,

KNECHT, Sister Frances,
St. Andrew the Apostle,

KNECHT, Sister Mary Browning,
St. Andrew the Apostle,

KNECHT, Sister Mary
McGann,
St. Andrew the Apostle,

KNECHT, Sister Mary
McGann,
St. Andrew the Apostle,

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

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

“As far as I’m concerned ... the reason we are coming on Jan. 22 to Washington is officialdom in the middle of winter is to make certain that all three branches of the government—legislative, executive and judicial—know that Jan. 22 is an infamous day,” Gray told Catholic News Service in a Jan. 9 telephone interview.

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

“We urge America to say no to Roe v. Wade and we have to educate them about the humanity of the preborn child,” Gray added.

“That thing that is most visible, even in the middle of winter, is a body of America that says Roe v. Wade must be overturned because you’re killing our people. It’s a crime against humanity.”

Gray said that on Jan. 22 is the anniversary date of two Supreme Court decisions that legalized abortion virtually on demand in the United States.

The March for Life is eager to respond to the enormity and viciousness of abortion “on the high court,” Gray said.

The Supreme Court upheld the constitutionality of the federal ban on abortion on Jan. 22, 1973. It was in a companion case, Doe v. Bolton, that the Supreme Court decided that legalized abortion across the country.

“The thing that is most visible, even in the middle of winter, is a body of America that says Roe v. Wade must be overturned because you’re killing our people. It’s a crime against humanity.”

Gray added.

“The thing that is most visible, even in the middle of winter, is a body of America that says Roe v. Wade must be overturned because you’re killing our people. It’s a crime against humanity.”

Gray told CNS she was counting on the Supreme Court to reverse the 35-year-old decisions.

“There seems to be some understanding at least of the enormity and viciousness of abortion” on the high court, Gray said. “I do have some someone working to try to get an accurate count,” Gray said. “It was used to be easier when we were on the Ellipse, but the Mall is so big that we literally block off areas, and we’re thinking that there is an estimated number of people here, there and yon, and try to put something together.”

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

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

The Basilica of the National Shrine of the Immaculate Conception has scheduled its annual march vigil Mass on Jan. 21 at 7 p.m., with Cardinal Justin Rigali of Philadelphia, chairman of the U.S. bishops’ Committee on Pro-Life Activities, as the principal celebrant and homilist.

Confessions, rosaries, holy hours, the Liturgy of the Hours and litanies were to fill the overnight hours until a 7:30 a.m. Mass on Jan. 22 to be celebrated by Cardinal Daniel N. DiNardo of Galveston-Houston.

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

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

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

Pilgrims will pray the rosary at 8 p.m. on Jan. 20 and 21 and 22.

Father Meyer, who also serves as associate pastor of St. Luke’s Evangelist Parish in Indianapolis, encouraged all people of faith to join the effort.

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

8:45 a.m. at the Verizon Center, the site of pro-basketball and hockey games, followed by a 10 a.m. Mass.