



The

Criterion

Serving the Church in Central and Southern Indiana Since 1960



New year, new challenges

Indiana Catholic Conference brings pro-family agenda to statehouse, page 10.

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Man in black—times two



Photo by John Shaughnessy

Students at St. Joan of Arc School in Indianapolis follow the lead of Father Guy Roberts to demonstrate a tae kwon do move during an after-school program. Lauren Graves, from left, Aleise Holder, Micah Jackson and David House are among the 30 students who meet twice a week for lessons from Father Roberts, the pastor of St. Joan of Arc Parish, who has earned a black belt in tae kwon do.

Father Guy Roberts uses tae kwon do to build unusual bond with students

By John Shaughnessy

The eyes of 8-year-old Lauren Graves are almost as wide as her smile when she recalls the first time she saw Father Guy Roberts walk into St. Joan of Arc School in Indianapolis to give a demonstration in tae kwon do.

Lauren had been used to seeing the parish priest celebrate the school's Masses, but this time he was barefoot, wearing a white martial arts uniform and carrying several wooden boards.

Then he kicked one of the boards and shattered it, drawing stunned "Did you see that?! I can't believe I just saw that!" looks from Lauren and other St. Joan of Arc students.

"I thought it was really cool, and I was

wowed at the same time," Lauren recalls. "I couldn't believe Father Guy was up there breaking boards. That was cool, and I wanted to do it."

As Father Guy—the priest who wears black *and* has a black belt in tae kwon do—broke the boards, he also began to build a different bond with the students at St. Joan of Arc. For the past two years, he has provided after-school lessons in the martial art to interested students, a connection that has helped to increase the respect, self-discipline and even the grades of many of the children who participate in the program.

"I notice that students want to stay in the program, and they know they have to do well in school to stay in the program," says Mary Pat Sharpe, the principal of St. Joan

of Arc School. "He has high expectations for the kids when they're in his class and when they're in school. For those students who have been doing it for a couple of years, you can see the growth in them. It carries over into the classroom."

Even more important to the students, the Monday and Wednesday afternoon lessons are fun, says 8-year-old Maeve Flynn.

"You don't have to be sitting at home watching TV," says Maeve, a third-grade student who has earned an orange belt, signifying the third level of achievement in tae kwon do. "It's relaxing. It calms you down. You don't have to think about your school work."

See TAE KWON DO, page 2

Nonprofits embark on new ways to raise funds during latest recession

WASHINGTON (CNS)—The new faces coming through the doors at Catholic Urban Programs in East St. Louis, Ill., tell Joseph Hubbard it's bad out there.

People in their 40s, 50s and 60s—those who held working-class jobs that kept the economy going—are showing up for food, clothing and help with paying their heating bill in greater numbers than ever for the program, which is operated by the Diocese of Belleville, Ill.

While the program has been carrying out the corporal works of mercy for 37 years, Hubbard and his staff are scrambling to meet new and growing needs.

"This is the worst economy since Herbert Hoover. We went through the recession in the 1970s and the '80s, and this is the worst," said Hubbard, who founded Catholic Urban Programs in 1971 and has been working with East St. Louis' poor for nearly 47 years.

Despite the ballooning need, the program has seen cuts in funding from traditionally reliable sources, such as religious communities and foundations. Hubbard said he has had to spend more time raising funds from new benefactors, including a broader, more diverse group of individual donors.

The program's experience parallels those of organizations across the country as foundations and religious communities have reduced or even eliminated grants and gifts to long-standing programs. With financial portfolio losses ranging from 30 percent to 60 percent in 2008, many funding agencies have been forced to scale back their giving programs to protect their own financial future.

"It'll be a tight year for [funding agencies]," said Frank J. Butler, president of the Washington-based Foundations and Donors Interested in Catholic Activities, or FADICA, an association of 50 private foundations and charitable agencies. "They're all trying to live up to the commitments they've made. They're struggling like the average person would."

Butler said local nonprofit agencies will face more competition from each other for funding and that they will be required more than ever to demonstrate that they "have the very best practices in the way they operate."

"If you have a good charity and it's run well, you shouldn't be that worried," he said.

See NONPROFITS, page 2

Archdiocesan youths to take part in March for Life

By Mary Ann Wyand

Two days after President-elect Barack Obama's inauguration, pro-life supporters from the Archdiocese of Indianapolis and throughout the nation will participate in the 36th annual March for Life on Jan. 22 in Washington, D.C.

See related editorial, page 4.

Read Archbishop Buechlein's column, page 5.

March for Life organizers indicated on their Web site that they expect at least 200,000 people to

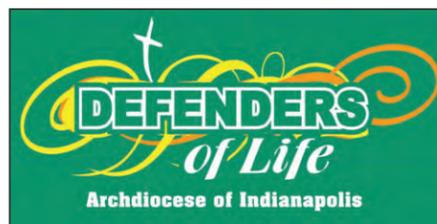
participate in the peaceful, prayerful, pro-life rally and march to demonstrate their opposition to legalized abortion during all nine months of pregnancy.

The march is particularly timely this year because the nation's 44th president has pledged his support for the Freedom of Choice Act (FOCA), which would repeal legal restrictions on abortion and could be scheduled for a vote in Congress this year.

Archbishop Daniel M. Buechlein will join about 865 high school youths, young adults and adult chaperones from the archdiocese—including seven priests and 18 seminarians—on the pro-life pilgrimage to the nation's capital.

"Life is Worth Living ... and Defending" is the theme of the 2009 archdiocesan pilgrimage for life.

Servants of the Gospel of Life Sister Diane Carollo, director of the archdiocesan Office for Pro-Life Ministry,



Archdiocesan pilgrims will wear shirts featuring this logo on the back.

said 320 teenagers and chaperones from central and southern Indiana will depart on six buses from Indianapolis, Lawrenceburg and Richmond on Jan. 20 to participate in the archdiocesan pilgrimage for life.

See PILGRIMS, page 8

TAE KWON DO

continued from page 1

Besides, she gets to break wooden boards. She smiles as she remembers the first time she saw Father Roberts splinter a board. "I was very, very surprised."

It's almost as surprising as the path that led the Baptist-raised Father Roberts to become a Catholic and then a priest, a priest who just happened to become initially involved in tae kwon do as a child because of the 1970s' television show *Kung Fu* starring David Carradine.

"I started when I was 7," says Father Guy, now 41. "I was always reserved. From watching the television show, my parents thought it would be good for exercise and confidence. I was always a spiritual kid and, once I started it, I saw something spiritual in the martial arts. Kung fu was started by [Buddhist] monks."

Yet just a year after he started the sport, he was seriously injured as a passenger in a pickup truck that was struck by a train near his family's home in Brownsburg. Both his legs and ankles were broken in the crash.

"I wasn't able to do anything physically for a long time," he recalls. "It took a year or two to be able to play or run again."

He drifted away from the martial arts, but his interest in developing his spirituality continued to grow through the years. Even though he was raised as a Baptist, he started thinking about becoming a Catholic priest when he was a freshman at Butler University in Indianapolis.

When he later told his parents about his desire to become a Catholic and to study theology, his mother suggested a different route—entering a Lutheran seminary in St. Louis. He tried it, but the desire to be a Catholic remained.

"I didn't want to settle for anything less," Father Roberts says. "It was essentially my search for the truth. I'm not one to be satisfied with just the basics. I want to go back to the roots of everything. I wanted to go back to the Church that Jesus and the Apostles started."

He left the Lutheran seminary, became a Catholic in 1996 and was ordained a priest in 1998 in the Diocese of Sante Fe, N.M. Health issues and the desire to be closer to his family in Brownsburg eventually led him to ask to serve in the Archdiocese of Indianapolis. He has been here since 2005.

Coming home also led to a renewed interest in tae kwon do.

"When I transferred back here, I met Grand Master Jae Park," Father Roberts says. "He started training me. He's a member of St. Luke's [Parish in Indianapolis]. It was actually Grandmaster Park who wanted me to teach the children. He said, 'They're your kids.'"

Father Roberts provides the lessons for free. He also tries to be there when the children do the different "forms" or moves to earn their next belt.

At 10, Patrick Johnson has earned a purple belt, his fifth belt in two years.

"It's pretty cool to practice new things as you advance to a new belt," Patrick says. "You get to break boards, too."

Breaking boards is a small part of the plan that Father Roberts has for the students.

"I tell them it's not about physical strength, it's all about technique," the priest says. "That's where the discipline comes in."

He requires that his students follow certain rules to stay in the program, including being honest, respecting parents and grandparents, and honoring the decisions that their parents make.

"When I see them in class and when I see them around, they have more confidence and respect," Father Roberts says. "They take more responsibility. They will step up and do things in school and church without being told. Patrick is an altar server. He's become an even better one because he anticipates and pays attention more."

The principal sees another benefit to the lessons that are given in the school's gymnasium.

"It gives the kids another window to see the vocation of a priest, that there's a lot of ways to interact with people," Sharpe says. "It also gives him a way to connect with the kids besides celebrating Mass and coming into the classroom to talk about religion. About 40 percent of our students are non-Catholic. That means he is interacting with quite a few students who aren't Catholic through tae kwon do. And, of course, our mission is evangelization."

For Father Roberts, it's all part of the joy of being a priest.

"In many people's minds, a priest does one thing—he lives at the church," he says. "A lot of people don't get to know the priest outside the vestments. To see a priest do tae kwon do is unusual for a lot of kids. One of the things [that] I like about being a priest is the ability to be flexible. You're a counselor, an artist, a musician. It's more a lifestyle than a job. You're able to share so many things."

Father Roberts shares his faith. He shares his beliefs and



Second-grade student Joseph Rivelli yells with enthusiasm as he practices a martial arts move during an after-school tae kwon do program that Father Guy Roberts leads at St. Joan of Arc School in Indianapolis. Father Roberts is the pastor of St. Joan of Arc Parish, and has a black belt in tae kwon do.

his rules for living a good life focused on others. He shares his passion for a sport that gives children confidence, self-discipline and joy.

"It's fun because you get to exercise, hang out with your friends and advance to another belt, says Lauren, the 8-year-old with the wide eyes and the smile to match. "You never use it for violence. You only do it for protection, and you get to do all these moves. We also get to learn it from our priest. And he keeps it holy. We always pray before class." †

NONPROFITS

continued from page 1

"Your donors are going to stick with you."

The Raskob Foundation for Catholic Activities in Wilmington, Del., has seen the value of its portfolio decline by 30 percent, said Fred Perella, executive vice president. Despite the loss, the foundation's board at its semiannual meeting in November approved about 160 grants—out of an estimated 600 applications—for \$2.2 million, a near normal amount, Perella said.

The Internal Revenue Service sets minimum distribution amounts for foundations, but foundations can exceed them in any funding cycle. However, Perella posed a serious question

for foundation officials to consider: How high can distributions go and for how long, especially when portfolio values are shrinking?

"We're pretty sure [the market losses are] going to reduce the available funds we have," he said. "[The market] is going in the wrong direction."

The impact on the programs that Raskob supports, like Catholic Urban Programs in Illinois, remained unclear. By mid-January, Perella and many of his counterparts across the country had yet to go through a full application-to-funding cycle since September's near economic collapse, and thus have not yet heard dire stories of agencies having to shutter their doors unless vital funding comes through.

The Chronicle of Philanthropy reported that more than 100,000 nonprofit groups will fail during the next two years in the aftermath of the September 2008 financial meltdown.

The economic slide that has forced corporations and foundations to tighten their budgets also is pushing agencies large and small to scale back how much they seek from donors as well as come up with more creative ways of asking in order to continue their ministries.

At Mercy Health Partners in Knoxville, Tenn., a community with little heavy industry that has not felt much of an economic slump, officials have shelved plans to build a new hospital and are focusing on making smaller upgrades to existing services.

"We're scaling back the big \$1 million ask," said Carlton Long, regional vice president of philanthropy for Catholic Healthcare Partners, Mercy's Cincinnati-based

parent company. "We're doing more of the \$10,000 and under asks."

Citing stock losses and smaller returns on other investments, some individual donors have slowed paying pledges for Mercy's most recent capital campaign. Long said that donors are promising to pay their pledges, but over a longer time period.

Meanwhile, at Catholic Charities USA, the country's economic woes have had a positive impact on donations. Patricia Hvidston, senior director of development, said the agency took in slightly more in 2008 than in 2007.

"The data is showing we have more donors than in '07, and the average gift is down just a little bit. To me that says everybody in this country is hurting, but our donors really understand with compassion that there are others hurting even more," she said.

Emphasizing the agency's Campaign to Reduce Poverty in America on its Web site and other new media solicitation methods, Catholic Charities has been able to reach new audiences, Hvidston said. By including touching images of poverty on the Catholic Charities' Web site, Hvidston said the agency has been able to show how much greater a need exists today than in the recent past.

Hvidston also expects that nonprofits in all areas will have to look at ways to get their message to new audiences.

"There's going to be an opportunity in this recession for groups who are willing to collaborate to value their common purposes and see how they can use resources, energy, spheres of influence to accomplish more" with less money, she said. †

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1/16/09

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U.S. bishop in West Bank expresses solidarity with Catholics

RAFIDIA, West Bank (CNS)—During a pastoral visit to the Holy Land, the vice president of the U.S. Conference of Catholic Bishops expressed solidarity with Palestinian Catholics in the West Bank and focused on the situation in Gaza.

“We have come here at a troubled time with the escalation of violence in Gaza so clearly on the minds of people resurrecting the history of hurts and struggles of Palestinian and Israeli existence,” said Bishop Gerald F. Kicanas of Tucson, Ariz., who was in the Holy Land as part of the Coordination of Episcopal Conferences in Support of the Church of the Holy Land.

The bishop said he saw how “deeply ingrained” the historical wounds are, and sensed the people’s discouragement that things can change and peace can emerge in the region.

Bishop Kicanas had hoped to visit Gaza as part of his planned itinerary, but the ongoing Israeli military attacks on Gaza made that impossible.

The delegation, in the Holy Land on Jan. 9-15, also was to meet with Archbishop Antonio Franco, Vatican nuncio to Israel and the Palestinian territories, Latin Patriarch Fouad Twal of Jerusalem, Israeli President Shimon Peres and Palestinian Prime Minister Mahmoud Abbas.

The purpose of the episcopal conferences’ group is to express support and solidarity with Palestinian Catholics, said Bishop Kicanas, and to express to the world the desire for peace in the Holy Land.

During Mass on Jan. 11 at the tiny St. Justin Church in Rafidia, adjacent to Nablus, Bishop Kicanas offered prayers for peace and hope for the victims of violence.

“Our prayers go especially for those who are suffering and experiencing so much fear in Gaza,” the bishop said in English, lamenting the fact that his

Lebanese-born parents had not taught him Arabic. “We love you as sisters and brothers. We share our faith together and that faith brings us great hope for peace and security for all people.”

Israel launched its aerial attacks on Dec. 27 to stop an eight-yearlong campaign of rocket attacks into Israeli border towns by the Palestinian militant group Hamas in Gaza.

Demonstrators and Church and political leaders around the world have called for a cease-fire and an end to the violence as hundreds of civilians have been killed and many more are in desperate need of humanitarian aid. On Jan. 9, an Israeli airstrike destroyed a clinic in Gaza run by Caritas Jerusalem, a local Catholic aid agency.

During a Jan. 9 session of the U.N. Human Rights Council concerning the situation, Archbishop Silvano Tomasi, the Vatican representative to U.N. agencies in Geneva, called on the international community to help end the conflict.

He said, “It is evident that the warring parties are not able to exit from this vicious circle of violence without the help of the international community that should therefore fulfill its responsibilities, intervene actively to stop the bloodshed, provide access for emergency humanitarian assistance and end all forms of confrontation.”

Meanwhile, Bishop Kicanas, who has visited the Holy Land on six previous occasions, noted that only by actually seeing things on the ground can one begin to understand the complexity of the situation.

“There is nothing more important than to come see firsthand. You learn much more and become open to the complexities of the situation,” he told Catholic News Service.

Driving to Rafidia from Bethlehem, the



Bishop Gerald F. Kicanas of Tucson, Ariz., vice president of the U.S. Conference of Catholic Bishops, celebrates Mass at St. Justin Church in Rafidia, outside the West Bank city of Nablus, on Jan. 11. During his visit to the Holy Land, Bishop Kicanas offered prayers for the victims of violence, “especially for those who are suffering and experiencing so much fear in Gaza.” An Israeli offensive on the Gaza Strip, which began on Dec. 27, was aimed at ending Hamas rocket strikes on Israel.

bishop saw the Israeli settlements in the West Bank and witnessed the lines of Palestinian cars waiting to go through the numerous Israeli checkpoints along the way.

Bishop Kicanas was “impressed” by the enthusiasm of the singing of the parishioners of St. Justin and their expression of faith.

The remote northern parish, some 20 miles north of Ramallah, rarely receives foreign guests, said Father Vincent Nagle, St. Justin’s parish priest. Several older parishioners come to Mass from villages where they are the only Christians left. About 750 Christians live among 200,000 Muslims in Nablus and the surrounding area, added Father Nagle.

Visits make them feel that there are people who are concerned about them, said parishioner Deema Hanna, 27, who was

among the youngest of the mostly female worshippers at the Mass.

“The Islamic world here is very strong. Any Christian who wants to do something here in Nablus, they don’t have an opportunity. Sometimes we feel encircled,” she said. “Our Christian community is not strong like in” the Bethlehem area.

Hilda Shyradeh, 58, described the Christians of Nablus to the bishop.

“All our neighbors are Muslims. In Nablus the Christians who have left have sold their homes to Muslims. Who else will buy them?” she said. “We need everyone to come here and encourage us for everything, to be in our homes, to be in our country. We are small. The youth are leaving when they finish their studies.

“Sometimes it is the [Israeli] occupation pushing us out and sometimes it is the Muslims getting us out,” she said. †

Pope baptizes infants, emphasizes parents’ role

VATICAN CITY (CNS)—In an annual liturgy, Pope Benedict XVI baptized 13 infants and emphasized the duty of parents and godparents to educate them in the faith.

The pope strongly defended the practice of infant baptism, saying that it acts as a “bridge” between human beings and God, and helps lead children along the path of grace.

The Mass on Jan. 11 marked the feast of the Baptism of the Lord. The pontiff celebrated the liturgy in the Sistine Chapel, where the crying of babies reverberated off the frescoed walls and ceiling.

The pope poured water from a shell-shaped dipper onto the head of each of the 13 infants—nine boys and four girls, the children of Vatican employees.

In his sermon, the pope said parents should consider children not as their personal property to be shaped according to their own ideas and desires, but as free children of God who need to be educated in order to make the right choices in life.

Infant baptism, he told parents, does no violence to children, but rather introduces them into “a new family, greater and more stable, and more open and numerous than your own.” †

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MARRIAGE SUPPLEMENT

Marriage ANNOUNCEMENTS

Be a part of our Marriage Supplement
February 6, 2009, issue of *The Criterion*

If you are planning your wedding between January 30 and July 1, 2009, we invite you to submit the information for an announcement on the form below.

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You may send us a picture of the couple. Please do not cut the photograph. The picture must be wallet-size and will be used as space permits. We cannot guarantee the reproduction quality of the photos. Please put the couple’s names on the back of the photo. Photos will be returned if a stamped, self-addressed envelope is enclosed.

E-mailed photos

Photos should be saved in jpg format, be a minimum 200 dpi/resolution and at least 3 inches or 600 pixels wide. Color photos are preferred. Please send your photo as an attachment to the e-mail.

Deadline

All announcements and photos must be received by 10 a.m. on Thursday, Jan. 15, 2009. (No announcements or photos will be accepted after this date.)

— Use this form to furnish information —

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Editorial

These are two new ads from the U.S. bishops' Office of Pro-Life Activities that illustrate current abortion policy under *Roe v. Wade* and the threats posed by the proposed Freedom of Choice Act.

Our new president and abortion

Two important events will take place next week.

On Tuesday, history will be made when Barack Obama is inaugurated as the 44th president of the United States. Two days later, pro-life advocates will again march in Washington, D.C., on the 36th anniversary of the Supreme Court's *Roe v. Wade* decision that legalized abortion in this country.

There is a connection, mainly because President-elect Obama has promised pro-abortion forces that he will liberalize restrictions on abortion. He has, in fact, said that he will sign the Freedom of Choice Act (FOCA) if it should pass Congress and reach his desk.

However, Obama has also said that he intends to unite this country, to bring us together and to overcome our differences.

Carrying through with his promises to the pro-abortion lobbies would do just the opposite. We must convince him that his determination to unite us is more important than making it easier to kill defenseless children in the womb.

Who can convince him of that? Pro-life Democrats are the most likely. If there was ever a time when they should step up, it is now.

People who voted for him should let him know that they didn't do it because of his stand on abortion, but rather for other reasons, including his pledge to unite us.

They could also remind him that he said that he would find ways to reduce abortions, although he wouldn't outlaw them. He said during his acceptance speech at the Democratic National Convention, "We may not agree on abortion, but surely we can agree on reducing the number of unwanted pregnancies in this country."

The Catholic Church is always ready to support help for pregnant women or low-income women who are most likely to abort their babies. The Catholic Church already does that through Catholic Charities, and many pro-life Catholic individuals and organizations across the country.

But Obama's support for FOCA would not reduce abortions. It is the most extreme piece of legislation, lifting all restrictions on abortion.

That is why Archbishop Daniel M. Buechlein (see his column, page 5, and related story, page 8) has asked Catholics in the archdiocese to participate in a nationwide letter, postcard and telephone campaign on the weekend of Jan. 24-25 to oppose the act.

FOCA has not passed either the U.S. House of Representatives or the Senate in the past. In 1993, after Bill Clinton was elected president and it appeared possible that FOCA would be passed by a Democratic House and Senate and signed by President Clinton, a similar letter and postcard campaign was successful. FOCA was never brought up for a vote.

We must again encourage pro-life members of Congress, both Democrat and Republican, to make sure it doesn't pass this year, either. Then President-elect Obama won't have a chance to keep his pledge to Planned Parenthood to sign the bill.

With the Democrats in control of the executive and legislative branches of government, pro-life Democratic congressmen and senators will have to buck the leaders of their party. This is true not only regarding FOCA, but also on other issues that are sure to arise, as, for example, attempts to repeal the Hyde Amendment that prohibits the use of federal funds to pay for abortions.

It will undoubtedly be true, too, regarding other pro-life issues, such as the use of federal funds for stem-cell research that requires the destruction of human embryos. This past December, the Vatican reemphasized the Catholic Church's teachings on this subject when it issued a 32-page instruction titled "*Dignitas Personae*" ("The Dignity of a Person"). The instruction also rejected *in vitro* fertilization, human cloning, surrogate motherhood and nontherapeutic experiments with human embryos.

Sadly, it appears that most people in American society have little regard for the sacredness of human embryos. Biology, not our Catholic faith, tells us that human life begins when a human sperm unites with a human egg at the time of fertilization, but there seems to be no political will to protect that human life.

As our new president takes his oath of office next Tuesday, we encourage all citizens to pray for him.

We hope that the next four years won't be a contest of wills between the president and those who support the right to life of every person from conception to natural death.

There are many other issues which we can agree with and support his positions. But when it comes to the sanctity of life, we need to unequivocally continue to stand up for it.

—John F. Fink

Looking Around/Fr. William J. Byron, S.J.

Finding work without losing heart during the economic downturn

If during the current economic downturn you are a displaced white-collar worker, you need a job-search strategy.



It begins with you and ultimately depends on you. You will need help from others, and the best advice you are going to hear is "network, network, network!"

But you will have to get yourself in gear to get back to work. Don't lose yourself in self-pity and don't give in to discouragement.

Blue-collar workers need help too, but wilted white- and pink-collars are on my mind at the moment.

There are many good books that can help. I wrote one in 1995. You can download it free from the Web site of Holy Trinity Catholic Church in Washington at www.holytrinitydc.org.

Once there, click on "Parish Life" in the left column, then on "Parish Groups and Ministries" and then on "Job Seekers Forum." You will see the link to the book, titled *Finding Work Without Losing Heart*.

You now have to think and act strategically.

The first step is to write a personal statement of who you are and then write a description of what you want to do. If these are to be sure-footed steps, they will surely take time.

Reflection on who you are will be difficult if you believe the great American secular heresy: What you do is what you are. The unfortunate conclusion drawn from that proposition by many who lose their jobs is that "doing nothing" means you are nothing (and the whole world now knows it!)

If you find it difficult to reduce to a sentence or two a statement of who you really are without reference to what you do, have done or may do, try writing a

more extensive "work biography," consciously including descriptions of what you have done. But when you have that before you, cull out of it the values that are really yours, the principles that are yours wherever you may be, and the wisdom you have gained that can now serve as a window on your inner self.

If your mission statement emerges from within, it can shore up your own heart for the hard work of realizing your vision. It might also capture the interest of someone who could hire you according to your plan.

A successful job-seeker once told me, "People fail to find work because they try to 'sell' their experiences and accomplishments without translating these personal assets into the 'value added' the prospective employer would gain by hiring them."

From the ashes of your own discontent, confusion, anger and injured pride, you now have to build your reconnection strategy.

You know that step one is self-assessment and step two is drawing up your mission statement. All the steps that follow need not fall in ordered sequence; circumstances will suggest different steps at different times.

A job search does not mean that you are starting all over again. You simply are changing.

To live is to change. You do, however, have a blank page in front of you that requires immediate attention.

Consider yourself an author. The strategic plan is your outline: Get it down on paper. Don't succumb to writer's block. Start writing now with the unshakable conviction that there is someone somewhere not just interested in what you have to say, but ready and willing to buy your book.

(Jesuit Father William J. Byron is university professor of business and society at St. Joseph's University in Philadelphia. E-mail him at wbyron@sju.edu.) †

Letters to the Editor

Priest's ministry efforts at Butler University are making a difference

I was pleased and excited to see your article on Father Jeffrey Godecker's ministry on the campus of Butler University in Indianapolis in the Nov. 28 issue of *The Criterion*.

It is exciting to read about how Father Jeff's ministry is making a difference in the lives of the young Catholic (and non-Catholic) students on campus—future leaders of our Church!

It is nice to see the renewal that Father Jeff experiences in his work with

these young people and how meaningful that it is for them, and the difference it is making in their lives.

I hope that the archdiocese will continue to place emphasis for its ministerial resources on college campuses in the future, creating a spiritual home for students away from home in such an important formative period in their lives.

Eric Boes
Indianapolis

Memo to president-elect: Don't mess with Medicare Part D Program

As President-elect Barack Obama invites Americans to forums all across the country to offer suggestions about how best to solve the many challenges facing the U.S. health care system, I hope the new administration and Congress will avoid tampering with Medicare Part D.

For those of us over 65 years of age, the Part D Program has been and continues to be a critical benefit for seniors.

As a heart patient, Medicare Part D has enabled me to afford the four prescriptions vital to my continued health and well-being.

It also allowed me the flexibility to choose generic equivalents which allowed even more savings. Like most American retirees, my wife and I live on fixed incomes so cost savings on the medications

prescribed by our physicians help a lot.

In my opinion, and in the opinion of many of my friends, the Part D plan works very well.

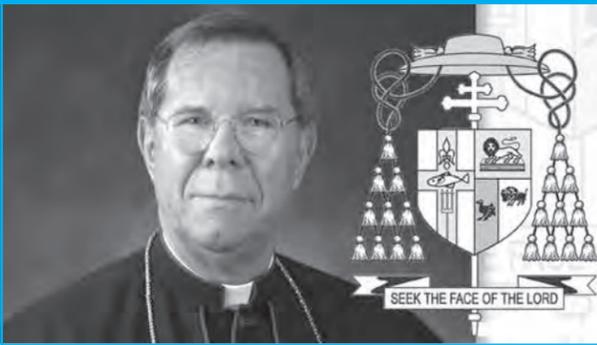
We all had the option of choosing the individual plan with which we felt most comfortable and which provided the most economical medications.

It would be very detrimental to many elderly constituents if they were forced to change, and certainly would be even more confusing and less cost effective.

In the rush to "reform" the system, my hope is that policymakers and our new leadership in Washington don't forget the older constituents of Indiana and this great country.

Raymond Schultz
Indianapolis

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



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

Pray and urge Congress to reject new pro-abortion legislation

This time of year, I experience a profound sadness as once more we observe the anniversary of the *Roe v. Wade* Supreme Court decision that legitimized abortion on demand.

It marks a major and tragic defect in our culture. We are not as civilized as we claim to be.

Some people don't want to hear anything about it. Inevitably, there will be a charge that is too easily leveled, namely, that the Church makes this a "single issue" and ignores other serious life issues.

When leveled against the teaching of the Church, this charge is unfair because it is grossly inaccurate.

Yes, there is a hierarchy in the morality of human life issues. All are important, but that does not mean that all are of equal weight.

The morality of terminating voiceless human life in the womb of a mother and the termination of the life of elderly or otherwise disabled people—euthanasia—take priority over the death penalty or war or the sad plight of poor people.

All of these are grave life issues that ultimately find themselves grounded in protecting and fostering the dignity of all of human life, of every human person.

The common argument of the pro-abortion movement has been framed in the language of free choice.

It is asserted that it is the right of a woman to choose whether to abort the human life conceived in her womb. Of

course, the "right to choose" resonates easily in our democratic and egalitarian culture.

Yet if one delves more deeply into the issue of the rights that are at stake in the case of life in a mother's womb versus the right of the mother to choose abortion, clearly the right of human life once conceived supersedes the right to choose to abort that human life.

Unfortunately, the language of "choice" and "rights" cloud the real issue and the authentic notion of freedom. We are not free to choose to do something that is an objectively grave moral evil. Individuals do not arbitrarily determine what is intrinsically evil and what is not. Nor do we arbitrarily pick and choose moral truth according to what suits us.

Unfortunately, our nation's legislators and President-elect Barack Obama may be poised to pass into law what is called the Freedom of Choice Act (FOCA).

During the political campaign for the presidency, it was widely reported that President-elect Obama told the board of Planned Parenthood that he would sign such legislation.

Incredibly, FOCA would foster not only the unfettered abortion of innocent human life without restriction but, as designed thus far, it would by law also force all health care providers without exception to perform abortions on demand.

In other words, Catholic institutions like our local St. Francis and St. Vincent hospital systems would be forced by law to provide abortion services.

In effect, that would spell the demise of Catholic health care institutions because we would never provide abortion services on demand. It is entirely unconscionable that our Catholic doctors, nurses and other health care professionals be placed in an untenable position in the face of grave moral activities.

I can't stress enough the gravity of the effects that would result if FOCA were enacted.

Among other things, our tax dollars would be used to fund abortions. The effects of FOCA go beyond just Catholic moral teaching and practice. While some pundits and pro-abortion folks try to frame the abortion issue as a Catholic issue, it needs to be asserted that protection of innocent human life is not of its nature a Catholic agenda. It is an agenda of human nature.

I urge all of us to pray fervently that the intended FOCA legislation be set aside by the incoming Congress in Washington and that there not be an act for President-elect Obama to sign into law.

Nevertheless, so that we do not find ourselves in a position of reacting to FOCA or a similar act of Congress *after the fact*, I urge all of us to participate in the postcard campaign being staged by our U.S. Conference of Catholic Bishops and

managed by our respective diocesan and archdiocesan pro-life offices.

Our elected representatives in the U.S. House of Representatives and the U.S. Senate need to hear from us. They need to hear and understand our concern for the moral gravity and the consequences of the situation from us, their constituents.

Sadly, beginning last October, the economic crisis dominated the political campaign and, in effect, removed the pro-life issues from public discourse.

We are all the more responsible for continuing the public dialogue in order to raise the conscience of the nation concerning the seriousness of the human life issues.

A civilized nation should not expect less. †

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

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

Archbishop Buechlein's intention for vocations for January

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

Recen e insten al Congreso a rechazar la nueva legislación en favor del aborto

En esta época del año me embarga una profunda tristeza al cumplirse otro aniversario de la decisión judicial en el caso *Roe v. Wade* que legitimó el aborto a petición.

Es indicio de un grave y trágico defecto en nuestra cultura. No somos tan civilizados como creemos.

Algunas personas no quieren ni oír hablar del tema. Inevitablemente, habrá una embestida que se desmantela muy fácilmente, a saber: que la Iglesia se concentra exclusivamente en este tema e ignora otros asuntos serios relacionados con la vida.

Al contrastarse con las enseñanzas de la Iglesia, esta acusación resulta injusta ya que es obscuramente imprecisa.

En efecto, existe una jerarquía en las cuestiones relativas a la moral de la vida humana. Todas son importantes, pero eso no significa que todas lleven el mismo peso.

La cuestión moral de poner fin a una vida humana que no tiene voz en el vientre de la madre y poner fin a la vida de los ancianos o discapacitados, la eutanasia, son asuntos que tienen prioridad sobre la pena de muerte o la guerra, o la situación difícil de los pobres.

Todas estas son cuestiones graves relacionadas con la vida que al final se fundamentan en la protección y el fomento de la dignidad de toda la vida humana, de cada persona humana.

El argumento común del movimiento en favor del aborto se ha enmarcado en el lenguaje de la libertad de elección.

Se afirma que una mujer tiene derecho a elegir si desea abortar la vida humana concebida en su vientre. Por supuesto, la "libertad de elección" resuena con facilidad en nuestra cultura democrática y de igualdad de derechos.

Sin embargo, si uno indaga más

profundamente en el asunto de los derechos que están en juego en el caso de la vida en el vientre de esa madre versus el derecho de la madre a elegir el aborto, resulta claro que el derecho de la vida humana ya concebida suplanta el derecho a optar por abortar dicha vida humana.

Desafortunadamente, los términos "elección" y "derechos" opacan el verdadero problema y la auténtica noción de libertad. No tenemos la libertad para elegir hacer algo que constituye objetivamente un mal moral grave. Las personas no determinan arbitrariamente qué es intrínsecamente malo y qué no. Ni tampoco escogemos arbitrariamente la verdad moral de acuerdo a nuestra conveniencia.

Desgraciadamente los legisladores de nuestro país y el presidente electo Barack Obama, quizás estén dispuestos a sancionar lo que hoy se conoce como la Ley sobre la Libertad de Opción (FOCA, por sus siglas en inglés).

Durante la campaña política a la presidencia se reportó ampliamente que el presidente electo Obama dijo ante la directiva de Planned Parenthood que firmaríamos dicha legislación.

Por increíble que parezca, FOCA fomentaría no solamente el aborto irrestricto de vidas humanas inocentes, sino además, tal y como está planteado hasta ahora, obligaría por ley a todos los proveedores de servicios de salud, sin excepción, a realizar abortos a petición.

En otras palabras, las instituciones católicas, tales como nuestros sistemas hospitalarios locales St. Francis y St. Vincent, se verían legalmente obligados a proveer abortos.

De hecho, eso supondrá la desaparición de las instituciones médicas católicas porque nunca efectuaríamos abortos a petición.

Resulta completamente desmesurado que nuestros médicos, enfermeros y demás profesionales católicos de la salud se vean en una situación insostenible frente a actividades que atenten gravemente contra la moral.

No puedo enfatizar lo suficiente la gravedad de los efectos que acarrearía la promulgación de FOCA.

Entre otras cosas, el dinero proveniente de nuestros impuestos se utilizaría para costear abortos. Los efectos de FOCA van más allá de las simples enseñanzas y prácticas morales del catolicismo. Si bien algunos expertos y defensores del aborto tratan de encasillar la cuestión del aborto como una contienda católica, debe reconocerse que la protección de una vida humana inocente no es, en sí misma, un plan católico. Es un plan de la naturaleza humana.

Los exhorto a todos a que recemos fervientemente para que el nuevo Congreso en Washington deje a un lado la legislación FOCA y que el presidente electo Obama no realice un acto para decretarla.

Sin embargo, a fin de que no nos encontremos reaccionando contra FOCA ni cualquier otro acto similar del Congreso *después de haber sido decretado*, los insto a participar en la campaña de postales llevada a cabo por nuestra Conferencia de Obispos Católicos de EE.UU. y administrada por nuestras respectivas oficinas diocesanas y arquidiocesanas en favor de la vida.

Nuestros representantes electos en la Cámara de Representantes de EE.UU. y el Senado de EE.UU. deben conocer nuestra opinión. Deben escuchar y entender nuestra preocupación por la gravedad moral y las consecuencias que esta situación tiene para nosotros, sus electores

Tristemente, a partir del pasado octubre, la crisis económica se apoderó de la campaña política y, como resultado, eliminó del discurso público las cuestiones en favor de la vida.

Tenemos todavía una mayor responsabilidad de continuar el diálogo público para poder concienciar al país en cuanto a la seriedad de los temas relativos a la vida humana.

Un país civilizado no puede esperar menos. †

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

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

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

La intención del Arzobispo Buechlein para vocaciones en enero

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

Events Calendar

January 16-17

Holy Family Parish, 129 Daisy Lane, New Albany. **Holy Family Theater, "Be Our Guest,"** 7:30 p.m., \$5 adult, \$3 children. Information: 812-948-2820 or tmp4@sbcglobal.net.

January 17

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

January 18

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

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

January 18-April 5

St. Gabriel the Archangel Parish, 6000 W. 34th St., Indianapolis. **"English as a Second Language,"** 8:45-10:30 a.m., \$20 for 12-week session. Information: 317-291-7014, ext. 27, or keith@stgabrielindy.org.

January 19

Roncalli High School, auditorium, 3300 Prague Road, Indianapolis. **"Teens and Sexuality,"** program for parents, 7-9 p.m. Information: 317-787-8277.

January 20

St. Pius X School, 7200 Sarto Drive, Indianapolis. **Open house,** 6:30-8 p.m. Information: 317-255-4534.

January 21

Calvary Cemetery, Mausoleum Chapel, 435 W. Troy Ave., Indianapolis. **Mass,** 2 p.m. Information: 317-784-4439.

January 24

St. Nicholas Church, 6461 E. St. Nicholas Drive, Sunman. **Eucharistic healing service canceled due to national March for Life.** Information: 812-623-8007.

January 23

Northside Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange, Mass,** 6:30 a.m., followed by buffet breakfast, David Gorsage, president and chief belief officer, Camp David, L.L.C., presenter, \$14 member, \$20 non-member. Information and registration:

www.catholicbusinessexchange.org.

January 23-25

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Retrouaille weekend for married couples experiencing trouble in their relationship.** Information: 317-236-1595 or 800-383-9836, ext. 1586.

January 24

St. Mark School, 541 E. Edgewood Ave., Indianapolis. **Spaghetti dinner,** benefits Parent-Teacher Group, 5-8 p.m., \$8 adult, \$5 ages 5-12, children under 4 free. Information: 317-786-4013.

Marian College, 3200 Cold Spring Road, Indianapolis. **Pro-life Concert to benefit Right to Life of Indianapolis,** 7 p.m., free-will donation.

SS. Francis and Clare Parish,

5901 Olive Branch Road, Greenwood. **Ministry of Mothers Sharing (MOMS), facilitator training,** Benedictine Sister Paula Hagen, presenter, 8:30 a.m.-4 p.m., \$50 per person. Information: 317-458-0059 or mcsuhowe@comcast.net.

Oldenburg Franciscan Center, Oldenburg. **"A Church to Believe In,"** 9-11:30 a.m., free-will offering. Information: 812-933-6437 or center@oldenburgosf.com.

Saint Meinrad Archabbey Church, 200 Hill Drive, St. Meinrad. **Bloomington Chapter of the American Guild of Organists, concert,** 7 p.m. Information: 812-357-6501.

January 25

Holy Name of Jesus Church, 89 N. 17th Ave., Beech Grove. **Mass of installation for Father Stanley Pondo as**

pastor, 9 a.m., reception following Mass. Information: 317-784-5454 or kdavis@holyname.cc.

Indiana War Memorial, auditorium, 431 N. Meridian St., Indianapolis. **Right to Life of Indianapolis, memorial service for the unborn followed by memorial walk to Monument Circle,** 3-4 p.m. Information: 317-585-1526.

Our Lady of Lourdes School, 30 S. Downey St., Indianapolis. **Open house,** 1-3 p.m. Information: 317-357-3316.

January 27

St. Nicholas Church, 6461 E. St. Nicholas Drive, Sunman. **Pro-life Mass,** presentation and discussion following Mass, 7 p.m. Information: 812-623-8007. †

Retreats and Programs

January 17

Oldenburg Franciscan Center, Oldenburg. **"Why Be Catholic?,"** Jeanne Hunt and Franciscan Sister Kathleen Mulso, presenters, 9-11:30 a.m. Information: 812-933-6437.

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

January 19

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Day of Silence,"** 8 a.m.-4 p.m., \$25 per person includes continental breakfast and lunch. Information: 317-545-7681 or spasotti@archindy.org.

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Meet me at The Shack,"** Father Jim Farrell, presenter, 7-9:30 p.m., \$15 per person includes light sandwich dinner. Information: 317-545-7681 or spasotti@archindy.org.

January 24

Oldenburg Franciscan Center, Oldenburg. **"A Church to Believe In,"** Father Norman Langenbrunner and Jeanne Hunt, presenters,

9-11:30 a.m., free-will offering. Information: 812-933-6437.

February 6-7

Oldenburg Franciscan Center, Oldenburg. **"Winter Celebration: Mystery of God's Loving Presence,"** Franciscan Sister Marya Grathwohl, presenter. Information: 812-933-6437.

February 8

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

February 9

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

812-933-6437.

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

February 13-15

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



School mural

Above, Leslie Nickels, from left, and Hannah Brown, both eighth graders at St. Michael School in Greenfield, and Catherine Schafer, a sixth grader at the school, work last August on a mural in the St. Michael Parish Life Center. Leslie, Hannah and Catherine are members of St. Michael Parish.

Left, the mural was blessed and dedicated by Benedictine Father Severin Messick, pastor of St. Michael Parish in Greenfield, on Dec. 5. The mural features the school's coat of arms flanked by crusaders, which are the school's mascot. On either side of the coat of arms are the words "Christ First" and, in Latin, "Christus Primus," which signifies the priority on Christ in the parish and school.

VIPs



Conventual Franciscan Father Basil Heiser of Mount St. Francis celebrated his 100th birthday in Rome, where he has lived for 49 years. A native of Terre Haute, Father Basil was baptized at St. Benedict Church. Among his many

assignments, Father Basil was rector of Assumption Seminary in Chaska, Minn.

In 1954, he was elected minister provincial of the Province of Our Lady of Consolation. He served in this position until his election as minister general of the worldwide Conventual Franciscan Order in 1960. †



Spell Bowl champions

Members of the Spell Bowl team of St. Gabriel School in Connersville pose for a picture last November at their southeastern Indiana school. The team, which is made up of students from grades four through six, was the area champion for Class 2 in a competition held on Nov. 20 in Rushville. In statewide tallies, they placed fourth out of 113 Class 2 schools and 19th out of 400 schools competing overall. The team members are, from left, first row, Matthew Watkins, Emily Stine and Alec Guerin; second row, Andrew Stine, Hunter Shelton, Casey Fohl, Maddey Rose and team coach Lisa Hauger; and third row, Lindsey Hackleman, Samantha Fain, Kramer Moriarty and Olivia Frazee.

Cardinal Pio Laghi, former nuncio to U.S., dies at 86

VATICAN CITY (CNS)—Italian Cardinal Pio Laghi, a former Vatican nuncio to the United States who tried to convince President George W. Bush not to invade Iraq in 2003, died on Jan. 10 at the age of 86.



Cardinal Pio Laghi

Cardinal Laghi had been suffering from a blood disorder, but told a conference just before Christmas that he thought the worst had passed. On that occasion, speaking by webcam from his Vatican apartment, he again expressed his deep disappointment that Bush did not heed Pope John Paul II's warnings

about the possible consequences of the war in Iraq.

Those possibilities, the cardinal said, have now become realities: a drawn-out war, massive casualties, new tensions among Iraqi religious and ethnic groups, and greater Muslim hostility toward Christians.

Pope John Paul had sent Cardinal Laghi to Washington as his personal envoy to meet with Bush and to try to persuade him to avoid military action in Iraq. The cardinal later said he felt Bush and his aides had already made up their minds to invade the country and did not seem willing to listen to more input.

At the Dec. 22 conference on the future of U.S.-Vatican relations, Cardinal Laghi said the Vatican was concerned about President-elect Barack Obama's positions on the family and on the unborn, but looked forward with hope to his presidency fostering more attention to the poor and easing violence around the

globe.

He noted the "huge exodus" of Christians from Iraq and the "real persecution" of those who have remained in the country, and said it would not have occurred if the war had been avoided.

In a telegram on Jan. 12 offering his condolences to the cardinal's nieces and nephews, Pope Benedict XVI praised the cardinal for "long and generous service to the Holy See, particularly as papal representative in various countries and as prefect of the Congregation for Catholic Education."

In a statement released by the White House on Jan. 11, Bush offered his condolences to Pope Benedict and to all Catholics.

"Cardinal Laghi was a friend who, in his more than 60 years of service to the Catholic Church, worked tirelessly for peace and justice in our world," Bush said. "Cardinal Laghi always strove to unite people of all religions and promote reconciliation, religious freedom and tolerance."

Cardinal Angelo Sodano, dean of the College of Cardinals, was scheduled to preside over the cardinal's funeral Mass on Jan. 13 in St. Peter's Basilica.

Cardinal Laghi's death leaves the College of Cardinals with 190 members, 116 of whom are under age 80 and therefore eligible to vote in a papal conclave.

Cardinal Laghi was a seasoned Vatican diplomat who spent a total of 17 years in the United States, first as an assistant to papal representatives in the late 1950s, then as the Vatican representative. When the Vatican and the United States established full diplomatic relations in 1984, he was named the first apostolic nuncio.

In 1990, Pope John Paul named him head of the

Congregation for Catholic Education, a position he held until his retirement in 1999.

But even in retirement, he continued serving as Pope John Paul's personal envoy to troubled parts of the globe.

After renewed tensions between Israelis and Palestinians erupted in late 2000, Pope John Paul sent the cardinal to the Holy Land to try to convince Israeli Prime Minister Ariel Sharon and Palestinian leader Yasser Arafat to halt the violence and return to negotiations.

The Italian cardinal was known as an urbane diplomat with a ready wit who was fluent in English, Spanish and French, in addition to his native Italian. He was an avid player of racquetball, squash and tennis, which he reportedly used to play with President George H.W. Bush.

He entered the Vatican diplomatic service in 1952, six years after he was ordained a priest, and was named apostolic delegate in the United States in December 1980.

During his years in Washington, he was also the Holy See's permanent observer to the Organization of American States.

He played a mediating role in a number of difficult issues in the U.S. Church, including widely publicized tensions between U.S. bishops and the Vatican in the mid-1980s, the Vatican's 1986 attempt to strip Seattle Archbishop Raymond E. Hunthausen of some areas of pastoral authority, and a two-year controversy surrounding a group of nuns who signed an ad on abortion in *The New York Times* and were ordered by the Vatican to recant.

Pope John Paul named him to the College of Cardinals in 1991. †

Notre Dame professor instrumental in Catholic-Jewish relations dies

WASHINGTON (CNS)—U.S. Catholic leaders are mourning the loss of Rabbi Michael Alan Signer, an important figure in Jewish-Catholic relations and a professor at the University of Notre Dame, who died on Jan. 10 after a long battle with pancreatic cancer.

Rabbi Signer was the Abrams professor of Jewish thought and culture and director of Notre Dame's Holocaust Project, whose research focused on various aspects of Jewish-Christian relations, Michael Garvey, a spokesman for the Indiana university, told Catholic News Service on Jan. 12.

"I would say his influence on Catholic-Jewish relations in the United States was of great importance," said Father James Massa, executive director of the U.S. Conference of Catholic Bishops' Secretariat of Ecumenical and Interreligious Affairs. "As a scholar of ancient Christian texts and as a teacher for a generation of students at Notre Dame, Michael brought a wealth of erudition and critical insight to the Catholic Church's dialogue with Judaism."

Before joining the faculty at Notre Dame in 1992, Rabbi Signer was a professor of Jewish history from 1974 to 1991 at Hebrew Union College-Jewish Institute of Religion in Los Angeles, where he taught courses in Jewish history, Jewish liturgy and Jewish biblical commentaries, Garvey said. †

"My heart surgery at St. Francis was the difference between life and death."

At 33 years old, Chris knew he would eventually need surgery to replace a calcified heart valve. However, he had no idea how urgent it was until his wife encouraged him to attend an *Ask the Doc* program and to have a cardiac screening, sponsored by the St. Francis Heart Center. "Your symptoms begin so gradually, you think what you are feeling is normal," he said. With only a small incision, Chris was able to make a quick recovery. Thanks to the work of the heart team at St. Francis, Chris can rest assured he will be there to watch his three small children grow up. "I told them Daddy's heart had a bad boom-boom before, and has a good boom-boom now."

St. Francis is the leader in total heart care for South Central Indiana with:

- Nationally renowned heart surgeons and cardiologists that treat high-risk, complex cases
- The most advanced and innovative repair techniques that set new standards for heart valve treatment
- The Midwest Heart Valve Center—the only dedicated heart valve center in Indiana

Are you at risk? Get your FREE Healthy Heart Kit and find out. Call 1-877-888-1777 or visit HeartAttackCare.net today.



Chris, heart valve replacement patient

Chris participated in the first-of-its-kind innovative research study, which may allow more patients to avoid long-term use of blood thinners.

 **ST. FRANCIS HEART CENTER**

PILGRIMS

continued from page 1

Sister Diane said 480 high school youths and chaperones from the New Albany Deanery, Indianapolis North Deanery, Batesville Deanery, Roncalli High School



Sr. Diane Carollo, S.G.L.

in Indianapolis and St. Monica Parish in Indianapolis will also participate in this year's pro-life demonstration.

She said 65 young adults traveling to Washington on a chartered flight with Archbishop Buechlein and

Father Rick Nagel will join the archdiocesan pilgrimage group for the National Mass for Life at 7 p.m. on Jan. 21 at the Basilica of the National Shrine of the Immaculate Conception and a 9:30 a.m. Mass on Jan. 22 in the crypt church of the basilica before participating in the March for Life.

Sister Diane said Father Jim Heyd, formerly associated with Priests for Life and now Cardinal Francis George's liaison to the pro-life movement in the Archdiocese of Chicago, will join six priests and a lay volunteer from central and southern Indiana as pilgrim leaders on the archdiocesan buses.

"It is a spiritual pilgrimage and I have invited Father Heyd to participate as a pilgrim leader," Sister Diane said, "to help motivate and inspire the young people who are participating in the March and Rally for Life."

Joining Father Heyd on the pilgrimage are Fathers Robert Robeson, Rick Nagel, Todd Riebe, Thomas Kovatch, Aaron Jenkins, Lucas Amandua of Arua, Uganda, and Franciscans of the Immaculate Father Jacinto Mary Chapin of Bloomington.

The high school youths will begin the pro-life pilgrimage with Mass at SS. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis at 5 p.m. on Jan. 20 then travel by bus overnight to the nation's capital.

"The pilgrimage is rooted in prayer and the Eucharist," Sister Diane said. "The youths will pray the rosary on the buses at 8 p.m. each night, and we encourage their families to pray at the same time. We will also show special videos during the bus trip



Teenagers from St. Malachy Parish in Brownsburg get ready to take part in the 35th annual March for Life on Jan. 22, 2008, in the nation's capital.

Parish to sponsor prayer service for new president

Our Lady of the Most Holy Rosary Parish, 520 Stevens St., in Indianapolis will sponsor a holy hour from 2 p.m. to 3 p.m. on Jan. 21, the day after President-elect Barack Obama is sworn into office.

The public is invited to participate in the prayer service.

Those who participate in the holy hour are asked to pray for the new president and other public office holders who began their service this month.

A rosary and other prayers will be prayed during the time of eucharistic adoration.

For more information about the holy hour, call the parish at 317-636-4478 or log on to www.holyrosaryindy.org. †

which are oriented to religious formation and religious values."

During the pilgrimage, the high school youths will also travel to Arlington National Cemetery on Jan. 21 for a prayer service, and several teenagers will lay a pro-life wreath on the Tomb of the Unknown Soldier during the formal military ceremony.

Also on Jan. 21, the teenagers will have time to visit the Smithsonian Air and Space Museum near the U.S. Capitol.

After participating in the National Mass for Life on Jan. 21 in the basilica, they will spend the night at the Dufour Center Gymnasium at The Catholic University of America.

This year marks the third time that the archdiocesan pilgrims have gathered for a pro-life Mass in the crypt church at the

basilica before the Jan. 22 march. Archbishop Buechlein will be the principal celebrant for that Mass.

"Those participating in the March for Life from the archdiocese realize that the Freedom of Choice Act would silence Christians and alienate them from the American political process," Sister Diane said. "Let us all pray that President-elect Obama, his administration and those in Congress who support abortion on demand will wake up to the reality that the majority of Americans oppose legalized abortion."

"Since *Roe v. Wade* was legalized in 1973, more than 50 million unborn children have been destroyed," she said, "and a subculture of post-abortive parents who suffer from post-abortion syndrome has been created." †

Wanted: Your participation in campaign to oppose federal abortion rights legislation

Archbishop Daniel M. Buechlein is asking Catholics in central and southern Indiana to participate in a nationwide pro-life letter, postcard and telephone campaign on Jan. 24-25 to oppose federal abortion

rights legislation pending in Congress.

The campaign is the result of action taken by the U.S. Conference of Catholic Bishops during their annual fall meeting in November, when they unanimously voted to initiate a pro-life campaign to prevent the passage of the proposed "Freedom of Choice Act" (FOCA).

"This radical pro-abortion legislation would make abortion a fundamental right that would eliminate all existing pro-life laws and policies that have been enacted since 1973, the year the U.S. Supreme Court issued

Roe v. Wade," Archbishop Buechlein emphasized in a Dec. 3 letter to pastors and parish life coordinators of archdiocesan parishes.

"We need to keep in mind that FOCA would have devastating effects on our Catholic hospitals and social service agencies," the archbishop explained. "Establishing abortion as a fundamental right precludes individuals and groups from exercising their right to freedom of religion and freedom of conscience."

Servants of the Gospel of Life Sister Diane Carollo, director of the archdiocesan Office for Pro-life Ministry, has distributed factual information to parishes for participants to use when calling and writing letters or postcards to President-elect Barack Obama and members of Congress.

This information is also available on the archdiocesan pro-life office's Web site at www.archindy.org/pro-life.

The National Committee for a Human Life Amendment, on behalf of the U.S. bishops, distributed the pro-life postcard campaign materials to every diocese in the country. †

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Pope: World's future depends on ethical solutions to poverty, war

VATICAN CITY (CNS)—Saying the future of the world is at stake, Pope Benedict XVI called for major new efforts to reduce global poverty, end regional conflicts and restore ethics to global financial systems.

In an annual address to the diplomatic corps at the Vatican on Jan. 8, the pope also appealed on behalf of Christian minorities in places like Iraq and India, urging governments to respond firmly to a recent increase in anti-Christian violence and discrimination.

After delivering his speech in the ornate Sala Regia, the 81-year-old pontiff greeted the diplomats one by one and posed for group photos. Among the representatives was the U.S. ambassador to the Vatican, Mary Ann Glendon, who is leaving her post on Jan. 19.

The pope's speech, sometimes called his "state of the world" address, reviewed developments on several continents, from the refugee crisis in central Africa to the recent military offensive in the Gaza Strip. The pope decried terrorist attacks that have "sown death and destruction" in countries like Afghanistan, Pakistan, India and Algeria, but also found hopeful signs in places like the Philippines, where the government and rebels have opened new negotiations.

Taking up the theme of his recent World Peace Day message, he told the diplomats that "to build peace we must give new hope to the poor." In the current "sensitive phase of the history of humanity," he said, moral and ethical principles are crucial to improving the condition of millions of people living in precarious situations.

"How can we not think of so many individuals and families hard pressed by the difficulties and uncertainties which the current financial and economic crisis has provoked on a global scale?" he said. He noted that the number of poor people is increasing even within rich countries.

"How can we not mention the food crisis and global warming, which make it even more difficult for those living in some of the poorest parts of the planet to have access to nutrition and water?" he said.

The pope called for an effective strategy to fight hunger and promote local agricultural development, along with a reduction in military spending, which he said diverts enormous resources away from development projects. Rebuilding economic confidence, he said, will require implementing ethical principles based on human dignity—a task that is demanding, but not impossible.

"Today more than in the past, our future is at stake, as well as the fate of our planet and its inhabitants, especially

the younger generation, which is inheriting a severely compromised economic system and social fabric," he said.

The pope said that the world is threatened not only by material poverty, but also moral poverty as seen in acts of discrimination and violence against thousands of Christians over the last year.

Declaring that Christianity is a religion of freedom and peace, he expressed his concern for Christian minorities, especially in Iraq and India, where attacks on Church communities have worsened in recent months. The pope urged civil and political leaders to commit themselves "to ending intolerance and acts of harassment directed against Christians, to repairing the damage which has been done, particularly to the places of worship and properties, and to encouraging by every means possible due respect for all religions, outlawing all forms of hatred and contempt."

The pope said it was particularly important that countries in central Asia protect religious freedom with legislation in line with international norms. But he said he was also concerned about Western society, and hoped that prejudice or hostility against Christians would not be cultivated simply because, on certain questions, "their voices cause disquiet."

Turning his attention to the Middle East, Pope Benedict appealed for an immediate cease-fire in Gaza and the resumption of negotiations between Palestinians and Israelis, with the support of the international community. The current violence, he said, has provoked "immense damage and suffering for the civilian population.

"Once again, I would repeat that military options are no solution and that violence, wherever it comes from and whatever form it takes, must be firmly condemned," he said. He said both sides should agree to "the rejection of hatred, acts of provocation and the use of arms."

He added that upcoming elections would be crucial in choosing leaders who can lead their people to reconciliation. Israel holds elections in February, and



Pope Benedict XVI is applauded by the Vatican diplomatic corps in the Sala Regia at the Vatican on Jan. 8. In his annual address to the diplomatic corps, the pope called for major new efforts to reduce global poverty, end regional conflicts and restore ethics to financial systems.

Palestinians are expected to vote for new leadership sometime in the coming months.

In a brief reference to Iraq, the pope encouraged Iraqis to "turn the page" and to rebuild their country without discrimination on the basis of race, ethnic group or religion.

He said that Iran was also important to regional and global peace, and he encouraged "tireless efforts" to negotiate a solution to the country's nuclear program, one that satisfies Iran's legitimate demands and the international community's apprehensions.

The pope looked ahead to his trip to Africa in March when he will visit Cameroon and Angola, and said he was praying that Africans could build peace by fighting moral and material poverty. He said he was especially concerned about children, many of whom have the tragic experience of being refugees in Somalia, the Darfur region of Sudan, and Congo.

"There are waves of migration involving millions of persons in need of humanitarian assistance and who above all have been deprived of their elementary rights and offended in their dignity. I ask political leaders on the national and international levels to take every measure necessary to resolve the current conflicts and to put an end to the injustices which

caused them," he said.

He told the diplomats that in Zimbabwe, which faces a cholera outbreak as well as a political and economic crisis, the situation was "critical" and demanded considerable humanitarian assistance. He noted a "glimmer of hope" brought to central Africa by a recent peace agreement in Burundi.

In Latin America, the pope urged legislation making it easier for emigrants to reunite with their families. He also praised the commitment of some Latin American governments in waging an uncompromising battle against the drug trade and political corruption.

He said conflicts in the Caucasus region cannot be settled by war. He called for the respect of cease-fire commitments in Georgia, and said those displaced by fighting last year should be able to return to their homes as soon as possible.

The pope concluded his talk by saying the fight against global poverty in all its forms can be inspired by Jesus and his Gospel.

"Because he is the Son of God, he tells us that fraternal solidarity between all men and women is the royal road to fighting poverty and to building peace. May the light of his love illumine all government leaders and all humanity!" he said. †

Political, Catholic, pro-life leaders mourn death of Father Neuhaus

WASHINGTON (CNS)—Political, Catholic and pro-life leaders expressed their grief over the Jan. 8 death of Father Richard John Neuhaus, an outspoken opponent of abortion and an adviser to President George W. Bush on bioethical issues.



Fr. Richard John Neuhaus

"Father Neuhaus was an inspirational leader, admired theologian and accomplished author who devoted his life to the service of the Almighty and to the betterment of our world," Bush said in a Jan. 8 statement. "He was also a dear friend, and I have treasured his wise counsel and guidance."

Father Neuhaus, 72, was hospitalized in New York the day after Christmas with a systemic infection, according to information posted on the Web site of *First Things*, an ecumenical journal he founded in 1990 which was published by the Institute on Religion and Public Life.

A former Lutheran minister who became a Catholic priest in 1991, the prolific author was diagnosed with cancer in late November.

A funeral Mass was to be celebrated for Father Neuhaus on Jan. 13 at the Church of the Immaculate Conception in New York.

"The life and ministry of Father Richard John Neuhaus

have had a profound influence on a generation of intellectuals and Christian believers," said U.S. Rep. John Boehner, R-Ohio. "His legacy will be one of building bridges across theological lines in the defense of life and truth. Father Neuhaus set the gold standard for ecumenical and interfaith cooperation."

Father Neuhaus wrote several books commenting on contemporary issues and the role of the Church in society. In *First Things*, he regularly published long analyses on contemporary topics as diverse as theological disputes between Catholics and Protestants, abortion policies and the application of just-war principles in foreign policy.

In the late 1960s, he gained national prominence as a co-founder of Clergy and Laymen Concerned About Vietnam, became an outspoken advocate of "democratic capitalism" throughout the 1970s and 1980s, and in recent years compared the pro-life struggle to the 1960s' civil rights movement, which he participated in.

During the 2004 presidential campaign, Father Neuhaus was a leading advocate for denying Communion to Catholic politicians who supported abortion and voted against Church teaching on life issues.

"Father Neuhaus was a gift to us all," said Patrick Reilly, president of the Cardinal Newman Society, a Catholic-college-watchdog group based in Manassas, Va. "With his passage from this world, the Cardinal Newman Society mourns not only the passing of a heroic defender of truth, especially in higher education, but also a beloved adviser,

generous supporter and dear friend."

In a commentary published in a 1999 issue of *First Things*, Father Neuhaus blasted Catholic colleges' presidents who permitted politicians that work to keep abortion legal to be the commencement speakers at graduations on their campuses.

"While effusively affirming their devotion to their 'Catholic identity,' they deny it by the most egregious of actions," he wrote in the commentary. "Being chosen as commencement speaker is as great an honor as most institutions provide. Chatter about 'Catholic identity' or, even more tenuously, 'education in the Jesuit tradition' is, a Jewish friend observes, comparable to advertising 'kosherlike' hot dogs. Few things can constitute a more explicit, in-your-face denial of Catholic seriousness than the choice of pro-abortion commencement speakers."

Public statements from American Life League president Judie Brown, *First Things* editor Joseph Bottum and several other members of the Catholic media also circulated in the hours after the priest's death was announced.

"He too lived a life we shall not likely see again," said Raymond Arroyo, host of the Eternal Word Television Network news program "The World Over."

"He was not only a renowned intellectual and an exemplary man of letters, but ... he put his mind and his art at the service of mother Church and the truths she protects," Arroyo said. †

Catholic Conference brings pro-family agenda to statehouse

By Brigid Curtis Ayer

A new year brings hope and challenges, especially for those heading back to the state Capitol, including a re-energized Gov. Mitch Daniels, a new group of 150 state lawmakers, 33 of whom are Catholic, and the ever-present Indiana Catholic Conference (ICC).

Each has goals they wish to accomplish, yet together, the 150 members of the Indiana General Assembly at the very least must pass a new biennium state budget by the April 29 adjournment deadline, and it must be approved by the governor before July 1 when it goes into effect.

The ICC has a different goal to accomplish—to protect families and children—and all underlying necessities to support families and children.

This pro-life, pro-family agenda has taken many forms in the 40-plus years that the ICC has been at work,

including efforts to ban embryonic stem-cell research and encourage adult stem-cell research in Indiana; reduce abortions; provide basic needs of the poor, disabled and elderly; limit and abolish the death penalty; improve immigration laws; and protect the institution of marriage.

As in years past, the success of the ICC's legislative agenda this year will also be determined in part by: 1) the willingness of the leadership in the House and Senate to have these bills heard in committee; 2) a willingness of Catholic lawmakers to work in unison with the Church's efforts; and 3) a willingness of Catholics in the pew to be engaged in the political process.

Rep. Patrick Bauer (D-South Bend), a practicing Catholic, was re-elected speaker of the House.



Sen. Jean Leising

Sen. David Long (R-Fort Wayne) was re-elected president pro tempore in the Senate.



Rep. Ed. DeLaney

Given their leadership roles as gatekeepers on legislation, these two legislators wield enormous influence. Committee chairs also may decide the fate of any given bill even if it meets with the approval of House and Senate leaders.

Out of the 150 members of the Indiana General Assembly, 33 are Catholic. Ten are state senators, including Sen. Richard Young (D-Milton), Sen. Frank Mrvan (D-Hammond), Sen. Sue Landske (R-Cedar Lake), Sen. John Broden (D-South Bend), Sen. Joseph Zakas (R-Granger), Sen. Thomas Wyss (R-Fort Wayne), Sen. Ed Charbonneau (D-Valparaiso), Sen. Timothy Skinner (D-Terre Haute), Sen. Jean Leising (R-Oldenburg) and Sen. Robert Deig (D-Mount Vernon).



Rep. Mark Messmer

Twenty-three are members of the Indiana House of Representatives, including Rep. Bauer (D-South Bend), Rep. David Niezgodski (D-South Bend), Rep. Ryan Dvorak (D-South Bend), Rep. Scott Pelath (D-Michigan City), Rep. Mara Candelaria Reardon (D-Munster), Rep. Chester Dobis (D-Merrillville), Rep. Donald Lehe (R-Brookston), Rep. Thomas Dermody (R-LaPorte), Rep. Jeb Bardon (D-Indianapolis), Rep. Sheila Klinker (D-Lafayette), Rep. Timothy Neese (R-Elkhart), Rep. Mark Messmer (R-Jasper), Rep. Ed DeLaney (D-Indianapolis), Rep. Philip Pflum (D-Milton), Rep. Robert Bischoff (D-Greendale), Rep. Paul Robertson (D-DePauw), Rep. Suzanne Crouch (R-Evansville), Rep. Nancy Dembowski (D-Knox), Rep. Phil GiaQuinta (D-Fort Wayne), Rep. Matt Bell (R-Avilla), Rep. Michael Murphy (R-Indianapolis), Rep. Phil Hinkle (R-Indianapolis) and Rep. John Day (D-Indianapolis).

There are 25 new faces who were elected last November, 17 in the House and eight in the Senate. Three of the new faces are Catholic legislators: Sen. Jean Leising (R-Oldenburg), a member of St. Louis Parish in Batesville; Rep. Mark Messmer (R-Jasper), a member of Holy Family Parish in Jasper; and Rep. Ed DeLaney (D-Indianapolis), a member of St. Thomas Aquinas Parish in Indianapolis.

Democrats maintain a narrow 52-48 majority in the Indiana House of Representatives. Republicans hold a 33-17 majority in the state Senate.

"Much of the legislative work done by the Indiana Catholic Conference this year will be overshadowed by the budget-making process," said Glenn Tebbe, ICC executive director. "And because of the decreasing tax revenue available, agreeing on budget priorities will be difficult. Local government reform and property tax caps will be the other overriding issues."

To better equip Catholics to participate in the process, the ICC invested in a new online system that provides efficient and effective communication with members of the Indiana General Assembly and the U.S. Congress.

A Legislative Action Center is available on the ICC Web page at www.indianacc.org that allows visitors to participate in the political process in a number of ways.

Visitors to the center can sign up for the weekly *I-CAN Update* newsletter, identify his or her representatives, contact lawmakers and do much more. To explore this new means of political engagement, log on to www.indianacc.org and click "Legislative Action Center."

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

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Learning to love is a protection against greed

By Fr. Oliver Williams, C.S.C.

Americans are awash in debt. The business community—especially the financial sector because of ethical failures and wholesale greed—is in crisis.

In many ways, this time is a “teachable moment,” a wake-up call to collect our wits and ask ourselves what we are really seeking, what is a fulfilling life.

How did we get off the track so badly?

It is here that we can draw on the resources of our Christian tradition. But first, some words to those who now find themselves in debt and unable to manage their finances.

There are resources that can help, and they are easy to access. MSNBC has a brief outline of how to “Build a Family Budget That Actually Works” (log on to www.msnbc.msn.com/id/20072930).

Although the tips offered in the article are common sense, they may help you get focused. It suggests things like sitting down and outlining how you are now spending your money and asking whether you should change your priorities.

Do you have a reasonable plan to pay off your debt? Do you have some important goal that you want to save for? Are you anticipating likely expenses? Are you spending too much, given your income? How can you cut expenses?

To organize your thoughts, you can obtain a free budgeting worksheet on the Internet from www.betterbudgeting.com.

If you are having serious problems with your debt, you may want to work with the companies you owe money to. Or you may want to talk to a credit counselor. To ensure that you are working with an ethical credit counselor, you can check with the National Foundation for Credit Counseling.

You have probably seen the bumper sticker that says, “The One With the Most Toys Wins.” In many ways, this bumper sticker sums up the crisis of our time: The means of developing the good society, wealth creation, becomes an end in itself.

Pope John Paul II’s 1991 major encyclical on economic ethics, “*Centesimus Annus*,” summarizes Catholic social teaching on this matter well: “It is not wrong to want to live better; what is wrong is a style of life which is presumed to be better when it is directed toward ‘having’ rather than ‘being’ and which wants to have more not in order to be more, but in order to spend life in enjoyment as an end in itself.

“It is therefore necessary to create lifestyles in which the quest for truth,



Madison Stucchio claps her hands while attending Mass with her parents, Matthew and Jennifer Stucchio, at St. Thérèse of Lisieux Church in Montauk, N.Y. Pope John Paul II’s encyclical “*Centesimus Annus*” says the family is where one first receives formative ideas about truth, goodness, loving and being loved, and thus what it means to actually be a person.

beauty, goodness and communion with others for the sake of common growth are the factors which determine consumer choices, savings and investments” (#36).

Our religious tradition focuses on the human dignity of the person and underscores that wealth creation is important, but only because it provides the material conditions that enable the moral, spiritual and social development of the person.

Acquiring things should never be an end in itself, and accumulation for its own sake brings little happiness.

We should all ask these questions of ourselves occasionally: Does the Gospel message permeate my life and work? What sort of community am I trying to form?

Keeping our moral compass requires us to reflect periodically on what life is all about. Our religious tradition has a clear

answer: We are to live our lives to the full, becoming virtuous persons in community, preparing for a final destiny with God.

Whether we are doctors, financiers, housewives, plumbers or professors, all of us have a vocation or calling to develop ourselves and our world in harmony with God’s plan.

This vision, of course, puts limits on what we are willing to do to compete with our colleagues. It also offers quite a different understanding of what success might mean.

As we balance our family budget or strategize our business plan, this vision may keep things in perspective.

Many are puzzled to find that “*Centesimus Annus*” spends time emphasizing the crucial role of the family.

The key insight here is that the best protection against consumerism and

materialism, acquiring for its own sake and defining self in terms of wealth and possessions, is learning to love.

In the family, Pope John Paul taught in the encyclical, one “first receives formative ideas about truth and goodness and learns what it means to love and to be loved, and thus what it means to actually be a person” (#39).

With the sense of self developed in the family and nourished in the life of the Church, we can move along in life’s journey with confidence that we are going somewhere and that we have our eye on the goal.

With that sense of self, many of us would not be over our heads in debt and Wall Street would not be in such a financial mess.

(Holy Cross Father Oliver Williams is director of the Center for Ethics and Religious Values in Business at the University of Notre Dame in Indiana and a member of the faculty of its College of Business. He has published and lectured extensively in the field of business ethics.) †

‘... the best protection against consumerism and materialism, acquiring for its own sake and defining self in terms of wealth and possessions, is learning to love.’

Discussion Point

Separate needs from wants when budgeting

This Week’s Question

What do you do to ensure that you do not live beyond your means? How do you stick to a budget?

“We pay off our credit cards each month and don’t carry over debt. For large purchases we pay cash. Being frugal all of our lives has enabled us to help our children get a Catholic education.” (Anne Lynch, Cincinnati, Ohio)

“My simple [solution] is that I separate what I need from what I want. That way everything falls into place.” (Ed Baenziger, Lebanon, Tenn.)

“We have a budget of what we can spend each week for things like groceries and gas. We stick to it because we know what we can afford ..., and we know what we have to do to keep our kids [aged 5 and 7] in Catholic

school.” (Amy Utter, Castleton, N.Y.)

“I’ve already taken steps to tighten my belt, ... making sure I always have coupons with me and that I’m getting the best buy. Sticking to a budget isn’t hard ... because I came from a family that didn’t have much. I learned to pay bills and take care of needs first.” (Joanne Mierzwicki, Hamilton Square, N.J.)

Lend Us Your Voice

An upcoming edition asks: As a baby boomer, what are you most concerned about when you consider the years ahead of you?

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



From the Editor Emeritus/John F. Fink

Possible saints: Mother Angeline McCrory

(Thirty-second in a series of columns)

Brigid McCrory was born in 1893 to a Catholic family in Northern Ireland. The family emigrated from there to Scotland when she was 8. When she was 19, Brigid entered the Little Sisters of the Poor, whose mission then, as now, was to care for the indigent elderly. She received the name Sister Angeline



Teresa of St. Agathe.

After professing her vows, Sister Angeline was assigned to a home in Brooklyn, arriving in the United States in 1915. After nine years of caring for the sick and begging for food for the sisters and their patients, she was named superior of Our Lady's Home in the Bronx. Now Mother Angeline, she was responsible for 18 sisters and 200 elderly residents.

The rule for the Little Sisters was that their homes must accept only the indigent poor, but Mother Angeline interpreted

"poor" broadly, welcoming elderly people who had some money but no companionship or joy. When the mother general visited from France in 1927, she ordered Mother Angeline to adhere strictly to the rule.

Mother Angeline prayed about the situation and held discussions with others, trying to discern what she should do. Two years later, and after two official canonical visitations, she decided that she was called to leave the Little Sisters and found a new community. Along with six other sisters, she departed from the community.

New York's Cardinal Patrick Hayes gave the sisters the old rectory of St. Elizabeth Parish, and the sisters moved there on Sept. 3, 1929. They considered that date as the community's foundation day.

Two years later, Mother Angeline asked Father Lawrence Flanagan, provincial of the Carmelite Province of New York, if the sisters could affiliate with the Carmelite Order. He approved, as did Cardinal Hayes, and on July 16, 1931, the Church recognized the foundation of the Carmelite Sisters for the Aged and Infirm. The new order's constitution received papal approval in 1957.

The Carmelites moved into St. Patrick's Home in the Bronx. As both the number of sisters and the elderly continued to grow, the sisters expanded St. Patrick's Home seven times during the next four decades. In 1947, they moved their motherhouse to Avila-on-the-Hudson in Germantown, N.Y., 100 miles north of New York City.

Mother Angeline served as superior general of the Carmelite Sisters for the Aged and Infirm for almost half a century, from 1929 to 1978. During that time, the order grew to more than 300 sisters serving in 50 sites in 30 dioceses in the United States, plus one each in Ireland and Scotland.

Mother Angeline wrote, "We all know that labor done for God is high and holy, but it must not replace habitually the spiritual exercises of the Rule. We must, as Carmelites, lead a contemplative and active life, giving the required time to prayer which is more important than our work."

She died on her 91st birthday in 1984, after 14 years as a Little Sister of the Poor and 55 years as a Carmelite. †

Cornucopia/Cynthia Dewes

Endings and beginnings: A bittersweet combination

This is a bittersweet time, to say the least.

It is when we wax nostalgic about people who have passed during the past year: loved ones or even favorite movie stars, sports figures, world leaders and others who have enriched our lives, personally or from afar. We are sad they are gone, and grateful for having had them.



We mull over the current bad state of world affairs, apparently a given in any year, and the events which led to it. We analyze the wars, political indifference or unwelcome interventions that may have caused all the trouble. We criticize the people responsible, whether they were malicious or unwitting in their intent, systematically greedy or just plain stupid.

We remember the wonderful personal events which have occurred, perhaps an important wedding anniversary or a new job opportunity. We mark the happy coming of children, "grands" and "greats," or new friends we have met. We mull over the joys we have experienced in loving relationships or participation in

nature, art or intellectual opportunities.

We also take part in the annual telling of stories. The television between Christmas and Jan. 1 was rampant with "End of the Year" pieces and photographs.

Commentators and pundits expounded on the significance of the year's events and their meaning for the future. People made New Year's resolutions to change themselves and their behavior. All these things point toward the good, toward a better time than what went before.

The fact that we are hopeful of the future, while still aware that we may fail in light of our past track record, is the bittersweet part of this time.

Luckily, God has given us an optimistic streak which, like failure, is part of the human condition. I like to think we also come equipped with a sense of humor to bail us out at low points.

So, in line with hope for good things in the New Year, I have a few to contribute.

Number one, let us hope that TV's Judge Judy won't need to spend 98 percent of her time adjudicating cases in which live-ins are the problem. It seems that promiscuity by any name leads to trouble. And, while I'm on a roll, I will add this corollary: Let's dump the practice of unmarried living-in before it leads to more "unwanted" babies, not to mention

neglected or murdered babies.

Let's hope that those who need to will find or keep good jobs, ones which will support them and their families, be useful to society and allow them to enjoy work. We hope others may finish their educations, and discover how to live out fully their vocation to marriage, single or religious life.

Hope will certainly involve ambitions for our children. In order to help them, we may need to give them more time or at least rearrange our time so that we know where they are, what they are doing and with whom. We need to make sure that they know they are loved, heard and supported. We can even hope for maturity and understanding on both sides.

It may be that our hopes depend upon a healthier body or better mental health. We can hope for relief from addiction or pain, or the ability to accept inevitable physical decline and—yes—even death.

We can do this because Christmas brought the promise of salvation on which all our hopes depend. That is a lot to hope for, but we are talking here about a promise from God.

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

Our Turn/Therese J. Borchard

Memo to young adults: Be prepared for nosy questions

I'm married. I have two kids. I work part time.

Let me just get that out of the way because those are the three most asked questions of young adults today, three queries than often cause awkwardness and hurt feelings if asked in the wrong tone of voice and in the wrong setting: family reunions, Thanksgiving table, baptisms and weddings.

But preparing yourself ahead of time for these questions can help you gracefully catch them and throw them back without the strain of eating your words.

Debra Fine, communication guru and author of *The Fine Art of Small Talk* (Hyperion), suggests that young adults should always come prepared with three topics of conversation that have nothing to do with family or career plans.

As pathetic as this sounds, I always read through the last two issues of *Time* magazine before I head to New York for a

meeting with my editor or anything remotely professional.

I don't always get a chance to read the paper every day and, in case there is a lull in the conversation, I want to sound like an educated person, not a harried mom whose to-do list consists of cutting out items that begin with "K" for K week, providing a snack for all 16 kids in Katherine's class and ordering a book or two for David so that he can dress out of uniform like the rest of his classmates next week.

I see it as a preventative measure.

The same goes for family conversations, especially if you are single, unemployed and without kids.

In a recent *McClatchy-Tribune* article, reporter Jessica Yadegaran asked Fine and Judy Levit, an Oakland, Calif., marriage and family therapist, how they would respond to some of the nosy questions. Here are a few samples:

Question: "When are you going to get married?"

Levit: "Still working on it." Or "I'm having a great time being single so it's not an urgent thing for me." Or, if the person seems like she could be a matchmaker, "I'm dying to. Know

someone?"

Fine: "Why do you want to know?" Or "When Prince/Princess Charming finds me."

Question: "When are you going to start a family?"

Levit: "We're talking about it, and it's an important decision for us to make. As soon as I'm pregnant, everyone will know about it."

Fine: "You are going to be the third to know. First I'll know. Then Mom, then you."

I regret to write this, but I was probably one of the nosy ones asking the questions until a few years ago when I realized so many of my friends very much wanted to get married and/or pregnant, but were having difficulty, and that it was a source of great pain for them.

I stopped asking the questions, especially the one about starting a family after seeing a family member run to the restroom in tears after one interrogation.

My advice to young adults: Be prepared with your answers, and go lightly with your own questions.

(Therese J. Borchard writes for Catholic News Service.) †

Twenty Something/

Christina Capecchi

Surrendering to a higher plan

The swirling snow and howling wind make a vivid demonstration of how swiftly the best-laid plans can be overturned.



Tonight was supposed to be the annual Capecchi ladies' dinner at a family-style Italian restaurant in St. Paul. We gather there to consume enormous quantities of pasta and conversation.

We toast with wine to the blood that binds our friendships.

But Mother Nature had a different agenda, unleashing a blizzard that made a mockery of our plan. We thought it would be so easy to all meet at the same location on the same day? Ha!

Much as I looked forward to our gathering, its cancellation sparked a glee that harkens back to grade school and the unbridled ecstasy of a snow day.

Our days are splintered into intervals of activity, one locked beside another. So when a larger force wipes out the schedule, it brings a certain relief and bestows a rare gift: unallocated time. What a wonder! A million ways to spend the time! Where to begin? How to properly devour the surprise?

Humans, by nature, are planners. Every week, we craft well-intentioned, neatly laid, thoroughly coordinated plans. Dinner plans, career goals. Romantic schemes, recreational ideas. Weekend plans, five-year plans.

We plot, we project, we anticipate.

There is nothing wrong with that impulse. God asks us to use our gifts to the fullest, work hard, and be deliberate about how we assign our energies and apply our talents.

But we cannot grow too attached to our plans. We must guard against the false notion that we possess control, that we are calling the shots. There is a larger force, a grander scheme.

This month's readings remind us of that bigger picture. Isaiah speaks to troubled people, Israelites whose plans for peace and prosperity were trampled. He tells them, "For my thoughts are not your thoughts, nor are your ways my ways, says the Lord. As high as the heavens are above the Earth, so high are my ways above your ways and my thoughts above your thoughts" (Is 55:8-9).

This message can be hard to hear because we like our plans; they are clear guideposts in an otherwise hazy future. But God's plans are higher—better, wiser, richer. They come from another realm, from the heart of our Creator, whose timing is perfect and whose wisdom is infinite.

Believing in God's plan and waiting on its fruition demands a mature faith. I saw that in my friend Wendy last summer. We had been discussing our eagerness to achieve certain goals. She had earned a master's degree in a specialized field and had been searching at length for a job in the industry.

One night she e-mailed me, "I have really come to accept that God has some kind of crazy plan for me, and I will find out what it is at some point."

Three months later, Wendy landed her dream job. "Two years and three months of patience, prayer and faith have finally paid off," she wrote in an e-mail.

Wendy met a formidable challenge, releasing her own plan and trusting in God's master plan—long before it had been revealed to her. She set her uncertainty and impatience aside and, like Samuel, said, "Speak, Lord, for your servant is listening" (1 Sm 3:10).

God's plans always provide for us. In the darkest hour at our greatest need, he fulfills our deepest desires.

And so, as we gaze at that blank calendar and imagine 2009, let us remember the master planner and write our plans in pencil.

(Christina Capecchi is a freelance writer from Inver Grove Heights, Minn. E-mail her at christina@readchristina.com.) †

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

The Sunday Readings

Sunday, Jan. 18, 2009

- 1 Samuel 3:3b-10, 19
- 1 Corinthians 6:13c-15a, 17-20
- John 1:35-42

The First Book of Samuel is the source of the first reading for this weekend.



Originally, First and Second Samuel were one volume. At some point in history, an editor divided them into the two volumes, and two volumes appear in Bible translations today.

As the title of these books implies, the central figure is Samuel, a prophet active centuries before Christ.

Prophets were highly revered throughout the history of the Chosen People. They were seen as God's special representatives, but also personally very holy and devoted to God.

At times, prophets initially resisted their callings. Such was the case of the great prophets Isaiah, Ezekiel and Jeremiah. However, they later accommodated themselves to God's will and accepted the call to be prophets.

These figures were admired because the call to be a prophet was seen precisely as a call from God.

In this weekend's reading, God calls Samuel. It occurs according to God's plan. Samuel is open to hearing God, indeed ready to hear God, but Samuel cannot hurry the divine plan.

St. Paul's First Epistle to the Corinthians supplies the second reading for this weekend.

Many of the Pauline writings have their luster in their clear revelation of the bond between true believers and Jesus.

Jesus was the Son of God, but also human in a mystery that theologians call the Incarnation.

Truly committed Christians, in faith and baptism, are inseparably bound to Jesus, both in a shared human nature and also in the divine life given to believers by Christ.

This supernatural bond, the very keystone of personal salvation, requires Christians not only to be of spiritual faithfulness, but bodily faithfulness as well. They must not allow themselves to fall into carnal sin.

Instructing the Christian Corinthians in this fact seems for some to be excessive for Paul. However, it should be remembered, Corinth was known near and far as a virtual

capital of immorality and vice.

St. John's Gospel furnishes the last reading.

It is a story about the decision to follow Jesus by Simon, later known as Peter, and Simon's brother, Andrew. In the story, Jesus intrigues Andrew and Simon. They follow Jesus and the Lord invites them to be Apostles.

They recognize Jesus as Messiah. Jesus calls Peter to a new life, even giving him a new name, Cephas, often translated as Peter.

Reflection

The Church, in the majesty and glory of its liturgy, called us all to celebrate the birth of Christ at Christmas, revealing to us that Jesus was the son of Mary, and therefore a human, as she was only human despite her unique holiness and singular place in the divine plan of redemption.

Two weeks later, it celebrated the feast of the Epiphany, revealing then to us the fact that Jesus, born in Bethlehem, was divine, the Son of God, and that redemption is God's gift for all people.

So, the Church, with the greatest joy and hope, has told us about the Lord. He is the Savior of the world! He is one of us, the son of Mary.

The Church has told us that we are being touched by God's grace. God loves us. God calls us. He offers us eternal life in Christ.

Now, the Church asks us in these readings to consider how personally we shall respond to these marvelous realities. What does Christ truly mean to each of us?

How should we respond to God? St. Paul gives very concrete advice. Samuel, Peter and Andrew are examples. We must follow Christ. There is no other way to true life and peace. †

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. †

My Journey to God

The Abyss of Jesus

Dare I step off the edge,
Allowing myself to fall into
The vastness of the Holy?

Jesus,
The open heart of
Tenderness, charity and forgiveness,
Inviting me to unite with
Him in the intimacy of the Divine.

Testing me in ways unfamiliar.
Coaxing me to step
Into a new role.

Asking me to give away my power
And
Trust only in His love for me.

(Trudy Bledsoe is a member of St. Christopher Parish in Indianapolis and the Secular Order of Discalced Carmelites. She wrote this poem after reading a meditation by Venerable Concepcion Cabrera de Armida of Mexico, a Catholic mystic and writer also referred to as Conchita, and said she finds her writings to "have a spiritual sweetness that touches the soul." A figurine of the Christ Child is seen inside St. Peter's Basilica during Mass on Jan. 1 at the Vatican.)



The abyss of Jesus,
A wide place of light and love.
A place to say only one word,
"Yes."

By Trudy Bledsoe, O.C.D.S.

Daily Readings

Monday, Jan. 19
Hebrews 5:1-10
Psalm 110:1-4
Mark 2:18-22

Tuesday, Jan. 20
Fabian, pope and martyr
Sebastian, martyr
Hebrews 6:10-20
Psalm 111:1-2, 4-5, 9, 10c
Mark 2:23-28

Wednesday, Jan. 21
Agnes, virgin and martyr
Hebrews 7:1-3, 15-17
Psalm 110:1-4
Mark 3:1-6

Thursday, Jan. 22
Vincent, deacon and martyr
Hebrews 7:25-8:6
Psalm 40:7-10, 17
Mark 3:7-12

Friday, Jan. 23
Hebrews 8:6-13
Psalm 85:8, 10-14
Mark 3:13-19

Saturday, Jan. 24
Francis de Sales, bishop and
doctor of the Church
Hebrews 9:2-3, 11-14
Psalm 47:2-3, 6-9
Mark 3:20-21

Sunday, Jan. 25
Third Sunday in Ordinary
Time
Jonah 3:1-5, 10
Psalm 25:4-9
1 Corinthians 7:29-31
Mark 1:14-20
or
Mass celebrating the
Conversion of St. Paul,
Apostle
Acts 22:3-16
or Acts 9:1-22
1 Corinthians 7:29-31
Mark 16:15-18

Question Corner/Fr. John Dietzen

Jesus' years before public ministry are not all mentioned in the Gospels

QThe Gospels record the life of Jesus from birth to death at age 33. However, the time from 12 to 30 is omitted. Why? What happened during these years? (Texas)



News of God's love and infinite care for our human family as revealed in the life and teachings of Jesus.

The very first words of the first Gospel written indicate this intention. St. Mark says, "The beginning of the Gospel of Jesus Christ" (Mk 1:1).

The Anglo-Saxon roots of our English word "gospel" mean the same as the Latin and Greek words for "gospel," literally the Good News. Only some time after St. Mark wrote was the title "Gospel" given to the first four books of the New Testament.

In other words, those first words refer not to the book he was writing, but to the Good News of the salvation that God offered, and would continue to offer, to human beings in the life, death and resurrection of his Son.

In all the Gospels, therefore, it is clearly not the writers' purpose to answer curiosity questions or to pass on merely interesting information. What was not directly relevant to our comprehending the meaning of the life and message of Jesus was simply passed over.

This is the reason we know absolutely nothing about most of the years Jesus was on Earth from the Gospels themselves. We can assume a few things—for instance, that Joseph died sometime during the years in Nazareth since he isn't mentioned during the final three years or so. But that's as far as we can go.

This lack of engaging information may sometimes disappoint us, but there's a marvelous good side to appreciate. It means that all the little asides scattered through the Gospels, the apparently insignificant details that seem incidental, in fact carry some message that the evangelists considered fruitful and important for their Christian readers.

The more we read and study the narratives of the conception and birth of Jesus and

John the Baptist, for example, the more we realize these are not solely tender and warm baby stories. Every word and phrase reveal special insight and wisdom about what the Father and Son were saying about salvation through these commonplace family events.

Some other early Christian writings, the second-century *protoevangelium* (first Gospel) of James, for example, contain a variety of quaint and whimsical stories about the life of Jesus and his relatives. Some of them may be true, but they are not part of our sacred Scriptures and, as such, are not a matter of faith.

QI recently attended a course on Christian morality offered by our archdiocese. We were informed that the Church has now adopted the Hebraic translation of the fifth commandment, "Thou shalt not murder" instead of "Thou shalt not kill."

When and why did this change take place? (New York)

AI'm not aware of any official change, but the commandment has never been understood to prohibit all killing, but rather what we would generally call murder.

The Hebrew verb "*rasah*" used in the list of the commandments in Deuteronomy, Chapter 5, for example, refers to homicide, either intentional or accidental, but not to the killing of animals for food or capital punishment or killing in battle, all of which were practiced in Hebrew culture.

Thus, the more correct translation, there and in the listing of the Ten Commandments as given in Exodus, Chapter 20, is: "Thou shalt not murder."

This would cover all killing not explicitly authorized under Mosaic law.

I doubt that your instructor presented this meaning as an alteration. It is, in fact, the ancient interpretation of the commandment.

The *Catechism of the Catholic Church* (#2258-#2330) explains the similar traditional Christian understanding of this part of the Decalogue.

(A free brochure in English or Spanish, answering questions that Catholics ask about baptism practices and sponsors, is available by sending a stamped, self-addressed envelope to Father John Dietzen, Box 3315, Peoria, IL 61612. Questions may be sent to Father Dietzen at the same address or by e-mail in care of jjdietzen@aol.com.) †

Rest in peace

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. 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.

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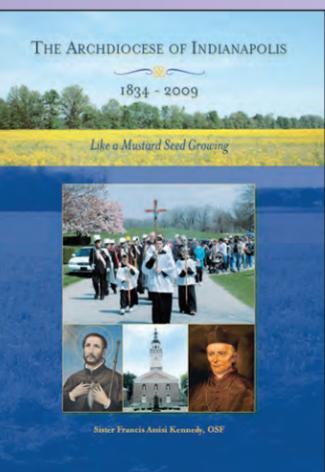
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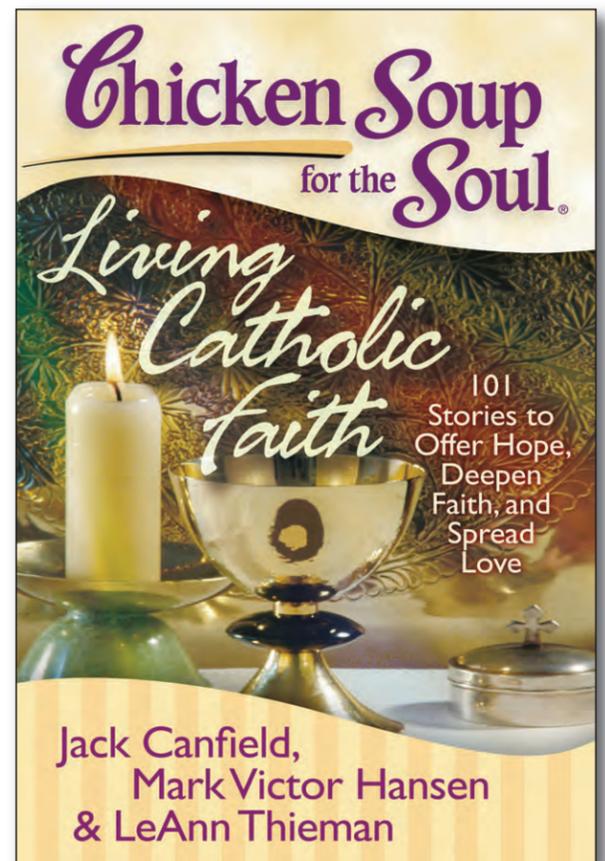
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