



The

Criterion

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The great mystery of love

See our annual Spring Marriage Supplement, pages 9-12.

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Katie Stamper glides across the ice during a practice session at the Pan American Plaza Skating Rink in Indianapolis. A member of SS. Francis and Clare of Assisi Parish in Greenwood, Katie will compete in the 2009 Special Olympics World Winter Games.

Pope says Lenten fasting opens hearts to God, hands to the poor

VATICAN CITY (CNS)—Fasting from food and detaching oneself from material goods during Lent help believers open their hearts to God and open their hands to the poor, Pope Benedict XVI said. The Lenten fast helps Christians “mortify our egoism and open our hearts to love of God and neighbor,” said the pope in his message for Lent 2009.



Pope Benedict XVI The papal message for Lent, which begins on Feb. 25 for Latin-rite Catholics, was released on Feb. 3 at the Vatican.

Cardinal Paul Cordes, president of the Pontifical Council Cor Unum, the Vatican’s office for promoting and coordinating charity, told reporters that Christian fasting brings together love for God and love for neighbor.

“The pope reminds us of our obligation to open our hearts and our hands to those in need,” he said at the Vatican presentation of the message.

The Vatican invited Josette Sheeran, executive director of the U.N.’s World Food Program, to help present the papal message.

“Serving the hungry is a moral call that unites people of all faiths,” said Sheeran, whose organization relies heavily on Catholic charities and other faith-based organizations to distribute food aid.

“At this time of worldwide economic challenges, let us not forget that the food and financial crises hit the world’s most vulnerable the hardest,” she said. “Since 2007, 115 million were added to the ranks of the hungry to create a total of nearly 1 billion people without adequate food.”

Sheeran said that at a time when the U.S. and other governments are announcing multitrillion-dollar packages to bail out banks, car companies and other industries, the World Food Program is asking that 0.7 percent of all stimulus plans be dedicated to hunger relief.

“Financial rescue packages must serve not only Wall Street and Main Street, but also the places with no streets,” she said.

Cardinal Cordes and Sheeran agreed that the financial bailout plans are necessary,

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Young Greenwood figure skater believes in God’s special plan for her

By John Shaughnessy

During her early teenage years, Katie Stamper never thought about God having a plan for her life.

And if someone would have told her then that God’s plan for her would some day include putting on figure skates and competing in the 2009 Special Olympics World Winter Games, she would have most likely thought, “Me? Skating? On ice?! In a world competition?! I don’t think so! You *must* have the wrong person in mind!”

Yet here she is at 17, and all those things have come true for Katie, a member of SS. Francis and Clare of Assisi Parish in Greenwood.

As she prepares for the world competition that begins on Feb. 7 in Boise, Idaho, Katie now believes that ice skating is part of the plan that God has

for her, a plan that has already begun to change her life and the lives of others.

Yet it’s also a plan—similar to many of God’s plans for people—that initially challenged Katie to her core, and eventually placed her in a vulnerable position that asked her to risk far more than she ever had.

An amazing transformation

To start the story, return to 2006 when Katie was 15 and watching the Winter Olympics on television with her grandmother. There, on the screen, a female figure skater glided across the ice in a spectacular performance filled with jumps and spins that left Katie in awe. She turned to her grandmother and said, “I want to skate.”

It didn’t matter to Katie that she had never skated before. It didn’t matter to her that she had shown similar enthusiasm for

other activities then lost interest in them. She just knew she wanted to try to skate—to look that graceful, to feel that sense of soaring. So her mother, Bernadette Reilly, who desperately wanted Katie to have something that would make her feel special, arranged for her daughter to take lessons.

And Katie not only loved skating, she was good at it.

“She’s a talented child and she picks up the stuff quickly,” said Elena Zaitsev, one of her coaches. “She’s the child who is fun to work with. She works hard.”

Katie’s mom marveled at the transformation in her daughter as she skated.

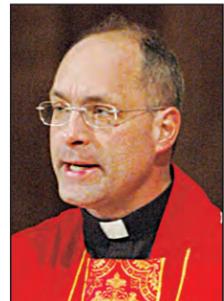
“Before she skated, she didn’t have an outlet for who she was,” Reilly said. “When she stepped on the ice, her soul

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Chicago priest helps archdiocesan pro-life efforts

By Mary Ann Wyand

A priest from Chicago has become a familiar pro-life voice in the Archdiocese of Indianapolis.



Fr. James Heyd

Father James Heyd, formerly associated with Priests for Life in Staten Island, N.Y., now serves as Cardinal Francis George’s liaison for pro-life ministries in the Archdiocese of Chicago.

On Sept. 21, Father Heyd was one of the keynote speakers

during the archdiocesan “40 Days for Life” prayer rally at the St. Augustine Home for the Aged Chapel in Indianapolis.

He told the pro-life supporters from central and southern Indiana that prayer is crucial in ending abortion and the use of artificial contraception.

“We are going to take this culture [of death] and transform it into a culture of life,” Father Heyd said. “... Let us build, through our Christian values, a new civilization of [respect for] God and [respect for] life.”

Then he led the rosary with pro-life supporters while walking two miles along West 86th Street to the Planned Parenthood abortion clinic at 8590 N. Georgetown Road.

Outside the state’s largest abortion facility, Father Heyd prayed the sorrowful mysteries of the rosary on his knees in the grass with other pro-life supporters.

During recent pro-life speeches in Terre Haute and other cities, he shared his love for history by discussing biblical and historical events that affirmed the dignity of all people.

This year, Father Heyd participated in the Archdiocese of Indianapolis’ pro-life pilgrimage to the March for Life in Washington, D.C., on Jan. 20-23 as one of the spiritual directors for the high school students along with seven priests from the archdiocese. The priests traveled to the march by bus with archdiocesan

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CHAMPION

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came out. Everyone calls her 'the butterfly.' Her spirit is so light, so innocent and so beautiful. She's phenomenally graceful on the ice."

Tears began to flow from Reilly's eyes as she talked about Katie.

"She always felt *less than*," Reilly continued. "This has given her the opportunity to feel all the wonderful emotions a little girl deserves to feel."

Yet in the midst of this breakthrough, Katie also learned something about herself that would lead her to one of the toughest decisions of her young life.

A life-changing choice

When Katie was in kindergarten, she was diagnosed as being mildly mentally challenged. Her mother didn't tell Katie about the diagnosis until two years ago, shortly after she started skating.

"She's very high functioning," Reilly said.

Still, Katie's disability has always made school challenging for her.

Another challenge arose for her last December. With her diagnosis, Katie was eligible for the Special Olympics sports program. With her talent in skating, she had qualified for the 2009 World Winter Games, where she will be one of five Indiana athletes at the competition that will involve 3,000 athletes from 100 countries.

Katie's selection put her at a crossroads. If she chose to participate in the Special Olympics event, she knew the news would spread to her friends and classmates at Center Grove High School in Greenwood that she is mildly mentally challenged.

Like most teenagers who don't want to draw attention to themselves, Katie struggled with what she should do. The struggle continued for her even as she reluctantly attended a training camp in Colorado in December to prepare for the games.



Katie Stamper, right, and her mother, Bernadette Reilly, share a moment of joy at the Pan American Plaza Skating Rink in Indianapolis. At 17, Katie is one of five Indiana athletes chosen to compete in the 2009 Special Olympics World Winter Games, an international competition featuring 3,000 athletes from 100 countries that will begin on Feb. 7 in Boise, Idaho. Katie views her participation as part of God's plan for her.

"When I got there, I met some girls who are doing figure skating, too," Katie said. "Me and this one girl became good friends. We talked about our disabilities. A girl with Down syndrome asked why I was there. I told her I was mildly mentally handicapped. I told her I almost didn't come because I have one foot in the normal world and a foot in the special world. I didn't want people to know I was special. She said she didn't want to tell anyone, too."

Katie's perspective suddenly changed after that conversation. She realized that she wasn't the only one struggling with her situation. She sent a text message to her mom saying, "I'm staying. These people need me."

"Everyone was attached to me there,"

Katie recalled. "God has a plan for me. I'm to speak for those who can't."

The mark of a champion

Katie's goal is to win a gold medal at the World Winter Games. Many people who have observed her transformation and heard her story are already convinced that she is a champion.

In December, Katie was invited as a guest to a fundraising banquet for Special Olympics Indiana, a dinner that is part of a college basketball event that Indiana basketball legend John Wooden has established. Usually a quiet person, Katie was unexpectedly asked to speak to the large dinner audience. She did, and she received a standing ovation when she

finished.

"I used not to talk and be shy," Katie said. "Now I talk a lot. I speak up for myself."

Sitting next to Katie as she expressed those words, her mother nodded as her eyes filled with tears, love and pride.

"It gives me hope that life will be good to her," Katie's mom said. "Before, life seemed pretty difficult and the options closed. This has given her the opportunity to see life can be good. This has begun to show her and me her measure of success in the world outside the classroom. This is about nourishing the whole person and giving the person the opportunity to find their success in life."

Katie just calls it God's plan for her. †

LENT

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not just for helping the world's richest nations, but also for preventing a worsening situation in poor countries dependent on exports, on development aid and on the money their citizens working abroad send home to support their families.

"If the financial system fails completely, it will hurt the poor first," Cardinal Cordes said.

Sheeran said the 2007-08 food crisis—when the price of basic staples soared—combined with more recent job losses because of the financial crisis involved "two separate problems, but the result is the same: malnutrition and death."

In his message, Pope Benedict said the Lenten practices of prayer, fasting and almsgiving are meant to help Christians focus on God and prepare for the Easter celebration of Jesus' victory over sin and death.

Focusing his message specifically on the practice of fasting, the pope said it is a way for believers to submit themselves "humbly to God, trusting in his goodness and mercy."

"Denying material food, which nourishes our body, nurtures an interior disposition to listen to Christ and be fed by his saving word," the pope wrote.

"Through fasting and prayer, we allow him to come and satisfy the deepest hunger that we experience in the depths of our being: the hunger and thirst for God," he said.

While some people fast to cleanse their body or to lose weight, Christians fast during Lent in order "to heal all that prevents them from conformity to the will of God," he said.

"Freely chosen detachment from the pleasure of food and other material goods helps the disciple of Christ to control the appetites of nature, weakened by original sin," the pope wrote.

At the same time, he said, "fasting is an aid to open our eyes to the situation in which so many of our brothers and



A homeless woman washes plastic bags in water from a drainage ditch in Las Pinas, south of metro Manila, Philippines, on Feb. 1.

sisters live."

By fasting in solidarity with the poor, "freely embracing an act of self-denial

for the sake of another, we make a statement that our brother or sister in need is not a stranger," the pope said. †

Correction

In an article about St. Barnabas School in Indianapolis in the Jan. 23 issue, the

address of the school's Web site was misidentified. Its address is www.saintbarnabasparish.org. †

The Criterion

2/6/09

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Bill would correct regulation that hurts parish festivals

By Brigid Curtis Ayer

Indiana's economy is not the only area suffering a setback. Parish festivals have also suffered a setback due to tougher laws regulating charitable gaming aimed primarily at keeping professional gamblers out.

Regulations promulgated by the Indiana Gaming Commission in the winter of 2008 state that if an individual works at a festival, the individual may not participate in any of the festival events. This rule negatively impacts a parish in a number of ways. Many small parishes rely on participation of parish members, who also work at the festivals, as much as they do on non-members and the public at large for the festival to be a success.

Two Catholic lawmakers, Rep. Mark Messmer (R-Jasper) and Rep. Matt Bell (R-Avilla), have co-authored a bill, HB 1664, to allow festival workers to participate in activities other than the game they are working. The measure will only apply to festivals. Messmer said Ernest Yelton, the executive director of the Gaming Commission, has allowed some flexibility in the regulation of the statute, including exempting food workers, and those participating in a multi-day festival, but without a change in the statute the commission cannot allow what the statute prohibits.

Messmer, a member of Holy Family Parish in Jasper, Ind., in the

Evansville Diocese and who co-chairs his parish's picnic festival with his wife, said they had 184 gaming workers and 310 food workers at their last event.

"We have over half the parish working the event, and a smaller parish might have everyone working the event," said Messmer. "Legally, no one can participate if they are working."

"In the Evansville Diocese, we were pretty adamant about getting the regulations out to everyone so that we wouldn't be fined," said Messmer.

"We saw in every parish in the county probably between 5 to 10 percent minimum income reductions. These events were all well attended and had good weather. The problem was people at the parish were complying with the law and not participating because they were

working the event," said the Jasper lawmaker.

"What HB 1664 would do is allow individuals who work at the event also to participate in the event as long as they were not playing the game they are working at," he said. "In

reality, that's probably what everyone would have done, but we've been pretty adamant in the Evansville Diocese about getting training out so that we all knew the rules and followed them."

"There were a couple of problems that we saw this year. Not only have we seen a loss of income, but the people who worked at the charitable event this year said, 'Yes,

I'll work this year, but next year I'm not working.'

"Half the fun of working an event is once you're done working, you can then participate in the festivities of the event. So then if you don't have workers or the volunteers necessary, the

parish won't be able to man the event in future years," said Messmer.

Rep. Matt Bell (R-Avilla), a member of St. Mary of the Assumption Parish in Avilla, Ind., in the Fort Wayne-South Bend Diocese and co-author of the bill, said, "I serve as the ranking minority member of the public policy committee, which is where we deal with issues of gaming and other controversial things like alcohol policy. And charitable gaming laws are hard to crack."

"Charitable gaming laws cannot be about the good and honest churches and community service organizations who are trying to raise money," he said.

"Unfortunately, we have to write laws that keep the bad actors out. I think that makes this type of law very difficult to write," said Bell.



Rep. Mark Messmer



Rep. Matt Bell

Catholic radio provides weekly legislative updates

Glenn Tebbe, ICC executive director, will provide weekly legislative updates on Catholic Radio Indy 89.1 FM WSPM.

The updates are broadcast at 11:05 a.m. on Saturday and Sunday mornings following Archbishop Daniel M. Buechlein's weekly radio broadcast.

Catholic Radio Indy also streams on

the Internet and can be heard statewide by logging on to www.catholicradioindy.org and clicking on the "Listen Now" button.

Those interested in learning what's happening at the state legislature and how they can become involved can log on to www.indianacc.org and click on "Legislative Action Center" on the left side of the screen. †

PRIEST

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teenagers, adult chaperones and 17 seminarians.

Servants of the Gospel of Life Sister Diane Carollo, director of the archdiocesan Office for Pro-life Ministry, invited Father Heyd to join the archdiocese's pilgrimage to the March for Life because of his 20 years of experience in pro-life work throughout the world.

"It is a spiritual pilgrimage," Sister Diane said, "and I invited Father Heyd to participate as a pilgrim leader to help motivate and inspire the young people."

Father Heyd was the homilist for Mass on Jan. 20 at SS. Peter and Paul Cathedral in Indianapolis before the youths boarded the buses for their overnight journey to Washington.

He had just returned to Chicago after participating in the sixth World Meeting of Families on Jan. 14-18 in Mexico City. Last year, he visited Tanzania to promote the human rights of impoverished people in Africa.

"God promised Abraham in the covenant that he would be with his people no matter what ... turmoils or trials they went through," Father Heyd told archdiocesan teenagers during his homily.

"... We are on a journey for freedom, for liberation," he said. "... We can lose our freedom in this culture of ours today. Many [people] are doing so with the addictions that plague us and cause despair. We can lose our freedom very easily, but when we're baptized we know we are children of God. We must always proclaim that freedom and live that freedom as a people."

"But we must also stand for freedom for others who are voiceless," Father Heyd explained, "as the prophets did when the law doesn't go quite far enough to protect their dignity and human rights. And so we stand for the voiceless, for the unborn, in order to build a new culture of life in this beloved land of ours, the home of the free and the brave."

When Dr. Martin Luther King Jr.

marched for civil rights for African-Americans during the 1960s, Father Heyd said, he used the words of the prophets and the Christian faith to inspire and encourage others in the fight for freedom for all people.

"Symbolically, what a victory that was in a country that had shackled people and enslaved them in an oppressive system," Father Heyd said.

"... And our Catholic Church fought for civil rights. ... We stand for a great legacy, a great line of believers before us, when we stand for freedom. ... People fought and struggled ... so that every person

would be respected ... as the image of God, ... fought for the dream, for the common good, that everyone deserves."

"Everyone is equal before the law and everyone is a child of God," he said.

"... But each day, 3,400 unborn babies perish in abortion in our nation, a crisis of tremendous proportions, like [the terrorist attacks on] Sept. 11, 2001, every day. ... It is a crisis of love."

Each January, pro-life supporters travel to Washington for the March for Life to speak out for the rights of the unborn and rescue life, he said, like Dr. Martin Luther King Jr. did for the civil rights of African-Americans 40 years ago.

"We stand consistently for the dignity of human life from the very beginning," Father Heyd said. "That is what makes us special as a Catholic people. ... Our Church, faithful to Abraham, faithful to that vision, faithful to the law of the prophets, faithful to our Lord, can take a culture and transform it, make it new, renew it, in vigor and strength, ... with a consistent vision that respects life from the very beginning." †



Father Jim Heyd, who serves as Cardinal Francis George's liaison for pro-life ministries in the Archdiocese of Chicago, preaches the homily during a Jan. 20 Mass at SS. Peter and Paul Cathedral in Indianapolis before he joined archdiocesan priests, high school students and chaperones on the pro-life pilgrimage to the 36th annual March for Life from Jan. 20-23 in Washington, D.C.

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Editorial



Dorry and Earl Dahl, members of St. John the Evangelist Parish in Streamwood, Ill., kiss after renewing their vows at the annual golden wedding anniversary Mass at Holy Name Cathedral in Chicago on Sept. 9, 2007. The Catholic Church teaches that the relationship of husband and wife is a sign of the relationship between Christ and the Church.

The Church values marriage and defends it in society

We call your attention to our Spring Marriage Supplement in this issue. We publish that supplement twice a year because of the Church's emphasis on the sanctity of marriage, one of the important sacraments of the Church.

Increasingly, our society doesn't see it that way.

Marriage appears to be increasingly irrelevant as more and more couples live together without getting married.

Premarital sexual activity is now not only acceptable but taken for granted, and the social stigma of having a child out of wedlock disappeared long ago.

The Catholic Church, though, continues to tell society that marriage is not only sacred, but can be a bond between husband and wife similar to that between Christ and his Church.

That is what St. Paul made clear when he wrote: "Husbands, love your wives, as Christ loved the Church and gave himself up for her," adding, while quoting Genesis, "For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one." This is a great mystery, and I mean in reference to Christ and the Church" (Eph 5:25, 31-32).

Unfortunately, though, the ones who seem most interested in marriage these days are homosexual couples who want society's blessing on their relationships.

At present, two states—Massachusetts and Connecticut (both heavily Catholic, by the way)—bestow legality on same-sex marriage, but that will probably change soon.

California has gone back and forth on this subject. First, such marriages were illegal. Then the state's Supreme Court legalized them. Then the voters passed a state constitutional amendment that made them illegal again. But the state's Supreme Court will again hear a challenge to the voters' wishes next month, and there's no reason to believe that it will decide differently than it did the first time.

The whole concept of "same-sex" marriage should be an oxymoron, an impossibility. Throughout history, in every culture, even when homosexual activity might have been accepted, marriage has been seen as between a man and a woman.

The *Catechism of the Catholic Church* tells us, "The vocation to marriage is written in the very nature of man and woman as they came from the hand of the Creator. Marriage is not a purely

human institution despite the many variations it may have undergone through the centuries in different cultures, social structures and spiritual attitudes" (#1603).

The catechism also tells us, "The matrimonial covenant, by which a man and a woman establish between themselves a partnership of the whole of life, is by its nature ordered toward the good of the spouses and the procreation and education of offspring; this covenant between baptized persons has been raised by Christ the Lord to the dignity of a sacrament" (#1601).

Homosexual acts cannot result in the procreation of children, which is why such sexual activity is forbidden.

The U.S. bishops' document *Always Our Children: A Pastoral Message to Parents of Homosexual Children*, explained the Church's teaching this way: "First, it is God's plan that sexual intercourse occur only within marriage between a man and a woman. Second, every act of intercourse must be open to the possible creation of human life.

"Homosexual intercourse cannot fulfill these two conditions. Therefore, the Church teaches that homogenital behavior is objectively immoral, while making the important distinction between this behavior and a homosexual orientation, which is not immoral in itself."

The bishops' document also stated: "The teachings of the Church make it clear that the fundamental human rights of homosexual persons must be defended and that all of us must strive to eliminate any forms of injustice, oppression or violence against them."

We must respect the rights of homosexual persons, and it is encouraging that society respects their sexual orientation better than previous generations have done. Society has also made strides in recognizing difficulties with ownership of property and other legal matters involving homosexual couples, but these difficulties must not be solved by obscuring the meaning of marriage.

Those "fundamental human rights," though, do not include same-sex marriage because marriage includes sexual intercourse which, as we have noted, must be open to the possible creation of human life. That is why same-sex marriage cannot be a true marriage.

— John F. Fink

Be Our Guest/Ken Hackett

Operation Rice Bowl helps feed the hungry

As we prepare to observe Lent, many of us find ourselves preoccupied with the hardships brought on by the global economic crisis that followed closely on the heels of a global food crisis.



Amid dire economic news, we see the signs of stress placed upon our families and friends: the stress of dealing with home foreclosures, layoffs and increased costs of living.

But these growing needs are not only evident in our own country and communities. They exist and manifest themselves many times over and with greater intensity in poor countries overseas.

The 40 days of Lent present an opportunity for us as Catholics to deepen our faith and renew our commitment to helping the poor through prayer and personal sacrifice.

In last year's Lenten Message, Pope Benedict XVI placed special emphasis on sacrifice and "almsgiving, which represents a specific way to assist those in need and, at the same time, an exercise in self-denial to free us from attachment to worldly goods."

This call to sacrifice in order to help the poor is reflected in Catholic Relief Services' mission to help our brothers and sisters in need overseas.

News reports of impoverished children gathering corn kernels dropped in the street or parents having to choose which of their children to feed are distressing signs that the global economic and food crises have pushed billions of people to the limits of existence.

Our help is now needed more than ever, with more than 800 million people hungry—300 million of them children.

Operation Rice Bowl, Catholic Relief Services' annual Lenten program, offers Catholics here in the U.S. an opportunity to follow that call to sacrifice by

learning about their brothers and sisters living in poverty, and to make sacrificial contributions that will help them improve their lives.

Each Lent, Catholic families, parishes and schools use symbolic rice bowls during the 40 days of Lent as the focal point for their prayer, fasting and learning. Participants fast in solidarity with those who hunger and make the small sacrifice of preparing simple, meatless recipes from developing countries each week, putting the money they would have spent on a big meal into the rice bowls.

That money goes to support CRS' mission to fight global hunger.

In the Philippines, Operation Rice Bowl funds programs that help farmers increase their crop yields and ensure food security in their communities. In Egypt, Operation Rice Bowl-funded microfinance programs encourage small businesses so people can earn a living and put food on the table. Operation Rice Bowl also supports water projects around the world, bringing clean water to entire villages.

Last year, Catholics raised more than \$7 million through Operation Rice Bowl, 75 percent of which is used to address hunger in 40 countries. The remaining 25 percent stays in U.S. dioceses to support programs that help those affected by rising food prices in our communities.

Since its beginning in 1975, Operation Rice Bowl has raised more than \$167 million to fund CRS' development projects. With participation in almost every American diocese, many parishes and families have adopted Operation Rice Bowl as a way to observe Lent.

(Ken Hackett is president of Catholic Relief Services, the official inter-national humanitarian agency of the Church in the United States.

CRS alleviates suffering and provides assistance to people in need in more than 100 countries, without regard to race, religion or nationality.) †

Letters to the Editor Prayer to end abortion needed now more than ever

I'd like to thank John Fink and Archbishop Buechlein for their articles on Respect for Life issues. We need more people to stand up on these issues.

My wife and I participated in the March for Life last week, and the speakers gave the sad but true facts on abortion and the pending legislation to curb this atrocity. And our local media gave us just a "postage stamp" size account in the paper.

The mainstream media gives a lot of coverage to the Iraq war and the number of combat-related deaths, but they completely ignore the fact that there are so many abortions in our country. The U.S. count from abortion (25,000 each week) is over 1 million a year.

Since the majority of the press continues to ignore this national horror, it's time for us to take things in our own hands. We need to bring this fact to the attention of all and pray for an end to it. It's imperative that we pray harder now since we have a pro-abortion administration.

I have a suggestion for a petition in the prayers of the faithful at every Mass: "For

President Obama, that he be enlightened to recognize the intrinsic evil of abortion and work to safeguard the God-given right to life from conception to natural death. Let us pray to the Lord."

Or this petition: "For the 25,000 babies killed by abortion each week and for their parents. Let us pray to the Lord."

Al Scheller
Elizabethtown

Letters Policy

Letters from readers are welcome and should be informed, relevant, well-expressed, concise, temperate in tone, courteous and respectful.

The editors reserve the right to select and edit the letters based on space limitations, pastoral sensitivity and content.

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Readers with access to e-mail may send letters to critterion@archindy.org.

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



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

Embrace the truth of marriage and family life with love

I have a book that contains the talks given by Pope Benedict XVI during his visit to the United States last April.

I have enjoyed reading and reflecting on the 20 some homilies and talks that the Holy Father gave, especially since I was unable to be present because of chemotherapy treatments.

Among other topics, the Holy Father spoke to the bishops about marriage and family life. He spoke in laudatory terms about the faith and charity of our laity.

He also expressed concern about the state of family life. He asked: "How can we not be dismayed as we observe the sharp decline of the family as a basic element of Church and society?"

He then summarized in pungent terms the troubling conditions that are evident in our culture. I quote him at length.

He said: "Divorce and infidelity have increased, and many young men and women are choosing to postpone marriage or to forego it altogether. To some young Catholics, the sacramental bond of marriage seems scarcely distinguishable from a civil bond or even a purely informal and open-ended arrangement to live with another person.

"Hence, we have an alarming decrease in the number of Catholic marriages in the United States together with an increase in cohabitation, in which the Christ-like mutual self-giving of spouses, sealed by a public promise to live out the demands of an indissoluble lifelong commitment, is simply absent.

"In such circumstances, children are

denied the secure environment that they need in order truly to flourish as human beings, and society is denied the stable building blocks which it requires if cohesion and moral focus of the community are to be maintained."

He reminded us bishops that, in the words of Pope John Paul II, "We must devote our personal interest, care, time, personnel, and resources toward pastoral care of the family."

Pope Benedict said, "It is your task to proclaim boldly the arguments from faith and reason in favor of the institution of marriage, understood as a lifelong commitment between a man and a woman, open to the transmission of life. This message should resonate with people today, because it is essentially an unconditional and unreserved 'yes' to life, a 'yes' to love, and a 'yes' to the aspirations of the heart of our common humanity, as we strive to fulfill our deep yearning for intimacy with others and with the Lord."

I don't need to tell you that our Catholic belief and understanding about the sanctity of marriage and a generous family life are countercultural. It is well known that the divorce rate, percentages of cohabitation and the decrease in marriages in our Catholic population are no different than in the U.S. population at large.

This is a source of frustration and disappointment for our priests. I also know that it is a deep concern for many of you parents and grandparents, too. Helping couples prepare for marriage is often

challenging.

It is my impression that, for the most part, our young men and women are pretty familiar with the teaching of the Catholic faith. But they are also familiar with the widespread skepticism about the truth of our faith and morals; some do not readily accept our teachings.

The secularist environment in which we live runs boldly and forcefully in contradiction to our commitment to the indissolubility of marriage and generous openness to the transmission of life. Our materialistic and individualistic culture does not support an unreserved "yes" to life, "yes" to love and "yes" to the aspirations of the human heart.

The cultural "idols" of our society live as though they have no real understanding of what authentic love entails. They certainly are not credible models of commitment. Nor does the culture and media hold them accountable in any public way.

At least on the surface, living with a generous regard for "the good of the other person" is lost among popular social values in the secularist arena.

As I interact with our youths and young adults, I find more and more that they are searching for like-minded friends, partners

and models that do support life, love and the aspirations of the human heart.

Those of us who are teachers, preachers, parents and mentors owe our young folks the real opportunity to hear and embrace the truth with love, even though it runs counter to popular culture.

Our Church will continue steadfastly to proclaim the beauty as well as the challenge of the Christ-like mutual self-giving of spouses, sealed by a public promise and blessed by the Church in the sacrament of matrimony.

We, clergy and laity alike, must also be ready pastoral companions who support the indissoluble lifelong commitment of our married folks and encourage them to a generous openness to family and life. †

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 February

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

Acojamos con amor la verdad sobre el matrimonio y la vida familiar

Tengo un libro que contiene los discursos ofrecidos por el Papa Benedicto XVI durante su visita a Estados Unidos el pasado abril.

He disfrutado la lectura y las reflexiones sobre las más de 20 homilias y discursos que el Santo Padre pronunció, especialmente porque no pude estar presente debido a los tratamientos de quimioterapia.

Entre otros temas, el Santo Padre platicó a los obispos acerca del matrimonio y la vida familiar. Hablé en términos halagadores sobre la fe y la caridad de nuestros laicos.

Asimismo, expresó su preocupación por la situación de la vida familiar. Formuló la siguiente pregunta: "¿Cómo no vamos a sentirnos desanimados al observar el claro deterioro de la familia como elemento fundamental de la Iglesia y la sociedad?"

Seguidamente, procedió a resumir en términos pungentes las condiciones perturbadoras que evidencia nuestra cultura. Le cito en detalle.

Expresó: "El divorcio y la infidelidad han aumentado, y muchos hombres y mujeres jóvenes están optando por posponer el matrimonio o renunciar a él por completo. Para algunos jóvenes católicos la unión sacramental del matrimonio parece ser escasamente distinta a una unión civil o incluso, a un arreglo puramente informal y abierto de vivir con otra persona.

"Por consiguiente, hemos experimentado una disminución alarmante en el número de matrimonios católicos en Estados Unidos, junto con un aumento en la cohabitación, en la cual el elemento de la autoentrega de los esposos a semejanza de Cristo, sellada por la promesa pública de sobrellevar las exigencias de un compromiso indisoluble y para toda la vida, se encuentra simplemente ausente.

"En tales circunstancias, se niega a los hijos el ambiente seguro que necesitan para poder florecer verdaderamente como seres humanos y se niega a la sociedad los cimientos que requiere si se procura mantener la cohesión y la orientación moral de la comunidad."

Nos recordó a los obispos que, en palabras del Papa Juan Pablo II: "Debemos dedicar nuestros intereses personales, atención, tiempo, personal y recursos al cuidado pastoral de la familia."

El Papa Benedicto prosiguió: "Es su deber proclamar enérgicamente los argumentos de la fe y la razón en favor de la institución del matrimonio, entendido como un compromiso para toda la vida entre un hombre y una mujer, dispuestos a ser instrumentos para transmitir la vida. Este mensaje debería resonar entre la gente de hoy en día, ya que es esencialmente un 'sí' a la vida, incondicional y sin reservas, un 'sí' al amor, y un 'sí' a las aspiraciones del corazón del común de nuestra humanidad que se esfuerza por satisfacer nuestro anhelo de intimidad con los demás y con el Señor."

No tengo que decirles que nuestras creencias y nociones católicas sobre la santidad del matrimonio y la vida familiar generosa resultan contrarias a la cultura actual. Es bien sabido que la tasa de divorcios, el porcentaje de cohabitación y la disminución de los matrimonios en nuestra población católica no difieren del resto de la población de EE.UU. en general.

Esta es una fuente de frustración y decepción para nuestros sacerdotes. También sé que constituye una profunda preocupación para muchos de ustedes, padres y abuelos. Ayudar a las parejas a prepararse para el matrimonio representa con frecuencia un desafío.

Tengo la impresión que, en su mayoría, nuestros jóvenes hombres y mujeres están bastante familiarizados con las enseñanzas de la fe católica. Pero también están familiarizados con el escepticismo ampliamente difundido sobre la verdad de nuestra fe y doctrina moral. Algunos no aceptan tan fácilmente nuestras enseñanzas.

El ambiente laicista en el cual vivimos opera descarada y enérgicamente en contradicción a nuestro compromiso con la indisolubilidad del matrimonio y la disposición generosa a transmitir la vida. Nuestra cultura materialista e individualista no apoya un "sí" a la vida sin reservas, un "sí" al amor y un "sí" a las aspiraciones del corazón humano.

Los "ídolos" culturales de nuestra sociedad viven como si realmente no entendieran qué implica el amor auténtico. Ciertamente no representan modelos creíbles del significado de un compromiso. Ni tampoco la cultura ni los medios de comunicación los hacen responsables de ninguna forma pública.

Al menos superficialmente, el concepto de vivir con una consideración generosa por "el bien de la otra persona" se ha perdido entre los valores sociales populares en el campo seglar.

En mi interacción con jóvenes y jóvenes adultos, encuentro cada vez más que buscan amigos que compartan sus perspectivas, parejas y modelos que apoyen la vida, el amor y las aspiraciones del corazón humano.

Aquellos de nosotros que somos maestros, pastores, padres y mentores les debemos a nuestros jóvenes una oportunidad real para escuchar y acoger la verdad con amor, aunque se oponga a la cultura popular.

Nuestra Iglesia continuará proclamando con determinación la belleza, así como también el reto, de la autoentrega de los esposos a semejanza de Cristo, sellada por una promesa pública y bendecida por la Iglesia en el sacramento del matrimonio.

Nosotros, clero y laicos por igual, también debemos ser compañeros pastorales prestos a apoyar el compromiso indisoluble y para toda la vida de nuestros feligreses casados y alentarlos a tener una disposición generosa hacia la familia y la vida. †

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

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

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

La intención del Arzobispo Buechlein para vocaciones en febrero

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

Events Calendar

February 6

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

St. Francis Hospital, 8111 S. Emerson Ave., Indianapolis. **Couple to Couple League, Natural Family Planning (NFP) class**, 7-9 p.m. Information: 317-462-2246.

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

Our Lady of Mount Carmel Parish, 14598 Oakridge Road, Carmel, Ind. (Diocese of Lafayette). **Couple to Couple League, Natural Family Planning (NFP) class**,

7-9:30 p.m. Information: 317-848-4486.

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

February 6-7

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

February 6-14

Marian College, Fisher Hall, 3200 Cold Spring Road, Indianapolis. **Art presentation by Maggiotto**, open to the public.

February 7

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

Saint Meinrad Archabbey and

School of Theology, St. Bede Theater, 100 Hill Drive, St. Meinrad. **Film, “Lincoln,”** 1 p.m. and 7 p.m., no charge. Information: 812-357-6611.

February 8

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

Saint Meinrad Archabbey and School of Theology, St. Bede Theater, 200 Hill Drive, St. Meinrad. **“A Celebration of the 300th Birthday of the Piano,”** 3 p.m., no charge. Information: 812-357-6501 or news@saintmeinrad.edu.

St. Nicholas Parish, 6461 E. St. Nicholas Drive, Sunman. **Valentine breakfast**, 7:30 a.m.-12:30 p.m., free-will offering.

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

celebrant. Information: 812-689-3551.

February 9

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

February 12

Our Lady of Mount Carmel Church, 14598 Oakridge Road, Carmel, Ind. (Diocese of Lafayette). **Catholic Professional Business Club, “The Retirement Process for a Bishop,”** Bishop William L. Higi, presenter, Mass, 6:30 a.m., breakfast following Mass, reservations due Feb. 9. Information: www.cpbcc-ld.org.

St. Matthew Episcopal Church, 330 N. Hubbards Lane, Louisville, Ky. Merton Institute for Contemplative Living, **“Fragments, Tracings and Mysteries,”** exhibits by the Very Rev. Mark Bourlakas, icons from the Abbey of Gethsemani by Lavrans Nielsen. Information: 502-899-1991 or rtoth@mertoninstitute.org.

February 13

Our Lady of Peace Cemetery, Mausoleum Chapel, 9001 N. Haverstick Road, Indianapolis. **Valentine Mass**, 6 p.m. Information: 317-574-8898 or www.catholiccemeteries.cc.

Saint Meinrad Archabbey and School of Theology, St. Bede Theater, 100 Hill Drive, St. Meinrad. **Film, “Lincoln,”** 6 p.m., no charge. Information: 812-357-6611.

February 14

St. Roch Parish, Family Center, 3603 S. Meridian St., Indianapolis. **Single Seniors**, meeting, 1 p.m., age 50 and over. Information: 317-784-1102.

Dearborn Country Club, 170 Country Club Road, Aurora. Knights of Columbus Council #2111, **ballroom dance, “Dance Like the Stars Ballroom Dance,”** 7 p.m., \$25 per person, includes dance lesson, hors d’oeuvres, silent auction. Information: 812-926-2323.

St. Thomas More Parish, 1200 N. Indiana St.,

Mooresville. Women’s Club, **indoor garage sale**, 8 a.m.-2:30 p.m., homemade chicken and noodles. Information: 317-831-4142 or stmsmshea@sbcglobal.net.

Flaget Retreat Center, Lewiston Place, Louisville, Ky. **Worldwide Marriage Encounter weekend**, registration deadline Feb. 1. Information: 812-246-0126 or steverayvon@insightbb.com.

February 15

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

February 17

Newman Theater, Saint Meinrad School of Theology, 100 Hill Drive, St. Meinrad. **Black history lecture**, “The Catholic Church and Racism: Yesterday and Today,” Precious Blood Father Clarence Williams, 7 p.m. CST. Information: 812-357-6501. †

Retreats and Programs

February 6-7

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

February 8

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

February 9

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

February 10

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

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.

Mount St. Francis Retreat Center for Spirituality, 101 St. Anthony Drive, Mount St. Francis. **“Married Couples Retreat,”** Information: 812-923-8817 or retreats@mountsaintfrancis.org.

February 21

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

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

February 25

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

February 26

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

February 27-March 1

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

March 3

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

March 5

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

March 6

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

March 6-8

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **“Becoming a Person of Peace,”** author Paula D’Arcy, presenter, \$150 per person or \$280 for married couple. Information: 317-545-7681 or spasotti@archindy.org.

March 8

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

March 9

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

March 10

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **“Woman Talk: Life Lessons for Women by Women—Financial Accountability,”** 6:30-9 p.m., \$25 includes dinner. Information: 317-788-7581 or benedictinn@benedictinn.org.

March 11

Oldenburg Franciscan Center, Oldenburg. **“Prayer: Rediscovering Our Relationship with God,”** Father Jim Farrell, presenter, 9:30 a.m.-2:30 p.m., \$35 includes lunch. Information: 812-933-6437.

March 13-15

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **“The Passion Narrative According to Mark,”** Benedictine Father Eugene Hensell, presenter. Information: 800-581-6905 or MZoeller@saintmeinrad.edu.

March 14

St. Christopher Parish, 5301 W. 16th St., Indianapolis. **Seventh annual Catholic Women’s Convocation, “Spring Into Life,”** musician, composer and retreat leader Jan Novotka, keynote presenter, 8 a.m.-3 p.m., \$40 per person. Information: 317-241-6314, ext. 122, or nmeyer@saintchristopherparish.org.

March 16

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.

March 17

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

March 19

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

March 20-22

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **“A Weekend Lenten Retreat,”** Father Jim Farrell, presenter, \$150 per person, \$280 for married couple. Information: 317-545-7681 or spasotti@archindy.org.

March 21

Mount St. Francis Retreat Center for Spirituality, 101 St. Anthony Drive, Mount St. Francis. **“Women’s Day Retreat.”** Information: 812-923-8817 or retreats@mountsaintfrancis.org.

March 24-26

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **“Homiletics for Homilists: Breaking Open the Words for Life,”** Benedictine Father Vincent Tobin, presenter. Information: 800-581-6905 or MZoeller@saintmeinrad.edu. †



Educational ministry grant

Providence Sister Charles Van Hoy, 78, serves as a volunteer tutor recently at Educational/Family Services, a ministry in West Terre Haute operated by the Sisters of Providence of Saint Mary-of-the-Woods. The ministry, in which mainly retired sisters provide tutoring to disadvantaged school-age children, recently received a \$10,000 grant from the Conrad H. Hilton Fund for Sisters. The fund was established in 1986 by the estate of the late hotel mogul in accord with the philanthropist’s stated wish to support ministries of Roman Catholic sisters.

Series to help women at life-changing stage

By John Shaughnessy

The statistic about women stunned Benedictine Sister Mary Luke Jones.

She heard it as she was driving in her car one day and listening to a radio program. An expert was talking about a statistic from the U.S. Census Bureau that noted that the average age of a female becoming a widow in the United States is 55.



Sr. Mary Luke Jones, O.S.B.

"I couldn't believe it," recalls Sister Mary Luke, the administrator of the Benedict Inn Retreat and Conference Center in Beech Grove. "I never thought it would be that young. The woman went on to say that many widows live independently for three to four decades."

Those startling statistics led Sister Mary Luke to wonder how the Benedict Inn could help women at this important stage of their lives. Before long, she was developing a five-part series of monthly classes—"For Women, By Women"—that would help women in the areas of law, finances, health, food and spirituality.

The five-part series begins Feb. 10 with a presentation on family law and other legal concerns by Jane Dall, an attorney in the Indianapolis law firm Baker & Daniels.

"Because the Benedict Inn is owned and operated by Our Lady of Grace Monastery, we have a particular interest in women, the education of women and the plight of women," says Sister Mary Luke. "We want to do something to help women of all ages to care for their families, meet their obligations, and be secure, healthy and spiritually strong."

On March 10, certified financial planner Nancy Beck will share insights on cash management, investment approaches and retirement issues.

On April 7, Bishop Cate Waynick of the Episcopal Diocese of Indianapolis will focus on the ways that prayer, spiritual reading, contemplation and Scripture can create a closer relationship with God.

"We thought about having one of our sisters do this, but then we thought Bishop Cate would give it a more ecumenical feel," Sister Mary Luke says. "Regardless of your denomination, the question is, 'What are you going to do to grow closer to God?' Bishop Cate is just a very grounded, holy, lovely person."

On May 5, Indianapolis chef Erin Kem will talk about meal planning. The series ends on June 16 with Dr. Judy Koehler discussing five important health issues for women: obesity, diabetes, heart disease, osteoporosis and cancer.

"Each evening, we will meet at 6:30, have dinner together, have a presentation by the speaker and then there will be a question-and-answer session," Sister Mary Luke says. "You don't have to attend all five sessions. You can pay as you go."

Each session is \$25 per person, but if someone attends with a friend the cost is \$20 each.

"My hope for the series is that women will receive better education in these important areas of their lives," Sister Mary Luke says. "I also hope they will meet other women who are in a similar situation, develop relationships and get needed answers from the professionals so they can become more independent."

(For more information about the series and to make reservations, call the Benedict Inn at 317-788-7581 or log on to www.benedictinn.org.) †

Vatican orders research study of women religious communities in United States

WASHINGTON (CNS)—The Vatican has initiated an apostolic visitation of institutes for women religious in the United States to find out why the numbers of their members have decreased during the past 40 years and to look at the quality of life in the communities.

The announcement was made on Jan. 30 at the Basilica of the National Shrine of the Immaculate Conception in Washington by Sister Eva-Maria Ackerman, a member of the American province of the Sisters of St. Francis of the Martyr St. George.

She will assist Mother Mary Clare Millea, a Connecticut native who is superior general of the Apostles of the Sacred Heart of Jesus, an international religious institute that has its headquarters in Rome.

Cardinal Franc Rode, prefect of the Vatican's Congregation for Institutes of Consecrated Life and Societies of Apostolic Life, appointed Mother Clare as the apostolic visitor.

The cardinal sent letters detailing the task to both the Leadership Conference of Women Religious and the Council of Major Superiors of Women Religious, the two major organizations representing heads of women's religious orders in the U.S.

It is too early to know how many volunteers will be enlisted to visit nearly 400 Catholic institutes for women religious in the U.S., how much it will cost or who will pay for the study, Sister Eva-Maria said during the press conference at the national shrine.

"We hope to discover and share the vibrancy and purpose that continue to accomplish so much as well as to understand the obstacles and challenges that inhibit these individuals and institutions, thus limiting their growth and/or redirecting their resources and outreach," she said.

The study—which is expected to be completed by 2011—is in no way connected to the apostolic visitation of more than 200 U.S. seminaries and formation houses in 2005 and 2006, which was ordered in response to the sexual abuse crisis that hit the U.S. Church, Sister Eva-Maria said.

It was not known why the Vatican chose to do this study now, why the U.S. was singled out and what prompted the Vatican congregation to order it, she said. "I don't even want to speculate."

Once the study is concluded, a "comprehensive and confidential" report will be given to Cardinal Rode, but its findings are not expected to be made public, Sister Eva-Maria said.

"First, Mother Clare will solicit voluntary input from the superiors general through inviting them to make personal visits with her in Rome or in the United States," she said. "During the second stage, the major superiors in the United States will be asked for information, such as statistics, activities and community practices. Selected on-site visits will be made during the third stage."

Catholic women religious have been involved in education, health care, and a variety of pastoral and social services in the U.S. since before the nation was founded in 1776, said



Nuns gather to pray in the chapel at the Dominican Monastery of Mary the Queen in Elmira, N.Y. in this July 14, 2004, file photo. An announcement was made in Washington on Jan. 30 that the Vatican has initiated an apostolic visitation of institutes of women religious to find out why their numbers have decreased during the past 40 years.

Mother Clare in a prepared statement released at the press conference.

"I am truly humbled and a bit overwhelmed," she said of her assignment. "While I have visited each of the communities and missions in my own congregation, the thought of gathering facts and findings about nearly 400 institutes across the United States can be daunting in scope."

A Web site, www.apostolicvisitation.org, has been launched to provide basic information about the project.

"I know that the object of this visitation is to encourage and strengthen apostolic communities of women religious, for the simple reason that these communities are integral to the entire life of the Catholic Church, in the United States and beyond," Mother Clare said.

Sister Eva-Maria acknowledged that the population of women religious has significantly dropped during the past several decades, and that fewer nuns have chosen to teach school in the past 30 years in favor of doing social outreach.

"Recruitment is of great concern for every [religious] community," she said.

"We live in a very different society," she added, than that experienced by many of the U.S. saints who were nuns—Saints Elizabeth Ann Seton, Frances Xavier Cabrini, Katharine Drexel, Rose Philippine Duchesne and Theodora Guérin. †

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Indian archbishop: Orissa government needs to stop tensions

WASHINGTON (CNS)—The government of Orissa state in eastern India needs to put a halt to Hindu extremists terrorizing Christians, said Archbishop Raphael Cheenath of Cuttack-Bhubaneswar, India.



Archbishop Raphael Cheenath

Religious leaders from India's historic faiths must be brought into dialogue on the issue, Archbishop Cheenath said in a Jan. 29 interview with Catholic News Service in Washington. Grass-roots efforts at reconciliation also are required.

But until government officials "really go after the people who perpetrated the crime, ... which has not taken place," Archbishop Cheenath said, "there will be little hope of settling the matter."

Extremist Hindu-led rioting and violence that began in Orissa state in August and lasted about seven weeks displaced 50,000 people, mostly Christians. The violence claimed more than 60 lives.

Christians make up less than 3 percent of India's population, the archbishop said. Early in January, India's highest court told the Orissa government to award about \$6,000 each to the family members of those killed in the violence. The Orissa government had claimed it could not do so on the basis that India was a "secular" nation.

"The Christian community has always believed in the judicial system of the country, which has been in the forefront when it comes to the protection of rights of minorities in the country," said a Jan. 7 statement from Cardinal Varkey Vithayathil of Ernakulam-Angamaly, president of the Catholic Bishops' Conference of India.

Archbishop Cheenath told CNS that thousands of Christians still live in refugee camps, afraid of returning to their homes for fear of death. He added that he had only recently made his first visits to some of the camps because of death threats lodged against him.

He said some of the camps had dissolved and re-formed into new camps because of the prospect of Hindu attacks on the camps themselves. The archbishop was in Washington to address a forum at the headquarters of the U.S. Conference of Catholic Bishops. The forum was sponsored by the bishops' Committee on International Justice and Peace.

"The failure of the state machinery to intervene effectively and prevent promptly the riots of the religious zealots and fanatics of the Hindu faith" is one reason for Hindu-Christian conflict in India, Archbishop Cheenath told the forum. "Sometimes the state also sponsors religious violence like the 2002 pogrom in Gujarat" state, where a wave of Hindu versus Muslim violence killed more than 1,000 people, about three-fourths of them Muslims.

Other reasons Archbishop Cheenath gave at the forum for the conflict included:

- The "stranglehold" Hinduism has "even over the well-educated middle and upper castes and classes."
- "Lack of political will, and [an]

indifferent attitude to secularism and democracy and to other religions than one's own on the part of the ruling social class."

"A serious erosion of secularism" in a nation where four major world religions claim a birthplace.

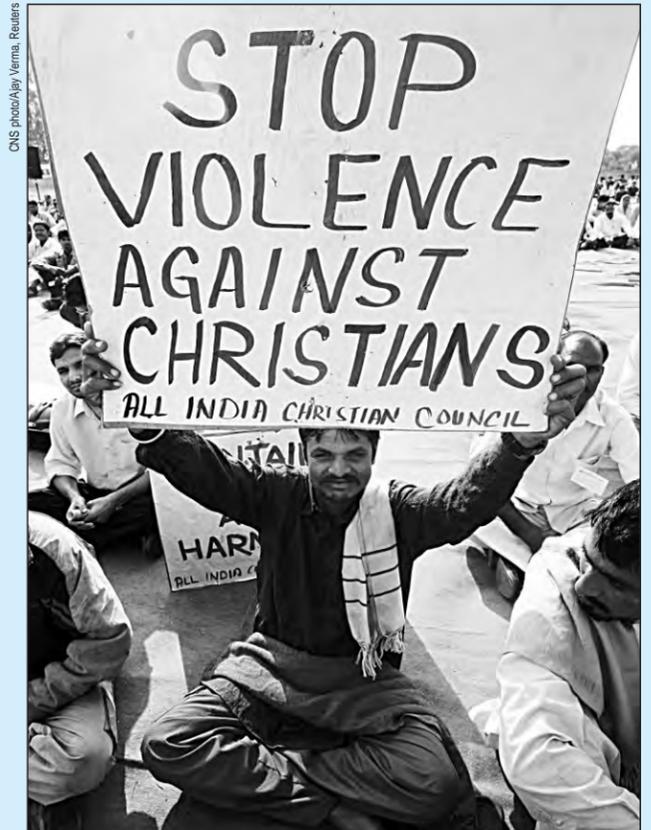
The equating of religion with nationalism and when "belief in a religion is termed as patriotism."

But for Catholics, "violence is never a proper response" even when it is the group being targeted, Archbishop Cheenath said. "It can never indulge in violence, even in self-defense," he added. "It can only request the state machinery to ensure peace and justice."

Archbishop Cheenath told CNS that it was almost possible to predict the violence.

"We knew something was going on for many years," he said, pointing to a variety of attacks in Orissa over the past 20 years.

He added that it should not be portrayed as ethnic violence, as the Orissa government maintains, because members of more than one group are being attacked,



A Christian holds a sign during a Nov. 20 protest in Chandigarh, India, against the recent killings of Christians in Orissa and Karnataka states. Archbishop Raphael Cheenath of the Archdiocese of Cuttack-Bhubaneswar in Orissa recently spoke in Washington about the anti-Christian violence in his region.

and those people are all Christians.

Archbishop Cheenath criticized Orissa government leaders for saying only "that this should not happen," while doing little to prevent the attacks. †

Indian police file charges against 10 men for rape of Orissa nun

BHUBANESWAR, India (CNS)—Local police have filed charges against 10 men for the rape of a Catholic nun during the anti-Christian riots in Orissa state in August, but Church officials said they expect more charges.

The Asian Church news agency UCA News reported that charges were filed against the men on Jan. 29.

Father Alphonse Baliarsingh, vicar general of the Cuttack-Bhubaneswar Archdiocese, said on Jan. 30 that "at least some justice can be expected."

But he noted that the police have "not yet arrested the main culprit," the one who is actually believed to have raped the nun on Aug. 25, a day after Hindu extremists unleashed a wave of terror against Orissa Christians that lasted seven weeks. The violence claimed 60 lives and displaced 50,000 people, mostly Christians.

Father Baliarsingh said the police have made assurances they would arrest a few more people involved in the crime against the 28-year-old nun.

"We expect the main culprit [to be] arrested soon," the priest said.

Manas Ranjan Singh, one of the nun's lawyers, declined to comment on the charge sheet since the lawyers "have not seen" the file. "We have applied for a copy. Only after studying it can we comment on the merit of it," he said on Jan. 30.

However, he described the filing of charges as "positive" and "a logical step." Singh said the 10 men, arrested four months ago, were among about 90 people in a lineup that police arranged on Dec. 5 for the nun to identify her violators. The nun could identify only two among them, but did not see the rapist, UCA News reported.

The men reportedly were charged with gang rape, he said, noting that Indian law considers a person abetting rape just as culpable as the one committing the crime.

The nun's case made national headlines after she addressed a press conference in New Delhi in late October and said she had no faith in the Orissa police investigation

since police did not help her when she was attacked.

A nun working in Orissa said the police have "not yet arrested the real culprits" in the case. "They may not do it at all because people in authority are supporting" such crimes against Christians, she said.

Montfort Brother Thomas Thannickal, who accompanied the nun to the police lineup, shared similar sentiments, saying the charges aim to show "the police are working and the issue is not buried."

"Nothing much can be expected now. All these will be forgotten once the elections are over" in a few months, Brother Thomas said. Federal parliamentary elections are scheduled for April and a state election is scheduled for May, UCA News reported.

Orissa is ruled by a coalition of a regional party and the pro-Hindu Bharatiya Janata Party. The party is considered the political wing of groups trying to make India a Hindu theocracy.



A Catholic nun, center, who was raped during anti-Christian violence in the Indian state of Orissa addresses a press conference in New Delhi on Oct. 24. The nun recounted how Hindu fanatics attacked her. Local police recently filed charges against 10 men who were allegedly involved in the crime.

The Orissa government had promised to contain the anti-Christian violence soon after it began on Aug. 24, but several groups have accused it of helping fanatics by restraining security forces. †

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The great mystery of love



Katrina-Elizabeth Ware and Felix Hollis McGee were married on Aug. 2, 2008, at Christ the King Church in Indianapolis. The bride is the daughter of Christ the King parishioners Michael and Denise Ware of Indianapolis. The groom is the son of Felix and Cynthia McGee of Waukegan, Ill. Marianist Father Eugene Contadino, a faculty member of the University of Dayton in Ohio, celebrated the nuptial Mass.

Photography by Breana Alexa Boellner

WEDDING ANNOUNCEMENTS



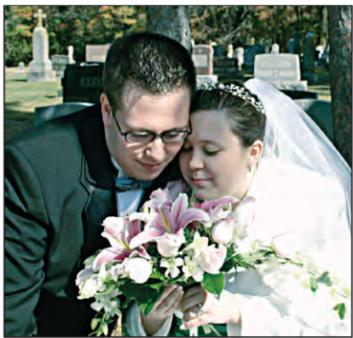
Allen-Stuber

Jennifer Lauren Allen and Kevin Allen Stuber will be married on May 16 at St. Pius X Church in Indianapolis. The bride is the daughter of Rick and Nannette Allen. The groom is the son of Joe and Theresa Stuber.



Jones-Smith

Ellen Elizabeth Jones and Mathew David Smith will be married on April 18 at St. Matthew the Apostle Church in Indianapolis. The bride is the daughter of Thomas and Eileen Jones. The groom is the son of Leigh Jennings.



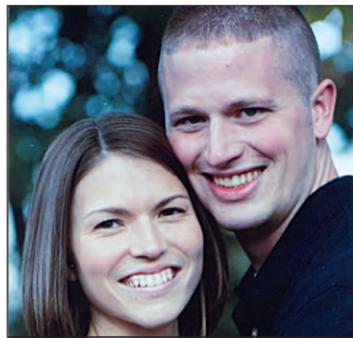
Richie-French

Amy Lela Elizabeth Richie and Aaron Joseph French were married on Oct. 18, 2008 at SS. Philomena and Cecilia Church in Oak Forest. The bride is the daughter of Richard Richie. The groom is the son of John and Sarah French.



Summers-Bombei

Marie Summers and Steve Bombei will be married on July 18 at Our Lady of Mount Carmel Church in Carmel, Ind., in the Lafayette Diocese. The bride is the daughter of Barney and Robin Summers. The groom is the son of Ron and Mary Bombei.



Wagner-Kappel

Laura Elizabeth Wagner and Joseph William Kappel will be married on June 13 at Good Shepherd Church in Indianapolis. The bride is the daughter of John and Jean Wagner. The groom is the son of Joseph and Sara Kappel.



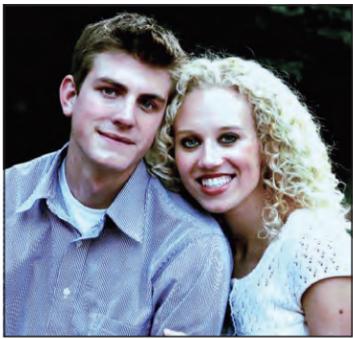
Bedel-Waechter

Tina Jean Bedel and John Joseph Waechter II will be married on June 13 at St. John the Evangelist Church in Enochsburg. The bride is the daughter of Ambrose and Cathy Bedel. The groom is the son of John and Linda Waechter.



Keating-Richards

Amy Keating and Scott Richards were married on Jan. 3 at St. Jude Church in Indianapolis. The bride is the daughter of Beverly Keating and the late John Keating. The groom is the son of Dennis Richards and Jean Richards.



Smith-Jansen

Stefanie Anne Smith and Gregory John Jansen will be married on Aug. 8 at SS. Francis and Clare Church in Greenwood. The bride is the daughter of Frank and Marie Smith. The groom is the son of John and Susan Jansen.



Summers-Pfarr

Andrea Summers and Matthew Pfarr will be married on June 5 at St. Barnabas Church in Indianapolis. The bride is the daughter of Barney and Robin Summers. The groom is the son of Michael and Brenda Pfarr.



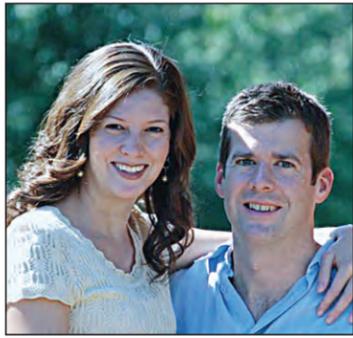
Wilkens-Carr

Jennifer Lucinda Wilkens and Dwight Webster Carr will be married on May 2 at St. Margaret of Scotland Church in Maggie Valley, N.C. The bride is the daughter of Robert and Mary Jane Wilkens Sr. The groom is the son of Richard and Eula Carr.



Ford-Delaney

Sarah A. Ford and Daniel R. Delaney will be married on April 18 at Our Lady of the Most Holy Rosary Church in Indianapolis. The bride is the daughter of Mark and Marie Ford. The groom is the son of Hal and Karen Delaney.



Recio-Naughton

Michelle Recio and Tom Naughton will be married on June 6 at St. Louis de Montfort Church in Fishers, Ind., in the Lafayette Diocese. The bride is the daughter of Bernard and Eva Recio. The groom is the son of Joseph and June Naughton.



Strahl-Brattain

Tonya Sue Strahl and Mark Alan Brattain will be married on June 27 at St. Christopher Church in Indianapolis. The bride is the daughter of Ronald and Sandra Lynch. The groom is the son of Robert and Vera Brattain.



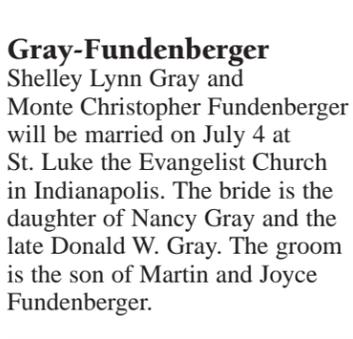
Troutman-Lecher

Kathryn A. Troutman and Andrew J. Lecher will be married on July 11 at St. John the Evangelist Church in Enochsburg. The bride is the daughter of James and Cary Troutman. The groom is the son of Steven and Edith Lecher.



Zeilinga-Moll

Ruth Ann Zeilinga and Steven Brian Moll will be married on June 27 at St. Rose Church in Knightstown. The bride is the daughter of Fred and Kathy Zeilinga. The groom is the son of Dan Moll and Jan Johnstone. †



Gray-Fundenberger

Shelley Lynn Gray and Monte Christopher Fundenberger will be married on July 4 at St. Luke the Evangelist Church in Indianapolis. The bride is the daughter of Nancy Gray and the late Donald W. Gray. The groom is the son of Martin and Joyce Fundenberger.



Rennekamp-Robben

Irene Diana Rennekamp and Herbert Anthony Robben will be married on May 30 at St. John the Evangelist Church in Enochsburg. The bride is the daughter of Donald and Carolyn Rennekamp. The groom is the son of Harry and Kathleen Robben.



Heider-Wyand

Kelly Heider and J.P. Wyand will be married on April 18 at St. Joan of Arc Church in Indianapolis. The bride is the daughter of Randy and Carol Heider. The groom is the son of John Wyand and Mary Ann Wyand.

The Fall Marriage Supplement will be published in the July 17, 2009, issue of *The Criterion*.

Arusi retreat celebrates Christian marriage

“Arusi” is Kiswahili for “marriage celebration.” An Arusi retreat is an experience designed for Christian marriages, and an opportunity to discover ways that your marriage is part of God’s plan, not just for yourselves, but also for the community.

Andrew and Terri Lyke, co-directors of Lyke to Lyke Consultants in Chicago, will facilitate the first Arusi Marriage Retreat offered in the archdiocese on March 20-22 at the Benedict Inn Retreat and Conference Center, 1402 Southern Ave., in Beech Grove.

The Lykes are nationally recognized leaders in marriage preparation and enrichment, and he is the coordinator of Marriage Ministry for the Archdiocese of Chicago.

They also direct Arusi Network Inc., a not-for-profit ministry that focuses on encouraging and strengthening marriage in the African-American community.

The retreat is sponsored by the archdiocesan Office of Multicultural Ministry and the Archdiocese of Indianapolis Black Catholic Caucus.

The retreat will help couples create or revise their mission statement so their marriage is an instrument of God’s love.

Couples will review their life stories, refresh



Andrew and Terri Lyke

their relationship, recreate their romance, reconcile broken promises, renew their wedding vows, and recommit to a God-centered marriage that focuses on primacy, empowerment, protection and prayer.

(The registration fee is \$70 per couple. For more information, call the archdiocesan Office of Multicultural Ministry at 317-236-1562 or 800-382-9836, ext. 1562.) †

The great mystery of love

St. Paul offers positive yet challenging vision of marriage

By Sean Gallagher

The Catholic Church around the world has focused on the teachings and example of St. Paul in this year dedicated to him.

In his day, St. Paul presented in his preaching and letters a vision of the Gospel that attracted many people to the Christian faith.

At the same time, he often challenged his audience to re-examine their lives in ways that made many people feel uncomfortable.

What is true about Paul's presentation of the faith in general is true about his approach to Christian marriage in particular.

His most extensive commentary upon marriage is found in his Letter to the Ephesians (Eph 5:21-33).

Paul begins by exhorting spouses in his audience "to be subordinate to one another out of love for Christ" (Eph 5:21).

What immediately follows is a teaching that is controversial today: "Wives, be subordinate to your husbands as to the Lord" (Eph 5:22).

Some versions of the Bible read "submissive" instead of "subordinate."

Pia de Solenni can understand why some readers of St. Paul's letters might want to put him down after reading such a verse.

But the Roman-trained, Catholic moral theologian, and national speaker on pro-life and marriage issues said that before doing that it is important to distinguish between two kinds of submissiveness.

"There's a servile submissiveness in which you give up your will, as a slave or servant does," said de Solenni. "And then

there's more of an economic or civic submissiveness where one person is the leader, but you're all equal."



Pia de Solenni

According to de Solenni, the submissiveness that Paul wrote about was the latter and, in any case, needs to be viewed in the context of the Church's historic view on women in general.

"The Church has always insisted on the fundamental equality of men and women," she said. "It's the Church that insists that women have a right to make decisions about their own lives, whether they want to marry and, ultimately, whom they want to marry."

For Damon Owens, a Catholic husband and father of six children and national



Damon Owens

speaker on marriage, St. Paul's controversial words by no means give husbands license to be oppressive because of what the Apostle wrote just a few verses later: "Husbands, love your wives as Christ loved the Church and handed himself

over for her" (Eph 5:25).

"It's clear," said Owens. "Paul is saying

that masculine leadership in the home means being like Christ to your bride as he was to the Church: laying down your life for their salvation."

Owens, who lives with his family in northern New Jersey, has helped lead marriage preparation and enrichment programs in the archdioceses of Newark and New York. He also promotes Pope John Paul II's "Theology of the Body" through his work at Ascension Press.



Fr. Kurt Stasiak, O.S.B.

Benedictine Father Kurt Stasiak, a professor of sacramental theology at Saint Meinrad School of Theology in St. Meinrad, said Paul's call to husbands was "revolutionary" in his time and remains so now.

"In his time, for husbands to be told to love their wives as Christ loved the Church was an incredible charge to give to men to take care of and respect their wives," Father Kurt explained.

Paul's exhortation to both wives and husbands should help engaged and married couples today come to grips with the complimentary differences between men and women, said Owens.

"It becomes an occasion to help them to re-think how they can be men in the fullest sense without being oppressive, how they can be women in the fullest sense without being a doormat," said Owens. "Both of those are spoken directly against by Paul, who's calling out the maximum of both masculinity and femininity for their joint happiness."

De Solenni says this can be challenging today when spouses' incomes are equal or the wife is the family's primary breadwinner.

"It [can be] really difficult to carve out the leadership role for the husband," she said. "But you have to be intentional about it. ... It comes down to the idea of leadership, equality and how that plays out. The key is going to be understanding that because there are differences does not mean that there's inequality."

Living out the sometimes tricky dynamics between husband and wife can be hard. But Paul sees the relationship as a living sign of the bond between Christ and the Church:

"For this reason a man shall leave his father and his mother and be joined to his wife, and the two shall become one flesh." This is a great mystery, but I speak in reference to Christ and the Church" (Eph 5:31-32, quoting Gn 2:24).

"I don't know that we understand that [deep] level of intimacy," de Solenni said. "[Everyone] wants to be loved. They want to be able to love. They want intimacy. They want some type of security."

The security found in marriage, which is linked to the relationship of Christ and the Church, isn't for just the here and now. It's also about eternal security.

"[Marriage] is an explicit part of our path to heaven," Owens said. "... I think Paul should be credited with articulating just how our Lord elevated marriage to the dignity of a sacrament."

(To learn more about Pia de Solenni, log on to www.piaadesolenni.com. To learn more about Damon Owens, log on to www.damonowens.com.) †

Pre Cana and Tobit Weekend prepare couples for marriage

Two marriage preparation programs offered in the archdiocese help prepare engaged couples for the sacrament as well as the challenges of married life.

Pre Cana Conference programs are scheduled on Feb. 22, March 1, April 26, May 17, June 7, July 12, Aug. 16 and Oct. 18 at Our Lady of Fatima Retreat House, 5353 E. 56th St., in Indianapolis.

The program presented by the archdiocesan Office of Family Ministries and volunteers begins at 1:45 p.m. and concludes at 6 p.m. on Sunday.

Registration is required. To register, log on to www.archindy.org/family.

A \$40 fee per couple helps pay for the *Perspectives on Marriage* workbook, other materials and refreshments. The registration fee is non-refundable.

Tobit Weekends are scheduled at Our Lady of Fatima Retreat House on May 15-17, June 5-7, July 10-12 and Sept. 18-20.

The registration fee of \$280 includes the program presented by trained facilitators, meals and overnight accommodations for the weekend. A \$150 non-refundable deposit is required at the time of registration. To register, log on to www.archindy.org/fatima. †

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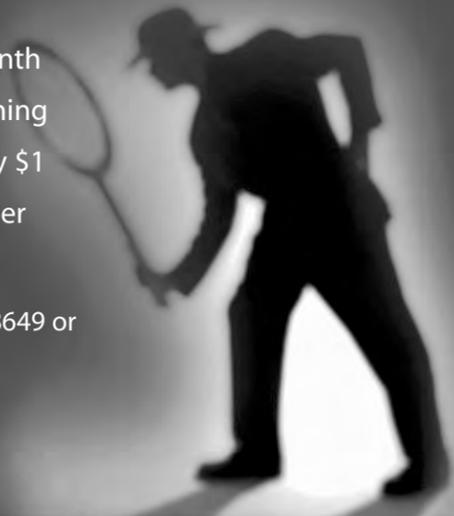


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'Leave room for the Holy Spirit' in daily life

By Fr. Robert Hausladen

Special to The Criterion

"Be sure to leave room for the Holy Spirit," a familiar dictum growing up, those words of wisdom still inspire me today.



Fr. Robert Hausladen

I have to stop and ask myself, "How am I leaving room for the Holy Spirit?"

I am especially mindful as I realize that the Holy Spirit is Christ's gift, his legacy, and the extent to which there

is no room for the Spirit in my life, there also is no room for Christ.

In reflection and prayer, I have become aware of three particular ways that we are called to "leave room"—in our day, in our minds and in our hearts.

In our day

The first way seems so simple, so fundamental, and indeed it is. And yet, so often we struggle with what is most basic to our relationship with God.

We need time for God. We need to leave room, space in our day, for prayer. We need time—time to quiet ourselves, time to reflect and refocus, time to speak and time to listen.

Yes, it is hard to carve out space in our days, especially as so many things seem so pressing. Yet, we must never forget the Holy Spirit is a spirit of prayer.

In our minds

The Holy Spirit is also a spirit of wisdom. We read the following in the Gospel of John: "Jesus said to his disciples, 'I have much more to tell you, but you cannot bear it now.

But when he comes, the spirit of truth, he will guide you to all truth'" (Jn 16:12-13a).

This promise is fulfilled in and through the Church as celebrated at Pentecost. Thus, in order to be open to the Holy Spirit, we must also be receptive to the truth as it is relayed in Church teachings.

Openness to the Spirit through Church teachings does not, however, simply mean categorically accepting whatever the Church seems to espouse. To do so would be a disservice to ourselves, to the Church and to the Holy Spirit.

While the fullness of the Spirit, along with its wisdom and truth, resides in the Church, that same Spirit resides in each of us through the gift of baptism and the sacraments.

We do honor to the Spirit in ourselves and in the Church only by engaging the Church in her teachings as we allow them to instruct and guide us. We must first clearly know what the Church teaches. Often, this requires questioning and sometimes even challenging Church teachings.

A wonderful example of people engaging the Church in her teachings is chronicled in Chapter 15 of the Acts of the Apostles. The people of Antioch, Syria and Cilicia had received contradictory messages from Paul and more recent visitors claiming to represent the Church.

It is because the people questioned and challenged the Church in her teachings that the Apostles and elders came together to discern and clarify the truth. Thus, the people and the Church were enabled to grow as the wisdom and truth of the Holy Spirit was further revealed "in agreement with the whole church" (Acts 15:22).

We must leave room for the Holy Spirit by learning Church teachings, even when it means questioning and challenging them. To blindly accept or dismiss the wisdom of the

Church is to close oneself off to the Holy Spirit—for the Holy Spirit is a spirit of truth.

In our hearts

The Holy Spirit is and must be what we long for and desire. By nature, we are incomplete.

St. Augustine speaks of this want for completion and wholeness as a form of restlessness, and eventually he realized that, "My heart is restless, Lord, until it rests in you."

Christ speaks often of this restlessness and longing as he assures us, "Be not afraid," and he speaks time and again of his "peace."

In John's Gospel, Jesus offers the parting message, "Peace I leave with you; my peace I give to you. Not as the world gives do I give it to you. Do not let your hearts be troubled or afraid" (Jn 14:27).

Yet, it is puzzling when Christ speaks of this peacefulness in reference to the Holy Spirit. After all, the Holy Spirit seems to be anything but peaceful. There is good reason that the Holy Spirit is symbolized not as a gentle breeze and a warming ray of sunlight, but as a gusting wind and a consuming fire. The Holy Spirit turns our lives and our very world upside down.

When Christ speaks of the gift of the Holy Spirit in terms of "peace," there is an urge to respond, "I don't think that word means what you think it means."

Christ's "peace" is indeed "not as the world gives." It offers none of the security we have come to associate with "peace."

Perhaps the greatest example of Christ's peace as experienced through the Holy Spirit is the Apostle Paul.

Inspired, filled with the Holy Spirit, Paul would spend the rest of his life constantly striving. He would travel throughout the

known world, he would encounter stranger after stranger, and he would be embroiled in controversy after controversy, often with members of his own Church.

He would be hated and despised, beaten, arrested, shipwrecked, stoned and left for dead more than once, and ultimately imprisoned and martyred.

Paul hardly lived what one would consider a life of peace. And yet, to truly understand, we must examine not merely the consequences, but rather what enabled a man like Paul to endure. The willingness and ability to suffer as well as the accomplishments of men and women of faith are vivid testimonies to a power, strength and peace that only the Holy Spirit can give.

"Leaving room for the Holy Spirit" means surrendering control and allowing one's world to be turned upside down.

Perhaps this happens most frequently through the gift of family. Few things shake up one's life more than having a spouse and children. Each life, each addition to one's own life, requires further surrender.

While a spouse and children bring great joy, they also bring great uncertainty and the potential for suffering. The sacrifice and uncertainty that love and family require cannot be met without the assurance of the true peace of Christ, which is the Holy Spirit.

Therefore, openness to love and family is openness to the Holy Spirit. The Holy Spirit is a spirit of peace.

Be sure to leave room for the Holy Spirit: pray, learn and love.

(Father Robert Hausladen is the associate pastor of St. Pius X Parish and chaplain of Bishop Chatard High School, both in Indianapolis. He was ordained to the priesthood in 2001.) †

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Bishop's remarks on Holocaust strain Jewish-Catholic relations

WASHINGTON (CNS)—Strained Jewish-Catholic relations are being felt beyond the Vatican and Israel as U.S. rabbis express their displeasure with Pope Benedict XVI's decision to lift the excommunication of a traditionalist bishop who has minimized the severity and extent of the Holocaust.

"It has been very hurtful to our Jewish partners," said Father James Massa, executive director of U.S. Conference of Catholic Bishops' Secretariat of Ecumenical and Interreligious Affairs. "They've been calling us for answers for what this means. The mood is very tense."

The Chief Rabbinate of Israel on Jan. 27 postponed indefinitely a March meeting with the Vatican in protest over the pope lifting the excommunication of British-born Bishop Richard Williamson, who has claimed that reports about the Holocaust were exaggerated and that no Jews died in Nazi gas chambers.

He was one of four bishops of the traditionalist Society of St. Pius X whose excommunication was lifted by the pope on Jan. 21.

The pope on Jan. 28 renewed his "full and unquestionable solidarity" with the Jews and condemned all ignorance, denial and downplaying of the brutal slaughter of millions of Jewish people during the Holocaust.

According to a letter posted on his blog on Jan. 30, Bishop Williamson apologized to Cardinal Dario Castrillon Hoyos for "having caused to yourself and to the Holy Father so much unnecessary distress and problems." Cardinal Castrillon heads the "Ecclesia Dei" commission, which oversees the reconciliation of Lefebvrite

Catholics with the Church.

"Bishop Williamson's disgraceful remarks ... indicate his contempt for those who oppose his advocacy of Holocaust denial," said Rabbi Gary Greenebaum, the American Jewish Committee's U.S. director of interreligious affairs.

"While we appreciate that Pope Benedict has again declared his support for the Jewish people and his rejection of Holocaust denial," he continued, "we fear that the Vatican's decision to invite [Bishop] Williamson back into the Catholic Church will give legitimacy to these outrageous lies and suggest toleration of those who perpetuate them."

The entire ordeal has created a lot of confusion, Father Massa told Catholic News Service on Jan. 29.

There is a difference between the lifting of excommunication and being in full communion with the Catholic Church, he said.

"Removing excommunication doesn't mean they are fully reconciled as priests and bishops of the Catholic Church," Father Massa said. "Like any other Catholic, they can go to Mass and receive holy Communion, but they cannot perform the sacrament themselves as fully recognized ministers of the Church."

The pope said he lifted the excommunication of the four traditionalist bishops with the hope they would take further steps toward unity, including the recognition of the authority of the pope and of the Second Vatican Council.

In 1988 French Archbishop Marcel Lefebvre—the founder of the Swiss-based Society of St. Pius X—and the bishops he ordained incurred automatic excommuni-

cation for defying papal orders against their ordination.

"In no way am I excusing [Bishop] Williamson," Rabbi Bradley Hirschfield, president of the National Jewish Center for Learning and Leadership, said in a Jan. 26 blog post.

"But I am willing to entertain that however much pain his reinstatement might cause relative to this issue," he said, "it may not be the only basis upon which the pope should make his decision, nor should it govern the future of Church-Jewish relations, as some have already suggested/threatened it will."

Though Jewish-Catholic relations in the U.S. may be strained at the moment, Archbishop Wilton D. Gregory of Atlanta, chairman of the USCCB's Committee for Ecumenical and Interreligious Affairs, said the foundation is solid and he is confident they will forge ahead with friendships intact.

"We [Catholics] are embarrassed during this episode, like when a family member has said a shameful thing," Archbishop Gregory told CNS Jan. 30.

"We'll have to take those steps necessary to let them know we value those [Catholic-Jewish] relationships, as well as our bond, love and unity with our Jewish counterparts," he said, "and that we don't in any way intend to step aside from our great tradition of friendship in this country."

The archbishop noted he was to speak at an upcoming Jewish event in his city that he already had on his calendar, and he planned to take that opportunity to assure



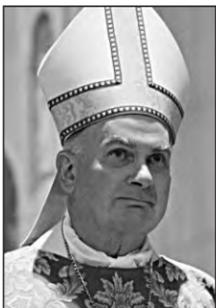
Worshippers wait to receive Communion during a Tridentine Mass at St. Michael the Archangel Chapel in Farmingville, N.Y., on Feb. 1. The chapel is affiliated with the Society of St. Pius X.

the Jewish community he will do whatever he can to reinforce Catholic-Jewish relations.

"That is what many bishops in America will have to do—to take that opportunity to let them know of our esteem, and strengthen our relations," he said. "The vehicles are there. We need to use them. We need to show our Jewish friends our desire to continue to move forward." †

The deeper one's faith, the greater one's generosity, cardinal says

BONITA SPRINGS, Fla. (CNS)—Noting that churchgoers' generosity to charity has declined in recent decades, U.S. Cardinal John P.



Cardinal John P. Foley

Foley told a Catholic donors group that "generosity is related to faith; the greater and deeper our faith, the greater will be our generosity."

In an address Jan. 29 to a meeting of Foundations and Donors Interested in Catholic Activities, or FADICA, Cardinal Foley, grandmaster of the Knights of the Holy Sepulcher, recalled his childhood and young adult years when even children commonly

tithed a percentage of their allowance or other earnings to their parishes and other charities.

An advance copy of the text of his speech was released by his Vatican office.

"What has happened in the years since the 1950s," when people like his parents "gave easily," he asked.

He recalled his mother and father donating "at least 10 percent and as much as 20 percent of their income to the Church, depriving themselves of new coats or a new car because they knew that the Little Sisters of the Poor or the Dominican sisters who cared for those dying of cancer needed the help much more than either of them needed a new coat."

A survey done last spring of Christians about their donations found that 46 percent had reduced their contributions to charity because of the economy. The worst plunges of the stock market and the related job loss and corporate cuts of 2008 occurred in the last four months.

The poll by Wilson Research Strategies for Dunham+Company noted that the more committed people are to their religious practices, the less likely they were to say they had reduced their charitable giving.

The poll also found those most affected by the

economic downturn at its worst point last year were those over age 55, which also is the segment of the population most supportive of nonprofit organizations.

Cardinal Foley cited the book *Passing the Plate: Why American Christians Don't Give Away More Money*, by Christian Smith, Michael Emerson and Patricia Snell, which notes that in 2005 U.S. Catholics who regularly practice their faith had an average income of more than \$57,000.

"They conclude that if all committed Christians, not just Catholics, could be moved to more generous giving, say to 10 percent of income, a total of more than \$133 billion—that's \$133 billion—more dollars could be raised for worthy causes each year," said Cardinal Foley, who headed the Pontifical Council for Social Communications for 23 years until 2007.

The authors noted that one in five Christians gives nothing to the Church and that a small minority of

See FADICA, page 14

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FADICA

continued from page 13

generous donors contribute most of the money used by Christian charities, he said.

The book also said that, despite a massive growth in per capita income, the percentage donated has declined, and that wealthier U.S. Christians give little or no more money as a percentage of their income than do poorer Christians.

Cardinal Foley said the authors suggest that one reason why U.S. Christians donate relatively little to the Church is that giving patterns in general in the United States are "occasional and situational, not a consistent, structured, routine practice."

Some people also don't trust Church officials, fail to understand the real needs of a community or believe that they don't have the money to give, he said. Some are convinced that "others are not doing their share" or that the privatization of family finances removes "income from any sense of accountability," according to Cardinal Foley.

"Nobody has to tell any of you that the current financial crisis is affecting contributions to religion," he said.

"In the stock market decline, the endowments of many institutions, such as colleges, have suffered huge losses," he continued. "Pledges that many people have made are going unfulfilled because people have lost jobs, investments or

income. In some cases, fear and caution have been substituted for generosity."

But during the Great Depression of the 1930s, people were proportionately more generous toward religious institutions than they were in better economic times, he said.

"Frankly, some people saw that the Church was providing more services for them more efficiently than public or even other private agencies," he said. "Other people apparently concluded: This is what God wants me to do, to sacrifice for his service and to help others."

Cardinal Foley recalled that the pastor of his parish, as a newly ordained priest, was beginning the practice of tithing—5 percent of income for the parish and 5 percent for other charities.

The weekly envelopes reminded parishioners of the 5 percent goal, and the appeal was largely successful "at a time when 95 percent of the parishioners were

File photo by Sean Gallagher



An usher receives collection envelopes during a Mass last September at St. Paul Church in New Alsace. In a recent address at a meeting of Foundations and Donors Interested in Catholic Activities, or FADICA, U.S. Cardinal John P. Foley said that the generosity of churchgoers increases as their faith deepens.

coming to Sunday Mass and when one-third of parishioners came to Mass every day during Lent."

"The more we believe what God has revealed, especially about charity, the greater will be the amount we give,"

he said.

FADICA's 33rd annual meeting on Jan. 29-30 focused on "Reinventing Catholic Philanthropy" with a lineup of speakers from charitable organizations, colleges and private endowment funds. †

In bad economy, schools' Catholic identity seen as a draw for students

WASHINGTON (CNS)—A speaker urged the presidents of Catholic colleges gathered in Washington on Jan. 31-Feb. 2 to market the Catholic identity of their institutions to compete in a bad economy.

The Catholic identity will help draw students to these colleges and universities, but the schools' leaders have to make sure people know these schools are Catholic, Diane F. Viacava said on Feb. 1 at the 2009 annual meeting of the Association of Catholic Colleges and Universities in Washington (ACCU).

"In these tough times, families are looking for something important for their children," said Viacava, a senior credit officer for Moody's Investors Service, a New York company that provides financial advice to institutions of higher education.

"That's why it's so important to maintain and stress your Catholic identity," Viacava told a roomful of college and university presidents from all regions of the U.S. "Sometimes it's really hard to tell if it's a Catholic college. You need to market that."

Daniel Elsener, president of Marian College in Indianapolis, attended the ACCU meeting and agreed with Viacava that it's good for Catholic colleges and universities to emphasize their Catholic identity.

"Irregardless of the times, it's always

smart because we make a unique contribution to the world by integrating faith and reason and building faith communities," Elsener said. "People look for value when it's a tougher decision where to spend your money. They're going to ask more questions and say, 'Why wouldn't I just go to a community college? Why should I go to Marian?'"

"Well, Marian provides an excellent education and includes all dimensions of learning and wisdom, [such as] faith, ... ethics and morals."

Parents also will be looking at the cost of tuition, which puts most Catholic colleges at a disadvantage compared to state institutions and community colleges, Viacava said.

"In this economy, there is going to be some sticker shock," Viacava said. "That is why it's also important for you to let the public know about financial aid and what is available. That can help ease that sticker shock."

The presidents also were advised to diversify their investments, restructure their departments for peak efficiency, include staff and faculty in cost-cutting decisions, and reassure the college community the institution will be able to weather the bad economy with sound strategic, tactical and symbolic policies.

"It's important that you provide a good example," said Arthur F. Kirk Jr., president

of St. Leo University in Florida. "It really struck home with me when we saw the big three automakers fly to Washington in separate corporate jets to ask Congress for a bailout. We can't have that kind of perception in this economy."

Eliminating visible signs of better times is a good place to start, but it's also important to celebrate the little successes, Kirk said.

"We learned some of the things to do and not to do in a bad economy during the dot-com collapse," said John A. Sejdinaj, vice president of finance at the University of Notre Dame in Indiana. "We enhanced our giving programs, increased our liquidity, created budget incentives, and stressed cost containment and energy efficiency."

Though the college presidents were advised to exercise economic prudence, they also were told that a bad economy was a good time to hire talented professionals and make other bold moves, such as continuing merit-based salary increases and investing in their college's mission.

"We have not lost our confidence, made across-the-board cuts [or] cut salaries or benefits," Kirk said. "People are very important, so we are going to invest in them."

(For more information on the Association of Catholic Colleges and Universities, log on to www.accunet.org.) †

Photo courtesy Marian College



This new reproduction of the San Damiano Crucifix that was created in Italy was installed last fall in the Bishop Chartrand Memorial Chapel at Marian College in Indianapolis. The medieval original of the crucifix inspired the religious vocation of St. Francis of Assisi. At a recent meeting of the Association of Catholic Colleges and Universities in Washington, school leaders were encouraged to emphasize their institutions' Catholic identity during tough economic times.

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Christian-Muslim Forum promotes love and harmony

By David Gibson

I predict that history professors in the year 2101 will recall the previous century's first decade as a time of remarkable tensions and antagonisms between many millions of the world's Christians and Muslims.

If nothing else, future historians are sure to cite evidence that in the wake of the Sept. 11, 2001, terrorist attacks on America and the wars that soon followed in Afghanistan and Iraq, Christians and Muslims remained a mystery to each other.

I hope, though, that students in 2101 will be astonished to learn that inter-religious tensions gripped the world so long ago—astonished because Christian-Muslim relationships in their time differ so greatly from what once prevailed.

If there is cause for such hope, part of the reason is that, during the decades after the Second Vatican Council, Christian and Muslim representatives began meeting and talking together.

Future historians may well conclude that these dialogues planted the seeds of a future that is different by endeavoring to:

- Overcome misunderstandings and distortions of each other's beliefs.
- Enhance respect for each other and honor the other's religious liberty.
- Discover how Christians and Muslims might cooperate to promote social justice and world peace.

Perhaps future historians will study a speech that Pope Benedict XVI gave in early November 2008. He urged Catholic and Muslim participants in the newly established Catholic-Muslim Forum to unite efforts "to overcome all misunderstandings and disagreements."

The pope encouraged the forum "to educate all people, especially the young, to build a common future."

Is the Catholic-Muslim Forum a sign that significant growth in the continuing dialogue between leaders of the two faiths can be expected?

The forum was established after a letter, made public in October 2007, was sent by 138 senior Muslim leaders and scholars to Pope Benedict and other Christian leaders.

Muslims and Christians need to find "common ground," the letter stated, and this is not just a matter of polite discussion.

"Christians and Muslims ... make up more than 55 percent of the world's

population," the letter noted. "... If Muslims and Christians are not at peace, the world cannot be at peace."

Ingrid Mattson, president of the Islamic Society of North America, told Catholic News Service that the Muslim leaders' letter was launched "with a sense of urgency, a sense that religion has become a source of conflict in an absolutely unacceptable way."

The story behind the Muslim leaders' letter is, in part, a story of events that transpired after a Sept. 12, 2006, speech that Pope Benedict gave in Regensburg, Germany.

Many Muslims took offense when the pope quoted a remark by a medieval Christian emperor because they felt that it disparaged Islam. There were protests, and some were violent.

But this story has a second, happier chapter because Pope Benedict acted quickly to clarify the purpose of his Regensburg speech.

The medieval emperor's remark, he acknowledged, sounds "incomprehensibly brusque" today.

The pope insisted that he never intended to make the emperor's words his own.

Then, two weeks after his speech in Regensburg, Pope Benedict met with ambassadors from 22 predominantly Muslim nations.

The pope prayed for continued development of "relations of trust" between Christians and Muslims, and noted that he hoped Christians and Muslims would recognize "the religious values we have in common" while respecting "the differences."

In the period that followed, the road was paved leading to the letter endorsed by the 138 Muslim leaders and then to the November 2008 Catholic-Muslim Forum.

Christianity's divided denominations learned far back in the 20th century that if



Pope Benedict XVI greets Mustafa Ceric, the grand mufti of Bosnia Herzegovina, during a session of the Catholic-Muslim Forum at the Vatican. The forum resulted from a letter that 138 Muslim scholars from around the world wrote to Pope Benedict and other Christian leaders in October 2007 to propose a new level of Christian-Muslim dialogue.

they wanted a different kind of relationship, their conversations could not flow from the same old, divisive starting points.

They began to ask what aspects of their religion were shared by different faith traditions.

Will future historians write that the theme of the Catholic-Muslim Forum's first meeting—"Love of God, Love of Neighbor"—was chosen because it could serve as a positive starting point in a Muslim-Christian conversation, particularly at a time when the world at large had trouble perceiving love as a shared value among Christians and Muslims?

In a statement, the forum called for a renunciation of "any oppression, aggressive violence and terrorism, especially that [which is] committed in the name of religion."

Catholics and Muslims, the forum said, "are called to be instruments of love and harmony among believers and for humanity as a whole."

The forum pointed to a reason that the future may differ greatly from the past for the two faiths.

Young people increasingly will live "in multicultural and multi-religious societies," the forum observed, implying that this will shape interreligious relationships in positive ways.

Today, the forum said, "it is essential that [young people] be well formed in their own religious traditions, and well informed about other cultures and religions."

Will Christians and Muslims in 2101 remain a mystery to each other?

One Muslim participant in the forum's November 2008 meeting spoke of the "historical unavoidability of the encounter of Catholicism and Islam."

As the forces of globalization shrink our planet, the people of these faiths may have little choice but to follow a mandate to know and respect each other in new ways.

(David Gibson served on the Catholic News Service editorial staff for 37 years.) †

Discussion Point

Religions share belief in God

This Week's Question

Have you ever been involved in interreligious dialogue with Muslims, whether formally or informally? What was the experience like? What did you learn?

"I used to talk to a Muslim in college while we were taking a world religion class. She would ask me questions about the Catholic faith. ... She hadn't had the opportunity to interact with Christians, and was interested in how we practiced and lived our daily lives. I was pleasantly surprised that she was just excited and interested in hearing about another's beliefs ... instead of trying to convince me that her way was the right way." (Caroline Doane, Seward, Alaska)

"I have Muslims in my family. ... We are respectful of each other and love each other, so we're not hostile. ... But we know there are conflicts and differences, and that those discussions often turn into debates. Both sides have brought up criticisms of the other [religion], but have done it with respect and without getting into

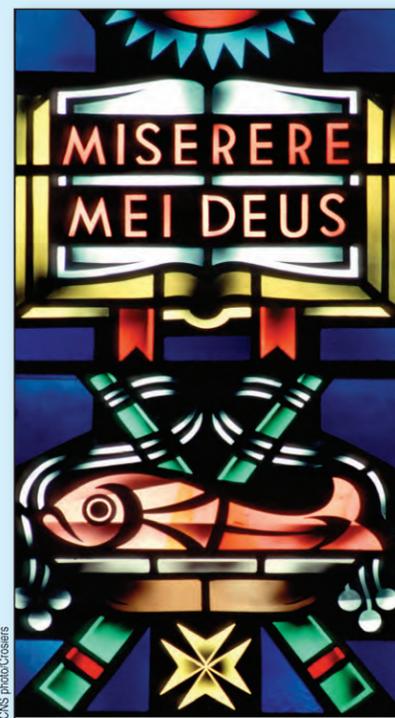
conflict." (Ann Marie Banfield, Bedford, N.H.)

"I am a nurse. Recently, I went to a continuing education program offered at the hospital. A Catholic priest, Muslim imam, Protestant minister and scholar with a Ph.D. in Judaic studies participated in a panel discussion. Although there were specific traditions and rituals inherent in the different religions, I was impressed with the similarities and shared belief in God that all religions hold true." (Maureen Clark-Gallagher, Yardley, Pa.)

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From the Editor Emeritus/John F. Fink

Basic Catholicism: What the Church teaches

(Introducing a new series)

Sixty-six years ago, C.S. Lewis began a series of radio talks in England that eventually were published in three separate books—*The Case for Christianity*, *Christian Behavior* and *Beyond Personality*. The three books were then brought together and published as his masterpiece of Christian apologetics, *Mere Christianity*. It comprised what Lewis saw as the fundamental truths of Christianity.

As I was thinking about writing a series of columns about the basic teachings of the Catholic Church, Lewis's book naturally came to mind. I considered calling the series "Mere Catholicism," but settled on "Basic Catholicism." I don't like the word "mere."

Whereas he wrote about Christianity in general, carefully refraining from teaching the doctrine of any particular denomination, this series of columns will explain specifically

what Catholics believe and practice. Lewis avoided any topics that would take him, as he said, "into highly controversial regions," and the example he gave was "more about the Blessed Virgin Mary than is involved in asserting the Virgin Birth of Christ." Catholicism, of course, doesn't avoid those controversial issues, especially doctrines about the Blessed Virgin, and so neither will this series.

On the other hand, I thought it would have been permissible to use the word "mere" in relation to Catholicism. Anybody who knows a number of Catholics will realize that not all of us agree about everything. There are so-called conservative Catholics and there are liberal Catholics. Some Catholics are Democrats and some are Republicans. Some Catholics go to Mass daily and pray frequently throughout the day, and others are less devout. In other words, there is a legitimate pluralism in the Catholic Church.

However, there are also basic doctrines that all Catholics are required to believe, and there are basic devotions that all Catholics are expected to practice. Most of those doctrines—but not all—are included in the Catholic Church's two creeds, the Nicene Creed and the Apostles' Creed. Anyone who doesn't

accept those doctrines should not go around calling himself or herself a Catholic.

Just as C.S. Lewis's book *Mere Christianity* was meant to be non-controversial for all Christians, so I hope this series will be non-controversial for all Catholics. It includes many doctrines and devotions that Lewis didn't touch on because those are doctrines and devotions that the Catholic Church teaches and practices. They might be controversial among different Christian denominations, but they shouldn't be controversial for Catholics.

This series, then, will be about the basic teachings and practices of the Catholic Church. However, it is not a catechism. Thankfully, the Catholic Church now has excellent catechisms, including the *Catechism of the Catholic Church* and the *United States Catholic Catechism for Adults*, both of which I will quote frequently—and will consult even more frequently if I don't actually quote from them.

This coming July, I will have been writing this column, plus some editorials, for 25 years, so my regular readers (I'm told I actually have some) might recognize some of the ideas in the columns.

If so, I beg your forbearance. †

IT'S All Good/Patti Lamb

Successful marriages are work and include God

Recently, I attended my friend's wedding. The church was beautiful. The pews gleamed, and the flowers were fresh and fragrant, a welcome scent for mid-January. Every petal stood at attention.

And then there was my friend. Simply put, she was radiant.

She walked down the aisle to the altar, where

the bridesmaids and groomsmen stood elegantly dressed and perfectly color coordinated.

She joined hands with her dashing groom. It was like a fairy tale. Her many months of planning every little detail, right down to the jeweled embellishments on her shoes, led her to this—her exquisite wedding day.

Up there, it all looks as if it's on stage. Everything is new. The couple is in love, and ready to take on the world. They exchange vows rooted in tradition, promising to be true to one another in good times and in bad, in sickness and in health, for richer or for poorer.

Aren't those vows rhythmic and poetic? It is prose of the angels.

"I will love you and honor you all the

days of my life," they each stated confidently.

I paused and thought to myself about that sentence: That's easy for the bride and groom to say when they look and feel their best, and are surrounded by all the people who love them on their wedding day.

Then the priest made a candid, but enlightened, remark to the couple: "Making this promise takes guts."

"However eloquently worded, the conditions of the contract you're entering aren't easy to swallow," he said. "In the sight of God and all of us here today, you enter into a human contract to love and honor each other *all the days of your life.*"

I'm sure all the married couples in attendance were thinking the same thing: It's not always easy.

My husband and I have only been married for five years and, in that short time, we've learned that it's not always smooth sailing.

It's wonderful, but it's clearly not effortless. I suppose it's *easier* when the refrigerator is full, the house is warm and the kids are healthy.

But there are also days when it's not so easy: When your child is diagnosed with special needs. When you're unemployed or underemployed. When you find yourself in the midst of tragedy, standing around a casket, saying goodbye to a loved one

all too soon.

The priest continued by reminding the couple that the most important part to remember is that this human contract is *ratified by divine grace.*

How true. A lot happens between the wedding and when we are called home.

Marriage takes *work*. Every day we wake up and choose to love that person again.

But most importantly, marriage takes *God*.

It's no wonder that marriage is a sacrament. We require the grace of the sacrament to get us through such a big undertaking. It's not an institution that human beings could sustain without divine help.

Matrimony is not as glamorous as the glossy, touched-up wedding photos make it look. Marriage, and all real friendships for that matter, require hard work and constantly renewed love, with the grace of God.

My wish for my friend is that, in the midst of the hard work and sacrifices that marriage requires, she will have an abundance of days when she says, "It's so worth it. I wouldn't change a thing."

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

Faithful Lines/Shirley Vogler Meister

Love in our lives can be a many splendored thing

Valentine's Day is next week.

Perhaps well ahead of time or at the last minute, we will be earnestly thinking about the right gift or deed to let our loved ones know how much they mean to us.

Others, however, might forget or bypass Valentine's Day with the same lackadaisical approach taken during

other special times.

Valentine's Day is named after one or more clerics, according to the section on saints at www.catholic.org. He/they are considered the patron(s) of love, young people, happy marriages, engaged couples, bee keepers, travelers, those with epilepsy or prone to fainting, greetings, and, of all things, plague. St. Valentine is portrayed in pictures with birds and roses.

Sometimes this special day often slides by without much fanfare for my husband, Paul, and me. Many others I know say the same thing. If so, then I try to make a

point to remember and celebrate especially loving memories in my life, whether on Valentine's Day or not.

Recently, I was fortunate to learn about a blog maintained by a young Catholic woman who lives with her husband, Troy, and their five young children in Fargo, N.D. (yes, the area reported to be the coldest and snowiest this winter).

Every time I read what Roxane Salonen shares, I tend to reminisce about the often too busy but wonderful days of my own earlier motherhood—times that I'll never forget.

As I read Roxane's daily blog, I sometimes think of a song from an old movie I remember from high school years: "Love is a Many Splendored Thing."

In fact, recently I finally viewed the film on Turner Classic Movies. (In my teen years, this movie was considered improper. By today's standards, it is innocent.)

Reading Roxane's blog at www.roxanesalonen.blogspot.com reminds me that love is, indeed, a many faceted and many splendored blessing. She also reminds me that it is easy to take love—

even God's love for us—for granted.

Roxane's observations on life remind me to cherish the positive as well as the negative memories since often the sadness and the trials and tribulations are what hone our love.

Things that go wrong can actually be growth experiences, especially when we react to them with the love that our Catholic faith teaches us.

She also reminds me that light heartedness and laughter can overcome the little traumas in our lives, and bring a suitable balance to the more serious problems that come along.

Let's celebrate St. Valentine's Day with gratitude and love, remembering what is truly important in our lives and striving to help make better the lives of those we love.

After all, "Love makes the world go round," the title of a Broadway song from my youth!

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

Faith, Hope and Charity/

David Siler

Hope in God is hope that endures

Jan. 20, 2009, was a remarkable day in the history of our country as we

inaugurated the first African American president of the United States.

I watched the ceremony on television and could actually feel the energy of hope emanating from the crowd gathered on

Capitol Hill. I can only imagine what it felt like to be a part of the crowd.

President Barack Obama ran his campaign on a platform of hope, and whether or not we agree with his proposed methods to help infuse our nation with hope, it was a message that was widely welcomed by the American people.

In our country today and all around the world, we are people longing for a significant shift that tells us that we will be OK and that the future holds promise.

Psalm 146 contains advice that is of particular importance to us today. The author of this psalm tells us that those whose hope is in the Lord who made

'... place hope in God, who not only provides us with our next breath, but with everything necessary to sustain us.'

heaven and earth are blessed. The theme of the psalm is to remind us that help from and hope in human beings is temporal and unstable, but help from God is lasting and complete.

It would seem that hope placed with the one who set the moon and the stars in place, the one who created our vast universe while paying attention to each hair on our heads is a pretty good place for our hope to reside.

A mentor of mine once told me that the most that I may be able to do at times is to "breathe in, breathe out, say thank you, repeat." We have no doubt that the next breath will be there. We don't have to hope for each new breath. We trust that God will provide this simple yet most necessary gift.

And even if it happens to be our very last breath, our hope lies in God to bring us to our heavenly home.

I think that Psalm 146 encourages us to place hope in God, who not only provides us with our next breath, but with everything necessary to sustain us.

I realize that it is hard to know this kind of hope deep down in our bones when we lose a job, lose a loved one or face suffering that doesn't appear to have an end. But we are assured beyond a shadow of a doubt that our trust placed in God will not fail.

As more of our neighbors are losing their jobs and homes, your Catholic Charities programs are seeing an unprecedented increase in the number of people seeking basic needs assistance. We can choose to look upon this increase as distressing and discouraging—as yet another sign to lose hope.

Or we can choose to see God's promise being fulfilled through those of you who support Catholic Charities and our staff and volunteers: the promise that God, in the form of his people, is there to provide help and create hope even in the darkest of days.

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

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

The Sunday Readings

Sunday, Feb. 8, 2009

- Job 7:1-4, 6-7
- 1 Corinthians 9:16-19, 22-23
- Mark 1:29-39

The Book of Job is the source of this weekend's first reading.



This book furnishes few details about the identity of Job. It is nonetheless one of the great literary works in the Old Testament since it so remarkably captures the struggle experienced by many believers as they try

to keep their faith in the merciful God despite problems in their lives.

Scholars disagree as to when this book was written.

A misreading of Job has led to a phrase that has become part of English common speech. It is the reference to the "patience of Job." In many places in this book, it is evident that Job was not always so patient with God. Actually, Job usually was impatient.

In this weekend's reading, Job vents his impatience. He asks if life on earth is not, in reality, chiefly just drudgery. Each human being, Job writes, is a slave to the vicissitudes of life. Personally, Job says he has been assigned "months of misery." Drearly, he writes, "I shall not see happiness again."

St. Paul's First Letter to the Corinthians provides the second reading.

Paul insists that he was free to accept the call to be an Apostle or to spurn the call. He chose to accept the Lord's call.

Accepting the call, and because of the call, Paul evangelizes people during his travels. He proclaims the Good News. He goes far and wide to explain the identity and mission of Jesus.

His life as an Apostle is an act of service, and of love, rising from faith. He says, in fact, that he is a "slave" to his faith.

St. Mark's Gospel provides the last reading.

It is the story of the Lord's curing of Peter's mother-in-law. Both the Gospel of Matthew and the Gospel of Luke record their versions of the same story.

The story is clear. Merely by touching

her hand, Jesus cured the woman. She was so fully cured, in fact, that she immediately rose from her sickbed and began to wait on Jesus and the disciples. Healthy again, she cared for others.

While the cure is extraordinary, Mark does not make the fortunate mother-in-law the centerpiece of this reading. Rather, Jesus is the focus of the story.

Christians have remembered the miracle. Indeed, archeologists have found traces of this mother-in-law's house in Capernaum. They confirmed their discovery by the fact that ancient Christian inscriptions were found on the walls.

Jesus heals the sick and drives demons away. Then, alone, Jesus went to a distant place to pray. Since there are no deserts in the vicinity of Capernaum, Jesus must have gone some distance or at least to a barren place. Simon and the others pursue Jesus, longing to be near the Lord, needing to be with the Lord.

Reflection

The Church continues to introduce us to Jesus, a process begun weeks ago at Christmas and underscored in the lessons of the feast of the Epiphany and the feast of the Lord's Baptism.

Jesus is the Son of God with all the power thus implied. His role is to bring God's mercy, strength and life to humanity.

The condition of Peter's mother-in-law, and the anxiousness with which Peter and the others search for Jesus, tell us about ourselves.

Conditions occur in life as overwhelming as those faced by Job and we are powerless to overcome them. We need the Lord just as the Apostles needed the Lord.

In Jesus, we gain the power to live despite our problems. Earthly problems come and go. In the Lord, we gain eternal life, the only permanent reality.

However, Jesus does not break down the doors of our hearts. We must seek the Lord. He will be awaiting us.

Finding the Lord means that—from then onward—we must imitate Jesus in actively loving others. †

Daily Readings

Monday, Feb. 9
Genesis 1:1-19
Psalm 104:1-2, 5-6, 10, 12, 24, 35
Mark 6:53-56

Tuesday, Feb. 10
Scholastica, virgin
Genesis 1:20-2:4a
Psalm 8:4-9
Mark 7:1-13

Wednesday, Feb. 11
Our Lady of Lourdes
Genesis 2:4b-9, 15-17
Psalm 104:1-2, 27-30
Mark 7:14-23

Thursday, Feb. 12
Genesis 2:18-25
Psalm 128:1-5
Mark 7:24-30

Friday, Feb. 13
Genesis 3:1-8
Psalm 32:1-2, 5-7
Mark 7:31-37

Saturday, Feb. 14
Cyril, monk
Methodius, bishop
Genesis 3:9-24
Psalm 90:2-6, 12-13
Mark 8:1-10

Sunday, Feb. 15
Sixth Sunday in Ordinary Time
Leviticus 13:1-2, 44-46
Psalm 32:1-2, 5, 11
1 Corinthians 10:31-11:1
Mark 1:40-45

Question Corner/Fr. John Dietzen

Members of religious communities may choose to use baptismal name

Q Nuns formerly used new names that they received at the time of religious



profession, but now many of the sisters in religious communities have changed back to their previous names.

When and why was this change made?

Is it a result of the Second Vatican Council? (New York)

A As you recall, sisters in most religious communities received a new name—usually a saint's name—during their years of formation and vows.

Apparently, this was intended as one of the signs that they were entering a new life, taking on somewhat of a new identity in their religious vocation and in whatever apostolic or contemplative labors that their vocation might involve in daily life.

Your suggestion is correct. The Second Vatican Council significantly affected the change because of its teachings about the meaning of baptism for all Christians, that this sacrament is the foundation of every Christian life, and that living fully as a follower of Christ is simply living out the dignity and vocation implied in our baptism.

The tone, in other words, is that reflected in a remark by Pope John XXIII.

Commenting on what was the most important day of his life, he claimed that it was not his first Communion or ordination or his election as pope. Rather, he said, it was the day of his baptism.

Canon law (#225) and the *Catechism of the Catholic Church* tell us why this is true. In baptism, we Christians are all "designated by God" to the mission of evangelization and proclamation of the reign of God.

As the "Rite of Baptism" puts it, through this sacrament all members of the faithful share—officially and sacramentally—in the prophetic, kingly and priestly mission of Christ our Lord. And they are dedicated to this role not by some human or religious authority, but by the direct action of God—of Jesus Christ.

This understanding of the meaning and power of baptism underlies the response to your question. For these and related reasons, in the mid-1960s members of many religious communities received the option of returning to their baptismal names. Many of the vowed religious chose to do so, while many did not.

Whatever their choice, fulfillment of their religious vows and responsibilities achieved its greatest meaning as an expression of their

baptism as they share in the saving work of Jesus Christ as members of his body.

Incidentally, what is said here also explains why it is no longer necessary to choose a confirmation name different from the one given at baptism. Preserving one's baptismal name may better express the relationship between these two sacraments, both of which are part of the process of Christian initiation and commitment.

Q Recently, we've seen articles in the newspapers again about the Shroud of Turin.

What is the Church's position about this shroud? (Missouri)

A The Shroud of Turin is a piece of cloth about 14 feet long that reveals the imprint of a human body.

Nothing was known of it until the seventh century, when some people claimed that it is the shroud in which Jesus was wrapped before his burial.

Scientific investigations reveal some intriguing characteristics of the shroud that indicate it might be the shroud of Christ. But conclusive proof of that will likely never be possible.

The Church has no official position on the subject. There's no reason that it should have. Whatever the findings, they wouldn't affect Catholic belief one way or another.

(A free brochure on ecumenism, including questions on intercommunion and other ways of sharing worship, is available by sending a stamped, self-addressed envelope to Father John Dietzen, Box 3315, Peoria, IL 61612. Questions may be sent to Father Dietzen at the same address or by e-mail to jjdietzen@aol.com.) †

My Journey to God

The Call

Come to me. Be not afraid.
Come and see—you are mine.

Trust in me. I love you.
From nothing I made you.

Keep your eyes fixed on me.
All you need is my love.

Receive love then give love,
This cycle, unending.

My yoke is easy,
My burden is light.

Stay with me, you will see,
I'll never abandon you.

In the stillness, listen
Then respond to God's call.

By Sandy Bierly

(Sandy Bierly is a member of Our Lady of Perpetual Help Parish in New Albany. An archdiocesan chaperone kneels in prayer on Jan. 22 in the crypt church at the Basilica of the National Shrine of the Immaculate Conception in Washington, D.C., before she participated in the 36th annual March for Life.)



Photo by Mary Ann Wyand

Readers may submit prose or poetry for faith column

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

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

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

Rest in peace

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

ADAM, Irene, 94, Holy Name of Jesus, Beech Grove, Dec. 20. Mother of Barbara Ray. Grandmother of eight. Great-grandmother of 21. Great-great-grandmother of four.

ADAMOWICZ, Maria, 88, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Jan. 14. Mother of James Adamowicz. Grandmother of six. Great-grandmother of six.

AIROLA, Rosie, 83, St. Joseph, Universal, Jan. 4. Sister of Madeline Counsell.

ALTHOFF, Evelyn R., 79, St. Malachy, Brownsburg, Dec. 15. Mother of Ruth Dickerson, Margaret Lyles, Sandy Montgomery, Karen Mountjoy, Jane Murphy, Daniel, Mark and Steven Althoff. Sister of Dorothy Bradnick, Judy Boggs, Roseann Kelly, David and Timothy Albrecht. Grandmother of 19. Great-grandmother of four.

BAASE, Rebecca Jo, 56, Good Shepherd, Indianapolis, Dec. 27. Wife of Robert Baase. Mother of Amanda, Christina, Brian, Solomon and Stephen Baase. Sister of Marilyn Csetenyi, Stephanie and Stephen Bardos. Grandmother of two.

BECKHAM, Edward, 79, St. Joseph, Sellersburg, Jan. 14. Husband of Frances Beckham. Father of Pamela Gensimore. Brother of Lela Jackson. Grandfather of two. Great-grandfather of two.

BLANKEN, Ralph G., 78, St. Louis, Batesville, Jan. 16. Husband of Thelma Blanken. Father of Beth Chilson and Roger Blanken. Brother of Dorothy Bennett and Mary Mann. Grandfather of five.

BORHO, Frances, 93, St. Meinrad, St. Meinrad, Jan. 11. Mother of Liz Hatcher, Mary Jane Petik, Firmina Young, Leonard and Nick Borho. Grandmother of 26. Great-grandmother

of 46. Great-great-grandmother of 17.

BOYLE, Daniel William, 59, St. Luke the Evangelist, Indianapolis, Jan. 4. Brother of Joanne Friedmeyer and John Boyle.

BREINER, Eileen M., 82, St. Pius X, Indianapolis, Dec. 20. Mother of Pam Basch, Jan Frazier, Debbie Wofford, Jeff and Jon Breiner. Sister of Mildred Lark and Gene Mangin. Grandmother of nine. Great-grandmother of two.

CHASTAIN, Garrett, 36, St. Christopher, Indianapolis, Jan. 9. Father of Kyla Chastain. Son of Butch Chastain. Stepson of Noreen Chastain. Brother of Don Chastain. Step-grandson of Jackie Markiewicz.

CLEVELAND, Kenneth H., 82, St. Pius X, Indianapolis, Jan. 8. Husband of Alice Cleveland. Father of four. Stepfather of two. Grandfather of nine. Great-grandfather of two.

COLLEY, Edde D., 80, St. Simon the Apostle, Indianapolis, Jan. 7. Husband of Sophie Colley. Father of Dennis Skrzycki.

DALE, Beverly Jean, 71, Sacred Heart of Jesus, Jeffersonville, Dec. 11. Wife of Frank Dale Sr., Mother of Janet Himmelheber, Frank Jr., Jerry, Kenneth and Ron Dale. Sister of Carol Davis, Donna and Phil Whitehouse.

DEL RE, Janice, 75, St. Pius X, Indianapolis, Dec. 12. Mother of Angela Bardell, James, John and Paul Del Re. Grandmother of eight. Great-grandmother of two.

FINK, Brian Andrew, 35, St. Gabriel, Connersville, Jan. 10. Father of Montana Hinshaw. Son of Robert Fink and Kathy Jo LeGere. Brother of Justin Allen, Michael and Robbie Fink, Shirelda and John LeGere. Grandson of Patricia Hughes and Robert Fink.

FOHL, Loretta C., 92, St. Michael, Brookville, Jan. 19. Mother of Janet Rowlett and Bruce Fohl. Sister of Alice Haustine, Wilma Meyer, Mary Simpson, Alvin, Eddy, Johnny and Melvin Hoffman. Grandmother of five. Great-grandmother of 12. Great-great-grandmother of one.

FREEMAN, Mark Edwin, 53, St. Joseph, Shelbyville, Jan. 14. Husband of Jill Marie (Runion) Freeman. Father of Kori Gabbard, Errick and Matthew Freeman. Son of John and

Kathleen Freeman. Brother of Theresa Griffin, Paul and Philip Freeman. Grandfather of one.

GETTELFINGER, Gerry, 77, Holy Family, New Albany, Jan. 15. Mother of Marcia Bickers, Jill Coan, Lisa Heck, Amy and Jan Huber, Sandy Libs, Dale and Michael Gettefinger. Sister of Russell Scott. Grandmother of 25. Great-grandmother of 10.

GFELL, Kevin J., 29, Immaculate Heart of Mary, Indianapolis, Jan. 10. Son of Gregory Gfell and Janice Gfell. Brother of Amanda Hawk and Leslie Gfell. Stepbrother of David Isaacson. Grandson of Chris Calder. Uncle of several.

GODBY, Jim, 86, Holy Trinity, Indianapolis, Jan. 8. Father of Karen Spence, Denny and Tom Godby. Grandfather of six.

GOODPASTER, Janice Kay (Kutche), 64, Our Lady of Lourdes, Indianapolis, Jan. 13. Wife of John Goodpaster. Mother of Joy Wheeler, John Goodpaster and Anthony Schultz. Sister of Elizabeth Brown, Anna Enloe, Ellen Strother, George, Gus, Jerry II, Peter and Richard Kutche. Grandmother of seven.

GRAF, Randall E., 54, St. Joseph, Sellersburg, Jan. 13. Husband of Mary (Cook) Graf. Father of Brian and Jonathan Graf. Son of Theodore and Marcella (Kirchgessner) Graf. Brother of Donna Jackson, Becky Mayfield, Ray and Rick Graf. Grandfather of one.

HARPRING, Marie C., 99, St. Mary, Greensburg, Jan. 19. Mother of Marlene Harsin, Melvin and Rollin Harpring. Grandmother of seven. Great-grandmother of eight.

HOUSE, Rebecca L., 81, Holy Angels, Indianapolis, Dec. 26. Mother of Pamela Edwards, Valerie Ewing, Cherie McCord, Martha and James House. Sister of Francis Gist, Geraldine Hobbs, Susie Smith

Raymond F. Volz was the father of a diocesan priest

Christ the King parishioner Raymond F. Volz of Indianapolis, the father of Father Anthony Volz, died on Jan. 31. He was 90.

Visitation is scheduled from 3 p.m. until 6 p.m. on Feb. 8 at Feeney-Hornak Keystone Mortuary, 2126 E. 71st St., in Indianapolis.

The Mass of Christian Burial will be celebrated at 10 a.m. on Feb. 9 at Christ the King Church in Indianapolis.

Interment will follow at Washington Park North Cemetery in Indianapolis.

He was born on Jan. 29, 1919,

and Martha House. Grandmother of nine. Great-grandmother of seven. Great-great-grandmother of one.

HOWELL, Frances L., 83, St. Gabriel, Connersville, Jan. 10. Mother of Mike and Thomas Howell. Sister of Patricia Breitenbach and William Moran. Grandmother of two.

HUBLAR, William James, Sr., 83, St. Mary, New Albany, Dec. 22. Father of Debbie Cardwell, Linda Druin and William Hublar Jr. Brother of Edna Mae Carley, Mary Cunningham and Ann Howard. Grandfather of five. Great-grandfather of four.

KENNELLY, Rosemary J., 94, St. Pius X, Indianapolis, Jan. 13. Wife of Joseph Kennelly. Mother of Glenda, Salesian Sister of St. John Bosco Clare Kennelly, Brian, Joseph and Kevin Kennelly. Grandmother of eight. Great-grandmother of seven.

KLINGLER, Albert B., 90, St. Joseph, Indianapolis, Dec. 19. Husband of Rosalyn Klingler. Father of Julie and Gary Klingler. Brother of Elvera Faith. Grandfather of two. Great-grandfather of two.

McCARRELL, David, 52, St. Agnes, Nashville, Jan. 15. Husband of Karen (Tice) McCarrell. Father of Cody, Gary, Gerald, Stacy and Tony McCarrell. Brother of Vivian Burton, Sharon Marr, Paula and Jesse McCarrell. Grandfather of nine.

MEYERS, Francis E., Jr., 84, Sacred Heart of Jesus, Indianapolis, Dec. 22. Father of Karen Kasey, Patricia Miller, Jo Ellen Meyers Sharp, Sharon Wray, Carolyn and Robert Meyers. Brother of Clare Gardner, Donald and James Meyers. Grandfather of seven. Great-grandfather of four. †

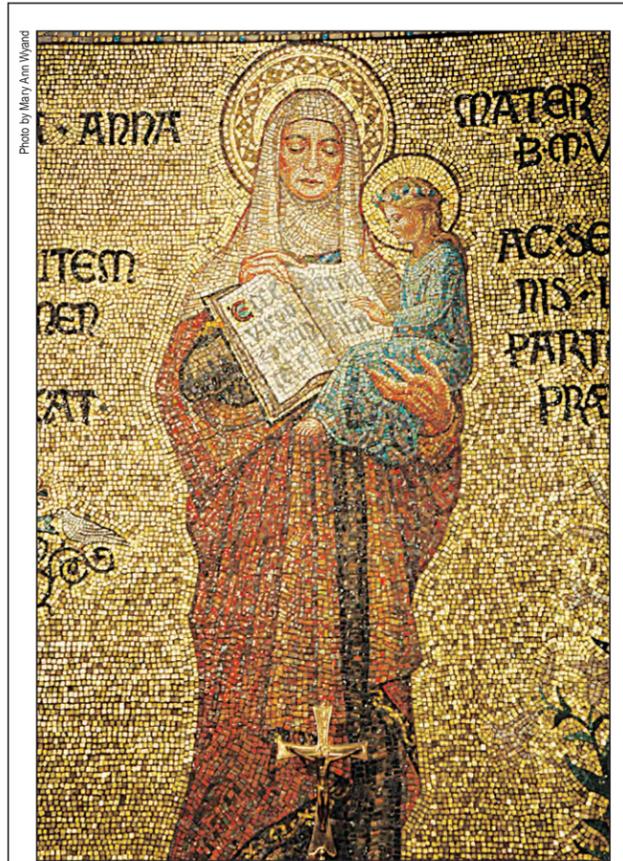
in Faribault, Minn.

His wife, Viola, preceded him in death.

He worked as a territorial sales manager for Coopers and Jockey International for more than 30 years.

Before attending Christ the King Parish, he was a longtime member of Immaculate Heart of Mary Parish in Indianapolis.

Surviving are two sons, Thomas Volz and Father Anthony Volz, who is the pastor of Christ the King Parish in Indianapolis, and one grandchild, Megan Volz. †



Mother and daughter

St. Anne and Mary as a child are depicted in mosaic in the crypt church of the Basilica of the National Shrine of the Immaculate Conception in Washington, D.C.

Benedictine Sister Mary Cecile Deken served schools, parishes

Benedictine Sister Mary Cecile Deken, a founding member of Our Lady of Grace Monastery in Beech Grove, died on Feb. 1 from injuries sustained during a fall in Lawrenceburg. She was 81.

The Mass of Christian Burial was celebrated on Feb. 5 at Our Lady of Grace Monastery Chapel in Beech Grove. Burial followed at the sisters' cemetery.

The former Dorothy Ann Deken was born in Evansville.

She entered Monastery Immaculate Conception in Ferdinand, Ind., in the Evansville Diocese, in 1945 then transferred to the new monastery in Beech Grove in 1955.

Sister Mary Cecile earned a bachelor's degree in music at the former St. Benedict College in Ferdinand, a master's degree in English at St. Louis University in St. Louis, and a master's degree in religious education at Saint Meinrad School of Theology in St. Meinrad.

Recently, she earned a certificate in spiritual direction at the Benedict Inn Retreat and

Conference Center in Beech Grove.

Sister Mary Cecile was active in school and parish ministries for 61 years.

In the archdiocese, she taught music at Christ the King School in Indianapolis, St. Mary-of-the-Knobs School in Floyd's Knobs, Bishop Chatard High School in Indianapolis and the former Our Lady of Grace Academy in Beech Grove.

In 1977, Sister Mary Cecile began ministering as a pastoral associate and director of religious education.

In the archdiocese, she served at St. Maurice Parish in Napoleon, Immaculate Conception Parish in Millhousen, and St. Lawrence Parish in Lawrenceburg, where she had ministered since 1981.

She also served her religious community as sub-prioress from 1967-77.

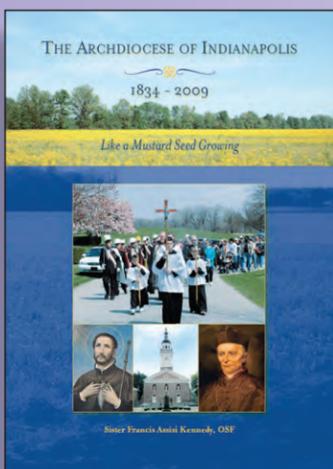
Surviving are several nieces and nephews.

Memorial gifts may be made to the Retired Sisters' Fund in care of Our Lady of Grace Monastery, 1402 Southern Ave., Beech Grove, IN 46107. †

History book recounts 175 years of Catholicism in the archdiocese

"This history will help all of us learn how our ancestors in the faith revealed the face of the Lord to others and how, over the years, they invited people to 'come and see.'"

— Archbishop Daniel M. Buechlein



The nearly 200-page hardcover, tells the story of Catholicism in central and southern Indiana from the arrival of Jesuit missionaries in the mid-1700s to the present day.

The history book sells for \$27 (plus \$4.50 for shipping and handling). The coffee-table book contains glossy, full-color photographs and graphics. The first half of the book is an historical account of the founding of the archdiocese and the growth of the Catholic Church in Indiana. The second half of the book contains historical information and photographs of each parish in the archdiocese.

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Bishop Chatard and Marian College students speak out against abortion

By Mary Ann Wyand

Bishop Chatard High School junior Spenser Johnson and Marian College sophomore Meredith Riley marched for the rights of the unborn on Jan. 22 in Washington, D.C.

Three days later, they shared their March for Life experiences and pro-life convictions during the Memorial Service for the Unborn at the Indiana War Memorial in Indianapolis.

Their keynote speeches during the annual Right to Life of Indianapolis memorial service on Jan. 25 reflected their commitment to protecting the sanctity and dignity of life from conception until natural death.

"Abortion is wrong," Spenser said. "It kills a human being."

Spenser, who is a member of St. Thomas Aquinas Parish in Indianapolis, said the sheer number of people who participated in the 36th annual March for Life was amazing.

"I don't know how anybody couldn't be inspired by that or moved," Spenser said. "You couldn't even see a beginning or an end to the line [of pro-life supporters]. I was truly touched by that. Who couldn't be inspired by that?"

She traveled to the nation's capital with 20 students and chaperones from Bishop Chatard High School and the Indianapolis North Deanery then joined other archdiocesan youths for the National Mass for Life on Jan. 21 at the Basilica of the National Shrine of the Immaculate Conception and the march on Jan. 22.

"President [Barack] Obama said that we need change," Spenser said, "and I completely agree with that. However, we need change in a different way than he thinks we do. We need an end to abortion and not an addition to it."

Meredith Riley is studying pastoral leadership and Spanish at Marian College, and enjoys volunteering in youth ministry and music ministry. She is a member of St. Rose of Lima Parish in Franklin.

"I really love being involved in the pro-life movement," she said. "This was my fifth year to go on the March for Life in Washington, D.C. I went for three years

with Roncalli High School, and this was my second year to go with Marian College students. We sent about 30 students from our school."

Each year, there seems to be more and more people at the March for Life, Riley said. "The march started at 2 p.m. and the line didn't even get to us until almost 2:45 p.m. so we stood there and waited [to march]. That shows you how many people were there. It really inspired me. Along the march, some people sang and prayed, and you could always hear the cheers 'Hey, hey, ho, ho. Roe v. Wade has got to go' or 'We love babies, yes we do.'"

Before the march, she listened to the rally speakers, who spoke about legislative efforts to restrict abortion and the harmful effects of abortion on women.

"The pro-life movement is getting larger and larger every day," Riley said. "We had a pro-life concert at Marian College, and the support and donations we received were absolutely overwhelming. It's so important to know that we're not alone in the pro-life movement, and this has become quite clear by participating in the March for Life." †



Spenser Johnson



Meredith Riley



St. John the Evangelist parishioner Megan Certo of Indianapolis helps her son, Peter, place a rose in a vase in memory of the more than 50 million unborn babies who have died in abortion since it was legalized by the U.S. Supreme Court on Jan. 22, 1973. David and Megan Certo are expecting their second child in June.

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EOE

Brain death raises questions, from Minnesota to Washington to Vatican

WASHINGTON (CNS)—Don't talk to Raleane "Rae" Kupferschmidt about brain death.

The 66-year-old woman from Lake Elmo, Minn., was declared brain dead nearly a year ago after a massive cerebral hemorrhage. She was removed from a ventilator, following her wishes, and her family took her home to die.

But when Kupferschmidt began responding to family members, they rushed her back to the hospital, where she regained what her husband called "98 percent" of her earlier vigor.

In late September, she experienced another health crisis and went into a coma. Although doctors were not as hasty to term it brain death this time, they offered little hope of her survival—a prediction that she defied again in October.

"I keep thinking that [God] saved me a second time so I could inspire people and let them know they shouldn't give up, even when things look hopeless," she told the *Stillwater* [Minn.] *Gazette* in a Jan. 13 interview.

Coincidentally, the newspaper's interview with Kupferschmidt took place the day after the President's Council on Bioethics issued "Controversies in the Determination of Death," a 144-page white paper on what the

council prefers to call total brain failure.

The topic also has attracted a great deal of attention at the Vatican over the years.

Most recently, an article in *L'Osservatore Romano* last September said the acceptance of the cessation of brain activity as death would seem to equate the human person with brain function, contradicting Catholic teaching about the dignity of every human life from the moment of conception.

But a Vatican spokesman later said the article reflected only the views of the author, Lucetta Scaraffia, a professor of contemporary history and frequent contributor to the Vatican newspaper. In 1985 and 1989, the Pontifical Academy of Science recognized brain death as "the true criterion for death."

The council's white paper recognizes the timeless nature of the question.

"Knowing when death has come, along with what can and should be done before and after it has arrived, has always been a problem for humankind, to one degree or another," it said. "But the nature and significance of the problem have changed over time, especially in the wake of medical technologies that enable us to sustain life, or perhaps just the appearance of it, indefinitely."



Alan and Raleane "Rae" Kupferschmidt pose in the living room of their home in Lake Elmo, Minn., on Jan. 13. Rae, 66, was declared brain dead nearly a year ago after a massive cerebral hemorrhage. The definition of brain death has been debated at the Vatican and in Washington in recent months.

After brain death occurs, several key bodily functions can continue, including maintenance of body temperature, elimination of wastes, wound healing and sexual maturation of children, the council notes.

Fifteen of the 18 members of the President's Council on Bioethics concluded that the neurological standard for defining death was ethically defensible and clinically valid.

"The majority reaffirms and supports the well-established dictates of both law and practice in this area, on grounds that patients with total brain failure ('brain death') have lost—and have lost irreversibly—the ability to carry out the fundamental work of a living organism," they said.

"If there are no signs of consciousness and if spontaneous breathing is absent and if the best clinical judgment is that these neurophysiological facts cannot be reversed, [this] would lead us to conclude that a once-living patient has now died," the white paper says.

"Thus, on this account, total brain failure can continue to serve as a criterion for declaring death—not because it necessarily indicates complete loss of integrated somatic functioning, but because it is a sign that this organism can no longer engage in the sort of work that defines

living things," it added.

But three other council members—including its chairman, Dr. Edmund D. Pellegrino—included personal statements in the white paper indicating their disagreement with some of the paper's conclusions.

"Ultimately, the central ethical challenge for any transplantation protocol is to give the gift of life to one human being without taking life away from another," said Pellegrino, a former president of The Catholic University of America in Washington and former director of the Kennedy Institute of Ethics at Georgetown University.

"Until reasonable doubts are resolved by some scientifically valid criterion, my advice for all transplant protocols would be to err on the side of life," he added.

The question of brain death is most relevant in relation to organ transplantation, where the current protocol demands that no organs be harvested until at least two and a half minutes have passed after brain death is declared. If the standard for declaring death is irreversible cessation of circulatory and respiratory functions, most organs would no longer be suitable for use in transplants.

The council plans to issue a separate document dealing with organ transplantation. †

Pope says love, not euthanasia, eases the suffering of the dying

VATICAN CITY (CNS)—Love is the only thing that can ease the



Pope Benedict XVI

suffering of the terminally ill and it is the only worthy response of those who value the life that is ending, Pope Benedict XVI said.

Christians must have the courage to say publicly and clearly that "euthanasia is a false solution to the drama of suffering, a solution unworthy of the human person," the pope said on Feb. 1 during his midday Angelus address.

Marking the Italian Catholic Church's celebration of Pro-Life Sunday, the pope said helping a

terminally ill person die might give the impression of easing that individual's suffering, but the only authentically human response to the suffering of another is the witness of "love that helps one face pain and agony in a human way."

"Of this we are certain: No tear—not of one who suffers, nor of one who is near to that person—goes unnoticed by God," Pope Benedict said.

The pope entrusted to Mary all those who are suffering and all those who care for them, "serving life at every stage: parents, health care workers, priests, religious, researchers, volunteers and many others."

Mary understands suffering and what it means to watch a loved one suffer, the pope said, because she shared the painful hour of her son's Passion and Crucifixion, sustained by hope in the Resurrection. †

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