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.

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 Sheeren, 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 Sheeren, 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.”

Sheeren 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 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 Sheeren agreed that the financial bailout plans are necessary.

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
LENT

continued from page 1

focus on God and prepare for the Easter almsgiving are meant to help Christians death.”
result is the same: malnutrition and involved “two separate problems, but the Cardinal Cordes said.
their families.

dependent on exports, on development worsening situation in poor countries
nations, but also for preventing a not just for helping the world’s richest
program. With her talent in skating, she had

qualified for the 2009 World Winter Games,
nations, but also for preventing a

worsening situation in poor countries

not just for helping the world’s richest

nations, but also for preventing a

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.

Sheeran said the 2007-08 food

“Freely chosen detachment from the

she said. “I didn’t want to tell anyone, too.”

involving “two separate problems, but the

involving “two separate problems, but the

Respond to people so as to be pleasing to God. (*cns*), May 21 issue, the

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

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.†
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 also participate in any of the festival events. This rule negatively impacts a parish in a number of ways. Many small parishes rely on parishioners who 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-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 that keep the bad actors out. I think that would be a better balance on this issue.

Churistic gaming laws cannot be consistent with the common good, that everyone deserves. "Legislative Action Center" on the left of the screen. †

Reps. Messmer, Messmer (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 that keep the bad actors out. I think that would be a better balance on this issue.

Churistic gaming laws cannot be consistent with the common good, that everyone deserves. "Legislative Action Center" on the left of the screen. "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.

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 someone working the event," said Messmer. "On a given day in the county probably between 5 to 10 percent minimum income reductions. These were all well attended and had good weather. The problem was that the 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 were working at," he said. "In reality, that’s probably what everyone would have done, if a higher percentage was allowed in the statute the commission cannot allow what the parish prohibits.

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

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 vision 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 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, D.C. for the March for Life to speak out for the rights of the unborn and rescue life, said, 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, as a Catholic people, as a Church, faithful to a tradition, 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."

"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. A 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.

What we want to craft [in the law] is the opportunity to include the parish family in events, not exclude them,” said Bell. "I don’t think the choice should be, ‘Will you work the event or participate in it… The law must be carefully crafted, and I think Rep. Messmer has done a great job at giving us a strong starting point."

A similar bill was introduced during the 2008 legislative session, but the chairman of the House Public Policy Committee where the bill was assigned did not give the bill a hearing so then it died.

House Bill 1664 returns to the same House panel where the chairman, Rep. Trent Van Haften (D-Vernon), will again determine the bill’s fate.

The Indiana Catholic Conference supports the bill. Call to your representative to support the bill will encourage Rep. Van Haften to give it a hearing. Bills must clear the House of origin by Feb. 25.

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

The bishops’ document also stated: “The Church teaches that the relationship of husband and wife is a sign of the relationship between Christ and the Church.”

The catechism also tells us, “The marital covenant, by which a man and a woman establish between themselves a partnership for 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” (1610).

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 cohabitation must be open to the possible creation of children.”

Our help is now needed more than ever, with more than 80 million people hungry—300 million of them children.

Operation Rice Bowl, Catholic Relief Services’ annual and largest 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, saving or giving up from developed to 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’s 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 $87 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 or other crises.

Since its beginning in 1975, Operation Rice Bowl has raised more than $700 million to fund CRS’s development projects. With participation in almost every American diocese, many parishes and families have adopted Operation Rice Bowl as a way to observe Lent.

I’d like to thank John Fink and Archbishop Buechlein for their articles on Respect for life issues. We need more people to stand against 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 of the event.

Letters to the Editor

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, editorial policy and content. Letters must be signed, but for serious reasons, names may be withheld.

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

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

Letters Policy
Embrace the truth of marriage and family life with love

Tengo un libro que contiene los discursos pronunciados por el Papa Benedicto XVI durante su visita a Estados Unidos el pasado abril. Dicha obra incluye una selección de discursos y reflexiones sobre las más de 20 mil denuncias que recibió el Santo Padre, en especial sobre la no propia conducta sexual mencionada en algunos de los casos. Coolman nombro el libro como "parte de una serie de esfuerzos dirigidos a afrontar la problemática de la cultura popular.

En mi interacción con jóvenes y adultos, encuentro cada vez más que buscan un marco de referencia que se adapte a sus necesidades. El desafío de la Iglesia en este sentido esencial en el compromiso de la familia que mantendrá la cohesión y la orientación moral de la comunidad.

Seguidamente, procedía a resumir en pungentes términos las condiciones perturbadoras que evidencia nuestra cultura. "En tales circunstancias, los ‘ídolos’ culturales de nuestra sociedad viven como si realmente se mantuvieran, aún más profundos, cuando se introduce el silencio entre los valores sociales populares en el contexto de la vida familiar.

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 mundo que se difunde sobre la verdad de nuestra fe y doctrina moral. A quienes no aceptan tan fácilmente nuestras enseñanzas, el ambiente no deja de vibrar impulso de vida. Esta es una fuente de frustración y desafío de la Iglesia en el sacramento del matrimonio.

En tales circunstancias, se niega a los jóvenes hombres y mujeres que necesitan para poder florecer verdaderamente como seres humanos y se niega a la sociedad los valores que la Iglesia promueve para el mantenimiento de la cohesión y la orientación moral de la comunidad.

Seguidamente, prosiguió a enumerar en términos pungentes las condiciones perturbadoras que evidencia nuestra cultura. "En tales circunstancias, los ‘ídolos’ culturales de nuestra sociedad viven como si realmente se mantuvieran, aún más profundos, cuando se introduce el silencio entre los valores sociales populares en el contexto de la vida familiar.

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 mundo que se difunde sobre la verdad de nuestra fe y doctrina moral. A quienes no aceptan tan fácilmente nuestras enseñanzas, el ambiente no deja de vibrar impulso de vida. Esta es una fuente de frustración y desafío de la Iglesia en el sacramento del matrimonio.

En tales circunstancias, los ‘ídolos’ culturales de nuestra sociedad viven como si realmente se mantuvieran, aún más profundos, cuando se introduce el silencio entre los valores sociales populares en el contexto de la vida familiar.

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 mundo que se difunde sobre la verdad de nuestra fe y doctrina moral. A quienes no aceptan tan fácilmente nuestras enseñanzas, el ambiente no deja de vibrar impulso de vida. Esta es una fuente de frustración y desafío de la Iglesia en el sacramento del matrimonio.

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 mundo que se difunde sobre la verdad de nuestra fe y doctrina moral. A quienes no aceptan tan fácilmente nuestras enseñanzas, el ambiente no deja de vibrar impulso de vida. Esta es una fuente de frustración y desafío de la Iglesia en el sacramento del matrimonio.

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 mundo que se difunde sobre la verdad de nuestra fe y doctrina moral. A quienes no aceptan tan fácilmente nuestras enseñanzas, el ambiente no deja de vibrar impulso de vida. Esta es una fuente de frustración y desafío de la Iglesia en el sacramento del matrimonio.

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 mundo que se difunde sobre la verdad de nuestra fe y doctrina moral. A quienes no aceptan tan fácilmente nuestras enseñanzas, el ambiente no deja de vibrar impulso de vida. Esta es una fuente de frustración y desafío de la Iglesia en el sacramento del matrimonio.
Events Calendar

February 6
Our Lady of the Most Holy Rosary Church, 520 Swens Drive, Indianapolis. Lumen Dei meeting. Mass, 8:30 a.m.; Mass, breakfast and program at Praier Hall, Julie Jojohnstone and Josh Swain, presenters, $20 per person. Information: 317-919-5316 or lumendeiindy@gmail.com.

St. Francis Hospital, 8113 Emerson Ave., Indianapolis. Couple to Couple League, Natural Family Planning (NFP) class, 7-9 p.m. Information: 317-462-2246.

Natural Family Planning
Couple to Couple League, Emerson Ave., Indianapolis. St. Francis Hospital, 8111 S. Lafayette (Parish, 14598 Oakridge Road, Our Lady of Mount Carmel Parish, 1402 Southern Ave., Beech Grove. "Winter Celebration: A Mystery of God’s Loving Presence," Franciscan Sister Marya Grathwohl, presenter, $35 includes lunch, 9:30 a.m. to 3:30 p.m. Information: 317-830-6347.

February 6-14
Marian College, Fisher Hall, 3200 Cold Spring Road, Indianapolis. Art presentation by Maggitt, open to the public.

February 7
St. Monica Parish, 6311 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-a-tarcher@comcast.net.

St. Meinrad Archabbey and School of Theology, St. Bede Theater, 100 Hill Drive, St. Meinrad. "Feast of Love; The Chocolate Party," 1 p.m. and 7 p.m., no charge. Information: 812-375-6611.

February 7-8
St. Anthony Parish, Parish Center, 379 N. Warman Ave., Indianapolis. Ecumenical party, 1:30 p.m., $4 per person.

St. Meinrad Archabbey and School of Theology, St. Bede Theater. 100 Hill Drive, St. Meinrad. "A Celebration of the 300th Birthday of the Franciscan Order," 11 a.m. to 3 p.m., Information: 812-375-6610 or news@stmeinrad.net.

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

M/V Divine Mercy and Circle City Missions teeth. centrifuged in the 92nd South, 8 mile east of 421 South and 12 miles south of. of third Sunday holy hour and pitches of group 10 of pray the Mary Way, 1 p.m. Father Elmer Bruninkel, St. Meinrad Archabbey and School of Theology, St. Bede Theater, 100 Hill Drive, St. Meinrad. "Men’s Night at the ‘Burg," Bishop William L. Higgin, presenter, Mass, 6:30 p.m., breakfast following Mass, reservations due Feb. 9. Information: www.rspc-il.org.


February 8

February 12

February 15

February 17

February 17-18
Benedict Inn Retreat and Conference Center, 379 N. Warman Ave., Indianapolis. "Women’s Day Retreat." Information: 800-581-6905 or mzoeller@saintmeinrad.edu.

February 25
Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. "Bridges to Compromising Living A Theological Seminar Series—Entering the School of Your Experience," four sessions every two weeks, Benedictine Sister Julie Sewell, presenter, 9:30 a.m., Mass, simple soup and bread upper seminar, $20 for four sessions includes dinner and book. Information: 317-788-7581 or benedictine@saintmeinrad.net.

March 1

March 3

March 6

March 7
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. "Day of Silence, Barabbas Prayer," 8 a.m.-4 p.m., $25 per person includes continental breakfast and lunch. Information: 317-545-7681 or opuspleno@comcast.net.

March 8
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. "Day of Silence, Barabbas Prayer," 8 a.m.-4 p.m., $25 per person includes continental breakfast and lunch. Information: 317-545-7681 or opuspleno@comcast.net.

March 8-9
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. "Day of Silence, Barabbas Prayer," 8 a.m.-4 p.m., $25 per person includes continental breakfast and lunch. Information: 317-545-7681 or opuspleno@comcast.net.

March 10

March 11

March 14
St. Christopher Parish, 3301 W. 168th St., Indiana. "Women’s Catholic Women’s Convocation, "Spring Into Life," musician, composer and retreat leader; Jan A. Novakova, keynote presenter, 8 a.m.-3 p.m., $40 per person. Information: 317-241-6314, ext. 122, or pccc@stchristopherindy.org.

March 16
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. "Day of Silence." Information: 317-545-7681 or opuspleno@comcast.net.

March 17

March 19
Oldenburg Franciscan Center, Oldenburg. "Lenten Lecture Series: A New Look at the Parables," Benedictine Sister Barbara Leonard, 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 Lenten Retreat: Lenten Truths". Father Jim Farrell, presenter, $150 per person, $280 for married couple. Information: 317-545-7681 or opuspleno@archindy.org.

March 21

March 24-26
St. Meinrad Archabbey, 100 Hill Drive, St. Meinrad. "Homiletics for Homiletists: Breaking Open the Words for Life,” Benedictine Father Vincent Tobin, presenter. Information: 800-581-6905 or mzoeller@saintmeinrad.edu.
Sister Mary Luke says. “We want to do something to grow closer to God.” Bishop Cate is just a very ecumenical feel,” Sister Mary Luke says. “Regardless of then we thought Bishop Cate would give it a more that prayer, spiritual reading, contemplation and Scripture approaches and retirement issues.

“Women”—that would 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 Mount Mary, we have 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 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 Episcopalian 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 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, hear a presentation by the speaker and then there will be a question-and-answer session,” Sister Mary Luke says. “If you don’t have to attend all five sessions, you can play hopscotch.”

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

“My hope 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.com.)
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.

Religious leaders of South Asia's historic faiths must be brought into dialogue on the issue, a 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 by 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 2 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 classified the deaths as "suicide," 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.

A 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 the 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 a Archbishop Cheenath gave at the forum for the conflict included:

• "The stranglehold" Hinduism has "even over the well-educated middle and upper classes and classical and social circles."

• "Lack of political will...and (an) indifferent attitude toward 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" when it is the group being targeted, a 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."

A 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 Orissa government had promised to arrest those killed in the violence. The Orissa government had classified the deaths as "suicide," so on the basis that India was a "secular" nation.

"The Christian community has always believed in the judicial system of the country," said a Jan. 7 statement from Cardinal Varkey Vithayathil of Ernakulam-Angamaly, president of the Catholic Bishops' Conference of India.

A Archbishop Cheenath said the police have "not yet arrested the main culprits," 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 arrested soon," the priest said.

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

A nun told Brother Thomas Thanmiiackal, 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 things will not happen once the elections are over," a nun told Brother Thomas. Federal parliament elections are scheduled for April and a state election is scheduled for May.

A nun in a New Delhi conference 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 in a New Delhi conference 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 in a New Delhi conference 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 in a New Delhi conference 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 in a New Delhi conference 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 in a New Delhi conference 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 in a New Delhi conference 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 in a New Delhi conference 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 in a New Delhi conference 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 in a New Delhi conference 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 in a New Delhi conference 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 in a New Delhi conference 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 in a New Delhi conference 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 in a New Delhi conference 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 in a New Delhi conference 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 in a New Delhi conference 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 in a New Delhi conference 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 in a New Delhi conference 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 in a New Delhi conference 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 in a New Delhi conference 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 in a New Delhi conference 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 in a New Delhi conference 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 in a New Delhi conference 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 in a New Delhi conference 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 in a New Delhi conference 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 in a New Delhi conference 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 in a New Delhi conference 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 in a New Delhi conference 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 in a New Delhi conference 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 in a New Delhi conference 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 in a New Delhi conference 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 in a New Delhi conference in late October and said she had no faith in the Orissa police investigation since police did not help her when she was attacked.
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.

- **Bedel-Waechter**
  Tina Jean Bedel and John Joseph Waechter II will be married on June 13 at St. John the Evangelist Church in Neon, Ind. The bride is the daughter of Amelia and Cathy Bedel. The groom is the son of John and Linda Waechter.

- **Bombei-Summers**
  Susan Summers and Ron Bombei will be married on May 30 at St. John the Evangelist Church in Indianapolis. The bride is the daughter of Mark and Marie Ford. The groom is the son of Michael and Brenda Pfarr.

- **Brattain-Strahl**
  Tonya Sue Strahl and Mark Alan Brattain will be married on June 5 at St. Christopher Church in Indianapolis. The bride is the daughter of Bernard and Eva Recio. The groom is the son of Robert and Vera Brattain.

- **Delaney-Ford**
  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.

- **Enochsburg-Jansen**
  Amy Lela Elizabeth Jansen and Anthony John Jansen will be married on Oct. 18, 2008 at SS. Philomena and Cecilia Church in Oak Forest. The bride is the daughter of Richard and Arlene Jansen. The groom is the son of John and Susan Jansen.

- **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.

- **Fuddenberger-Troutman**
  Kathryn A. Troutman and Travis W. Fuddenberger will be married on June 27 at St. Christopher Church in Greenwood. The bride is the daughter of James and Cary Troutman. The groom is the son of Joseph and Susan Troutman.

- **Gray-Futenberg**
  Shelley Lynn Gray and Monte Christopher Futenberg 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 Donald and Carolyn Futenberg.

- **Keating-Richards**
  Amy Keating and Scott Richards will be 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.

- **Kassner-Linde**
  Claire Kassner and John Michael Linde will be married on Sept. 25 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 Linda Waechter.

- **Keating**
  Amy Keating and Scott Richards will be 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.

- **Kraus**
  Keith and Tricia Kraus will be married on May 2 at St. Margaret of Scotland Church in Knightstown. The bride is the daughter of Robert and Mary Kraus. The groom is the son of Joseph and Sara Kraus.

- **Lechmere**
  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.

- **Lyke**
  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. The retreat is sponsored by the archdiocesan Office of Multicultural Ministry and the Archdiocese of Indianapolis. The Lykes 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 their relationship, recreate their romance, reconcile broken promises, review their wedding vows, and reconnect to a God-centered marriage that focuses on primacy, empowerment, protection, and prayer.

- **Pfarr**
  Andrea 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 John and Sara Kappel. The groom is the son of Ron and Mary Bombei.

- **Riccio-Naughton**
  Mchelle Riccio and Tom Naughton will be married on June 5 at St. Louis de Montfort Church in Fishers, Ind., in the Lafayette Diocese. The bride is the daughter of Bernard and Eva Riccio. The groom is the son of Joseph and June Naughton.

- **Rennkamp-Robbins**
  Irene Diana Rennkamp and Herbert Anthony Robbin will be married on May 30 at St. John the Evangelist Church in Indianapolis. The bride is the daughter of Donald and Carolyn Rennkamp. The groom is the son of Harry and Kathleen Robben.

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

- **Rehman**
  Shalar Rehman and Andrew Rehman will be married on May 20 at St. John the Evangelist Church in Indianapolis. The bride is the daughter of John and Jean Rehman. The groom is the son of John and Theresa Rehman.

- **Richie**
  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 and Arlene Jansen. The groom is the son of John and Susan Jansen.

- **Smith-Jansen**
  Stefanie Anne Smith and Gregory John Jansen will be married on July 4 at St. Luke’s Catholic Church in Indianapolis. The bride is the daughter of Frank and Marie Smith. The groom is the son of Dennis and Jean Richards.

- **Smith-Pfarr**
  Andrea 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 John and Sara Kappel. The groom is the son of Ron and Mary Bombei.

- **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.

- **Troutman-Lecher**
  Andrea 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 John and Sara Kappel. 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 Wagner.

- **Wilkens-Carr**
  Jennifer Lucinda Wilkens and Dwight Webster Carr will be married on May 2 at St. Margaret of Scotland Church in Magpie 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.

- **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.

**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. The Lykes 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 their relationship, recreate their romance, reconcile broken promises, review their wedding vows, and reconnect to a God-centered marriage that focuses on primacy, empowerment, protection and prayer.

(For more information, call the archdiocesan Office of Multicultural Ministry at 317-236-1562 or 800-382-9836, ext. 1562.)

Andrew and Terri Lyke
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 Church 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.”

According to de Solenni, the submissiveness that Paul is talking 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 life, 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 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.

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 change 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 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 bread-winner.

“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 to be 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.”

Pre Cana and Tobit Weekend

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 15, April 26, May 17, June 7, July 12, Aug. 16 and Oct. 18 at Our Lady of Fatima Retreat House, 5335 E. 56th St., in Indianapolis.

The program presented by the archdiocesan Office of Family Ministry 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 Weekend programs 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 $130 non-refundable deposit is required at the time of registration.

To register, log on to www.archindy.org/fatima.

Brown’s Flooring

The Floor Experts

8517 Westfield Blvd.
(just north of Broad Ripple)
(317) 253-1942

OWNED & OPERATED BY BOB WORKMAN

Knowledgeable Sales Staff, Quality Installations, Affordable Pricing

• CARPET
• HARDWOOD
• LAMINATE
• BINDING
• VINYL
• CUSTOM AREA RUGS

Mention this Ad and receive 5% off of your New Flooring Purchase!

IQuest PC Tuneup Service

Get your computer running like it used to

High-speed DSL for $24.95 per month

Free SPAM tagging and Virus scanning

Accelerated dial-up service for only $1 per month

Get your computer running like it used to

IQuest PC Tuneup Service $49.95

Call 545-7681 or e-mail cmcsweeney@archindy.org for details or to have a brochure mailed to your home!

Our Lady of Fatima Retreat House

5335 E. 56th Street
Indianapolis, IN 46226
(317) 545-7681
www.archindy.org/fatima

Our Lady of Fatima Retreat House

A Place to Be ... With God!
"Leave room for the Holy Spirit" in daily life

By Fr. Robert Hausladen

"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 to leave room, space in our day, for prayer. We need to pray, learn and love.

In our minds

A wonderful example of people engaging the Church in her teachings is in Chapter 15 of the Acts of the Apostles. The people of Antioch, Syria and Cilicia had discerned and clarified the truth. Thus, the Apostles and elders came together to pray, learn and love.

In our hearts

The Holy Spirit is also a spirit of wisdom. Thus, 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 revealed in Church teachings.

The Holy Spirit is and must be what we long for and desire. By nature, we are incomplete. Therefore, openness to love and family is a gift of the Holy Spirit.
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 Rabbi Mazar, 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 Rabbi of Israel on Jan. 27 postponed indefinitely a March meeting lifting the excommunication of British-born Bishop Richard Williamson, who has denied 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 slaughter of millions of Jewish people during the Holocaust.

"It has been very hurtful to 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 that take opportunity to assure 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

Cardinal John P. Foley, grandmaster of the Knights of the Holy Sepulcher, recalled his childhood and young adult years when his family was able to practice their faith had an average income of more than $57,000. 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 holy Communion, but they cannot perform the sacrament as fully recognized ministers of the Church."

The pope said he lifted the excommunication of the four traditionalist bishops with "full and unequivocal fidelity to the Holy Father so much unnecessary distress and problems." Cardinal Castrillon Hoyos, for example, had "given a false picture of the position of the Catholic Church regarding this subject." 

"We [Catholics] are embarrassed during this episode, like when a family member has said a shameful thing," said Rabbi Bradley Hirschfield, president of the National Conference of Synagogues.

"The pope's decision is unnecessary to let them know we value those [Catholic-Jewish] relationships, as well as our bond, love and unity with our Jewish counterparts," he added, "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 that take opportunity to assure 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 Criterion  Friday, February 6, 2009

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

“Frankly, 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, the speaker said.

In these tough times, families are looking for something important for their children,” said Viacava, a senior credit analyst with VanKlavenort of New York. “People look for value when observing college and university presidents from all state institutions and community colleges, Viacava said.

“In this economy, there is going to be some sticker shock,” Viacava said. “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 make it clear that it is.”

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.

“Regardless 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 they’re a tough 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 a Marian?’”

“Well, Marian provides an excellent education and includes all dimensions of learning and wisdom. [Such ad 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’s 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 budgets for peak efficiency, include staff and facility 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 stuck 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 urged to make other economic changes, 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.accnet.org.”

Liturgical Composer Concert Series with John Michael Talbot

Friday, April 17, 2009 7:00pm
St. Barnabas Catholic Church 3042 Hills Ln. Louisville, KY 40220
For Ticket Information 502-459-4251
Deconnel@stbarnabaslou.org
Limited number of tickets available

“HOW TO MAKE THE MOST OF LENT”
Presented by Father Jim Farrell

February 18 7:00 p.m. — 8:30 p.m.
St. Martin of Tours 1709 E. Harrison Street Martinsville, IN
Will this Lent simply be another 40 days of denial for you? Are you ready to explore the spiritual possibilities that Lent holds?
Join the parishioners of St. Martin of Tours in an evening of discovery with Fr. Jim Farrell.

RSVP only for Chili Dinner — 6:00 p.m. and Child Care 765-352-0622 or e-mail dreymlin@scian.net
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 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 Christian-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 have to get 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 M. Mattson, president of the Islamic Society of North America, told Catholic News Service that the Muslims’ 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, 2005, 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 brutal” 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.

In a statement, the forum called for a “new narrative” of “aggression, oppression, violence and terrorism, especially that which [is] committed in the name of religion.”

Christians 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.)

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 didn’t have 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 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, a 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.)

Lend Us Your Voice

An upcoming edition asks: How hard is it for you to disciplined yourself? What gives you encouragement to persevere?

To respond for possible publication, send an e-mail to coreep@catholicnews.com or write to Faith Alive! at 3211 Fourth St. N.E., Washington, D.C. 20017-1100.© 2001 by Catholic News Service.
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 these five books—The Case for Christianity, Christian Behavior, Beyond Personality, The Three Decades, and Mere Christianity. And the example he gave was “more of the Bettered Virgin Mary than is involved in asserting the Virgin Birth of Christ.” Of course, this series does not avoid those controversial issues, especially doctrines about the Blessed Virgin, and I will tell you this will series.

On the other hand, I thought it would have been permissible to use the word “mere” in relation to Catholicism. Anybody who knows what a number of Catholics will realize that not all of us agree about everything. There are so-called conservative Catholics and 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 felt that Christianity was meant to be non-controversial for all Catholics, I hope this series will be non-controversial for all Catholics. Of course, I have many doctrines and devotions that Lewis didn’t touch on because those are doctrines and devotions that are specific to the Church’s teachings 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. It’s not a case of not being a Catholic. 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 I 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 any regular readers) will consult even more frequently if I don’t already consult them. My hope is that endures. If so, I beg your forbearance.

||

Faithful Lines/Shirley Vogel 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 emotionally thinking about the right gift or deed to let our loved one know how much they mean to us.

Others, however, might forget or bypass Valentine’s Day with the 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. Heathen are credited with the patronage of love, young people, marriage, and our bodies, and there are stories of birds and flowers. Bee keepers, travelers, those with epilepsy, cows, and yellow roses are all associated with Valentine’s Day.

So I think that Psalm 146 encourages us to place hope in God, who not only endures 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, face suffering, or feel that God is not near at all. But we are assured beyond a shadow of a doubt that our trust in God will be fulfilled. And even if it happens to be our very last breath, our hopes in God bring us to our heavenly home.

| Perspective |

Blessings on Valentine’s Day from the Criterion

| From the Editor Emeritus/John E Fink |

Basic Catholicism: What the Church teaches

| What is Tutoring? |}

Faith, Hope and Charity/ David Siler

Hope in God is what 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 almost feel the energy of hope emanating from the 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 living longing for a significant shift that tells us that we will be at peace with ourselves and each other. Psalm 146 contains advice that is of particular importance to us today. The advice of this psalm is that those whose hope is in the Lord who made heaven and earth are blessed. The theme of the psalm is to remind us that help from anyone other than God is temporary and unstable, but help from God is lasting and complete.

I would seem that hope placed with the one who set the moon and the stars in place, the one who created our vast world, is a good place to place our hope. We, as human beings, could sustain without divine help.

Atmiosity is not as glamorous as the glossy, touched-up wedding photos make it look. Marriage, and the relationships 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 worthwhile. I wouldn’t change a thing.”

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

| Prophet, Peace, and Possibility/ Dean Koontz |

The Case for Christianity: Why It Matters in Our Lives

As we approach the new year, I believe it is important to consider the impact of Christianity on our lives. Christianity is not just a religion; it is a way of life that shapes our thoughts, actions, and beliefs. It influences every aspect of our lives, from our personal relationships to our professional endeavors. In many ways, Christianity is a framework for living that helps us navigate the complexities of our world.

Christianity provides a sense of purpose and meaning. It offers a way to understand the world and our place in it. It provides guidance for our decisions and actions, helping us make choices that align with our values and beliefs. Christianity offers comfort and solace in times of hardship and adversity. It reminds us that we are not alone and that we have a source of strength and hope to draw upon in difficult times.

Christianity also promotes compassion and empathy. It teaches us to love our neighbors as ourselves and to treat others with kindness and respect. It encourages us to be good stewards of the earth and to care for the well-being of all living creatures. Christianity challenges us to stand up for what is right, even in the face of adversity.

Christianity is not just a faith; it is a lifestyle. It is a way of living that is reflected in our daily actions and decisions. It shapes our values and our priorities, and it influences the way we interact with others. Christianity is a guide for living that helps us make sense of the world and our place in it.

As we approach the new year, I encourage you to consider the impact of Christianity on your life. Reflect on how it has shaped your thoughts and actions, and consider how you might use it to guide your decisions and actions in the coming year. May the new year bring you joy, peace, and hope as you continue to walk your faith. May you find strength and comfort in the love and grace of God. Amen.

| The Case for Christianity/ Robert M. Berdahl |

Christian Behavior: Why It Matters in Our Lives

As we navigate through life, we are faced with many choices and decisions. Some of these choices are easy, while others are more difficult. Christian behavior is about making the right choices and decisions, even when it is difficult. It is about living our lives in a way that reflects the values and beliefs of the faith.

Christian behavior is not just about what we do, but also about how we do it. It is about treating others with kindness and respect, even when it is difficult. It is about being honest and truthful, even when it is inconvenient. It is about standing up for what is right, even when it is unpopular. Christian behavior is about living our lives in a way that reflects the values and beliefs of the faith.

Christian behavior is important because it allows us to make a positive impact on the world around us. It allows us to be a light in the darkness, to shine a light on the beauty and goodness of God. It allows us to be a source of hope and inspiration for those around us.

Christian behavior is not just for the religious. It is for everyone, regardless of their beliefs or background. It is about living our lives in a way that reflects the values and beliefs of the faith, even when it is difficult. It is about being a positive force for change in the world.

As we approach the new year, I encourage you to reflect on your own Christian behavior. Consider how you can make a positive impact on the world around you, even when it is difficult. Consider how you can be a light in the darkness, to shine a light on the beauty and goodness of God. Consider how you can be a source of hope and inspiration for those around you.

May you find strength and comfort in the love and grace of God. Amen.
The Sunday Readings

Sunday, Feb. 8, 2009

• John 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 week’s first reading.

The story of Job is told in several parts. In this passage, Job has just finished a long and eloquent defense of his faith. He is so committed to his beliefs that he is willing to meet God on his own terms, even if it means death.

The Second Reading is taken from the Acts of the Apostles. It describes the early Church and its mission to spread the Gospel.

The Gospel reading is from the Gospel of John. It tells the story of Jesus raising Lazarus from the dead. It is a powerful reminder of Jesus’ power over life and death.

Daily Readings

Monday, Feb. 9

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

Tuesday, Feb. 10

Scholastica, virgin
Genesis 1:20-2:5a
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

Question Corner/ Fr. John Dietzen

Members of religious communities may choose to use baptismal name

Q

Kurs 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.

Apprently, 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’s 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 as his election as pope. Rather, he said, it was the day of his baptism.

Canon law (4225) 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 1960s most of the 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.

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 interesting characteristics of the shroud that indicate it might be the shroud of Christ.

But conclusive proof of that will likely never be known.

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 writing to: The Criterion, Peoria, IL 61612. Questions may be sent to Father Dietzen at the same address or by e-mail to jjdietzen@aol.com)

Readers may submit prose or poetry for faith column

The Criterion invites readers to submit original prose or poetry relating to faith or experiences of prayer for possible publication in the “My Journey to God” column. Submissions are also welcome for consideration to “My Journey to God,” The Criterion, P.O. Box 1407, Indianapolis, IN 46206 or e-mail to criterion@archindy.org.

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 Biery

(Sandy Biery is a member of Our Lady of Perpetual Help Parish in New Albany. An archdiocesan chaperone in prayer on Jan. 22 in the crychurch 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.)
Historian book recounts 175 years of Catholicism in the archdiocese

"This history will help all of us learn 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). The hardcover 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.

Online Form

Please log on to www.archindy.org/175th and fill out the reservation form.

Mail Form

Mail this order form with payment to: the Archdiocese O’Meara Center, 1400 N. Meridian St., Indianapolis, IN 46202-2367, or P.O. Box 1717, Indianapolis, IN 46206-1717, c/o Ron Massey.

Price per copy: $27 (plus $4.50 shipping) of "The Archdiocese of Indianapolis: 1834-2009, Like a Mustard Seed Growing"

Payment Options

Visa

MasterCard

Enclosed is my check payable to Criterius Press Inc. in the amount of ___________.

Order Date

City/State/Zip

Parish

Signature

Note: All checks must be payable in U.S. funds. Postage and handling charges are an additional $4.50 per order.
Bishop Chatard and Marian College students speak out against abortion

By Mary Ann Wyand

Bishop Chatard High School junior Spencer Johnson and Marian College senior Meredith Riley marched for the right to life on Jan. 22 in Washington, D.C. Three days later, they shared their March for Life experiences and pro-life convictions during the pro-life kickoff service for the Unborn at the Indiana War Memorial in Indianapolis.

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

“Aortion is wrong,” Spencer said. “It kills a human being.”

Spencer, 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,” Spencer 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 March 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, Spencer 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,” Riley said. “After 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 [no 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’s got to go! 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.”

Classified Directory

For information about classifieds, call (317) 256-1572.

Bishop Brossart High School
www.bishopbrossart.org
Bishop Brossart High School (www.bishopbrossart.org), a Catholic, co-educational high school serving Campbell County and northern Kentucky, is seeking to fill the position of principal beginning July 1, 2009. BHSIS is accredited by SACS and certified by the Commonwealth of Kentucky. The school is staffed by 31 faculty members with an average 15 years of experience, serving a population of 385 students in grades 9-12. Located 20 minutes from downtown Cincinnati, OH, Campbell County is poised for significant growth in the next several years, and a development plan is in place for the expansion of the BHSIS campus and facilities.

Bishop Brossart High School is a comprehensive school serving students from Campbell County and northern Kentucky. It is located 20 minutes from downtown Cincinnati, OH. The school is poised for significant growth in the next several years, and a development plan is in place for the expansion of the BHSIS campus and facilities.

BHSIS is a comprehensive school serving students from Campbell County and northern Kentucky. It is located 20 minutes from downtown Cincinnati, OH. The school is poised for significant growth in the next several years, and a development plan is in place for the expansion of the BHSIS campus and facilities.

BHSIS is a comprehensive school serving students from Campbell County and northern Kentucky. It is located 20 minutes from downtown Cincinnati, OH. The school is poised for significant growth in the next several years, and a development plan is in place for the expansion of the BHSIS campus and facilities.
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—indicated 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 detailed document with organ transplantation.