A tightrope act? Pope prepares to visit Rome’s main synagogue

VATICAN CITY (CNS)—A cartoon in the January edition of an Italian Jewish newspaper showed Pope Benedict XVI crossing the Tiber River on a tightrope, trying to balance himself using a pole labeled “dialogue” on one end and “conversion” on the other.

As he prepared to cross the river and travel from the Vatican to Rome’s main synagogue on Jan. 17, no one pretended the journey was going to be easy.

There is continuing unease in the global Jewish community over Pope Benedict’s decisions to advance the possible beatification of Pope Pius XII, to lift the excommunication of a Holocaust-minimizing traditionalist bishop and to issue a revised prayer for the Jews in the pre-Vatican II Good Friday liturgy.

The sensitivity to these actions is heightened by recent polls that say they are among the majority of Americans who identify themselves as pro-life.

Several hundred people from across the Archdiocese of Indianapolis, led by Archbishop Daniel M. Buechlein, are expected to join in the march. About 55 young adults from the archdiocese will fly to Washington on a chartered plane while hundreds of teenagers and chaperones will travel in buses in the archdiocesan pro-life pilgrimage.

The staff of the Jewish Museum of Rome, located in the synagogue complex, is planning a special exhibit that will illustrate part of that history for Pope Benedict and for other visitors in the coming months.

The centerpiece of the exhibit is comprised of 14 decorative panels made by Jewish artists to mark the inauguration of the pontificates of Popes Clement XII, Clement XIII, Clement XIV and Pius VI in the 1700s.

For hundreds of years, the Jewish community was obliged to participate in the ceremonies surrounding the city’s Jewish community and the popes means Jewish-Vatican relations in the city have a unique history, much of it sad. Jews lived in Rome before Christ was born, and centuries of interaction between Jews and Christians were marked by conflict and bloody acts of violence.

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The front line of demonstrators makes its way past the Supreme Court building in Washington during the 2009 March for Life. This year’s rally and march will be the 37th since the Roe v. Wade Supreme Court decision that legalized abortion across the nation.

White House protest new this year to March for Life activities, Roe anniversary

WASHINGTON (CNS)—Pro-life activists flocking to the nation’s capital for the 37th March for Life on Jan. 22 will be buoyed by recent polls that say they are among the majority of Americans who identify themselves as pro-life.

“We want to be a prayerful presence and a witness to life, both in living life to the fullest and also in defending life in all its forms and stages,” said Mary Schaffner, the program coordinator of the archdiocese’s young adult and college campus ministry.

The archdiocese is scheduled to celebrate Mass for the archdiocesan pilgrims at 9:30 a.m. on Jan. 22 in the crypt church of the Basilica of the National Shrine of the Immaculate Conception.

“The March and Rally for Life this year is especially important because of the recent initiatives in Washington, D.C., to impose federal funding of abortion in health reform legislation,” said Servants of the Gospel of Life Sister Diane.

Church supports Senate proposal to cut off funding for Planned Parenthood in Indiana

By Brigid Curtis Ayer

What can one person do to end abortion? This is a question that college student Lila Rose and several other pro-life, young adults asked themselves.

The answer—Live Action: The Mona Lisa Project—is a young-adult-led, pro-life media project aiming at exposing the true nature and purpose of Planned Parenthood through undercover videos recorded inside the walls of the nation’s largest abortion provider.

These videos, which are posted online at www.livaction.org, exposed Planned Parenthood’s repeated failure to report child sexual abuse and their counseling tactics to encourage teenagers to abort rather than carry their children to full term.

These actions, recorded in Bloomington and Indianapolis Planned Parenthood clinics, prompted Sen. Greg Walker (R-Columbus) to introduce a bill which would remove all state funding for Planned Parenthood.

“‘The Catholic Church supports the efforts of this legislation, and we will be actively lobbying members of the Indiana General Assembly and working with Indiana Right to Life to pass the bill.’ Senate Bill 198, which was introduced in the Indiana Senate on Jan. 5, would prohibit state agencies from entering into any contracts with or making grants to Planned Parenthood. In addition, it would nullify any existing state contracts or grants effective the day the bill passes.

“There are federal and state monies that are allocated by the state of Indiana to service providers,” Sen. Walker said. “We can find alternative service providers.”

The Hyde amendment, a federal law, would prohibit federal funding of abortion in health reform legislation, said Servants of the Gospel of Life Sister Diane.

See PROPOSAL, page 8

See PRO-LIFE, page 8

See STRADAGUE, page 2

The front line of demonstrators makes its way past the Supreme Court building in Washington during the 2009 March for Life. This year’s rally and march will be the 37th since the Roe v. Wade Supreme Court decision that legalized abortion across the nation.
SYNAGOGUE
continued from page 1

Various groups in the city were assigned to decorate different sections of the pope’s route between the Vatican and the Basilica of St. John Lateran. The Jewish community was responsible for the stretch of road between the Colosseum and the Arch of Titus, which celebrates the Roman Empire’s victory over the Jews of Jerusalem in the first century. The Roman victory included the destruction of the Temple, Judaism’s holiest site, and the triumphal arch depicts Roman soldiers carrying off a menorah and other Jewish liturgical items.

Rome’s main synagogue is located less than two miles from the Vatican in the neighborhood that was once the city’s Jewish “ghetto,” a word originally coined by the Italians and used to describe a section of a city where Jews were forced to live.

In 1555—when Jews already had been expelled from Spain and Portugal, England and France—the Pope Paul IV issued a formal edict ordering that Jews in Rome and throughout the Papal States “should reside entirely by side in designated streets and be thoroughly segregated from the residences of Christians.”

He said that it was “completely absurd and improper” that the Jews should prosper in a Christian land when they were “condemned by God to eternal servitude because of their lack of belief in Jesus.”

Rome’s Jews were forced to live in the ghetto until the fall of the Papal States in 1870. The population inside the four square blocks of the ghetto fluctuated between 1,750 and 5,000 people.

The pope’s visit to the synagogue was scheduled to coincide with the Italian Catholic Church’s celebration each Jan. 17, a day for Catholic-Jewish dialogue. This year, the date also coincides with Shevat 2 on the Jewish calendar, which is this year, the date also coincides with Shevat 2 on the Jewish calendar, which is one of the four “holy days” from the “Holy month of Shevat, which commemorates a miracle in the old ghetto.

Convinced that members of the Jewish community were working to import the ideals and freedoms espoused by the French Revolution—including separation of Church and state—a mob set fire in 1793 to one of the gates of the ghetto, apparently planning to burn all the houses down as well. But the skies suddenly grew dark and a heavy downpour put out the flames and sent the mob home.

M ost of the buildings were torn down after the ghetto gates were opened in 1870. A new major synagogue—the one the pope will visit—was constructed in the area between 1901 and 1904.

Just a few yards away from the synagogue stands a church whose history is closely tied with that of the ghetto. A plaque above the entrance bears a quote—“I have stretched out my hands all day to a rebellious people, who walk in evil paths and follow their own thoughts.” (Is 65:2). The Church of St. Gregory faced the entrance of the Jewish ghetto, and the plaque reflected an attitude held by Catholics for centuries that, despite all that God had done for them, the Jews rejected the Savior.

Between 1572 and 1848, churches next to the Synagogue also used for the “forced conversion” aimed at convincing the Jews to convert to Christianity. Each Saturday evening, a specified portion of the Jewish community was ordered by papal edict to listen to a priest preach about Christ using the same Scripture readings the congregation had heard that morning in the synagogue.

Legends have it that many of the Jews plucked their ears with wax during the sermons. While Catholic-Jewish relations have improved enormously over the past century—especially because of the teaching of Pope John Paul II—the “hate agitprop-walking pope in the Pagine Ebraiche newspaper made it clear the unique history of Rome’s Jewish community and the popes has not been forgotten.

Australian woman tells of cure that advanced Blessed MacKillop’s cause

A memorial imprinted with the date Oct. 16, 1943, recalls the Nazi deportation of Jews from their neighborhood in Rome. Pope Benedict XVI will visit Rome’s main synagogue in the former Jewish ghetto on Jan. 17.

Australian woman tells of cure that advanced Blessed MacKillop’s cause

The main synagogue in Rome, which Pope Benedict XVI will visit on Jan. 17, pictured on Jan. 7. Built between 1901 and 1904, the synagogue is located in the former Jewish ghetto. It replaced a synagogue complex that was torn down.

The Criterion (ISSN 0574-4350) is published weekly except the last week of December and the first week of January.

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

Phone Numbers:
Mailing ...
317-236-1570
Website: www.CriterionOnline.com
E-mail: criterion@archindy.org
Downloadable subscriptions...
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First American Indian prelate, Bishop Donald Pelotte, dies at age 64

WASHINGTON (CNS)—Retired Bishop Donald E. Pelotte of Gallup, N.M., the first American Indian bishop in the United States, died on Jan. 7 at a Florida hospital. He was 64.

Bishop Pelotte had been head of the Gallup Diocese for 18 years before retiring because of health problems in 2008. In July 2007, the pope had spared him an incident in an accident at his Gallup hospital, spending months afterward in neurological hospital in rehabilitation centers in Arizona, Texas and Florida.

Bishop Pelotte was ordained a diocesan priest for the Gallup diocese by Bishop Alfonso Barragan, the retired archbishop of Gallup, N.M., in May 1972.

Bishop Pelotte was named coadjutor of Gallup in 1986 at the age of 40. His outdoor ordination ceremony at Red Rock State Park Arena was a joyful cultural celebration that included dancers and singers in native dress from American Indian tribes across the Southwest as well as representatives of his own Abenaki tribe from Maine.

He became the first bishop of the Gallup Diocese in 1990 upon the retirement of Bishop Jenifer Harich. By that time, then-Bishop Charles J. Chaput, a prelate of the Prairie Band Potawatomi Tribe, had been installed at the head of the Rapid City, S.D., diocese, making him the first American Indian to head a diocese.

Bishop Pelotte was born on April 13, 1945, in Waterville, Maine. His father, Norri Pelotte, was Abenaki and his mother, Margaret, was of French Canadian descent.

Bishop Pelotte was named bishop of Gallup on May 30, 1980, at the Archdiocese of Our Lady of the Snows in St. Marysville, Ind. He is noted for his personal spiritual director was at associate pastor of St. Andrew the Apostle in Indianapolis, where he served 18 years until he was appointed as the associate pastor of St. Mary Parish in North Vernon in 1953. In 1957, Father Ajaie was named the associate pastor of Holy Trinity Parish and became a professor of theology at Marian College, both in Indianapolis. In 1959, he was named the first director of the archdiocesan liturgical apostolate. During his term as the second Vatican Council, Father Ajaie led the first archdiocesan liturgical constitution that helped lift the liturgical reforms that the council brought about.

During that time Father Ajaie served as the pastor of Holy Trinity Parish in Indianapolis from 1964-70. He was the pastor of St. Rose of Lima Parish in Franklin from 1970-74, and the pastor of St. Monica Parish in Indianapolis from 1974-83.

In 1983, Father Ajaie was appointed the pastor of St. Mary Parish in Lane维尔, where he retired until 1989. He served as associate pastor of St. Therese the Apostle Parish in Fortville.

While continuing as pastor of St. Therese Parish, in 1993, Father Ajaie also became the chaplain for the National Council of Catholic Women.

He retired from active ministry in 1994. In addition to his Sitter, Lorraine Ajaie, he is survived by three nieces.

meritorial gifts may be made to the Little Sitters of the Poor at St. Augustine Home for the Aged.
The Criterion  Friday, January 15, 2010

Pope Benedict XVI was installed, he
the median age of Africans is 19, Latin
where the Catholic Church is growing,
Immigration keeps us at 22 percent of
on record, and our population is getting
Venezuela.
efforts by Pentecostal groups and anti-
there are 18.5 million Catholics today
because of low birth rates, abortion and
world's Catholic population, but
declined. Africa, Latin America and
size in the last 50 years, but it has only
kept pace with the growth in the world's
population. So we remain around
17 percent of the total population.

But the real story is where the
Church has grown and where it has
dehined. Africa, Latin America and Asia are seeing the greatest increases, while Europe's population is declining because of low birth rates, abortion and euthanasia.

By contrast, today there are about
165 million Catholics in Africa, 17.4 percent of its population, a century ago, there were only 2 million. In India, there are 18.5 million Catholics today compared to only 5 million 50 years ago. Catholics in Latin America have more than kept pace with population growth, despite some highly successful efforts by Pentecostal groups and anti-
Catholic regimes in Cuba and Venezuela.

As for the United States, while we
are 22 percent of our total population, we comprise only 5.9 percent of the "universal" Church—68.1 million members. We have the lowest birthrate on record, and our population is getting older as the baby-boomers age.

Immigration keeps us at 22 percent of the population since a high percentage of immigrants are Catholics.

A bout that aging population: The
median age of North Americans today is 36 and that of Europeans is 39. But
where the Catholic Church is growing, the median age is only 25 in Latin America, 26, and a 27. When Pope Benedict XVI was installed, he observed, "The Church is young. She holds within herself the future of the world and therefore shows each of us

the way towards the future." The
figures bear him out.

Brazil is the most Catholic country in the world’s Catholic population and averages 21/2 times the number in the United States. It is followed by Mexico with 89 million, and the Philippines with 72 million. The United States is in fourth place.

There are some glaring discrepancies in Church governance compared to populations. Italy, in fifth place in the number of Catholics with 56.3 million, still has the largest number of
Cardinals—39—while Brazil has only
four. The United States has 16, of whom 13 are under the age of 30 and eligible to vote in a conclave.

Italy also has the largest number of
bishops—481—followed by the United States with 476 and Brazil with 428. Of Italy’s 483 bishops, 278 of them work in the Church in Italy.

We admit that we were surprised to
learn the country with the most
Catholics in Latin America—leads in
South America is the continent that
needs priests the most. It has a ratio of
Catholics to priests of 7.138 to 1.

In Africa the ratio is 4.758 to 1 and in
North America it is 3.184 to 1. It’s
2.285 to 1 in Asia, and 1.457 to 1 in
Europe.

Of course, numbers by themselves
don’t tell us how healthy the Church is.
How fervent are those Catholics? Do
they actually practice their faith or are
they Catholics in name only? The
article in Our Sunday Visitor tried to
answer those questions with figures from the Center for Applied Research
in the Apostolate at Georgetown University about weekly M as attendance in nations with large
Catholic populations.

The top 10 and the percent of
Catholics that attended M as weekly
from 1980 to the present are: M aitra, 84 percent; Ireland, 72 percent;
El Salvador, 61 percent; Poland,
60 percent; Slovakia, 57 percent; The
Philippines, 56 percent; Russia &
Herzegovina, 55 percent; Mexico,
51 percent; the Dominican Republic,
47 percent, and the United States,
36 percent.

Globally, the percentage was 40 percent.

—John F. Fink

Making Sense Out of Bioethics*/Fr. Tad Pacholczyk

Today’s medicine and the
test true cost of being in denial

Back in the early 1980’s, most practicing
physicians refused to believe that the simple
gesture of washing their hands between
patients could help prevent the spread of
cholera-like fever among the pregnant
women they examined.

Even in the face of compelling scientific
evidence, they remained stubbornly
opposed to the practice.

As a result of this intrauterine
infection on the part of the medical establishment over a period of many years, children fever (also
known as puerperal infection) ended up
unnecessarily claiming the lives of
thousands of young women.

Today, similar intransigence exists among
every physicians who refuse to
"wash their hands" of abortion. They also
fail to acknowledge a key and
dangerous effect of abortion on women’s
health, namely, an increased risk of breast cancer.

Aortion of a woman’s first pregnancy
has been shown to be associated with
an elevated incidence of breast cancer. Yet
the medical community, by fostering the
practice of abortion, has stubbornly ignored this link, refusing to inform women about
this serious health risk, even in the face of
compelling scientific evidence. This
ignoring of the intrauterine significance means that women today, not unlike the 1800’s, continue to die
unnecessarily.

In the 1840’s, when Dr. Ignaz
Semmelweis began requiring that physicians
wash their hands, this was met with
outrage. Physicians were suspicious of
Semmelweis, who had not only discovered
the cause of puerperal infections, but was
also the first to link the practice of
abortion to breast cancer. In effect, he
was telling the medical establishment to
break free from its steadfast denial, and to
see that this practice was contributing to
an increase in mortality rates.

Yet most of Semmelweis’ co-workers
thought that handwashing was a waste of time, and refused to comply or acknowledge its
importance until several more decades
had passed.

Meanwhile, year after year, he
continued to provide statistical evidence
that handwashing saved lives, and, year after
year, he was criticized in scientific journals and
ridiculed by leading physicians
throughout Europe. Semmelweis was
eventually fired from his job at the hospital because of his insistence on handwashing.

Those who were supposed to
be dedicated to saving lives in the medical
establishment of the early 1800’s
instead became more concerned about
political correctness and committed to preserving
their own entrenched academic interests.
Best medical practice became
subordinated to other pressures and
molded beliefs.

Today’s medical establishment
faces a similar temptation of placing various
institutional ideologies ahead of a patient’s best
interests. As modern medicine subverts
moral norms into a schizophrenic discipline that
times works to harm that same patient population
through abortion, it becomes a short
next step to downplay or ignore the harmful
effects that abortion has on women, as in the
case of the abortion-breast cancer link.

More than 28 studies over a period
of 45 years have shown abortion to be a
significant risk factor for breast cancer. Not
only has the epidemiological evidence been
abundant to implicate abortion in relation to
breast cancer, but it has also been shown that
childbearing to full term for a woman’s first pregnancy,
especially at an early age, affords a
significant protective effect against breast
cancer.

A number of scientists and physicians—especially those with connections to the abortion industry—have been quick to
suggest that these research results were
"inconsistent" and that they could not really arrive at "definitive conclusions."

But a recent, yet another study, shows
that women who rarely receive sound medical information about these risks from their health care providers.

Abortion is aggressively marketed as a
"woman’s right," and has become one of the most common and lucrative surgical procedures today. So many within
the medical establishment, including various professional associations like the American Medical Association, seem to shy
away from serious discussions of abortion’s health
risks.

A few years ago, Dr. George Lundberg,
former editor of The Journal of the American Medical Association, noted during an interview with a health affairs magazine
how certain topics like abortion and tobacco were "sensitive issues" that had been on the American public’s "don’t touch" list for many years.

The danger of breast cancer from
induced abortion constitutes a serious health
risk that women deserve to be fully and properly informed about, and the ethical failures of the medical establishment and by various cancer
watchdog groups in this regard is
nothing short of shocking.

Until the practice of modern medicine
once again includes a reputation of
direct accountability on the part of its professional creed in the way it once did when physicians took the Hippocratic oath, little progress will be made in the public’s awareness of serious women’s health issues linked to abortion, including breast cancer.

Modern medicine still desperately
needs to break free from its steadfast denial, and to
wage a war on the entrenched medical
practice of abortion, if it ever hopes to
minister in a fully responsible way to the
health needs of pregnant women and their
children.

[Father Tadeusz Pacholczyk, Ph.D., earned
his doctorate in neuroscience from Yale
University and did post-doctoral work at Harvard University. He is a priest of the
Diocese of Fall River, Mass., and serves as
the director of education at The National
Catholic Bioethics Center in Philadelphia.
See www.ncbcenter.org ]

Letters to the Editor

Climate change legislation money can be better spent on world’s poor

Tony M'Agi's column in the Jan. 8 issue of the Criterion created a stir, especially at an early age, affords a
significant protective effect against breast
cancer.

I strongly support the actions in "the poor's gesture of washing their hands between patients could help prevent the spread of cholera-like fever among the pregnant women they examined."

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Two medical centers, the one in Poland and the other in Spain, have used the gesture of washing their hands between patients could help prevent the spread of cholera-like fever among the pregnant women they examined.

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Two medical centers, the one in Poland and the other in Spain, have used the gesture of washing their hands between patients could help prevent the spread of cholera-like fever among the pregnant women they examined. 
Catholics have an obligation to speak out for the dignity of human life

Los católicos tienen la obligación de hablar abiertamente sobre la dignidad de la vida humana

¿Qué estás haciendo para influir en la cultura de Estados Unidos? El Papa Juan Pablo II planteó esta pregunta al cardenal Francis E. George de Chicago durante una visita a finales de la década de los 90. Un observador de las charlas y escritos del cardenal en los últimos años diría que se ha tomado en serio el fallo del tribunal Santo Padre.

Recientemente, un libro del cardenal George fue publicado bajo el título The Difference God Makes: A Catholic Vision of Faith, Communión y Cultura ("La diferencia que marca Dios: una visión católica de la fe, la comunión y la cultura") de Herder & Herder, 2009). Es una colección de ensayos intelectuales y espirituales sobre el papel del catolicismo en nuestra cultura moderna. Los ensayos del cardenal George, contra el secularismo que se ha introducido en el debate sobre la vida, la libertad y la felicidad, se encasillan o privatizan a Dios. No está bien confesar que no sabemos lo que mostramos con la verdad. No sirve a nadie cuando no hablamos al promover la causa por el derecho a la vida. Segundo, nunca debemos subestimar el poder de la oración. Oramos para que dé la verdad a los demás y a Dios. Debemos apoyar y decir la verdad con mayor claridad y en reconocimiento de lo que las normas objetivas nos enseñan. Trece de diciembre es el aniversario de la decisión Roe v. Wade. El cardenal George, continuando el legado de John Paul II, ha escrito: "La vida humana no es un concepto de libertad que puede ser privatizado. Es una realidad que debe ser protegida en todas sus etapas.

Dos pensamientos finales deben influenciar nuestro diálogo y nuestra acción. Debe ser nuestro deber evangelizar a los demás y a nosotros mismos sobre el valor incondicional de la vida humana. Comenzando con el tema de la vida, debemos buscar la verdad y la verdad con mayor claridad.

Richard E. Niemiec, S.J.
Professor of Psychology
Emory University

¿Tiene una intención que desee incluir en la lista de oración del Arzobispo Buechlein? Puede enviar su correspondencia a: Archdiocese of Indianapolis 1400 N. Meridian St. P.O. Box 1410 Indianapolis, IN 46202-1410

Traducido por: Daniela Guanipa, Language Training Center, Indianapolis

La intención del Arzobispo Buechlein para vocaciones en enero

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

Q: Estás trabajando para influir en la cultura de Estados Unidos? El Papa Juan Pablo II planteó esta pregunta al cardenal Francis E. George de Chicago durante una visita a finales de la década de los 90. Uno de los consejos que el cardenal George, continuaría el legado de Juan Pablo II, ha escrito: "Cuando encerramos a Dios dentro de los límites de la humanidad, todos los conceptos que hemos creado sobre la vida, la libertad y la felicidad, se convierten en un concepto de libertad que se puede privatizar a Dios. No está bien confesar que no sabemos lo que muestra con la verdad. No funcionará cuando trate de influir en la cultura en los Estados Unidos."

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January 15-17

January 17

February 25
Oldenburg Franciscan Center, Oldenburg. Lenten Lecture Series: Called to Conversion, Franciscan Sister Barbara Leonard, presenter. Information: 317-545-6581 or spasotti@archindy.org.

March 7

March 20-22

March 26-28

March 27
Oldenburg Franciscan Center, Oldenburg. Lenten Lecture Series: Called to Conversion, Franciscan Sister Barbara Leonard, presenter. Information: 317-545-6581 or spasotti@archindy.org.

April 3

April 16

April 17
St. Meinrad Archabbe, 100 Hill Drive, St. Meinrad. "Saint Meinrad's Day," a day-long celebration of the life and work of St. Meinrad. Fee: $200 per person, $300 per married couple. For information, call 812-933-6437 or mzoeller@saintmeinrad.edu.

April 22
St. Meinrad Archabbey, 100 Hill Drive, St. Meinrad. "Saint Meinrad's Day," a day-long celebration of the life and work of St. Meinrad. Fee: $200 per person, $300 per married couple. For information, call 812-933-6437 or mzoeller@saintmeinrad.edu.

May 1
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May 21
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May 30
Oldenburg Franciscan Center, Oldenburg. Lenten Lecture Series: Called to Conversion, Franciscan Sister Barbara Leonard, presenter. Information: 317-545-6581 or spasotti@archindy.org.

June 14
Oldenburg Franciscan Center, Oldenburg. Lenten Lecture Series: Called to Conversion, Franciscan Sister Barbara Leonard, presenter. Information: 317-545-6581 or spasotti@archindy.org.

July 16
Oldenburg Franciscan Center, Oldenburg. Lenten Lecture Series: Called to Conversion, Franciscan Sister Barbara Leonard, presenter. Information: 317-545-6581 or spasotti@archindy.org.

August 13
Oldenburg Franciscan Center, Oldenburg. Lenten Lecture Series: Called to Conversion, Franciscan Sister Barbara Leonard, presenter. Information: 317-545-6581 or spasotti@archindy.org.

September 10
Oldenburg Franciscan Center, Oldenburg. Lenten Lecture Series: Called to Conversion, Franciscan Sister Barbara Leonard, presenter. Information: 317-545-6581 or spasotti@archindy.org.

October 9
Oldenburg Franciscan Center, Oldenburg. Lenten Lecture Series: Called to Conversion, Franciscan Sister Barbara Leonard, presenter. Information: 317-545-6581 or spasotti@archindy.org.

November 13
Oldenburg Franciscan Center, Oldenburg. Lenten Lecture Series: Called to Conversion, Franciscan Sister Barbara Leonard, presenter. Information: 317-545-6581 or spasotti@archindy.org.

December 11
Oldenburg Franciscan Center, Oldenburg. Lenten Lecture Series: Called to Conversion, Franciscan Sister Barbara Leonard, presenter. Information: 317-545-6581 or spasotti@archindy.org.

The following events are also taking place:

- March 13: "The Art of Tasting," St. James the Apostle Parish, 726 W. Georgia St., Indianapolis. $35 per person. For information, call 317-940-8253.
- April 10: "The Art of Tasting," St. James the Apostle Parish, 726 W. Georgia St., Indianapolis. $35 per person. For information, call 317-940-8253.
- May 8: "The Art of Tasting," St. James the Apostle Parish, 726 W. Georgia St., Indianapolis. $35 per person. For information, call 317-940-8253.
- June 5: "The Art of Tasting," St. James the Apostle Parish, 726 W. Georgia St., Indianapolis. $35 per person. For information, call 317-940-8253.
- July 3: "The Art of Tasting," St. James the Apostle Parish, 726 W. Georgia St., Indianapolis. $35 per person. For information, call 317-940-8253.
- August 7: "The Art of Tasting," St. James the Apostle Parish, 726 W. Georgia St., Indianapolis. $35 per person. For information, call 317-940-8253.
- September 4: "The Art of Tasting," St. James the Apostle Parish, 726 W. Georgia St., Indianapolis. $35 per person. For information, call 317-940-8253.
- October 2: "The Art of Tasting," St. James the Apostle Parish, 726 W. Georgia St., Indianapolis. $35 per person. For information, call 317-940-8253.
- November 6: "The Art of Tasting," St. James the Apostle Parish, 726 W. Georgia St., Indianapolis. $35 per person. For information, call 317-940-8253.
- December 4: "The Art of Tasting," St. James the Apostle Parish, 726 W. Georgia St., Indianapolis. $35 per person. For information, call 317-940-8253.
WASHINGTON (CNS) — As the Catholic Church observed National Migration Week on Jan. 3-9, support for legislative efforts took the forefront amid various other steps to bring attention to the concerns of migrants and refugees.

In a teleconference on Jan. 6, Bishop John C. Wester of Salt Lake City, chairman of the bishops’ Committee on Migration, described several steps being undertaken by the U.S. bishops, including a new Web site, a nationwide action alert undertaken by the U.S. bishops, including Migration, described several steps being undertaken by the U.S. bishops, including a new Web site, a nationwide action alert

Bishop Wester said.

Congress to address this issue,”

Mary Harwood, a Sister of Notre Dame of Maryland, said the bishops need to keep reminding the public of those thousands of such students has long had broad public and congressional support but efforts to pass the bill repeatedly have been shelved.

In Chicago, priests, sisters and brothers representing more than 37 religious orders planned to walk from Holy Name Cathedral on Jan. 8 to call for passage of comprehensive immigration reform. The priests and religious planned to commit to a calendar of days to pray and fast over the next three months in support of the legislative effort.

In Indiana, more than 600 Indiana women and men, who live lives committed to the way of Sts. Francis and Clare of Assisi, prayed and organized to other people to sign post cards to legislators. The group pleaded to God and their co-citizens to reform laws that divide families, keep millions living in fear, and build more walls between people, according to a press release from Franciscan Father Thomas Fox and Franciscan Sister Mary Wissman, who were two of the Indiana organizers.

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The Criterion  Friday, January 15, 2010

the majority, to make their voices heard
in the last year that their message has
Congress to lobby on abortion-related
U.S. Supreme Court. From there, partic-
Constitution Avenue that will end at the
most state laws banning the procedure.

on the Roe case, it also handed down the
capital for the Jan. 22 anniversary of the
U.S. travel each year to the nation's
3,000 demonstrators, organizers say
White House, the evening before the
rally at Lafayette Park, across from the
300 Nativity sets from around the world at
the Immaculate
National Shrine of
U.S. Conference
for Life,

prohibits the federal government from
directly funding abortion. But, it does not prohibit grant or
funding for abortion providers like
Planned Parenthood to provide other
services.

"Planned Parenthood does not receive
state money specifically for abortion
activities," Sen. Walker said. "However, if
they have money for their
other activities that are not
producing income, then it
gives them more profit and
money to plow back into their
other activities."

When asked exactly how much money
Planned Parenthood is receiving from the
state, Sen. Walker responded, "That's one
of the most frustrating parts about this
issue and another reason for the bill. We
can't get an exact straight answer from
anyone on how much funding
Planned Parenthood is actually getting
through the state."

Sen. Walker estimates that direct
grants to Planned Parenthood amount to
a few hundred dollars, and that a "direct inquiry
by myself and other
legislators like Rep. Jackie Walorske,
IR-Elkadu, why exactly how much state
money is going to Planned Parenthood
have been ignored."

Some day, an Indiana Right to
Life lobbyist who has been working with
Sen. Walker to piece together
Planned Parenthood's Indiana state
funding stream, said, "In 2008, Indiana
Planned Parenthood's 990 tax
form indicated its revenue exceeded
expenses by $2.1 million. In that same
year, it receiver taxpayer subsidies of
almost $2.9 million, an estimated $1.8
million of which was state
controlled dollars."

Swaze and others are asking the
same question: "In pro-life then
the revenue is down, and we are cutting
K-12 education, why are we giving
Planned Parenthood a bailout to the tune
of nearly $2 million in taxpayer
dollars."

"Other than the goal of shifting
Planned Parenthood down, the main
goal of the legislation is education," Sen.
Walker said. "I want to inform the
leaders in Indiana and Hoosiers at
large about the intentions of the
Planned Parenthood."

Sen. Walker said he is hopeful but
uncertain if Senate Bill 198 will get a
hearing. It is one of 20 proposals that
have been assigned to the Senate
Commerce and Public Policy &
Interstate Cooperation Committee,
which meets on Wednesday afternoons,
but it has not been scheduled for a
hearing.

Sen. Ron Ayling (R-Lafayette), who
chairs the committee and will decide
whether the bill gets a public hearing,
was unavailable for comment.

Courtney Smith, a spokesperson for
Sen. Ayling said, "Since the bill was just
introduced, Sen. Ayling has not had a
chance to review it, but plans to do so and
talk to the bill's author before he
schedules the bill for a hearing."

To get involved in the legislative
process, visit the ICC Web page at
www.incc.org and click
"Legislative Action Center" to begin.

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

PRO-LIFE
Carillo, director of the archdiocesan
Office for Pro-Life Young People. "A pro-life
protection must continue to be attacked
and reversed by the present administration, it
is critical for others to join the
organization, who are the
majority, to make their voices heard on
the pro-life life."""

During the massive
demonstration also have scheduled—for
the first time in its history—a two-hour
rally directly across from the
White House, the evening before the
march, in an effort to demonstrate their
Commitment to the pro-life movement to
President Barrack Obama.

Billed as a mini-rally because
the permit limits the gathering to
3,000 demonstrators, organizers say they
planned the event Friday evening to
bring the "life principles to the president
of the United States."

One of the highlights of the weekend is the
end of his first year in office, has repeatedly said he
supports keeping abortion legal in the
U.S.

Tens of thousands from all over the
U.S. travel each year to the nation's
capital for the March for Life. The U.S.
Supreme Court's 1973 Roe v. Wade
decision legalized abortion.

During the same day, a special Mass
distributed from the crypt church of the basilica to allow men
prayerful remembrance and intercession at
the crypt church of the basilica of the
American Life League will hold a
pro-life initiative.

Cardinal Daniel N. DiNardo of Galveston-Houston will celebrate the
anniversary Mass, and Archbishop Timothy P.
Bishop of the U.S. Archdiocese for
the Military Services will be the principal
celebrant for the morning Mass.

Also on Jan. 21, the Cardinal O'Connor
Conference on Life will be held at Jesuit-run
Georgetown University in Washington for
college and high school students. That day.
the Sisters of Life will host an afternoon
of prayerful remembrance and
to the sisterhood of the basilica to allow men
and women whose lives have been affected
by abortion to pray and seek God's healing
and forgiveness.

On the morning of the march, the
Washington ARL de expect more than
20,000 Catholic teenagers and young adults
from all over the U.S. to attend its youth
rally at the Verizon Center, Washington's
largest sports arena.

Glenn Tebbe

Indiana Planned Parenthood - Revenue 2008
$18,579,039

Productions Programs
$1,519,910
63%
Investments $1,427,771
20%
Government Grants $2,077,162
15%
Other $37,695
1%
Contributions
$3,061,769
20%
Program/Services
$2,218,281
13%
Special Events
$1,028,123
1%

The pie chart above was prepared by Sue Swaze, a lobbyist for Indiana Right to Life. The figures are based on Planned Parenthood's 990 income tax forms required by 501-c-3 organizations. These 990s have been made public on the Web site www.justlive.org.

PRO-LIFE
continued from page 1
pro-life activists have been encouraged in
the last year that their message has
been resonating with the American public
and organizers of the March for Life hope to
energize participants with poll numbers
released in 2009.

A poll conducted last May as part of
the annual Gallup Values and Beliefs
survey found that a majority of Americans (31 percent) described
themselves as "pro-life" in advance of the
abortion issue, while only 42 percent said they were
pro-choice.

It marked the first time since Gallup
began asking the question in 1995 that
more respondents said they were pro-life
rather than pro-choice, and was a shift of 7-
percentage points from a year earlier,
when 50 percent said they were pro-choice
and 44 percent said they were pro-life.

The pro-life message will be augmented
with a holier exhibit of more than
300 Nativity sets from around the world at
the Pope John Paul II Cultural Center near
the Catholic University of America in
Washington.

Cultural center officials say they have
been keeping exhibit up until the end of
January for the last few years so that
participants of the March for Life can stop
by and pay homage to Mary, who they say
is a symbol of hope for the pro-life
movement.

Although the March for Life will
be similar to previous years, organizers said
they added the White House mini-rally to give
Obama something to think about when
making future decisions concerning
abortion.

Though the president affirmed his
support for legal abortion shortly after his
2009 inauguration, he spoke on the subject
during a phone call to the commencement
address at the University of Notre Dame in Indiana,
and vowed to seek common ground on the
divisive issue.

To grab Obama's attention, organizers of
the White House rally are urging partic-
ips to bring flashlights instead of candles, and said the two-hour event
will include prayer and song.

Although the March for Life is not
linked to a particular faith
group or ethnic
community, a variety of
organizations are holding multiple events in
the nation's capital to mark the Roe v. Wade
anniversary.

The National Prayer Vigil for
the Unborn, sponsored by the
U.S. Conference of
Catholic Bishops and the Basilica of the
National Shrine of the Immaculate
Conception Washington, will begin
with a 6:30 p.m. Mass on Jan. 21
and continue with a 7:30 a.m. liturgy on Jan.
22. Both will be broadcast live on the Eternal
Word Television Network.

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anniversary Mass, and Archbishop Timothy P.
Bishop of the U.S. Archdiocese for
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of prayerful remembrance and
intercession at the
National Shrine of the Immaculate
Conception in Washington, D.C.,
March for Life on
January 22, 2009, in Washington, D.C., with Mary Schaffer, program coordinator of young adult and college campus ministry for the archdiocesan Office of Catholic Education; Senators of the Gospel Life Sister Diane Carollo, director of the archdiocesan Office for Pro-Life Ministry; and St. Malachy parishioner Donna J. Johnson of Brownsburg.

The Filippo Family Fund and Culture of Life Press will host the fourth
annual "Champions for Family" awards
reception on Jan. 20. Honorees include
U.S. Rep. Trent Franks, R-Ariz.; and Al
Santoli, director of the Asia American Initiative.

The American Life League will hold a
Jan. 20-23 conference billed as its 10th annual training and activism week at a Washington hotel.

Though pilgrims from across the nation
will be in Washington for the March for
Life, other U.S. cities will be holding their
own events marking the Roe anniversary.
Some are newer than others.

This will be the first year that a right to
life march and rally will be held in Tulsa, Okla. The Jan. 22 event is sponsored by several local organizations and a number of churches, including Catholic, Lutheran, Anglican, charismatic, evangelical and
fundamentalist.

(Asstant editor ) John Shaugnessy contributed to this story.)

PRO-LIFE
continued from page 1

Archbishop Daniel N. DiNardo walks in the 36th annual March for Life
on Jan. 22, 2009, in Washington, D.C., with Mary Schaffer, program coordinator of young adult and college campus ministry for the archdiocesan Office of Catholic Education; Senators of the Gospel Life Sister Diane Carollo, director of the archdiocesan Office for Pro-Life Ministry; and St. Malachy parishioner Donna J. Johnson of Brownsburg.
Officer: Security worked perfectly on eve woman knocked pope down

VATICAN CITY (CNS)—Safety procedures worked perfectly and security personnel performed excellently the night Pope Benedict XVI was knocked down by the same woman who had attempted to get close to him a year before, a chief security officer said.

Salvatore Festa, the prefect in charge of coordinating the work of several branches of Italian security who protect the pope, said despite careful security measures, “it’s also clear that there are many other factors that come into play and many times these are random and unpredictable.”

He made his comments in an interview published on Jan. 7 in the Vatican newspaper, L’Osservatore Romano.

“Last night, everything worked perfectly, according to the usual standards” of security, he said.

The pilgrims and visitors who entered St. Peter’s Basilica had all been thoroughly screened for weapons and potentially dangerous objects, “and I can guarantee that not even a straight pin got in there without proper authorization,” Festa said.

Domenico Gioria, director of Vatican security services, “reacted in a split second” and immediately intervened to prevent the woman from hugging the pope, Festa said.

Susannah Maiolo, 25, jumped a security barrier at the start of the Dec. 24 liturgy as Pope Benedict processed into St. Peter’s Basilica. An Italian police guard tackled her to the ground, she stumbled after the pope’s feet, causing him to lose his balance and tumble to the floor.

The woman, who was not armed, has a history of mental illness. Vatican sources confirmed that Maiolo was the same person who attempted to run into the pope at the Vatican on March 28, 2008, but was tackled by Giani, before she could reach the pope.

As of Jan. 8, she was still undergoing evaluation at a psychiatric ward in a hospital 45 miles outside of Rome.

Doctors’ reports were to be submitted to a major Vatican tribunal for determining what action, if any, the Vatican would take against Maiolo.

The Vatican newspaper article said it would have been impossible for guards to have recognized Maiolo from among thousands of people who surrounded the pope’s feet, almost entirely hidden by security. “Not even the most sophisticated video scanner can guarantee recognizing a subject,” the article said.

One visible change in security measures adopted after the Dec. 24 Mias involved rearrangement of the barricades lining the central nave of St. Peter’s Basilica. The aisle cleared for the pope’s feet was widened by almost five feet, which means a slightly smaller seating capacity for papal events, but more room for guards to maneuver.

The pope, however, did not let the widened corridor prevent him from having personal contact with pilgrims. During liturgies beginning on Dec. 31, the pope walked up to the last high barricades to greet and shake hands with the faithful and bless babies being lifted toward him.

In annual audiences with security personnel scheduled to offer them holiday greetings, the pope praised their ability to balance safety and public access.

In an audience on Jan. 1, with the Italian military police assigned to the area around St. Peter’s Square, the pope noted that the “courage and discreet presence” at the Vatican helped maintain “security and serenity for pilgrims and visitors.”

He said “the use of force is always open to welcome, believers and all people of good will.”

The Italian police went silently and diligently offering their humble yet indispensable and precious service so that all who come to the Vatican can “experience the joy of faith and the values of brotherhood, welcome and mutual trust,” he said.

In an audience on Jan. 8 with members of the Inspectorate for Public Security at the Vatican, Pope Benedict thanked officers for their efforts to maintain public safety, which is “particularly important for carrying out the mission of the Roman Pontiff.”

The calm and peaceful atmosphere that comes with proper security allows people to have a “authentic religious experience” when they visit the center of the Catholic Church, he said.

**Studying the heavens keeps Jesuit astronomer on the edge of his seat**

WASHINGTON (CNS)—You could say that for most of his life Jesuit Father George Coyne, who has taken up space.

The retired director of the Vatican Observatory and its institute in Tucson, Ariz., has been a leader in the field of astronomy.

In the 50 years since earning a doctorate for his work.

Father Coyne has taken up space.

The American Astronomical Society was able to catch the research of the Vatican Observatory Foundation and retired director of the Vatican Observatory, Father George Coyne, president of the 2009 George Van Biesbroeck Prize for long-term extraordinary and unselfish service to astronomy.

Little time nourishing this interest that you have? He picks up the phone, calls the Reading Public Library and arranges for me to get a few astronomy books out. So I did. I gave myself a little bit of time to read these books with a blanket over my head. It was forbidden fruit, and it was good fruit. Here was a great educator who said any interest and intellectual pursuit should be nourished. That’s what got me started.
New York doctor works to deliver care consistent with Catholic values

NEW YORK (CNS)—Catholic women in many communities feel they have no access to health care that is consistent with their values," said the founding director of a new women's medical center in midtown Manhattan that will provide medically safe "Catholic specific" care, obstetrics, natural family planning and infertility treatment. Dr. Anne Mielnik said that Gianna—The Catholic Healthcare Center for Women, is the first dedicated practice in New York and one of only a handful in the country to offer a combination of effective infertility treatment alternatives to morally objectionable assisted reproductive technologies such as in vitro fertilization.

"The facility, sponsored by St. Vincent Catholic Medical Centers, opened on Dec. 8, the feast of the Immaculate Conception. "There's nothing comparable to what you see in an infertility clinic," Mielnik said. "They're desperate to have a child and when they look for guidance, they end up in an IVF clinic. They're balancing their desperation for a child with doing what they know is wrong."

The Gianna center uses the Creighton Model FertilityCare System, a natural method of family planning and gynecologic health monitoring, in conjunction with a comprehensive system of reproductive health services called natural procreative technology, or NaPro technology. Both methods were developed by Dr. Thomas Hilgers, founder of the Pope Paul VI Institute for the Study of Fertility. Both techniques are alternative methods of family planning that are based on natural health monitoring technologies and are consistent with natural procreation.

"She gave her life for her child, but it was not comparable to the suffering women experience with the consequences of using I.V.F. and other infertility treatments," she said. "We teach in the knowledge of Church teaching," Mielnik said. "She chose to give life." †
Prophets communicated about God’s care for the people

By Fr. Dale Launderville, O.S.B.

When someone makes a prediction and it comes true, people pay attention because the person who made the prediction seems to have special access to knowledge about the course of events.

The Greek thinker Thales predicted an eclipse of the sun in 585 B.C. and won the acclaim of the people.

His ability appears to have been based on his familiarity with Babylonian astronomical data, but to his contemporaries he seemed to possess inspired wisdom.

In Israel, a few centuries later, when Jesus was calling his disciples, he told Nathanael that he saw him sitting under the fig tree—a fact that Jesus could not have known by observation.

Nathanael was very surprised at this special knowledge, but Jesus told him that he would see greater things than this (Jn 1:1-5).

Jesus’ comment reflects the reality of biblical prophecy: Prophets made predictions that caught the attention of God’s care for the people.

This message was typically framed in general terms whose fulfillment was usually not linked to a particular turn of events.

The importance of predictions in the work of the prophets is painfully illustrated in the life of Jeremiah.

He had been predicting the destruction of Jerusalem for a number of years in the late seventh century B.C. His opponents expressed their disbelief in his authenticity as a prophet by saying, “Where is the word of the Lord? Let it come to pass!” (Jer 17:13).

The delay in the realization of Jeremiah’s prophecy of doom from about 605 to 586 B.C., placed much pressure on Jeremiah. He had begun to doubt if he was preaching the truth (Jer 15:18), but he discovered that he could not help but speak the message that had become like a fire in his bones (Jer 20:9).

Finally in 586, Jeremiah’s dire prediction of the destruction of Jerusalem by the king from the north came true (Jer 6:22-26).

According to Isaiah, the Lord commanded the prophet Isaiah to go about the city of Jerusalem barefoot and naked for three years to symbolize the coming fate of the Egyptians and Ethiopians as prisoners of war at the hands of the Assyrians (Is 20:2-3).

It may be that Isaiah carried out this unusual, rather shocking action around 713-711 B.C. to get the people’s attention, and to drive home to them and the leaders of Jerusalem that it was futile to trust in an alliance with the Egyptians and Ethiopians because they would be of no help to Jerusalem when the Assyrians threatened them.

The prophet Isaiah made this prediction of the future weakness of the Egyptians in order to influence the foreign policy of King Hezekiah in Jerusalem.

The prophets were very much involved in politics because the arena of national and international events was the place in which Yahweh made known that he was in charge.

The recurring prediction throughout the preaching of the prophets of Israel and Judah is that if the people do not pay heed to Yahweh and acknowledge him as the sovereign ruler in charge of the course of events, then their lukewarm attitude and disobedience toward Yahweh will result in bad things happening to the kingdoms of Israel and Judah.

Most of their predictions focused on the message that, “If you obey Yahweh, you will be rewarded, but if you do not, you will be punished.”

For pressing issues, a king would often pose a question to his prophets requiring a “yes” or “no” answer.

In the first book of Kings, the king of Israel asks 400 of his prophets, “Shall I go to attack Ramoth-gilead or shall I refrain?” (1 Kg 22:6).

The king clearly wanted the prophets to give him a positive answer so that he could go to battle. The question is formulated so as to receive a specific prediction.

Because the prophets stir themselves into ecstasy, the response they give is framed as Yahweh’s response and not their own. “Go up,” they answered. “The Lord will deliver it over to the king” (1 Kg 22:6).

This way of communicating with the divine in order to get specific answers to practical questions is known as divination.

The Old Testament has a number of examples of divination, but for the most part the books that form the canonical Old Testament turn away from divination to a message that instructs the people on what Yahweh is about to do or on what Yahweh expects them to do.

Some of the more profound predictions in biblical prophecy are only partially fulfilled or await complete fulfillment. In the Book of Isaiah, all the nations turn their swords into plowshares as they proceed to Jerusalem to be instructed by Yahweh (Is 2:25).

And in the Book of Ezekiel, Yahweh promises to put a new heart and a new spirit within his people so that they might live obediently with him in the Promised Land (Ez 36:26-28).

These are biblical predictions that continue to inspire hope.

(Benedictine Father Dale Launderville is a Scripture scholar at St. John’s University in Collegeville, Minn.)
New hope and momentum in the cause for going green

The Green View/

Charity in the environment and energy

(Sixth in a series of columns)

John F. Fink

The New Year is a time to consider our moralities in light of the promise brought to us at Christmas. If the past year was difficult or disappointing for some of us, perhaps this is a time to look forward to the future. If we fear death, we can focus on the life to come, and if we fear judgment, we can depend upon the mercy of God who is greater than our love of this life. It seems to me that this time of year is rather like the sacrament of reconciliation. It is a time for repentance, and even if it were not to our chagrin that we are repeating the same sins over and over. Perhaps these are faults of the past and a new life is being planted in us in certain ways, but whatever they are we hope to change. Even the annual New Year’s List of Resolutions. This effort seemed easier when we were children, planning to clean our rooms when Monday came or to share Braeburn apples when he was away, even though that was most of the time. Sometimes, maybe to avert the issue, we concoct silly promises: We will clean house if we don’t whine, maybe we could try to tap into the perfection displayed by God all around us for our instruction and our inspiration. We may also be seeking a change. Instead of changing ourselves with checklists and rules, we could be patient and let God make changes.

Every year we aim for perfection, and maybe this is the year. Now that would be a truly Happy New Year!

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

Twenty Something/Christina Capecchi

Seize your second chance in this second decade

It is nearly impossible to recognize Danny Cahill, the Oklahoma land surveyor, in his new role as a Olympic figure skater. But if you look closely, you can see him in the figure skating tapes: the smiling and the familiar glee in his blue eyes—his former man, eight months and 239 pounds ago.

Today the 40-year-old dad is a reality TV star, pedaling an eponymous Web site and a hit single. “This is your second chance at life. Don’t you want there for it?” he sings. “Don’t let this chance pass you by—cause you are really for it.” It’s an apt soundtrack to the footage he has given us; sweating on the treadmill, Crying in the car, stepping onto the scale, pumping his fists in the air and hugging his family as confetti cascades.

“I feel like a million bucks,” Danny told M. Eredith Vieira the morning after his victory. By losing 55 percent of his body weight, he has set a new standard, celebrated around the world and, of all, longevity.

Danny’s extreme weight loss makes it the most successful weight loss journey to get behind right now. As the century’s first decade gives way to the second, we’re feeling hopeful, looking forward to an Achilles’ heel. It’s the first time in decades that the magazine has added to its urgency, bidding farewell, on a recent cover, to “The Decade from Hell.”

Saying farewell, on a recent cover, to “The Decade from Hell.” Bookended by 9/11 at the start and a financial wipeout at the end, the 10 years of this century will very likely go down as the most disappointing and dislocating decade A Americans have lived through in the post-WWII era; Andy Serwer writes, “It’s not that we have ‘lost the future’, as if it were someplace over the rainbow, doting on the past, I think the future has always been at hand. It just hasn’t been.”

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

The Sunday Readings

Sunday, Jan. 17, 2010

- Isaiah 62:1-5
- 1 Corinthians 12:4-11
- John 2:1-11

The Book of Isaiah furnishes this weekend’s first reading.

When this third section of Isaiah was written, the Hebrew people had just emerged from a terrible period in their history. Their homeland, which was divided into two kingdoms after the death of King Solomon, had been overrun by the mighty Babylonian Empire centered in today’s Iraq. Many people died or were killed in the conquest. Other people were taken to Babylon, the imperial capital. These exiles and their descendants languished there for four generations until political fortunes changed.

The more powerful Persians conquered Babylon. A final exile, the exiles were allowed to return to their homeland. The prophet did not see the sequence of events leading to this happy release as merely coincidental or the result of human political maneuvers.

Rather, God provided for it. God has promised to protect the people. But the people upset the arrangement by sinning. Despite their sinfulness, however, God was constant. He provided for the people.

For its second reading this weekend, the Church presents a passage from St. Paul’s First Epistle to the Corinthians.

Leading the Corinthian Christians to genuine fidelity was a considerable challenge for Paul. In reaction to Jewish disparities and arguments in Corinth, Paul wrote what has become a blueprint for Christian living.

He reminded the Corinthians to whom he was writing of how the Church celebrates the feast of the Epiphany, the day when the Magi, or wise men, present gifts to Jesus at the wedding feast at Cana.

The Church celebrates the feast of the Nativity at Christmas, rejoicing in the birth of the Lord in time and space. In observing the feast of the Epiphany, the Church joyfully proclaimed to us that the Lord came to show all of us the unlimited love of God for us. The feast of the Baptism of the Lord told us that Jesus lived and eventually died for us. He became one of us.

This weekend, in the words of Isaiah, the Church declares that the victory over earthly death and sin will be beautiful if all loved God in return.

How do we love God? The story of Cana tells us. Jesus teaches us that no human situation should distract us from the fact that being with God is our destiny, and therefore our priority.

Mary instructs us that we can go to Jesus with any of our worries. But she tells us, as she told the servants, that we must follow the Lord and trust the Lord. †

Reflection

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Question Corner

Fr. John Dietzen

Striking your chest three times during Mass prayers is a penitential gesture.

Although I came into the Catholic church a few years ago through the Rite of Christian Initiation of Adults, there are many things I still don’t know, especially about the Mass.

At the Lamb of God before Communion, some people strike their chest three times. Others do not.

What does this mean? Should everyone do it? (Tewa)

A congratulations on your awareness that there is still much for you to learn about your “new” faith.

Too many Catholics stopped learning about God’s love, and our time on earth.

In ancient cultures, striking one’s breast was frequently a sign of sorrow or sadness. We find it in very early Jewish prayers and liturgies that relate to contrition and repentance for sin. The Latin word “contritione” is traceable to a Latin phrase, “contritus corde,” which literally means “broken in the heart.”

Some Christian art, in fact, portrays figures of men or women striking their breasts with a rock, an expression of the same sentiment.

The practice continues officially today in some parts of the Mass. If the prayer which begins “I confess to Almighty God” is used for the penitential rite, the Order of Mass indicates that all should strike their breasts at the words “through my fault.”

In Eucharistic Prayer 1, the priest strikes three times during the Eucharistic Prayer. There is no indication for striking one’s breast at the words “Almighty God” is used for the penitential rite, the Order of Mass indicates that all should strike their breasts at the words “through my fault.”

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Rest in peace

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


DIRECTORY AND YEARBOOK 2010

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Photo by Mary Ann Wyand

soldier in the same pose as Michelangelo’s Pietà of Mary holding Christ’s body in her arms.

This handmade peace sculpture displayed in a front yard near Immaculate Heart of Mary Church in Indianapolis during the Advent and Christmas seasons depicts an angel holding a fallen soldier in the same pose as Michelangelo’s Pietà of Mary holding Christ’s body in her arms.
Archbishop Kurtz praises New Jersey vote for ‘the truth of marriage’

WASHINGTON (CNS)—The New Jersey Senate “stood for the truth of marriage as a bedrock of the constitution good” with its recent vote to defeat a bill that would have legalized same-sex “marriage,” said the chairman of the U.S. bishops’ Ad Hoc Committee for the Defense of Marriage.

“Preferring marriage between one man and one woman is a matter of justice; indeed it is one of the premier social justice issues of our time,” said Archbishop Joseph E. Kurtz of Louisville, Ky., in a Jan. 11 statement.

“It does not deny but rather support basic human rights—especially the rights of children.”

By a 20-14 tally on Jan. 7, the state Senate voted down a bill called the Marriage Equality Act. If the bill had passed and been signed into law, New Jersey would have joined five other states in allowing same-sex couples to marry.

The church is Connecticut, Iowa, Massachusetts, New Hampshire and Vermont.

But Archbishop Kurtz noted in his statement that the New York State Senate rejected a similar measure by a 38-24 margin on Dec. 2 and, in November, the voters in Maine overrode a legislative move to redefine marriage to include same-sex couples.

“The recent decisions in Maine, New York and New Jersey is [sic] signs of hope and sources of encouragement,” he said.

Archbishop Kurtz’s statement was released on the day that U.S. District Court Judge Vaughn Walker was to begin hearing tele/h/fomy in San Francisco in a federal case challenging the constitutionality of California’s Proposition 8, which overrode same-sex marriage in that state.

“We are in a pivotal moment in this country on the issue of marriage at a time and more people recognize that protecting the basic right of persons need not and should not be at the expense of the unique truth and value of marriage,” said Archbishop Kurtz, without specifying any reference to the California case.

“Generations of the love between husband and wife, the vital responsibilities of fathers and fathers, and the rights of children all derive from the unique unique protection under law—all of these are indispensable to a just society that serves the fourfold goal of all people and the common good,” he added.

The federal trial in San Francisco, Perry v. Schwarzenegger, was expected to last two or three weeks.

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Classified Directory

For information about rates for classified advertising, call (317) 236-1572.

Appointments consisting of a cover letter, résumé, and salary expectations may be sent in confidence prior to February 15, 2010.

Ms. Michael Witka
Secicina Memorial High School
Search Committees
Director of Parish Financial Services
Archdiocese of Indianapolis
1400 N. Meridian Street
Indianapolis, IN 46202
mwitka@archindy.org

Director of Finance
Cardinal Ritter High School
Cardinal Ritter High School, a co-educational Catholic high school of the Archdiocese of Indianapolis, has an opening for a Director of Finance. This individual will demonstrate proactive leadership and responsible stewardship of resources in financial planning, budget preparation and control, internal financial controls and practices, human resources supervision, accounts payable and receivable, and auxiliary services. The successful candidate will have at least a Bachelor’s degree in business or accounting with five or more years experience directly related to position responsibilities. The Director of Finance reports to the President and will uphold the school values of dignity of the individual, peace and justice, reconciliation, and responsible stewardship.

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Cardinal Ritter High School Search Committee
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Paying it forward

Students’ random acts of kindness offer lesson of thinking beyond yourself.

By John Shaughnessy

The confused look undoubtedly came first, followed by the flashing of a smile that likely reflected this thought: “What a terrific thing to do.”

The special moment happened in the drive-thru lane of a fast-food restaurant in Greensburg, a small community southeast of Indianapolis.

As a mom rolled down her car window to pay for food for her and her son, the boy suddenly remembered a project that has been a key focus for him and his classmates in the sixth grade this year at St. Mary School in Greensburg.

The project encourages the 27 students in the class to do random acts of kindness—with no expectation of receiving any recognition or compensation in return.

So the sixth-grade boy asked his mother to ask the drive-thru cashier how much the food bill was for the people in the car right behind theirs. When the boy was told the amount, he pulled $5 from his pocket to pay for the strangers’ bill. He also had his mother pass to the cashier a card—a card that he wanted the cashier to give to the driver in the car behind theirs.

The front of the card, which had been specially made for the sixth-grade students, read:

YOU’VE BEEN RAK
(RANDOM ACTS OF KINDNESS)
ATTACKED!

The card included the name and address of the school and asked the recipient to share a random act of kindness with someone else.

Taking the money and the card, the cashier looked confused at first, then she smiled—which likely matched the reaction of the person who received the card and the free food.

“One of the neat things about this project is that it has awakened the students to the needs of others,” says Nancy Buening, the principal of St. Mary School. “Some of the kids have made baked goods and taken them to people—sometimes secretly—and left them on a porch with the R.A.K. card on them.”

Around Christmas, the students helped a former St. Mary family who had lost a loved one. They raised more than $800 to help the family.

Kindness is contagious

The idea for the project began during the summer when St. Mary fifth- and sixth-grade religion teacher, Laura Domingo, met with the school’s counselor, Lacey Rentschler.

“Our school is through sixth grade so I wanted to do something that would leave one big last impression on the students as they move forward to being adults,” Domingo recalls.

“We kicked the project off during the first week of school by showing the movie Pay It Forward. And as we talked to the students about the challenge of recognizing others’ needs, not just our own, I told them this would be difficult, we would have ups and downs, and some of them would think it was dumb, but we were asking them to step up to the plate to join forces and make a difference.”

Most of the students have made the commitment. They have raked leaves during the fall. A group of girls noticed the Christmas song books at their school were coming apart, so they made 200 new books—typing, binding and laminating each one. One boy has set up a station in the classroom to give out ice from the windshields of cars in his neighborhood, leaving a R.A.K. card under the wiper.

The back of the card notes, in part: “If you got this card, it means that someone has done a R.A.K. [Random Act of Kindness] for you. We ask that you do a R.A.K. for someone else. . . . We believe that kindness is contagious—and it all starts with you!”

With each act of kindness, the students have become more involved and more affected by the project.

“I didn’t realize that a couple little cards could change your outlook on the whole world around you,” says Nicole Ploeger, one of the sixth-grade students. “I’m going to stick a $5 gift card with a R.A.K. card in someone’s mailbox.”

Classmate Brandon Butz notes: “I think R.A.K. is making a difference because at school and in our community there are people being nice.”

Regan Horan has noticed the surprised, pleased looks on people’s face when they are the recipients of a R.A.K. Attack. Kelly Moyer says, “It’s helped them realize the project has made a difference. It’s helped them think and act a lot kinder.”

Meyer has noticed the difference the R.A.K. Attack has done a RAK [Random Act of Kindness] to it, and asked her to pay it forward.

The random acts of kindness project will continue in the second half of the school year with a new twist.

“Our next challenge is to give each sixth-grader one dollar and challenge them to make a difference with that dollar,” Domingo says. “They can pool their money or do something small with it to make a difference.”

“We’re trying to show the students how they can make the world a kinder place. It’s helped them treat their classmates kinder, too. They’re thinking beyond themselves to see what they can do for others.”

The lesson of thinking beyond yourself

The students’ response to the project has challenged their teachers and parents.

“When I got my first card, I thought, ‘What am I going to do?’” Domingo says. “I prayed about it. At church one day, a grandmother approached me. She told me her son had become a single parent and he had three kids, including twins. I also have twins. She was looking for hand-me-down clothes. I went through our clothes closet and set aside a couple outfits and put together three bags of clothing and toys for her grandchildren and dropped them off that afternoon. I stapled a R.A.K. card to it, and asked her to pay it forward.”

The Pontifical North American College was “uniquely prepared to help meet this perennial challenge,” he said.

“Since its foundation, the college has offered its students an exceptional experience of the universality of the Church, the breadth of her intellectual and spiritual tradition, and the urgency of her mandate to bring Christ’s saving truth to the men and women of every time and place,” he said.

Pope Benedict XVI, who last month began his pontificate, marked the 150th anniversary of the Pontifical North American College, and said the seminary deserves thanks for “training generations of worthy preachers of the Gospel and ministers of the sacraments.”

The pope met at the Vatican on Jan. 9 with the institution’s students, superiors, faculty and alumni. The college, the U.S. national seminary in Rome, was concluding a reunion and other events to commemorate the anniversary of its founding in 1859.

The pope said he was confident the college would continue to produce “wise and generous pastors capable of transmitting the Catholic faith in its integrity, bringing Christ’s infinite mercy to the weak and the lost, and enabling America’s Catholics to be a leaven of the Gospel in the social, political and cultural life of their nation.”

Repeating a point he made during his visit in 2008 to the United States, the pope said the Church in America “called to cultivate an intellectual culture which is genuinely Catholic, confident in the profound harmony of faith and reason, and prepared to bring the richness of faith’s vision to bear on the pressing issues which affect the future of American society.”

He said the Pontifical North American College was “uniquely prepared to help meet this perennial challenge.”

The century and a half since its foundation, the college has offered its students an exceptional experience of the universality of the Church, the breadth of her intellectual and spiritual tradition, and the urgency of her mandate to bring Christ’s saving truth to the men and women of every time and place,” he said.

Pope Pius IX, who inaugurated the college on Dec. 8, 1859, having donated the site on Via dell’Umitta in downtown Rome. In 1953, the college moved to a larger new facility on the Janiculum Hill, not far from the Vatican.