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Students' random acts of kindness offer lesson of thinking beyond yourself, page 16.

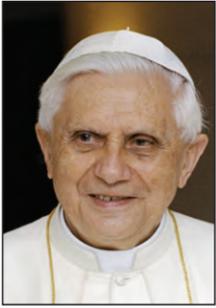
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A tightrope act? Pope prepares to visit Rome's main synagogue

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.



Pope Benedict XVI

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 in Rome.

Jews lived in Rome before Christ was born, and centuries of interaction between the city's Jewish community and the popes means Jewish-Vatican relations in the city have a unique history, much of it sad.

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 enthronement of new popes—often in a humiliating manner.

See **SYNAGOGUE**, 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.

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.

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.

Read Archbishop Buechlein's column, page 5.



"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 archbishop 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

See **PRO-LIFE**, page 8

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 aimed 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.liveaction.org, exposed Planned Parenthood's repeated failure to report child sexual abuse and their

counseling tactics to encourage teenage mothers 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 Indiana Catholic Conference supports the legislation.

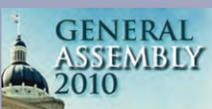
Glenn Tebbe, ICC executive director said, "The Catholic Church supports the efforts of this legislation, and we will be actively lobbying members of the Indiana General Assembly and working with Indiana Right to Life to pass the bill."

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, See **PROPOSAL**, page 8



Sen. Greg Walker

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—Pope Paul IV issued a formal edict ordering that Jews in Rome and throughout the Papal States "should reside entirely side by side in designated streets and be thoroughly separate 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 of a day for Catholic-Jewish dialogue. This year, the date also coincides with Shevat 2 on the Jewish calendar, which is the day Rome's Jewish community 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.

Most 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—in Latin and in Hebrew—from Isaiah: "I have stretched out my hands all the 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 to the 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 ghetto also were used for the "forced sermons" aimed at convincing the Jews to convert to Christianity. Each Saturday evening, a specified portion of the Jewish community was obliged by papal edict to listen to a priest preach about Christ using the same Scripture readings the congregation had heard that morning in the



The main synagogue in Rome, which Pope Benedict XVI will visit on Jan. 17, is 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.

synagogue.

Legend has it that many of the Jews plugged their ears with wax during the sermons.

While Catholic-Jewish relations have improved enormously over the past century—especially because of the teaching of the Second Vatican Council and the outreach of Pope John Paul II—the cartoon of the tightrope-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. †



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

PERTH, Australia (CNS)—The grandmother of 20 whose cure from cancer was attributed to the miraculous intercession of Blessed Mary MacKillop has spoken to Australian media for the first time about her experience.



Blessed Mary MacKillop

Kathleen Evans, 66, of Windale, whose identity had been closely guarded, spoke at the Mary MacKillop Memorial Chapel in Sydney on Jan. 11 about the events that led to the second miracle attributed to the intercession of Blessed Mary, who will be canonized in Rome this year on a date not yet confirmed.

Surrounded by her husband Barry, two of her five children, Annette and Luke, and members of the Sisters of St. Joseph of the Sacred Heart—the order founded by Blessed Mary—Evans, the great-grandmother of two, told how she had smoked since the age of 16 but had stopped in 1990.

Three years later, she was diagnosed with cancer—

a particularly aggressive tumor in her right lung that quickly spread to her glands. Within a few months, another tumor was found on her brain. She was told it was inoperable and that chemotherapy and radiation were considered pointless.

"Besides, the odds were just not worth it," she said. "I was only given a couple of months at the most to live so I said thanks but no thanks. All I had left was prayer. I was a great believer in prayer.

"The next few weeks were hard times. I was unable to stay out of bed for any length of time. I would get the shakes so bad that my husband would have to lay on me to ease them down."

She said she could not bathe or shower or use the toilet on her own; she suffered from night sweats and struggled to breathe at times.

"I was in a bad way," she said.

A friend gave her a picture of Mother MacKillop with a piece of her clothing attached with some prayer cards from the St. Joseph Sisters, so Evans, her family and her parish all began praying.

"I'm not one to be on my knees all the time or think I'll

go to hell if I miss Mass," said Evans, but confirmed she does attend church regularly. Within two weeks, she was able to attend a retreat.

After four months, her doctor called for more tests "because, as he said, I just shouldn't be here."

Ten months after her original diagnosis, she was told there was no sign of the cancer, just some scarring where the tumors had been; and though doctors heavily scrutinized her medical records, she has no doubt about what saved her.

"I do believe in miracles," she said, adding that she talks to Blessed Mary all the time in prayer and hopes to go to Rome for the canonization liturgy.

"So after all this time I can say I'm still here and very well and enjoying life to the fullest," she said.

On Dec. 19, Pope Benedict XVI formally signed a decree recognizing the second miracle needed for Blessed Mary's canonization. The campaign for her canonization began in 1926, 17 years after her death.

The first miracle attributed to her intercession was the 1961 cure of a woman with terminal leukemia. Pope John Paul II beatified Mother MacKillop in 1995. †

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Father Albert Ajamie loved liturgy, the arts and justice

By Sean Gallagher

Retired Father Albert Ajamie died on Jan. 9 at the St. Augustine Home for the Aged in Indianapolis. He was 86.

Father Ajamie suffered a stroke in 2004 that caused him to move from Our Lady of Fatima Retreat House in Indianapolis to the St. Augustine Home for the Aged.

The Mass of Christian Burial will be celebrated at 11 a.m. on Jan. 15 at St. Monica Church in Indianapolis with Archbishop Daniel M. Buechlein as the principal celebrant. Burial will follow at the Priests' Circle at Calvary Cemetery in Indianapolis.

Retired Msgr. Lawrence Moran, who was in a priest support group with Father Ajamie for several decades, will be the homilist at the funeral Mass.

Msgr. Moran described his friend of more than 50 years as having a wide variety of interests, including liturgy, teaching, racial justice, the charismatic movement in the Catholic Church and the arts.

"He had a good Catholic vision of that all things can lead us to God: good literature, good music," Msgr. Moran said. "All of the arts were sort of doorways to the invisible [for him]."

Msgr. Moran also had a deep appreciation for the way in which Father Ajamie understood and lived out his life and ministry as a priest.

"He had a real reverence for the priesthood, and he lived it," Msgr. Moran said. "He was a light in the darkness and the salt of the Earth. His example inspired me and kept me conscious of what it means to be really focused on Jesus as the center of being a priest. I think Father Al had that and got that even more strongly in the charismatic movement."

Father Kenneth Taylor has his own perspective on Father Ajamie, having known him as a teenager and a high school seminarian when the priest was his pastor at Holy Angels Parish in Indianapolis, where Father Taylor now serves as pastor.

Holy Angels is largely made up of black Catholics, and Father Ajamie was a vocal supporter of racial justice during the 1960s, Father Taylor said.

"There were a lot of struggles in that for him, and also a lot of criticism from people," Father Taylor said. "But he was dedicated to that."

Father Ajamie, however, broadened young Kenneth Taylor's views on multiculturalism beyond American racial issues by recruiting him to be a server at Melkite liturgies that his pastor celebrated across the archdiocese.

Born in a Lebanese family, Father Ajamie was a biracial priest, being able to celebrate liturgies in both the Latin rite and the Melkite rite, which is historically rooted in Lebanon.

Father Taylor said that it was this exposure to cultures in the Church far beyond those prominent in the United States that continues to help him in his ministry as the director of the archdiocesan Office of Multicultural Ministry.

In his first pastoral assignment after being ordained a priest in 1978, Father Taylor also ministered alongside Father Ajamie for nearly five years at St. Monica Parish in Indianapolis.

"It was a very good first assignment for me," Father Taylor said. "We worked well together. He gave me latitude and allowed me to develop as a priest."

Around the same time that Father Taylor came to St. Monica, Father Ajamie hired Mary Jo Thomas-Day to be its director of religious education. More than three decades

later, Thomas-Day is still leading the parish's catechetical programs and sees her first pastor's lasting influence on it.

"He challenged the people to live the Gospel message," she said. "I think part of our multiculturalism is a credit to him. He challenged the parish that Jesus included all people in his family. We don't exclude anyone."

Thomas-Day emphasized that Father Ajamie "walked what he talked."

"He lived very simply," she said. "He probably had only two outfits that he wore. He lived simply so that others could simply live. He just lived the Gospel message."

Even in retirement and when his health was starting to fail, Father Ajamie continued to be a tireless advocate for those causes he was passionate about, including the permanent diaconate.

Msgr. Joseph F. Schaedel, vicar general, recalled how retired Father Ajamie "for years ... would resurrect the discussion of the permanent diaconate. He would not let it rest."

"Had it not been for his constant vigilance and persistence over the years, I'm not sure we would have the ministry of the permanent deacon yet," Msgr. Schaedel said.

Father Albert Ajamie was born on Dec. 15, 1923, to Roger and Katherine (Tradd) Ajamie, who were members of St. Joseph Parish in Indianapolis.

He attended St. Joseph and St. John schools in Indianapolis before becoming an archdiocesan seminarian. He received his priestly formation at Saint Meinrad Minor and Major Seminaries in St. Meinrad and at the Theological College of The Catholic University of America in Washington, D.C.



Fr. Albert Ajamie

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 Donald E. Pelotte

Bishop Pelotte had been head of the Gallup Diocese for 18 years before resigning because of health problems in 2008. In July 2007, the bishop was severely injured in an incident at his Gallup home, spending months afterward in neurological hospitals and rehabilitation centers in Arizona, Texas and Florida.

According to the *Albuquerque Journal* newspaper, Gallup diocesan spokesman Lee Lamb said Bishop Pelotte's death was not related to those injuries. He had been hospitalized since Dec. 27 at Holy Cross Hospital in Fort Lauderdale, near where he had lived since retirement. No further details about his illness were released.

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 joyous 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 head of the Gallup Diocese in 1990 upon the retirement of Bishop Jerome Hastrich. By that time, then-Bishop Charles J. Chaput, a member of the Prairie Band Potawatomi Tribe, had been installed as 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, Norris Pelotte, was Abenaki and his mother, Margaret, was of French-Canadian descent.

At his episcopal ordination Mass, Archbishop Robert F. Sanchez of Santa Fe, N.M., urged the new bishop to never forget that he came from a family that struggled to make ends meet, an experience that would serve him well in the poverty-stricken Gallup Diocese. The diocese stretches across parts of Arizona and New Mexico, taking in much of the Navajo and Hopi reservations.

After graduating from Eymard Seminary high school in Hyde Park, N.Y., he went on to graduate from John Carroll University in Cleveland and receive a doctorate in theology from Fordham University. He was ordained as a priest of the Congregation of the Blessed Sacrament on Sept. 2, 1972.

By the age of 33, then-Father Pelotte had been named provincial of his religious community, at that time the youngest major superior of a men's religious order in the U.S. His twin brother is also a priest of the Blessed Sacrament congregation. Bishop Pelotte ordained Father Dana Pelotte in 1999. Father Pelotte is pastor of a Houston parish. Another brother, Roger Pelotte, also survives the bishop.

Especially in his early years as bishop, Bishop Pelotte frequently weighed in on the concerns of American Indians in the Church and in society.

He advocated for the canonization of

Blessed Kateri Tekakwitha, a Mohawk tribe member, encouraged American Indians to incorporate their culture into Catholicism and welcomed Pope John Paul II to a prayer service with American Indians in Phoenix. In 1991, he urged that the 500th anniversary of Christopher Columbus' arrival in North America be a time for reconciliation with the continent's native peoples.

His successor in Gallup, Bishop James S. Wall, said in a statement that the diocese was saddened by Bishop Pelotte's death.

He said his predecessor "had a great love for the Native American people—and his spirit of service will continue to live on. Our hearts and prayers go out to all who mourn."

A vigil prayer service for the bishop was held on Jan. 13 at Sacred Heart Cathedral in Gallup. The funeral Mass was at the cathedral on Jan. 14. At Bishop Pelotte's request, he was buried in the crypt of the cathedral. †

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Editorial



CNS photo by Victor Aleman, Vida Nuova
Catholics gather for Mass on the feast of St. Joseph the Worker at the Cathedral of Our Lady of the Angels in Los Angeles in this 2009 file photo. According to figures from the Center for Applied Research in the Apostolate at Georgetown University, about 36 percent of Catholics in the U.S. attended Mass weekly from 1980 to the present.

Where today's Catholics are

The beginning of a new year seems like a good time to take stock of the status of the Catholic Church—at least numerically.

For that, we are indebted to Matthew Bunson, editor of the *Catholic Almanac*. The numbers in this editorial come from an article by him in the Dec. 13 issue of *Our Sunday Visitor*.

There are 1.14 billion Catholics in the world. That puts us behind the combined Sunni and Shiite divisions of Islam, which number 1.5 billion. (There are also 880,000 Protestants and Orthodox.) The Church has doubled in 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 declined. Africa, Latin America and Asia are seeing the greatest increases, while Europe is declining. Catholics in Europe still comprise a quarter of the world's Catholic population, but 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.

About 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 of Africans is 19, Latin Americans 26, and Asians 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 country with the most Catholics—159.7 million, 14 percent of the world's Catholic population and almost 2½ 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 56.9 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 80 and eligible to vote in a conclave.

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

We admit that we were surprised to learn the country with the most seminarians—India—with 14,120.

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 Mass attendance in nations with large Catholic populations.

The top 10 and the percent of Catholics who attended Mass weekly from 1980 to the present are: Malta, 84 percent; Ireland, 71 percent; El Salvador, 61 percent; Poland, 60 percent; Slovakia, 57 percent; The Philippines, 56 percent; Bosnia & Herzegovina, 55 percent; Mexico, 51 percent; the Dominican Republic, 50 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 true cost of being in denial

Back in the early 1800's, most practicing physicians refused to believe that the simple gesture of washing their hands between patients could help prevent the spread of childbed 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 intransigence on the part of the medical establishment over a period of many years, childbed fever (also known as puerperal infection) ended up unnecessarily claiming the lives of thousands of young women.

Today, a similar intransigence exists among many 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.

Abortion of a woman's first pregnancy has been shown to correlate 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 long-running intransigence 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 and medical students wash their hands before examining women or delivering their babies, the mortality rate dropped from 18 percent to 1.3 percent in the maternity ward in the hospital in Vienna.

Yet most of Semmelweis' co-workers thought 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 were instead more concerned about political correctness and committed to preserving their own entrenched academic interests. Best medical practice became subordinated to other pressures and misguided beliefs.

Today's medical establishment faces a similar temptation of placing various irrational ideologies ahead of a patient's best interests. As modern medicine subtly morphs into a schizophrenic discipline that at times works to save young human patients in the womb, but at other times

works to harm that same patient population through abortion, it becomes but 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 this way, 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."

As a result, young women today 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 *Health Affairs* magazine how certain topics like abortion and tobacco were "sensitive issues" that had been on the American Medical Association'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 failure on the part of the medical establishment and by various cancer watchdog groups in this regard is noteworthy and troubling.

Until the practice of modern medicine once again includes a repudiation of direct abortion as part of its professional creed in the way it once did when physicians took the Hippocratic oath, little progress will be made in addressing a number 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 wash its hands of the unsavory and immoral 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 Magliano's column in the Jan. 8 issue of *The Criterion*, "The 'green' pope's message for the World Day of Peace," states that due to climate change Catholic Relief Services is asking us to e-mail or call our two U.S. senators, urging that climate change legislation include at least \$3.5 billion in 2012 for international adaptation programs designed to protect the world's poor from the harsh reality of climate change.

I strongly support the actions in helping the poor and protecting the environment, but instead of spending billions on the fallacy of manmade global warming—not to mention all the money wasted at Copenhagen—why not direct that money toward helping the world's poor due to the natural variations in the world's climate?

Tim Lattire
Sunman

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



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

Catholics have an obligation to speak out for the dignity of human life

“What are you doing to affect the culture in the United States?”

Pope John Paul II put this question to Cardinal Francis E. George of Chicago during a visit in the late 1990s.

An observer of the lectures and writings of the cardinal in recent years would indicate that he has taken up the challenge of the late Holy Father.

Recently, a book by Cardinal George was published under the title *The Difference God Makes: A Catholic Vision of Faith, Communion and Culture* (Herder & Herder, 2009). It is a collection of scholarly and spiritual essays on the role of Catholicism in our modern culture.

The cardinal's essays came to mind as I was thinking about the approaching anniversary of the *Roe v. Wade* decision of the Supreme Court and the effect of the so-called “Free Choice” movement.

In a chapter titled “Sowing the Gospel on American Soil,” he reflects on the challenge to revelation and authority in our American culture.

We are familiar with the assertion in the Declaration of Independence that under our government we have the right to life, liberty and happiness. The contemporary interpretation of the Declaration is problematic.

The cardinal writes: “When John Paul II spoke against a Western conception of freedom that is detached from justice and truth, it was this peculiarly modern, Hobbesian sense of freedom that he had in

mind” (p. 48). The philosopher Thomas Hobbes (1588-1677) in effect proposed individualism as the supreme value. God is bracketed in his teachings.

Cardinal George cited an example of the individualist concept of freedom gone astray. He wrote: “One of the most remarkable and disturbing expressions of this Hobbesian freedom is the *Planned Parenthood v. Casey* decision handed down by the U.S. Supreme Court in 1992 dealing with abortion rights. The majority of the justices determined that ‘at the heart of liberty is the right to define one’s own concept of existence, of meaning, of the universe, and of the mystery of human life.’ What we see here, with breathtaking clarity, is the complete eclipse of truth by freedom and hence the subjectivizing of any and all moral, metaphysical or religious claims” (p. 49).

The “Right to Life” movement faces the challenge of this secular cultural eclipse of truth by the conviction that freedom is the right to define one’s own concept about the mystery of human life.

When God is bracketed or “privatized,” what is true is vitiated. The result is inevitable violence; in this case, violence against human dignity and the right to life at all stages.

The Supreme Court’s assertion that every individual has the right to define his or her concept of existence and human life in effect asserts that morality and its definition is up for grabs. And so we have a “Free Choice” movement. Thus we have an association

called Planned Parenthood which can embrace its own brand of freedom concerning life issues.

Our Catholic moral theologians and philosophers and thoughtful pastoral teachers like Cardinal George will continue to propose the true concept of freedom and the responsibility to acknowledge the place of God and to protect the common good. One cannot separate freedom and responsibility, which is to say, the nature of their inseparable relationship is not a matter of individual choice or opinion.

It is not unusual to read or to hear that Catholics are out of order when we speak for the rights of the unborn or those of the aged. We are told not to impose our opinions on the public.

The fact is that we Catholics have an obligation to speak out for the truth and for the authentic rights of all of human life. Nor may we compromise in matters of the truth. We serve no one if and when we are tempted to allow God to be put in brackets or privatized. It is not OK to concede to the secular notion that God should not be brought into or influence public discourse.

So, what are we doing to affect the culture in the United States? We need to speak up

for the dignity of the human person and for what is true by objective standards before God. We need to witness to an honest understanding of the dignity of all human life and the choice to honor it in all circumstances.

Two final thoughts should influence us as we promote the cause for the right to life. The first is civility. We must stand for and speak the truth in love. A lack of civility in public debate is wrong and does not promote human dignity.

Secondly, we must never underestimate the power of prayer. We pray for greater clarity of what is true, and in recognition that with God all things are possible. †

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

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

Archbishop Buechlein’s intention for vocations for January

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

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

“¿Qué estás haciendo para influenciar 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 reto del fallecido Santo Padre.

Recientemente, un libro del cardenal George fue publicado bajo el título *The Difference God Makes: A Catholic Vision of Faith, Communion and Culture* (“La diferencia que marca Dios: una visión católica de la fe, la comunión y la cultura,” Herder & Herder, 2009). Es una colección de ensayos intelectuales y espirituales sobre el papel del catolicismo en nuestra cultura moderna.

Los ensayos del cardenal me vienen a la mente porque estaba pensando sobre el aniversario cercano de la decisión *Roe v. Wade* de la Corte Suprema y el efecto del movimiento llamado “Free Choice” (Libre elección).

En un capítulo titulado “Sembrando el Evangelio en el suelo americano,” él reflexiona sobre el reto al Libro de la Revelación y la autoridad en nuestra cultura americana.

Nos resulta conocida la afirmación de la Declaración de Independencia que bajo nuestro gobierno tenemos el derecho a la vida, la libertad y la felicidad. La interpretación contemporánea de la Declaración es problemática.

El cardenal escribe: “Cuando Juan Pablo II habló en contra de una concepción occidental de la libertad desligada de la justicia y la verdad, fue este sentido de

libertad, peculiarmente moderno y hobbesiano, lo que tenía en mente” (pág. 58). El filósofo Thomas Hobbes (1588-1677) en efecto propuso el individualismo como el valor supremo. En sus enseñanzas Dios se encuentra encasillado.

El cardenal George citó un ejemplo del concepto individualista de la libertad que ha sido tergiversado. Escribió: “Una de las más notables y perturbadoras expresiones de esta libertad hobbesiana es la decisión *Planned Parenthood v. Casey* de la Corte Suprema en 1992 que tiene que ver con el derecho al aborto. La mayoría de los jueces determinaron que “el fundamento de la libertad es el derecho a definir el concepto propio de la existencia, del significado, del universo y del misterio de la vida humana”. Lo que vemos aquí, con una claridad sorprendente, es el eclipse total de la verdad en nombre de la libertad y de ahí la subjetivización de toda afirmación moral, metafísica o religiosa” (pág. 49).

El movimiento “Derecho a la vida” enfrenta el reto de este eclipse cultural secular de la verdad mediante la convicción de que la libertad es el derecho a definir el concepto propio sobre el misterio de la vida humana.

Cuando encerramos a Dios dentro de ciertos límites o lo “privatizamos” viciamos la verdad. El resultado es la violencia inevitable; en este caso, la violencia contra la dignidad humana y el derecho a la vida en todas las etapas.

La aseveración de la Corte Suprema de que cada persona tiene el derecho a definir su concepto de la existencia y de la vida humana en efecto afirma que la moralidad y su definición dependen de cada quien. Y así tenemos un movimiento de “Libre

elección.” De allí que tenemos una asociación llamada Planned Parenthood la cual adopta su propio tipo de libertad con relación a la vida.

Nuestros teólogos y filósofos éticos, así como los maestros pastorales serios como el cardenal George, continuarán proponiendo el verdadero concepto de la libertad y la responsabilidad de legitimar el lugar de Dios y proteger el bien común. Uno no puede separar la libertad de la responsabilidad, es decir, la naturaleza de su relación inseparable no es un asunto de elección u opinión individual.

No es inusual leer o escuchar que los católicos están fuera de lugar cuando hablamos de los derechos de los nonatos o de los ancianos. Se nos ha dicho que no imponamos nuestras opiniones al público.

El hecho es que nosotros los católicos tenemos la obligación de hacernos escuchar con la verdad y por los derechos auténticos de la vida humana. Tampoco debemos transigir cuando se trata de la verdad. No servimos a nadie cuando sucumbimos a la tentación de permitir que encasillen o privaticen a Dios. No está bien admitir el concepto secular de que Dios no debe ser llevado al discurso público ni influenciarlo.

De modo que ¿qué estás haciendo para influenciar la cultura de los Estados Unidos? Debemos alzar nuestra voz en defensa de la dignidad del ser humano y de

lo que es verdadero de acuerdo con las normas objetivas ante Dios. Debemos dar testimonio de una comprensión honesta de la dignidad de la vida humana y de la opción de honrarla en todas las circunstancias.

Dos pensamientos finales deben influenciarnos al promover la causa por el derecho a la vida. El primero es la cortesía. Debemos apoyar y decir la verdad con amor. La falta de cortesía en el debate público es algo que no está bien y no contribuye a la dignidad humana.

Segundo, nunca debemos subestimar el poder de la oración. Oramos para ver con mayor claridad la verdad y en reconocimiento de que con Dios todo es posible. †

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

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

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

La intención del Arzobispo Buechlein para vocaciones en enero

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

Events Calendar

January 15

Northside Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange**, Mass, breakfast and program, Father Sid Sidor, pastor of St. Athanasius Byzantine Catholic Church, speaker, 6:30-8:30 a.m., online reservations only by Jan. 13. Reservations and information: www.catholicbusinessexchange.org.

St. Francis Hospital, 8111 S. Emerson Ave., Indianapolis. **Couple to Couple League, Natural Family Planning (NFP) class**, 7 p.m.

Information: 317-462-2246.

January 16

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

St. Thomas More Parish, 1200 N. Indiana St., Mooresville. **Women's Club chili supper**, 6 p.m., \$5 or

free-will offering. Information: 317-831-4142.

January 17

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

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

celebrant. Information: 812-689-3551.

January 17

St. Susanna Parish, 1210 E. Main St., Plainfield. **"Meet the Author,"** Vincent Braun, author of *Samal*, after Masses. Information: 317-838-7722 or kswaner@saintsusanna.com.

January 19

St. Pius X School, 7200 N. Sarto Drive, Indianapolis. **Open house**, 6:30-8 p.m. Information: 317-466-3361.

January 20

Calvary Cemetery, Mausoleum Chapel, 435 W. Troy Ave., Indianapolis. **Monthly Mass**, 2

p.m. Information: 317-784-4439.

St. Nicholas Parish, 6461 E. St. Nicholas Drive, Sunman. **Healing service**, confession, eucharistic procession, praise and worship, laying on of hands, 6 p.m. Information: 812-623-8007.

January 21

Our Lady of Peace Cemetery, Mausoleum Chapel, 9001 N. Haverstick Road, Indianapolis. **Monthly Mass**, 2 p.m. Information: 317-574-8898 or www.catholiccemeteries.cc.

January 23

St. John the Evangelist Church,

126 W. Georgia St., Indianapolis. **Concert, University Choir of the University of Evansville**, 8 p.m., \$5 per person. Information: 317-635-2021.

January 26

Butler University, Clowes Memorial Hall, Krannert Room, 4600 Sunset Ave., Indianapolis. **Center for Faith and Vocation Spring seminar, "Catholics in Jerusalem: Legacies and Responsibilities,"** 7:30 p.m., no charge, tickets required and available at the box office. Information: 317-940-8253. †

Retreats and Programs

January 15-17

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"Reflection on the Book of Exodus,"** Benedictine Father Eugene Hensell, presenter. Information: 800-581-6905 or MZoeller@saintmeinrad.edu.

January 16

Oldenburg Franciscan Center, Oldenburg. **"Women's Tasks,"** Franciscan Sister Olga Wittekind, presenter, 9-11:30 a.m., \$15 per person. Information: 812-933-6437 or center@oldenburgosf.com.

January 17

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Woman Prayer—Everyday Holiness,"**

Benedictine Sister Antoinette Purcell, presenter, 8:45 a.m.-1 p.m., \$25 per person includes lunch. Information: 317-788-7581 or benedictinn@benedictinn.org.

February 8

Oldenburg Franciscan Center, Oldenburg. **"Men's Night at the 'Burg,"** Franciscan Father Carl Hawver, presenter, 7-8:30 p.m., free-will donation. Information: 812-933-6437 or center@oldenburgosf.com.

February 9

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Woman Talk—Life's Transitions,"** session one of five, 6-9 p.m., Dr. Margaret Pike, presenter, \$25 per person includes dinner. Information: 317-788-7581 or benedictinn@benedictinn.org.

February 12-14

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"Be My Valentine—A Married Couples Retreat,"** Benedictine Father Noël Mueller, presenter. Information: 800-581-6905 or MZoeller@saintmeinrad.edu.

February 13

Oldenburg Franciscan Center, Oldenburg. **Five Love Languages, "How would I like to receive love?"** Father Jim Farrell, presenter, 9:30 a.m.-2:30 p.m., \$35 per person includes lunch. Information: 812-933-6437 or center@oldenburgosf.com.

February 17

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **Thomas Merton Seminar, "Bridges to Contemporary Living—Traveling Your Road to Joy,"** four-part series, Benedictine Sister Julie Sewell, presenter, Mass, 5:15 p.m., simple soup and bread supper, 6 p.m., session 6:30-9 p.m., \$65.95 for series. Information: 317-788-7581 or benedictinn@benedictinn.org.

February 18

Oldenburg Franciscan Center, Oldenburg. **Lenten Lecture Series: Called to Conversion,** Franciscan Sister Barbara Leonhard, presenter, \$10 per person. Information: 812-933-6437 or center@oldenburgosf.com.

February 19-21

Our Lady of Grace Monastery, 1402 Southern Ave., Beech Grove. Sisters of St. Benedict, **"Come and See Vocation Retreat,"** women ages 18-42, no cost. Information: 317-787-3287, ext. 3032, or jennifermechtild@benedictine.com.

February 21

Oldenburg Franciscan Center, Oldenburg. **"Coffee Talk—We are all [thank God] Prodigal Sons and Daughters,"** Franciscan Father Norman Langenbrunner, presenter, 10:45 a.m.-noon, free-will donation includes pastry and coffee. Information: 812-933-6437 or center@oldenburgosf.com.

February 25

Oldenburg Franciscan Center, Oldenburg. **Lenten Lecture Series: Called to Conversion,** Franciscan Sister Barbara

Leonhard, presenter, \$10 per person. Information: 812-933-6437 or center@oldenburgosf.com.

February 26-28

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Women's Retreat—Women Clothed in Grace,"** Information: 317-788-7581 or benedictinn@benedictinn.org.

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"Pray Your Way to Happiness,"** Benedictine Brother Maurus Zoeller, presenter. Information: 800-581-6905 or MZoeller@saintmeinrad.edu.

March 1

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. Our Lady of Fatima and Benedict Inn, **Lenten program, "Drinking from the Well—Renewing Our Desire for Eternal Life with the Women of John's Gospel,"** Benedictine Sister Kathleen Yeadon and Rev. Callie Smith, presenters, Mass, 5:30 p.m., dinner, presentation, \$30 per person. Information: 317-545-7681 or spasotti@archindy.org.

March 2

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Practicing Our Good Faith at the Table,"** Father Jeff Godecker, presenter, \$35 per person. Information: 317-545-7681 or spasotti@archindy.org.

March 4

Oldenburg Franciscan Center, Oldenburg. **Lenten Lecture Series: Called to Conversion,** Franciscan Sister Barbara Leonhard, presenter, \$10 per person. Information: 812-933-6437 or center@oldenburgosf.com.

March 5-7

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"Reflections on the Book of Job,"** Benedictine Father Eugene Hensell, presenter. Information: 800-581-6905 or

MZoeller@saintmeinrad.edu.

March 6-8

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

March 9

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Woman Talk—Women of Wisdom,"** session two of five, Pat Koch, owner of Holiday World in Santa Claus, Ind., presenter, 6-9 p.m., \$25 per person includes dinner. Information: 317-788-7581 or benedictinn@benedictinn.org.

March 11

Oldenburg Franciscan Center, Oldenburg. **Lenten Lecture Series: Called to Conversion,** Franciscan Sister Barbara Leonhard, presenter, \$10 per person. Information: 812-933-6437 or center@oldenburgosf.com.

March 16

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Come Away and Rest Awhile,"** \$25 per person. Information: 317-545-7681 or spasotti@archindy.org.

March 20-22

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

March 26-28

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"Veni Creator Spiritus—The Meaning of Creation in Scripture and the Christian Life,"** Benedictine Brother Matthew Mattingly, presenter. Information: 800-581-6905 or MZoeller@saintmeinrad.edu. †

Papal baptism

Pope Benedict XVI baptizes a baby during a Mass in the Sistine Chapel at the Vatican on Jan. 10. The pope baptized 14 infants, calling it a "great day for these children."



Three Kings Parade

Children watch the 33rd annual Three Kings Day Parade in New York on Jan. 6. The parade, held on the feast of the Epiphany, celebrates the biblical story of the visit of the Magi to the infant Jesus.

Migration week brings legislative push, prayers and walk to Washington

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 and a previously announced postcard campaign to encourage members of Congress to support comprehensive reform. The Web site is a revamped version of www.justiceforimmigrants.org.

"The American public, including the Catholic and other faith communities, want a humane and comprehensive solution to the problems which beset our immigration system, and they want Congress to address this issue," Bishop Wester said.

Bishop Howard J. Hubbard of Albany, N.Y., chairman of the Committee on International Policy, said the bishops also want the legislation to address the root causes of migration and help enable people to make a decent living in their own countries.

"The first principle of the U.S. bishops with regard to immigration is that migrants have the right not to migrate—in other words, to be able to find work in their own home countries so they can support their families in dignity," he said. "Migration should be driven by choice, not necessity."

Also in the teleconference, Sister Rita Mary Harwood, a Sister of Notre Dame

who heads the Office of Parish Life and Development in the Diocese of Cleveland, said the Church in Ohio will distribute nearly 300,000 postcards that will be sent to Congress.

She said that she sees in Ohio many parallels between the migrants of past generations and those of today and hopes that reminding the public of those similarities will open hearts so that people will back immigration reform.

Sister Mary Beth Hamm, justice coordinator of the Sisters of St. Joseph in Philadelphia, said making sure the public hears the stories of individual immigrants is the key to what her order is doing to support immigration reform.

"You can't hate the person whose story you know," she said.

Elsewhere around the country, Catholic, interfaith and nonreligious groups small and large held immigration-related events. They ranged from press conferences, simple prayer services and educational events to a walk from Miami to Washington by four students hoping to bring attention to the situations they and others face.

The four current or former students at Miami-Dade Community College planned to walk to Washington to draw attention to the problem of students who are in the United States illegally through no fault of their own, brought into the country by their parents when they were young.

Without legal status they are barred in many states from obtaining lower in-state tuition rates, making it impossible for many to attend college. Legislation that would open a path to legalization and U.S. citizenship for tens of

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 a prayer service and press conference at 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 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 Marge Wissman, who

were two of the Indiana organizers.

The Franciscans of Indiana, who minister in more than 80 parishes, schools, and health care facilities, invited people attending vigils and prayers at this time of year to sign postcards which will be delivered to their U.S. representatives as well as to Sens. Richard Lugar and Evan Bayh.

The cards ask legislators to support comprehensive immigration reform now. †



Sister Jeanette Halbach, a member of Our Lady of Victory Missionary Sisters, signs up for a date on a calendar to promise to pray and fast for legislative change on immigration prior to a prayer service and press conference at Holy Name Cathedral on Jan. 8. Priests for Justice for Immigrants, a group of more than 200 priests, and Sisters and Brothers of Immigrants, a network of more than 100 sisters and brothers representing 37 religious orders, attended the prayer service and press conference. At the event, held during National Migration Week, group members expressed solidarity with immigrants by individually promising to pray and fast over the next three months.

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Our Lady of Fatima Retreat House

Exploring God's Presence in our Everyday Lives: A Morning for Moms Program with Rita Burns Senseman

February 3, 2010 • 8:30 am -1:00 pm

Rita Burns Senseman-catechist, freelance writer, wife and mother-will spend this morning of reflection asking participants to explore God's presence in everyday life: at home, with children, with yourself and others. Time will be given for reflection, meditation, consideration of Sacred Scripture, discussion and prayer.

Cost is \$30 per person and includes continental breakfast, the program, Mass and lunch. Childcare is also included but space is limited! Register your children by contacting Cheryl McSweeney at (317) 545-7681 or cmcsweeney@archindy.org

Our Lady of Fatima Retreat House
5353 E. 56th Street
Indianapolis, IN 46226
(317) 545-7681
www.archindy.org/fatima

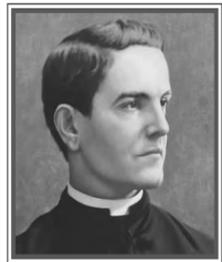


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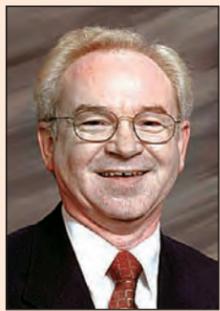
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PROPOSAL

continued from page 1

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

“Planned Parenthood does not receive state money specifically for abortion



Glenn Tebbe

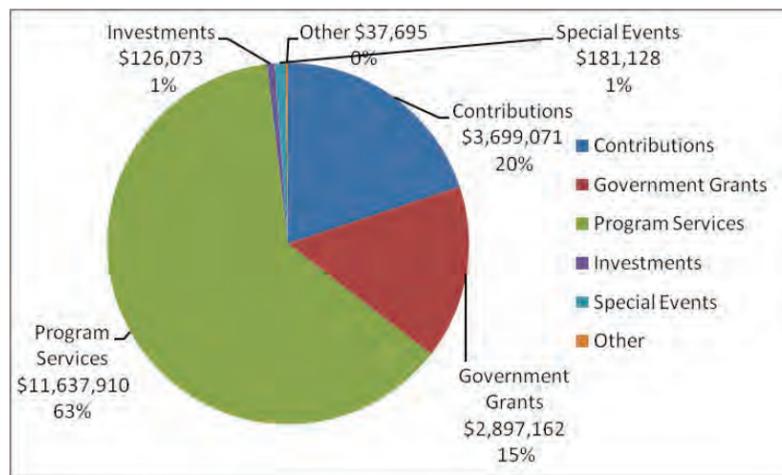
procedures,” Sen. Walker said. “However, if they have money for their other activities that are not producing income, then it gives them more profit and money to plow back into their other activities.”

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 seem to get a 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 thousand dollars a year. “A direct inquiry by myself and other legislators like Rep. Jackie Walorski [R-Elkhart] as to exactly how much state money is going to Planned Parenthood have been ignored.”

Sue Swayze, an Indiana Right to Life lobbyist who has been working with Sen. Walker to piece together Planned Parenthood of Indiana’s 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

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



Source: search on www.JustGive.org

The pie chart above was prepared by Sue Swayze, 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 990 forms have been made public on the Web site www.JustGive.org.

year, it received taxpayer subsidies of almost \$2.9 million, an estimated \$1.8 million of which was state controlled dollars.”

Swayze and others are asking the same question: “In a time when state 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 shutting 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 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 Alting (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. Alting said, “Since the bill was just introduced, Sen. Alting 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.indianacc.org and click “Legislative Action Center” to begin.

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

ICC makes political action easier than ever

Looking for a New Year’s resolution?

Glenn Tebbe, the Indiana Catholic Conference’s executive director, has one for all Catholics to consider this year—political engagement.

“It’s quick, easy and, believe it or not, it’s actually part of our baptismal call and duty as Catholics to be engaged in the process,” Tebbe said.

The *Catechism of the Catholic Church* reminds us: “It is necessary that all participate, each according to his position and role, in promoting the common good. This obligation is inherent to the dignity of the human person. . . . As far as possible citizens should take an active part in public life” (# 1913-1915).

Getting involved in the public policy-making process has never been easier. The Indiana Catholic Conference, the Church’s official representative in public policy matters, launched an electronic Legislative Action Center available on its Web page which allows visitors to identify and contact state and national public officials quickly and easily using a few keystrokes.

Visitors to the Web page also have the option to join the ICC’s legislative action network. By joining the network, members will begin receiving a weekly electronic newsletter called I-CAN Update when the Indiana General Assembly is in session during the months of January through March.

Network members also receive periodic electronic “Action Alerts” to assist the Church’s legislative efforts at the statehouse by contacting lawmakers.

“When the Indiana General Assembly is in session, getting input from constituents is vital to the process,” Tebbe said. “The Church can be more effective in shaping morally sound public policy when Catholics work together with one voice.”

To explore the conference’s new online, public policy tool, go to the ICC Web page at www.indianacc.org and click on “Legislative Action Center.” †

PRO-LIFE

continued from page 1

Carollo, director of the archdiocesan Office for Pro-Life Ministry. “As pro-life protections continue to be attacked and reversed by the present administration, it is critical for pro-life advocates, who are the majority, to make their voices heard on Jan. 22.”

Organizers of the massive demonstration also have scheduled—for the first time in its history—a two-hour rally at Lafayette Park, across from the White House, the evening before the march, in an effort to demonstrate their commitment to the pro-life movement to President Barack Obama.

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

Obama, nearing 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 Jan. 22 anniversary of the U.S. Supreme Court’s 1973 *Roe v. Wade* decision legalizing abortion.

The same day the Supreme Court ruled on the *Roe* case, it also handed down the companion decision *Doe v. Bolton*. Together, *Roe* and *Doe* defined abortion as a constitutional right and overturned most state laws banning the procedure.

As usual, the main event will begin with a noon rally on Jan. 22 on the National Mall, followed by a march along Constitution Avenue that will end at the U.S. Supreme Court. From there, participants are urged to meet with members of Congress to lobby on abortion-related issues.

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 (51 percent) described themselves as “pro-life” with respect to 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 than pro-choice, and was a shift of 7-8 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 holdover 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 that 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.

While much of 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 his May 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 participants 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 and throughout the U.S. in the days surrounding the march.

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

Cardinal Daniel N. DiNardo of Galveston-Houston will celebrate the evening Mass, and Archbishop Timothy P. Broglio 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 intercession at the crypt church 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 Archdiocese expects 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.



File photo by Mary Ann Wyand

Archbishop Daniel M. Buechlein walks in the 36th annual March for Life on Jan. 22, 2009, in Washington, D.C., with Mary Schaffner, program coordinator of young adult and college campus ministry for the archdiocesan Office of Catholic Education; Servants of the Gospel of Life Sister Diane Carollo, director of the archdiocesan Office for Pro-Life Ministry; and St. Malachy parishioner Donna Johnson of Brownsburg.

The Filipino Family Fund and Culture of Life Foundation will host the fourth annual “Champions for Family” awards reception on Jan. 22. 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 coalition of churches, including Catholic, Lutheran, Anglican, charismatic, evangelical and fundamentalist.

(Assistant editor John Shaughnessy contributed to this story.) †

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*.

“That 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 Giani, director of Vatican security services, “reacted in a split second” and immediately intervened to prevent the woman from harming 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. As Vatican guards tackled her to the ground, she was able to grab the pope’s vestments, 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 rush the pope at midnight Mass in 2008, but was tackled, again by Giani, before she could reach the pontiff.

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 play a major role in determining what action, if any, the Vatican would take against Maiolo.

The Vatican newspaper article said it



Pope Benedict XVI walks down the main aisle of St. Peter’s Basilica after celebrating Mass for the feast of Mary Mother of God on Jan. 1 at the Vatican. The area cleared for the pope was widened by almost five feet following the Christmas Eve incident when a woman jumped the aisle barrier and knocked down the pope.

would have been impossible for guards to have recognized Maiolo from among thousands of pilgrims who streamed through 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 Mass involved the placement of the barricades lining the central nave of St. Peter’s Basilica. The aisle cleared for the pope has been 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 waist-high barricades to greet and shake hands with the faithful and bless babies being lifted toward him.

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

In an audience on Jan. 8 with the Italian military police assigned to the area around St. Peter’s Square, the pope noted that their “vigil and discrete presence” at the Vatican helped maintain “security and serenity for pilgrims and visitors.”

He said “the house of Peter is always open to welcome ... believers and all people of good will.”

The Italian police work 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 respect,” 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 “an 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 has taken up space.

The retired director of the Vatican Observatory, Father Coyne has studied the wonders of outer space for more than 50 years. Since earning a doctorate for his study of the chemical composition of the lunar surface in 1962, the Pennsylvania native has been a leader in the field of astronomy.

Familiar to astronomers around the world, Father Coyne headed the Vatican Observatory from 1978 until his retirement in 2006 and now is president of the foundation that supports the observatory’s work.

The American Astronomical Society recently honored Father Coyne, who turns 77 on Jan. 19, with its George Van Biesbroeck Prize for the “diversity and scientific richness” he has brought to astronomy. In particular, the society cited his leadership of the Vatican Observatory Summer School for up-and-coming astronomers as well as “the unique role he has played at the juncture of science and religion.”

Catholic News Service was able to catch up with Father Coyne during the society’s meeting in Washington.

Q: What is the work of the Vatican Observatory Foundation?

A. It supports the research of the Vatican Observatory and its institute in Tucson, Ariz., principally the Vatican Advanced Technology Telescope. It’s best explained by a brief history.

Until the mid-1970s we were happy with our observatory in Castel Gandolfo, Italy, in addition to going elsewhere to observe with major telescopes. However, it became clear we could no longer observe there [because of light pollution]. Various solutions were proposed. The one that was finally settled upon was to open a research

institute in Tucson and use the facilities at the University of Arizona.

In 1980, we started the institute. Then in 1985, we were offered a magnificent possibility to collaborate with the university in building a telescope. We hesitated because we had promised the Vatican we would not make any capital investment. For the Vatican, whose annual budget for us was about \$1 million, the cost was to be about \$4.5 to \$5 million. So [the Vatican] said we’ll not only allow you to, we’ll help you to raise funds. We set up the foundation to raise funds to build the telescope. Now it’s primarily to maintain, operate, improve the equipment in order to support research.

Q: What have been some of the observatory’s significant accomplishments?

A. We cover vast areas of research. The Jesuits on our staff are trained in very special fields. The principle areas are the aging of galaxies, comparing images from our telescope of nearby galaxies, which are old, with Hubble [Space Telescope] photographs of far away galaxies, which are young. We try to build evolutionary theories on the aging of galaxies.

We have a very strong focus on planetary sciences. We have a very precious meteorite collection, which was a showpiece. Now it’s a research piece.

Q: What is the Vatican Observatory Summer School?

A: The school began in 1986. I had become director of the observatory in 1978. [Jesuit] Father Martin McCarthy [now retired] said, “You know, George, we do a great job with our colleagues, but unlike most astronomy departments we have no young people. We have no educational program. Why not think of having a summer school?” So we began summer schools at Castel Gandolfo. They were so successful that we continued them. The

young people are exciting. They have all the new ideas. We typically get 200 to 300 applications. We select 25 of them. It’s developed into a very well known summer school.

Q: What does the George Van Biesbroeck Prize mean to you?

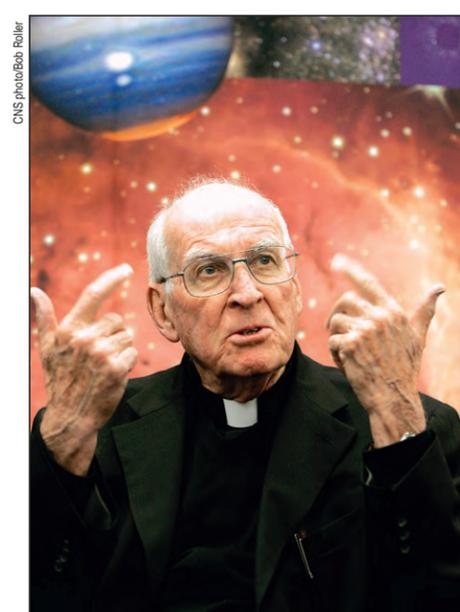
A. The prize means a lot for two reasons. It recognizes the Vatican Observatory as a research institute. Until the 1970s or so, we were very small. When I came there were only three research astronomers. We now have 12 Jesuits on our staff.

The other initiative it recognizes is the science-religion dialogue. That is very important. Our staff is peculiar in that sense. We’re professional astronomers number one. But we’re also Jesuits who have been trained in philosophy and theology. I think we can make a unique contribution to this dialogue. But I have insisted, and the current director insists, we have no reason entering into this dialogue unless we are doing hard-core research.

Q: What prompted you to enter the field of astronomy?

A. There are no big philosophical, theological reasons. I had a teacher of Latin and Greek and I was 21 years old studying classical languages, which we all had to study as seminarians. This professor had a master’s degree in mathematics and had a deep interest in astronomy. When he was teaching us Greek, he would get distracted and talk about astronomy.

He called me in one day and he asked, “Why, whenever I get distracted and talk about astronomy, you’re sitting on the edge of your chair.” I said, “Father, I love it!” He said, “Well we have to feed it. You have to start reading.” Then he looked at himself and said, “... We have this rule; you can’t take any books out of the library except in ancient literature and ancient history.” He said, “That’s stupid. Why can’t you spend a



Jesuit Father George Coyne, president of the Vatican Observatory Foundation and retired director of the Vatican Observatory, gestures during an interview with a Catholic News Service reporter during the 215th general meeting of the American Astronomical Society in Washington on Jan. 4. At the opening of the meeting Father Coyne was presented with 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. He gave me a flashlight and I had 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 "authentically Catholic" primary 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 no suffering comparable to what you see in an infertile couple," 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 gynecological health monitoring, in conjunction with a comprehensive system of reproductive health management 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 Human Reproduction in Omaha, Neb.

Mielnik graduated from Jefferson Medical College in Philadelphia and completed her family medical training at Lancaster (Pa.) General Hospital in 2009. She met her medical partner, Dr. Kyle Beiter, an obstetrician and gynecologist, while studying NaPro technology in Omaha.

As a medical student, Mielnik said she dreamed of starting a program that would

provide health care and educational services to women to "counter the Planned Parenthood sex education curriculum."

She said she started the John Paul II Center for Women in Marietta, N.Y., in September 2008 "in response to the pleas of Catholic women for access to reproductive health care and family planning options which affirm their dignity as women and conform to the Catholic Church's teachings regarding human sexuality and medical ethics."

The John Paul II Center is directed by Joan Nolan, a Creighton Model FertilityCare practitioner. Mielnik said the John Paul II Center's mission is to open Gianna centers for women throughout the United States.

Mielnik said she and the John Paul II Center initially planned to open a small medical practice in New York with the support of a pro-life benefactor. Serendipitously, she was recruited by the chairman of the St. Vincent's Medical Center obstetrics department to establish her Gianna center under St. Vincent's banner.

She called St. Vincent's "the last Catholic hospital in Manhattan, the last pro-life hospital" and said it had a waiting list of people interested in NaPro technology and had been trying to recruit a NaPro-trained physician for two years.

Mielnik said NaPro technology addresses infertility by diagnosing and correcting its causes instead of using synthetic hormones to suppress or bypass a woman's reproductive system. She said problems including anatomical and hormonal abnormalities, infections and ovulation disorders are addressed with surgical procedures and compounded hormones.

Surgeries can open blocked fallopian tubes, remove endometriosis and treat polycystic ovarian disease, she said. By identifying a possibly subtle hormone

deficiency and replacing the hormone with an identical compound, delivered at the appropriate time in a woman's menstrual cycle, Mielnik said NaPro technology can correct conditions that compromise fertility.

NaPro technology has a success rate comparable to *in vitro* fertilization, as measured by the number of live births among women using it to help achieve pregnancy. It is also significantly less expensive, rarely results in multiple pregnancies and does not result in frozen embryos.

NaPro technology is also used to treat recurrent miscarriages, premenstrual syndrome, menstrual cramps, ovarian cysts, postpartum depression and premature births.

Mielnik said couples who visit the Gianna center for infertility have an initial 90-minute consultation, followed by a two- to four-month monitored evaluation of the wife's charted menstrual and fertility cycle. Corrective surgery or hormonal therapy then may be implemented.

The Gianna center also will work closely with the New York Archdiocese to offer an educational curriculum that promotes a view of women consistent with their dignity as daughters of God, said Mielnik.

She said the John Paul II Center supports Catholic physicians with a confidential Listserv for discussion of ethics and resources. "There is tremendous power in the knowledge of Church teaching,"

she said.

A pro-life doctor is a "lone voice in most health care systems," she said, and the Listserv "is a place where Catholic physicians can support one another and share resources."

The center is named for St. Gianna Beretta Molla, an Italian physician and married mother of four who refused to abort her youngest child when a uterine tumor threatened her own life during the pregnancy. She died in 1962 shortly after the 10-pound baby was born.

Mielnik said St. Gianna is a model for true femininity. She said the saint lived a life of great sanctity, balancing her personal and professional roles.

"She gave her life for her child, but it wasn't a question of her life or her child's, but which action—orphaning her children or giving life—was the greater good," she said. "She chose to give life." †



Dr. Anne Mielnik, founding director of Gianna—The Catholic Healthcare Center for Women, poses in front of a promotional display in the center's newly opened office in New York on Dec. 30. Located in midtown Manhattan, the center is dedicated to providing primary care, obstetrics, natural family planning and infertility treatment with a Catholic pro-life approach.



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Marriage ANNOUNCEMENTS

Be a part of our Marriage Edition
 Feb. 5, 2010, issue of *The Criterion*

If you are planning your wedding between Jan. 20 and July 1, 2010, we invite you to submit the information for an announcement on the form below.

Pictures

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

E-mailed photos

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

Deadline

All announcements and photos must be received by noon on Tuesday, Jan. 19, 2010. (No announcements or photos will be accepted after this date.)

Use this form to furnish information

Clip and mail to: BRIDES, *The Criterion*, ATTN: Mary Ann Klein, P.O. Box 1717, Indianapolis, IN 46206-1410
 Deadline with photos: Tuesday, Jan. 19, 2010, at noon.

Please print or type:

Name of Bride (first, middle, last) _____ Daytime Phone _____
 Mailing Address _____ City _____ State _____ Zip Code _____
 Name of Bride's Parents (first, last) _____
 City _____ State _____
 Name of Bridegroom (first, middle, last) _____
 Name of Bridegroom's Parents (first, last) _____
 City _____ State _____
 Wedding Date _____ Church _____ City _____ State _____
 Photo Enclosed
 No Picture Signature of person furnishing information _____ Relationship _____ Daytime Phone _____

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 1:50).

Jesus' comment reflects the reality of biblical prophecy: Prophets made predictions that caught the attention of people when the predictions came to pass, but much more important was the message that the prophets communicated about 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 17:15).

The delay in the realization of Jeremiah's prophecy of doom from about 609 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).

Eventually in 586, Jeremiah's dire prediction of the destruction of Jerusalem by the enemy 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



The importance of predictions in the work of the prophets is painfully illustrated in the life of Jeremiah. Eventually in 586 B.C., Jeremiah's dire prediction of the destruction of Jerusalem by the enemy from the north came true.

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 process 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.) †

Discussion Point

Isaiah's prophecies came to fruition

This Week's Question

What biblical prophecy has caught your attention? Why?

"When we celebrate the feast of Christ the King, as we did in November, I think of Isaiah and his vision of God on his throne. ... The fact that what is promised in the Old Testament comes to fruition in the New Testament strengthens my faith that the Bible is the word of God." (Mary Pribbenow, Kimberly, Wis.)

"The most obvious biblical prophecies that have been fulfilled are those relating to Christ coming as the Messiah. ... The prophecies concerning the second coming of Christ have obviously not been fulfilled although many serious Christians believe that the conditions leading up to his return have been [fulfilled]." (Bob Morris, Copley, Ohio)

"John the Baptist says a number of things that are very

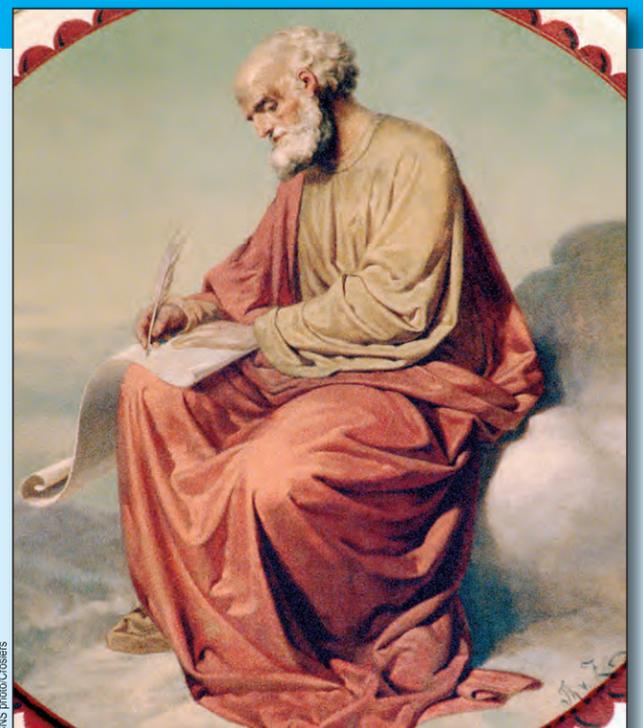
direct clues about the coming of Christ. He talks of not being worthy to undo the strap on [Jesus'] sandals, and tells [his followers] that they must follow [Jesus], that their life depends on it. He points the way." (Bill Moran, Ann Arbor, Mich.)

"One of the things that fascinated me as a child and always stuck with me was the prophecies of Anna and Simeon when Jesus was presented in the temple. They made predictions about Jesus. Simeon also said that now that he had seen the salvation God had promised, he was ready to die." (Kathleen Lorenc, Endwell, N.J.)

Lend Us Your Voice

An upcoming edition asks: What is your favorite passage from the Gospel of Mark? Why?

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

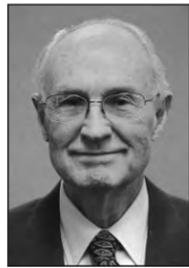


From the Editor Emeritus/John F. Fink

Charity in Truth: The environment and energy

(Sixth in a series of columns)

Pope Benedict XVI has become our “green” pope—an environmentalist—and he proved that again in his encyclical *Charity in Truth*.



“The environment is God’s gift to everyone,” he wrote, “and in our use of it we have a responsibility towards the poor, towards future generations and towards humanity as a whole.”

As believers in God the creator, we recognize the wonderful result of God’s creation, he said. We may use nature to satisfy our legitimate needs, but we must also respect the intrinsic balance of creation. We should not consider nature an “untouchable taboo” on the one hand, or abuse it on the other.

Thus, nature is not more important than the human person. We are meant to use God’s gifts for their intended purpose, but the environment must not be manipulated at our pleasure. Projects for integral human

development cannot ignore coming generations.

This is particularly true, the pope wrote, when it comes to the energy problem. He said, “The fact that some states, power groups and companies hoard non-renewable energy resources represents a grave obstacle to development in poor countries.” This is especially unjust when the natural resources that are being stockpiled are in the poor countries themselves.

Technologically advanced societies can and must lower their energy consumption, he said, while at the same time they find alternative forms of energy. However, what is really needed, he said, is a “worldwide redistribution of energy resources” so that countries lacking those resources have access to them. “The fate of those countries cannot be left in the hands of whoever is first to claim the spoils,” he said.

This is true, though, not only with energy, but with the whole of God’s creation. There is room for everyone on the earth, the pope wrote, and it’s our obligation to find the resources to live with dignity through the help of nature itself as well as through hard work and ingenuity.

Cornucopia/Cynthia Dewes

We can be glad that it’s that time of year again

There is a certain advantage to aging, believe it or not.

For one thing, we can read a book or watch a movie we have read or seen before and not recognize it until we have enjoyed it (or hated it) all over again. A small but significant pleasure.



Then we have things like Christmas carols or “It’s a Wonderful Life,” which we have seen or heard so many times that they

are familiar to us. Sometimes so familiar that we have become sick of them, but personally I love them every year. Bring them on, I say, with the possible exception of that annoying “Little Drummer Boy.”

The New Year also brings old favorites to our attention or at least other familiar things, such as “Auld Lang Syne,” year-end lists of more events than we really care to remember, and rather depressing reviews of the famous and infamous people who have died during the past year. The occasion provides a time to reflect and go forward, perhaps even changing some things in ourselves or our situations.

Thus, the New Year is a time to consider our mortality in light of the promise brought to us at Christmas. If the past year was difficult or depressing for us, we can hope for better times. If we fear death, we can focus on the life to come, and if we fear judgment, we can depend upon the forgiveness of an ever-loving God.

It seems to me that this time of year is rather like the sacrament of reconciliation. It is a time to repent and refocus, even if we realize to our chagrin that we are repeating the same sins over and over. Perhaps these are faults of character or simply of being human in certain ways, but whatever they are we hope to change.

Ergo, the annual New Year’s List of Resolutions. This effort seemed easier when we were children, planning to clean our rooms when Mom asked or to ignore Bratty Brother when he was annoying, even though that was most of the time.

Sometimes, maybe to avert the issue, we concoct silly promises: We will clean house if and when we can’t wade through the piles of junk, or we will be sure to eat a rich dessert at every meal. But usually, as adults we get serious, vowing not to drink too much, nag our spouses and children or waste money. But somehow, child or adult, we may slip away from our good intentions as the year

“The way humanity treats the environment influences the way it treats itself, and vice versa,” he said. Therefore, he said in a passage obviously aimed at us in the United States as well as those in other wealthy countries, there’s a need for people “prone to hedonism and consumerism” to seriously review their lifestyles.

That’s followed by a passage possibly aimed at Israel: “The hoarding of resources, especially water, can generate serious conflicts among the people involved. Peaceful agreement about the use of resources can protect nature and, at the same time, the well-being of the societies concerned.”

Pope Benedict wrote about this because of his conviction that the Church has a responsibility towards creation. He said that the Church must not only defend earth, water and air as gifts of God that belong to everyone, but must “above all protect mankind from self-destruction.”

We need a “human ecology,” he said, so that the world’s ecological system will be “based on respect for a plan that affects both the health of society and its good relationship with nature.” †

progresses. Often, the same happens after making a confession.

Lest we become disheartened, we should remember what Christmas promises every year, namely the possibility of eternal union with a perfect God. Instead of whining about our never-ending faults, maybe we could try to tap into the perfection displayed by God all around us for our instruction and our pleasure.

Maybe we could create a haven of peace and comfort for others as God does for us in the silence of nature and the beauty of music. Maybe we could nurture others with practical needs, such as a good meal or a place to stay, or nurture them with understanding and good humor.

Maybe we should just be quiet and let God work through us however it happens. Instead of changing ourselves with checklists and rules, we could be patient and let God make the 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 Greencastle, is a regular columnist for The Criterion.) †

The Green View/Patricia and Conrad Cortellini

New hope and momentum in the cause for going green

This January ushered in the new year as well as the second decade of the third millennium. In this new moment, there is cause for green optimism.

In the last part of the decade, awareness grew and initiatives were begun on many levels—from individuals to neighborhoods to communities of all sizes—culminating in the global gathering in Denmark for the Copenhagen climate conference at the end of the decade.

Although not legally binding, the conference established consensus for the need to reduce carbon emissions. U.N. Secretary-General Ban Ki-moon summed it up well: “This accord cannot be everything that everyone hoped for, but it is an essential beginning.” So this new decade opens with the hope of this “essential beginning.”

On the local level, numerous initiatives reinforce our sense of this beginning. Big green business came to Indiana when wind renewable energy made its dramatic appearance in Benton County, first in 2008 with the Goodland I wind farm, then Phase II of the Fowler Ridge Wind Farm in 2009.

Also in 2009, Indiana attracted a wind turbine manufacturer that will locate a production facility in New Albany, while six Indiana companies and one university were granted a total of \$416 million in federal grants to accelerate the manufacturing and deployment of electric vehicles, batteries and components. These are only a few examples of the momentum building in the green economy lending hope to an economic recovery based on sustainability.

In October 2008, the city of Indianapolis established the Office of Sustainability charged with the task of “coordinating city-wide sustainability efforts and to enact the sustainability policies of Mayor [Greg] Ballard,” according to a press release. This has spurred awareness among city business, professional and institutional leaders and has made sustainability a topic of considerable discussion, which may be the promise of action to come.

Beginnings occurred in our faith community as well. “Today the great gift of God’s Creation is exposed to serious dangers and lifestyles which can degrade it. Environmental pollution is making particularly unsustainable the lives of the poor of the world. ... We must pledge ourselves to take care of creation and to share its resources in solidarity,” said Pope Benedict XVI on Aug. 27, 2006. This quote graces the cover of a 94-page document produced last

July by a consultant for the Archdiocese of Indianapolis titled “Environmental Stewardship Agenda,” which lays out a comprehensive plan for the greening of the archdiocese.

These are all hopeful signs that sustainability will rise to sufficient priority to impact public reason and policy in a way that will begin to reverse the environmental damage wreaked by our over-consumptive way of life.

Yet most hopeful is the groundswell effort of individual volunteers who have launched green committees in virtually every congregation of every denomination in central Indiana. In January of 2009, a group of green teams from different faith traditions came together to present the green congregation workshop which drew 160 people representing 60 congregations to learn about local resources, how to start a green ministry, energy efficiency and, through shared experiences, gain inspiration for their own faith community.

Sustainability, however, transcends religious boundaries, and we Catholics must reach beyond the spiritual circle to people of the secular world in solidarity in order to realize the full promise of this new hope.

(Patricia and Conrad Cortellini are members of Christ the King Parish in Indianapolis.) †

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 NBC’s *The Biggest Loser*. But if you look closely, you can see him in the corners of his smile and the familiar glimmer in his blue eyes—hints of the former man, eight months and 239 pounds ago.

Today the 40-year-old dad is a reality TV star, peddling an eponymous Web site and a hit single. “This is your second chance at life. Don’t you wait there for it,” he sings. “Don’t let this chance pass you by ‘cause you are ready for it.”

It’s an apt soundtrack to the footage he has given us: sweating on the treadmill, crying to the camera, 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 Meredith Vieira the morning after his victory. By losing 55 percent of his body weight, he has gained so much: cash, celebrity, confidence and, best of all, longevity.

Danny’s extreme weight loss makes him the *Biggest Loser* ever, a triumph we all can get behind right now. As the century’s first decade gives way to the second, we’re feeling a heightened desire for turnaround, an itching to tap the ante on our typical New Year’s resolve.

Time magazine has added to our urgency, bidding 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 first 10 years of this century will very likely go down as the most dispiriting and disillusioning decade Americans have lived through in the post-World War II era,” Andy Serwer writes. “Call it the Decade from Hell, or the Reckoning, or the Decade of Broken Dreams, or the Lost Decade. Call it whatever you want—just give thanks that it is nearly over.”

The magazine’s dramatic claim is laced with the promise, a subtitle, that the next decade will be better.

As Catholics we have cause for great hope—and a myriad of turnaround tales. The lives of the saints are full of second acts and second chances: heretics and hedonists, embezzlers and extortionists, gossips and gamblers and gang leaders who turn around and do great things for the glory of God. St. Augustine stopped denouncing the Church. St. Olga stopped killing. And Mary Magdalene was freed of seven demons, becoming the first witness of Jesus’ resurrection.

Our merciful God has given us the grace of the sacraments and the power of reconciliation. “As far as the East is from the West,” David the Psalmist reassures us, “so far have our sins been removed from us.”

Just as 430-pound Danny Cahill has vanished, absolution leaves no trace of our former selves.

My favorite expression of that hope for transformation comes from the German poet Rainer Maria Rilke: “And now let us welcome the new year, full of things that have never been.”

What a sweet and simple phrase: things that have never been. Mountains that have never been climbed. Prayers that have never been uttered. Cures that have never been found. Babies that have never been born. Books that have never been written. Dreams that have never been imagined.

For as long as our history here, there is so much yet undone, waiting to be breathed and willed into life. This new decade. This new year. This new day.

Maybe it’s your turn for a turnaround.

(Christina Capecchi is a freelance writer from Inver Grove Heights, Minn. Contact her at Christina@ReadChristina.com.) †

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 Babylonia. As a result, the exiles were allowed to return to their homeland. The prophets 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 rivalries and arguments in Corinth, Paul wrote what has become a blueprint for Christian living. He reminded the Corinthians to whom he wrote that each of them has special gifts and opportunities. Such diversity was welcome since it meant that there were so many occasions for individual believers to bring the sweetness of the Gospel into the world. Paul even lists different skills and talents to make his point.

St. John's Gospel supplies the third reading.

Unique to John, the miracle at Cana in Galilee was the first recorded of the Lord's miracles. It marked the beginning of the Lord's public ministry.

The emphasis usually lies upon the marvel of the changing of the water into wine. This indeed was remarkable, but the story has other powerful lessons.

A great lesson is about Mary. John's Gospel never names her. It always simply refers to Mary as "the mother" of Jesus. This is not an oversight. It stresses her unique role as the Lord's earthly parent.

The response of Jesus to the obvious embarrassment of the host in not having enough wine for the guests can be puzzling.

Was the Lord indifferent to the host's distress? His reply only stressed that the messianic mission was not to provide for human needs, but to draw all the people to God and to eternal life.

Mary enters the picture. Jesus hears her request. Mary's faith is unqualified and frank. She trusts the Lord, telling the servers to do whatever the Lord orders them to do.

This reading reveals the power and mission of Jesus as well as Mary's perfect response in faith to the Lord.

Reflection

The Church celebrated 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 earthly life would be beautiful if we 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. †

Daily Readings

Monday, Jan. 18

1 Samuel 15:16-23
Psalm 50:8-9, 16-17, 21, 23
Mark 2:18-22

Tuesday, Jan. 19

1 Samuel 16:1-13
Psalm 89:20-22, 27-28
Mark 2:23-28

Wednesday, Jan. 20

Fabian, pope and martyr
Sebastian, martyr
1 Samuel 17:32-33, 37, 40-51
Psalm 144:1b, 2, 9-10
Mark 3:1-6

Thursday, Jan. 21

Agnes, virgin and martyr
1 Samuel 18:6-9; 19:1-7
Psalm 56:2-3, 9-13
Mark 3:7-12

Friday, Jan. 22

Vincent, deacon and martyr
1 Samuel 24:3-21
Psalm 57:2-4, 6, 11
Mark 3:13-19

Saturday, Jan. 23

2 Samuel 1:1-4, 11-12, 19, 23-27
Psalm 80:2-3, 5-7
Mark 3:20-21

Sunday, Jan. 24

Third Sunday in Ordinary Time
Nehemiah 8:2-4a, 5-6, 8-10
Psalm 19:8-10, 15
1 Corinthians 12:12-30
or 1 Corinthians 12:12-14, 27
Luke 1:1-4; 4:14-21

Question Corner/Fr. John Dietzen

Striking your chest three times during Mass prayer is a penitential gesture

Q 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? (Texas)

A Congratulations on your awareness that there is still much for you to learn about your "new" faith.

Too many Catholics stopped learning about their faith a long time ago.

In ancient cultures, striking one's breast was frequently a sign of sorrow or sadness. We find it in very early Christian prayers and liturgies that relate to contrition and repentance for sin.

The word "contrition" 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 his breast at the words: "Though we are sinners ..."

There is no indication for striking one's breast at the Lamb of God, though some people still do it.

Q I am an 89-year-old widow, mentally sharp and physically so-so. I put in a 40-hour work week, driving 30 miles round trip daily to my job. I have some arthritis, and an assortment of pains and aches.

Being old and in this physical condition, are any of my organs of value for transplant or education? What physical remains, if any, would be available for my family? (Virginia)

A You are some lady! I imagine lots of people would like a few of your genes, even second-hand.

Thank you for wishing to give some of your organs or tissues to another person

when you die. It is a marvelous act of charity.

Details of what might be useful as anatomical gifts to individuals or medical schools, including for persons of your age, are naturally too complex for discussion in this column.

A number of regional centers exist in the United States. Most states have donor forms on or attached to their driver's licenses.

But a good place to start is Living Bank, a national organization to promote organ, tissue and body donations.

The address is Living Bank, P.O. Box 6725, Houston, TX 77265-6725. The toll-free phone number is 800-528-2971. The Web site address is www.livingbank.org.

Living Bank maintains a central registry of donors, and anatomical donations are referred to the nearest appropriate medical center at the time of the donor's death. Volunteers for Living Bank are located throughout the country.

Obviously, donated organs must be removed immediately after death. Giving of some tissues and organs would therefore present no problem for burial of the body.

When complete bodies are donated, they will generally be returned for burial if that is possible. Procedures differ, however, so one would need to ask for specifics from institutions that may be involved or from your funeral director.

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

My Journey to God

Keep Me Humble, God

Dear God,

I've been on this journey a number of years now.

I've been high on the mount and low in the valley.

I keep looking upward and thanking you each night for all the blessings you have given me.

Sometimes the road is narrow and winding, sometimes broad and smooth.

Every now and then, I complain that I have no butter until I meet someone who has no bread.

Keep me humble, God.

Make me realize the journey through life has many pitfalls.

Make me strong so I can help those who are weaker than me.

May the path I leave for others to follow be made of strong spiritual values so they won't stumble and fall.

I consider this the most important task on my journey through life.

By Patricia Drischel



CNS photo/Oswaldo Rivas, Reuters

(Patricia Drischel is a member of St. Elizabeth of Hungary Parish in Cambridge City. A Nicaraguan Catholic holds up a small cross made of palm fronds on April 9, 2006, in San Juan de la Concepcion, Nicaragua. In his Passion Sunday message that year, Pope Benedict XVI said the poverty of Christ offers the world a cure for materialism and greed.)

Readers may submit prose or poetry for faith column

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

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

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

Rest in peace

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

BAUER, Philip A., 83, St. Gabriel, Connorsville, Dec. 10. Father of Sandra Hicks, Linda Kelley, Douglas and Philip Bauer. Brother of Catherine Heines, Joann Hendricks and Frank Bauer. Grandfather of 16. Great-grandfather of five.

BUSTILLOS, Albert S., 86, St. Gabriel, Connorsville, Dec. 19. Husband of Jacqueline (DeVos) Bustillos. Brother of Marie Lum, Jean Palacios and Raymond Bustillos.

CVENGROS, Julia, 90, Sacred Heart, Clinton, Dec. 27. Mother of James and Paul Cvangros. Sister of Josephine Burton, Helen Sundaila and Steve Marcinko. Grandmother of one.

DOYLE, Alvin Edward, 86, St. Gabriel, Connorsville, Jan. 1. Father of Patty Carter, Melissa Collins, Janet Crawford, Beth Morehead, Kathy Sturgeon, David and Ret. Lt. Col. Gary Doyle. Brother of Hazel Comer and Walter Doyle. Grandfather of 16. Great-grandfather of 14.

FESSLER, Martha, 90, St. Andrew, Richmond, Dec. 18.

Sister of Geraldine and Jean. Grandmother of two.

FOGARTY, Mary Alice, 92, St. Luke, Indianapolis, Dec. 24. Mother of Sarah Hasbrook, Melinda Kazm and Tim Fogarty. Grandmother of nine. Great-grandmother of 16.

GREER, Donald J., 58, Good Shepherd, Indianapolis, Jan. 8. Brother of Cindy Scott, Alfred, John, Robert, George and Thomas Greer.

HALL, Gerald E., 74, St. Mary, Greensburg, Jan. 7. Husband of Alice (Hellmich) Hall. Father of Jennifer Madden, Marjorie Schwering, Teresa Suiters, Cheryl, Janet, Susan and David Hall. Grandfather of five.

HODDE, Anna Loyolis (Litkenhus), 90, St. Paul, Tell City, Dec. 28. Mother of Judith Rogers, Joyce, David and John Hodde. Grandmother of 11. Great-grandmother of 10.

KRESS, Victor C., 93, St. Paul, Tell City, Dec. 21. Husband of Marie Kress. Father of Joseph Kress. Brother of Anna Perrot. Grandfather of two.

LYNCH, Thomas Paul, Sr., 77, St. Anthony of Padua, Clarksville, Jan. 2. Father of Diane Popp and Thomas Lynch Jr. Brother of Phyllis Adams, Judy Youngs, Susie Timberlake, Bill, Edward, Jim and Marvin Lynch. Grandfather of two.

MARIETTA, Barbara, 76, Sacred Heart, Clinton, Dec. 27. Mother of Toni Gilman, Debbi Granger, Terri Price and Kevin Marietta. Sister of Arthur

Meadows. Grandmother of nine. Great-grandmother of three.

MERKEL, Edward W., Jr., 83, St. Louise, Batesville, Jan. 8. Father of Joan Cossell and Jane Miller. Brother of Loretta Bedel. Grandfather of five.

O'BRYAN, Mitchell L., 22, St. Luke, Indianapolis, Dec. 25. Son of Lawrence and Nancy (Baker) O'Bryan. Brother of Lizzie, Andy, Tom and Will O'Bryan. Grandson of Elaine Baker, Bill and Rosemary O'Bryan.

PHILIPANEC, Ann Frances, 80, St. Malachy, Brownsburg, Dec. 24. Mother of Diana Fishman, Eileen Gentile and Albert Philpanec. Grandmother of five. Great-grandmother of two.

POWERS, Rosalie K., 70, St. Gabriel, Connorsville, Dec. 11. Wife of Robert L. Powers. Mother of Elizabeth Hisle and Karen Kalkhoff. Sister of Benedict and John Brunsmann. Grandmother of three.

REBSE, David, 85, Holy Family, Richmond, Dec. 28. Husband of Marilyn Erbse. Father of Candace Harlan, Annette Krofta, Jeff, John, Steve and Tony Erbse. Grandfather of 10. Great-grandfather of nine.

SEDWICK, Catherine Renee, 55, St. Augustine, Jeffersonville, Dec. 25. Daughter of Agnes Sedwick. Sister of Cynthia Ajutoawe, Parketta Cartwright, Patricia Frazier, Tonya Stanley, Jacqueline, Kevin and LeRoy Sedwick.

SIDERS, Rose Mary, 88, St. Andrew, Richmond, Dec. 30. Mother of Patty Best, Douglas, Gary and Roland Siders. Grandmother of three. Great-grandmother of nine.



Prayer or protest?

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.

THRALLS, Evelyn Eleanor (Niedenthal), 90, St. Gabriel, Connorsville, Dec. 30. Mother of Sarah Brandenburg, Evan and Phillip Thralls. Grandmother of 13. Great-grandmother of 23.

TOSCHLOG, Robert, 58, St. Andrew, Richmond, Dec. 31. Father of Jason and Jeremy

Toschlog. Son of Wilber Toschlog. Brother of Randy Toschlog. Grandfather of one.

TUELL, Stephen J., 49, St. Peter, Harrison County, Dec. 8. Son of James Tuell and Doris Barnes. Brother of Beth Allen, Sondra Hinton, Joetta Knott, and Vonda Sample.

VOIT, Adeline, 96, Sacred Heart of Jesus, Terre Haute, Dec. 30. Mother of Sonya Davis and Lynn Knott. Grandmother of five. Great-grandmother of eight.

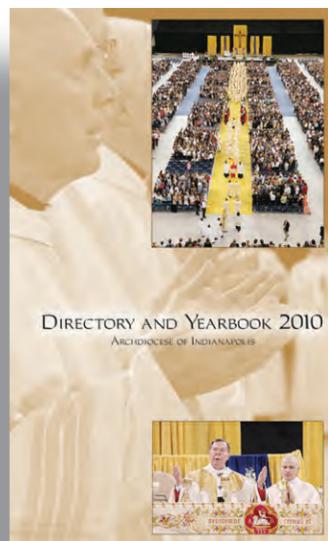
WHITE, Darrell, 46, St. Augustine, Jeffersonville, Dec. 24. Nephew of several. †

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Pro-life Catholic congressman advocates for 'left-behind parents'

TRENTON, N.J. (CNS)—In scores of news photographs documenting David Goldman's legal quest to bring his young son home to New Jersey from Brazil, U.S. Rep. Chris Smith, R-N.J., was a frequent presence.

Sometimes, he appeared solemn-faced and off to the side at press conferences while an obviously distraught Goldman pleaded for the return of his 9-year-old son, Sean. Other times, he was in front of the microphone, making the case for Goldman's parental rights.

The boy was taken to Brazil five years ago by his mother and kept there even after her death by her wealthy second husband and powerful family through a convoluted series of legal maneuvers. It was a human drama that captivated the world and led to the American father's reunion with his son on Christmas Eve.

But for Smith, who is Catholic, it was a process that was "enveloped in prayer."

In a Dec. 29 interview with *The Monitor*, Trenton diocesan newspaper, Smith recalled spending three hours with Goldman in the Brasilia cathedral on Feb. 24, 2008.

"While we were there," he recalled, "there was a novena to St. Faustina, and we sat through it listening to the singing in Portuguese. The phraseology sounded like an encouragement ... not bells and whistles you understand, but an encouragement."

Smith would be the first to say that faith drives him. "Not the kind you wear on your sleeve," he said. "I've never worn my faith on my sleeve and I never will."

"But when you ask me if I do [this work] as a believer, I will tell you that I do it as faithfully as I can," he said.

Smith, who co-chairs the House Pro-Life Caucus, said getting involved with Goldman's quest was just part of the mission entrusted to him over the years as a legislator. It is a mission he regards as seamlessly interconnected to the human rights issues he has embraced over nearly four decades.

"My parents inculcated me in the importance of helping the underdog," he said.

Twelve years of Catholic education at St. Cecelia School in Iselin and St. Mary High School in Perth Amboy

grounded him, he said, in the need to "stand up against injustice."

An opponent of capital punishment, abortion and embryonic stem-cell research, Smith has been equally devoted to combating human trafficking, torture and religious persecution. The rights of immigrants, environmental concerns, veterans'

needs and fair labor practices all have been part of his agenda.

In 28 years in Congress, his legislative legacy so far ranks him third out of 435 members in the House of Representatives whose bills have become law.

When asked about his body of legislative work, Smith responds with Scripture. "All this is Matthew 25," he said. That chapter says in part, "Whatever you did for one of these least brothers of mine, you did for me" (Mt 25:40).

Helping to reunite David and Sean Goldman is but the latest application of Matthew 25, Smith said.

"What you do for the least of our brethren includes the family, the left-behind parent," he explained.

'We're working now on a [legislative] package which, I believe, would get countries complicit in child abductions to work with the left-behind parents.'

— Rep. Chris Smith, R-N.J.



Rep. Chris Smith, right, accompanies David Goldman, center, to a news conference in Rio de Janeiro on Dec. 18. Goldman was successful in securing custody of his son Sean Goldman and the two were reunited Christmas Eve. The boy was taken to Brazil five years ago by his mother and kept there even after her death by her wealthy second husband and powerful family through a convoluted series of legal maneuvers.

On July 16, Smith introduced for himself and several co-sponsors a bill called the International Child Abduction Prevention Act, aimed at ensuring compliance with the 1980 Hague Convention on the civil aspects of international child abduction.

In numerous recent interviews, he described child abduction as "child abuse pure and simple. ... It's a growing problem that leaves shattered lives and broken hearts."

He says real "systematic change" is necessary to bring more than 2,800 abducted children home to the U.S.

The bill, he said, includes "18 new actions the [president and secretary of state] could take against a country in a

pattern of noncooperation" to see that a child is returned home. These include withholding foreign aid and cultural exchanges, loan guarantees and imposing economic sanctions.

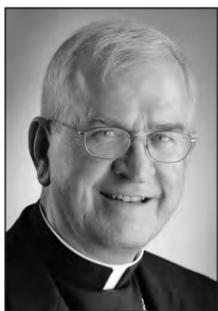
Smith's role in the Goldman case sparked involvement with a "whole group of left-behind parents" from around the country for whom he has become a legislative point person.

"We're working now on a [legislative] package which, I believe, would get countries complicit in child abductions to work with the left-behind parents," he said.

The cases "just tug at your heart," Smith added. "We're going to pass the legislation. We're serious about it." †

Archbishop Kurtz praises New Jersey vote 'for the truth of marriage'

WASHINGTON (CNS)—The New Jersey Senate "stood for the truth of



Archbishop Joseph E. Kurtz

marriage as a bulwark of the common 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.

"Preserving 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 supports 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 others states in allowing same-sex couples to marry. The others are 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 overturned a legislative move to redefine marriage to include same-sex couples.

"The recent decisions in Maine, New York and New Jersey are 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 testimony in San Francisco in a federal court challenge to the constitutionality of California's Proposition 8, which overturned same-sex marriage in that state.

"We are in a pivotal moment in this country on the issue of marriage as more

and more people recognize that protecting the basic rights of persons need not and should not come at the expense of the unique truth and value of marriage," said Archbishop Kurtz, without making specific reference to the California case.

"The good of the love between husband and wife, the vital responsibilities of mothers and fathers, and the rights of children all deserve unique protection under law—all of these are indispensable to a just society that serves the dignity 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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Cardinal Ritter High School Search Committee
Director of Parish Financial Services
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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 RAK 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 lasting 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 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



Sixth-grade students at St. Mary School in Greensburg have focused on doing random acts of kindness in their school and community during this school year. Bailey Schroeder, from left, Kasey Moeller and Maddy Schroeder led an effort among their classmates to raise money for a family in need at Christmas.

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 secretly scraped ice from the windshields of cars in his neighborhood, leaving a RAK card under the wiper.

The back of the card notes, in part: "If you got this card, it means that someone has done a RAK [Random Act of Kindness] for you. We ask that you do a RAK 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 RAK card in someone's mailbox."

Classmate Brandon Butz notes: "I think RAK is making a difference because at school and in our community there are people being nicer."

Regan Horan has noticed the surprised, pleased looks on people's face when they are the recipients of a RAK Attack. Kelly Meyer has noticed the difference the project has made to her: "[It's] making me think and act a lot kinder."

The lesson of thinking beyond yourself

The students' response to the project has challenged their teachers and parents, too.

"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 the closets at home and put together three bags of clothing and toys for her grandchildren and dropped them off at her house. I stapled a RAK card 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." †

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Pope lauds North American College in Rome on its 150th anniversary

VATICAN CITY (CNS)—Pope Benedict XVI 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."



Pope Benedict XVI

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 is "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."

"In 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 inaugurated the college on Dec. 8, 1859, having donated the site on *Via dell'Umiltà* in downtown Rome. In 1953, the college moved to a larger new facility on the Janiculum Hill, not far from the Vatican. †