St. Anne Parish dedicates new church

By Mary Ann Wyand


That inspirational message is engraved on a small plaque below a gleaming black statue depicting St. Anne looking at her young daughter, Mary, which is displayed in an alcove inside the new St. Anne Church in New Castle.

The statue of the parish’s patron saint and the Blessed Virgin Mary as a child miraculously survived the arson fire that destroyed the Henry County church during the early morning hours on Holy Saturday, April 7, in 2007.

Formerly painted in pastel colors, the statue was blackened by the intense heat of the fire yet otherwise is intact. For St. Anne paratroopers, the statue is a spiritual reminder of all that they have had to overcome and have worked so hard to achieve during the past three years as a loving and forgiving family in faith in order to finally be able to celebrate the Eucharist together in their own church again.

Now their beloved statue occupies a place of honor on a pedestal made from the cornerstone of the old church, which was built in 1923 at 1904 Broad St. and had been a landmark for 64 years.

Dedicated online, page 9.

By Sean Gallagher

Archdiocesan seminarian competes in Clericus Cup

Athletes from around the world recently came together in Vancouver, British Columbia, for the Winter Olympics. The same will happen in June in South Africa during the World Cup soccer tournament.

What takes place between now and then in international sports competition? How about the Clericus Cup?

Now in its fourth year, the Clericus Cup is a soccer tournament in Rome where seminarians and priests from 65 countries around the world form 16 teams that compete on a field almost literally in the shadow of the dome of St. Peter’s Basilica.

It may be a little hard to follow, though. No television network will be broadcasting this tournament. But it has created a buzz at lots of Roman seminaries.

And for the first time, a seminarian from the Archdiocese of Indianapolis is a member of the North American Martyrs, the team of the Pontifical North American College, where dioceses from the United States and Canada send seminarians who receive their formation.

See CLERICUS, page 2.

Caritas struggles to reach poorest rural victims of Chilean earthquake

LIMA, Peru (CNS)—While media attention focuses on looting in Concepcion, the largest city near the epicenter of the magnitude 8.8 earthquake on Feb. 27, Catholic Church workers struggle to reach quake victims in rural areas who are far from the spotlight.

“We are receiving funds to help the poorest people, who are in the countryside,” Father Waldo Alfaro, head of the Caritas Chile office in Linares, told Catholic News Service on March 1 in a telephone interview. Linares is in the Maule region, where most of the quake deaths occurred.

The official death toll is nearly 730, with 542 of the confirmed deaths in the Maule region. But “many people are still missing,” Father Alfaro said. “There are many bodies that have not been identified.

“The entire coast was hard-hit, but this is an area where the poorest rural residents live,” Father Alfaro said. “And it is not reaching them because these are very small villages.”

Three trucks left Linares early on March 2 to distribute supplies, especially food and water, to residents of far-flung villages in the farming region. The greatest need is for milk, water, food, fuel and cots for victims as well as assistance in rebuilding houses that collapsed in the quake, Father Alfaro said.

The adobe houses common in the poorest rural regions “are the ones that collapsed,” he said. The Linares office of Caritas, the Church’s social assistance agency, is compiling an inventory of damaged and destroyed homes.

Meanwhile, buckled and cracked highways complicated aid distribution.

“Roads are passable, but dangerous,” Father Alfaro said.

The national government is sending aid to the region by ship to bypass the buckled roads, damaged bridges and crowds of people who swarm vehicles arriving in urban areas, he said.

Between 30 and 40 churches and chapels in the Linares Diocese were badly damaged or destroyed, along with two orphanages. In coastal villages, churches that remain standing have been turned into makeshift morgues.

The last weekend in February marked the end of summer vacation for students, and...
CHILE
continued from page 1
many families were spending a few final days on the coast, camping on the beach or visiting small resort and fishing villages.

The earthquake, which struck at 3:34 a.m., triggered a tidal wave that was more than 30 feet high in places and swept more than a mile inland. While some people reached high ground, others were washed away. Cars were left piled on top of houses, Father Alfaro said.

“School, for example, we have a lot of guys from religious orders and from other countries. And everybody talks about the Clericus Cup. You hear about it everywhere—in the classrooms, in the bathrooms, everywhere. Everyone is just so excited.”

But just as a tournament like the Clericus Cup is exciting for seminarians from around the world together, it also brings with it the temptation for them to set themselves against each other. Rodriguez said it is a challenge to live out one’s faith on the playing field.

“I remember a priest telling me once that the real seminarian comes out on the court or on the field,” he said. “Many times, in that easy for seminarians to be proud and appear to be really holy.

While Church leaders mourned the deaths, they also called for solidarity and comforted the lotting of stores and businesses.

Archbishop Ricardo Ezzati Andrello of Concepcion called the paragraphing a “second earthquake.” Bishop Alejandro Goic Karmelic of nearby Rancagua, president of the Chilean bishops’ conference, said it “strikes our conscience” and “raises questions for us about deeply held values.

“He was really the primary leader of the seminary in his senior year. He was a stand-out. He had been here for four years, and had grown in maturity and holiness. And guys recognize that.”

Father Robeson, who played American football at Washington University in St. Louis, said that the seminarians’ involvement in sports can help them value fraternity and camaraderie among themselves.

The North American Martyrs did this in the days leading up to their first match this year by watching the 1981 soccer movie Victory together.

“We pray together before the game, and we also eat together on at least one night during the week,” Rodriguez said. “It’s just a great time to spend time with a lot of people from different places and being united by two things—seminary and soccer.”

Rodriguez said competing in sporting events can hone the leadership skills that future priests will need in their ministries.

Correction
In the Feb. 19 issue of The Criterion, Father John Dietzen, in his “Question Corner” column, erroneously stated that on days which Catholics are required to fast, they must eat “only one full meal.”

“You need a lot of discipline to be part of a team, not only to deny something to yourself in taking care of what you’re eating and how much exercise you’re putting into the practices, but also just the relationships that you have to build with the other guys,” he said. “You don’t want to mistrust them when they do something wrong in the game. Again, you try to live a Christian life in and out of the chapel.”

Rodriguez and his teammates on the North American Martyrs want to win the Clericus Cup this year after having come up short last year, losing in the finals.

“I think this is our year,” Rodriguez said. “From what I hear from the guys, ever since the Cup started, they’re really trying to get it home here. And this year, it looks like it will be with us. We’re really making for it. That’s our goal, and we hope to get it.”

Archdiocesan seminarian Martin Rodriguez kicks a soccer ball during warm-ups before the start of a Feb. 27 match in the Clericus Cup, a soccer tournament in which priests and seminarians from around the world compete against each other. Rodriguez, a member of St. Mary Parish in Indianapolis, is a first-year seminarian at the Pontifical North American College in Rome, and is a member of the North American Martyrs soccer team.
Archdiocese submits formal application for two charter schools in Indianapolis

Seeking to create two charter schools for the 2010-11 school year, the archdiocese submitted a formal application on Feb. 22 to the Indianapolis Charter School Board. The application was the follow-up step to the archdiocese’s announcement in December that it hopes to change the status of St. Anthony Catholic School and St. Andrew's St. Rita Catholic Academy to charter schools.

If approved, the two schools would still be managed by the archdiocese, but they would have to change their names, and they would no longer be able to promote the parish as school.

The full application will be reviewed by the charter school board. Additionally, the City-County Council will consider the application.

“It’s a process,” said Connie Zittnan, the director of the Mother Theodore Catholic Academies for the archdiocese. “We will know whether we have it approved or not probably by mid-April.”

Two schools are among the six schools that form the Mother Theodore Catholic Academies—a consortium of schools dedicated to educating children in economically challenged, urban areas of Indianapolis.

The other four schools that form the Mother Theodore Catholic Academies—Central Catholic School, Holy Angels School, Holy Cross Central School and St. Philip Neri School—will continue as Catholic schools.

The charter school proposal is designed to keep the two schools open in the face of financial challenges. “The two schools currently struggle to operate with a combined annual budget shortfall of more than $1 million and are in need of capital improvements,” noted a press release from the archdiocese.

If approved as charter schools, the two schools would be self-supporting. They would also continue to focus on the values that mark Catholic schools—discipline, hard work, honesty, leadership and service.

The archdiocese also plans to continue to offer instruction in the Catholic faith to students who attend these two schools. The plan is to develop faith formation programs that can be offered before or after school.
More Catholics in our future

It is always wise to plan for the future, and one of the things that the Catholic Church in the United States must plan for in its future is more members—many more members.

A new book titled The Next Hundred Million: America in 2050, by Mike Krokos, Peter Enns, and Michael Hanzlik, is a look at the future of the U.S., through both immigration and birth rates. Allen’s predictions will age the most rapidly. He sees the growth occurring mainly in the suburbs because modern forms of family living will not be necessary. Today, the U.S. has a fertility rate of 1.8; the replacement rate is 2.1. The fertility rate for Hispanic women in the United States is 2.3, but it, too, will probably decline.

Presently, Hispanics are 15 percent of the population and it is expected that they will be 21 percent by 2030. Hispanics’ median age is 27 compared to 40 for whites. Their growth will be fueled not only by their birthrate, but also because of immigration. Emigration from Mexico and the rest of Latin America will probably decline in future years because those who are experiencing lower birthrates and hence older populations. Mexico, the second largest Catholic country in the world, used to have a fertility rate of 7.0, but today it is 2.0. Brazil, the second largest Catholic country, saw a drop from 6.15 in 1960 to 2.1 today.

As those countries age, and if they become more economically prosperous, the waves of Hispanic immigrants in the United States will decline sometime in the 21st century.

All this means that the Church must find some way to handle this growing, and aging, population—and do it in the face of declining numbers of priests and religious. Furthermore, it will have to expand the already existing facilities and services for Hispanic Catholics.

In The Future Church, Allen gives emphasis to growth in elder ministry that will have to take place. Noting that the United States will have 6.8 million additional members over the age of 65 by 2030, he says that the Church will be pressured to invest an increasing share of its resources in ministry to the elderly.

Such ministry will include chaplains in nursing homes, assisted living facilities and hospitals; ministry to shut-ins, including increasing the number of lay people who take Communion to them; demand for funerals and anointing of the sick; programs to help people deal with bereavement and loss, and additional Catholic nursing homes, hospitals and day care centers.

—John F. Fink

More Catholics in our future

Religion teacher Alicia Dominguez reviews how to receive Communion with students who will receive their first holy Communion at St. Paul Church in Wilmington, Del., in this file photo from May. According to Pew research, the growth of the Latino population in the U.S., through both immigration and births, is the primary reason that the percentage of Catholics in the nation has remained unchanged at just under a quarter of the total population.

Letters to the Editor

Smaller schools focus on teaching values that are important in life

I want to thank The Criterion and Assistant Editor John Shaughnessy for the stories in the Feb. 26 issue about smaller schools, athletic programs and their focus on teaching values that are so important in life.

As a member of the board of directors and the National Catholic Education Association, I am well aware of how hard the faculty and staff work to instill these values in all that they do.

Smaller schools have a multitude of challenges, and the faculty must often fill many roles. And, while the students might not have all the choices of a larger school, they do have the attention and care of each and every person working at the school.

Providence Cristo Rey’s mission is to provide a college prep Catholic education for students who otherwise might not have that opportunity. The spotlight is being shined on these students who are giving their best to realize a potential they never thought possible. It’s so much more than winning a game, and it carries on the best tradition of Catholic education.

Sisters of Providence

Saint Mary-of-the-Woods

Be Our Guest

Prayer is integral component of Helpers of God’s Precious Infants ministry in parishes

Did you know that there are five abortion facilities, or modern day Calvaries, operating within the Dioceses of the Archdiocese of Indianapolis?

Do you know that the archdiocesan Office for Pro-Life Ministry encourages every parish in the archdiocese to pray for a specific facility?

Did you know that the archdiocesan Helpers of God’s Precious Infants assemble each month at an abortion facility in Indianapolis and a Planned Parenthood facility in Terre Haute?

In Indianapolis, the Helpers of God’s Precious Infants—Pro-Life Mass is offered at 8:30 a.m. on the third Saturday of every month at St. Michael the Archangel Church in Indianapolis.

The Blessed Sacrament is exposed for adoration following the Mass. While some people remain to pray in adoration, the rest of the Helpers drive to the nearby abortion facility to pray the rosary and the traditional Helpers’ prayers.

Then they return to the church for the Liturgy of the Eucharist and Benediction following their prayerful presence at the abortion site. The holy sacrifice of the Mass is the principal adoration of the Blessed Sacrament by the Helpers and supports and strengthens the prayerful and intercessory presence maintained at the abortion facility.

In Terre Haute, the Helpers’ Pro-Life Mass is offered at 7:30 a.m. on the first Saturday of every month at the Carmelite Monastery of St. Joseph. Following the Mass, the Helpers pray at the Planned Parenthood facility, which refers women to a Bloomington abortion facility, the helpers conclude the Holy Sacrifice of the Mass in the presence of the Blessed Sacrament at St. Patrick Parish’s perpetual adoration chapel.

What occurs behind the closed doors of abortion facilities offers God greatly beyond human understanding. But the destruction of human life goes beyond the physical bodies of the unborn children.

Women and men who seek abortion in an attempt to stabilize their lives and relationships-discard the lives of innocent human beings. Abortion contributes to the disintegration of their lives. Post-abortion women and men eventually realize the lasting effect of many of their emotional, psychological and spiritual problems is the child they aborted. Vegetable life is not necessary for them to offer prayers and sacrifices for all those who are associated with the sin of abortion.

The spiritual remedy for abortion is conversion, repentance and healing through Christ. Everyone who associates with the sin of abortion, including abortionists and those who conspire against life in organizations such as Planned Parenthood, must be embraced by our prayers that flow from Christian charity.

Please note the abortion facility that has been assigned to your parish in the ministry of prayer by logging on to www.archindy.org/profile/files/topics/index.html.

Keep in mind that it is not necessary for parishioners to be physically present at the facility, but it is essential that they offer prayers and sacrifices for all those who are associated with the sin of abortion.

The Helpers of God’s Precious Infants, your parish is invited to do the following:

• Pray for women tempted to abort their unborn children at the designated abortion facility.
• Pray for post-abortive women and men who need healing and reconciliation.
• Pray for the conversion of all abortion personnel, including the doctors who are responsible for the destruction of innocent human life.
• Pray for the closing of that particular abortion facility that is assigned to your parish. Parishes are encouraged to conduct a novena of Masses each year which incorporates the prayer intentions listed above. As with all parish pro-life initiatives, please consult your pastor or parish life coordinator for assistance with programming.


The Helpers of God’s Precious Infants, or the Helpers, is a Catholic apostolate dedicated to prayer and the spiritual formation of members—many more members.

Be Our Guest is the editorial voice of The Criterion, published by the Archdiocese of Indianapolis.

Please note the abortion facility that has been assigned to your parish in the ministry of prayer by logging on to www.archindy.org/profile/files/topics/index.html.
Students letters query archbishop about his vocation

Recently I received a packet of letters from high school students at St. Rose of Lima School in Franklin.

During Language Arts class, the students were assigned the task of looking me up online and then writing a friendly letter to me. One student found out that I “read every letter I receive,” and expected the same.

There were numerous questions about “what inspired you to be a monk?” The short answer is that I believed God called me to love a simple life in community with a special focus on prayer and the liturgy. I was also attracted to the seminar apostolate at Saint Meinrad.

Morgan asked: “What kind of emotions are you feeling as you approach this incredible milestone [my Golden Jubilee]?” It is really hard to believe 50 years have flown by! My basic emotion is joy and gratitude to God for standing by me all those years.

Spencer asked: “Did you ever have any trouble on your road to becoming a priest?” Inasmuch as the case for any seminarian, there were occasional bumps along the way. And it was a gradual road to figure out if this is what God really wanted me to do. There was a lot of help from priests and other friends. I was ordained to the priesthood in 1964, and it is a great gift to be a priest.

Michael and Spencer both noticed in my biographical data that I had been a Boy Scout. Michael wrote: “You are also a great role model because you are a Boy Scout who has achieved the rank of Eagle. I’m currently a tenderfoot in Troop 227 in the Phoenix parish.”

Spencer asked: “What was one of your activities you did before becoming an Eagle Scout?” One summer, I helped prepare the site for our summer camp, cleanup and setup of tents.

Lizzie commented on the fact that “you come from a small town like me, but proved that with determination and drive you can still do big things. … Thank you for showing that people can do the same thing for 50 years and still be so happy.”

There were questions about my becoming the third bishop of Memphis.

Nick asked: “How did you feel when that happened?” I was taken by surprise when I got the phone call telling me Pope John Paul II had appointed me. I think I was in shock for about six months.

Sydney asked: “What is a third bishop and is it like an archbishop?” It means there were two bishops before me who are now retired.

Another Nick asked: “What was Memphis like? Did you like it?” Memphis is a beautiful southern city, and the people are very hospitable. I loved it, and it was hard to leave when I got the call to become Archbishop of Indianapolis. However, the calculation, he wrote, “I hope you have a happy twentieth anniversary for being our Archbishop in two thousand and twelve.”

Bethany wrote: “Now I have two questions. Was your childhood fun and, finally, did you want to be an archbishop when you were little? I had a happy childhood. Most of our neighbors were cousins so we were like a big family and did what kids do. I thought I wanted to be a priest when I was little, but I had no thoughts about becoming an archbishop.

Marisa asked a similar question: “Did you think about being Archbishop when you were my age [11-13]?” Truthfully, it never entered my mind until the day I got the call in 1987.

There were lots of questions about being archbishop. Megan asked: “Ecclesial consecration—what is that?” It’s another term for ordination as a bishop. She asked: “Do you get to meet special and important people?” I consider people like you very important and special. But you are probably wondering if I got or would be meeting the mayor of Indianapolis. Mostly the people I met was quarterback Peyton Manning. The answer is yes.

Aidan asked: “How has being the Archbishop brought you closer to God?” Everything I do is for the glory of God and the people of God. That constantly calls me to be holy.

One fellow wrote candidly: “I love God with all my heart. Can you do me a favor? Can you pray for my family?” Ever since my grandmother died, I feel my family is depressed. I am starting to lose hope. I can tell you never lose hope because you rely on prayer every day. To be sure, you and your family are on my special prayer list. Remember, God loves you and he is our hope because nothing is impossible for him. He will see you through.

Spencer asked: “There were many questions about my cancer. I’m clear and will report later.”

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/ARZOBISPO DANIEL M. BUECHLEIN, O.S.B. SEEKING THE FACE OF THE LORD Buscando una Cara del Señor

Las cartas de los alumnos indagan sobre la vocación del arzobispo

Recientemente recibí un paquete de cartas de los alumnos de la escuela secundaria St. Rose of Lima School en Franklin.

En la clase de Lenguaje se asignó a los estudiantes la tarea de buscarme por internet y escribirme una carta amistosa. Un estudiante averiguó que “[leo] todas mis cartas de los alumnos de la escuela secundaria St. Rose de Lima School en Franklin.

Morgan preguntó lo siguiente: “¿Qué tipo de emociones experimenta a medida que se acerca a Dios el hecho de ser arzobispo?” Creo que me sentí conmocionado por el Papa Juan Pablo II me había designado.

Hubo muchas preguntas acerca de mi vida como obispo. Preguntó lo siguiente: “¿Tienes compañeros cercanos que te apoyan?” Hubo muchas preguntas acerca de ser archobispo. Megan preguntó: “¿Pensabas en ser arzobispo cuando eras joven?” A decir verdad, ni siquiera me cruzó por la mente hasta el final. Hubo muchas preguntas acerca de ser arzobispo. Marisa hizo una pregunta parecida: “¿Podría rezar por mi familia? Desde que mi abuelita murió el 80 por ciento de mi familia está deprimida. Mi esperanza está empezando a desvanecerse. Me doy cuenta de que usted nunca pierde la esperanza porque se apoya en la oración todos los días.” Para que te sientas seguro, tú y tu familia están en mi lista especial de oraciones. Recuerda, Dios te ama y es nuestra esperanza porque para Él nada es imposible. Dios te acompañará hasta el final.

Sydney preguntó: “¿Qué tipo de emociones experimentan los demás cuando te enteran de que vas a ser arzobispo?” A decir verdad, sí, pero espero que no pierda la fe. Puedo decirte nunca te pierda la fe.

Hubo muchas preguntas acerca de mi cáncer. Escríbeme nuevamente: “Estoy en tratamiento para el cáncer. Mis pronósticos no son buenos, pero espero poder vivir al menos un par de años más.”

Spencer preguntó: “¿Tienes alguna experiencia en problemas en tu camino hacia el sacerdocio?” Pude sucederle a cualquier seminarista, hubo algunas dificultades a lo largo del santo. Y se trató de un proceso gradual que me llevó a darme cuenta de que ésa era realmente lo que Dios quería que hiciera. Recibí mucha ayuda de parte de sacerdotes y otros amigos. Me ordené como sacerdote en 1964 y siento que es una dádiva excepcional para mí.

Spencer preguntó: “¿Cuál es el dilema de tu vocación?” 

Spencer formuló la siguiente pregunta: “¿Qué es el llamado de cada uno de nosotros?” Considero que las personas como tú son importantes y especiales. Pero probablemente te esté preguntando si eres sacerdote.

Creo que me sentí conmocionado por el hecho de que “usted proviene de un pequeño pueblo, al igual que yo, pero demostró que, al mismo tiempo, con determinación y empeño se pueden lograr grandes cosas. … Gracias por demostrar que las personas pueden hacer lo mismo durante 50 años y seguir muy contentas.”

Se me hicieron preguntas acerca del hecho de haberme convertido en el tercer obispo de Memphis.

Nick preguntó: “¿Cómo se sintió cuando eso ocurrió?” Me sentí sorprendido cuando recibí la llamada telefónica diciéndome que el Papa Juan Pablo II me había designado.

Creo que me sentí conmocionado por el hecho de ser el tercer obispo de Memphis.

Spencer preguntó: “¿Estás seguro que eres el tercer obispo?”

Se me formuló muchas preguntas sobre lo que me inspiró a convertirme en “monje.” La respuesta abreviada es que “es lo que Dios me ha llamado a vivir una vida sencilla en comunidad, con una concentración especial en la oración y la liturgia. También me sentí atraído por el seminario apostólico St. Meinrad.

Michael y Spencer observaron en mis datos biográficos que había sido un niño de explorador. Michael escribió: “Además eres un excelente modelo a seguir porque fue un Niño Explorador que llegó al rango de Águila. En este momento soy prihispático en la Tropa 227, en la parroquia St. Meinrad.”

José M. Buechlein, O.S.B. Archdiocese of Indianapolis 1400 N. Meridian St. P.O. Box 1410 Indianapolis, IN 46202-1410

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

Las intenciones vocacionales del Arzobispo Buechlein para marzo

Youth: that they may be open to the promptings of the Holy Spirit so that they can truly discern their role in the Church, especially God’s call to priesthood and religious life.

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

Lista de oraciones del Arzobispo Buechlein

Arzobispado de Indianapolis

1400 N. Meridian St.

P.O. Box 1410

Indianapolis, IN 46202-1410

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**March 5**
Our Lady of the Most Holy Rosary Church, 520 Stevens St., Indianapolis. Lumen Dei meeting. Matthew Will, economist. University of Indianapolis, presenter, 6:30 a.m. Mass, breakfast and program in Priest Hall. Members, $20 non-members. Information: 317-435-3447 or e-mail mwill91@icloud.com

**March 6**
St. Joan of Arc Church, 4217 N. Center Avenue, Indianapolis, 6 p.m., Mass, 6:30 p.m., Stations of the Cross, Benediction. Information: 317-283-5508 or marioel@archindy.org

**March 7**
Knights of Columbus Hall, 4302 Gernaat Church Road, Indianapolis. St. Joseph Council Knights of Columbus, baby shower for Birthday, 2-4 p.m. Information: 317-897-8773.

**March 8**
MKVS, Divine Mercy and Glorious Cross Center, Reville, located on 925 South, 8 mile east of 421 South and 12 miles south of Versailles. Mass, noon, on third Sunday holy hour and pilgrimage, groups of 10 pray the nov. Marian Litanies. Father Elmer Burwinkel, celebration of Mass: 868-8899.

**March 9**
Sacred Heart of Jesus Church, 1530 Union St., Indianapolis. Parish stewardship retreat, “More than Silver or Gold” speaker: Father Daniel Moss, presenter, 7 p.m. Information: 317-566-5855.

**March 9**
St. Paul Hermantage, 50 S. 17th Ave., Beech Grove. Holy Thursday, 11 a.m., meeting 12:30 p.m. Information: 317-885-5060 or bprade@asjad.com. St. Francis Behavioral Health, 610 E. Southport Road, Indianapolis. Seminars for parents raising children ages 1-12 and 12-18 years old, 6:30-8 p.m. Information: 317-782-6050.

**March 10**

**March 11**
Old Spaghetti Factory, 210 S. Meridian St., Indianapolis. Theology on Tap, “Scripture and Lectio Divina,” Father Benjamin Moss, presenter, 7 p.m. Information: 765-532-2403 or indihtotal@google.com

**March 11**
Marvin University. 8435 Keystone Crossing Blvd., Suite 110, Indianapolis. “Adult Programs Information Meeting,” 6:30 p.m. Information: 317-252-5690 or kmkvcc@marvin.edu

**March 13**
Our Lady of Mount Carmel Parish, 1459 Oakridge Road, Carmel, Ind. (Diocese of Lafayette). Catholic Professional Business Club, Greg Kesling, presenter, 7:30 a.m. meeting and breakfast. Registration: www.cpbclfd.org

**March 14**
St. Patrick’s Church, 3603 W. Meridian St., Indianapolis. Free-will offering. Information: 765-535-7453 or spmecmar@lccsindy.org

**March 14**
St. Andrew Parish, Ferguson Hall, 235 S. 5th St., Richmond. Richmond Catholic Women United, “Reflection,” 1:30-3 p.m. buffet lunch, no charge. Information: 765-962-1337.

**March 14**
Our Lady of the Most Holy Rosary Parish, 520 Stevens St., Indianapolis. “St. Joseph’s Sacred Heart of Jesus Dinner” at 11 a.m.-2 p.m. Information: 317-632-3174 or maccias@lccsindy.org

**March 15**
Holy Cross Parish, 125 N. Oriental St., Indianapolis. “Saint Patrick’s Day party,” music, games, 4-5 p.m. per person. Information: 317-637-2620 or parish@hcfindy.com

**March 17**
St. Pius X Catholic Church, 3360 W. 30th St., Indianapolis. “Pot of Gold Celebration,” 7 p.m. $25 per person includes dinner and entertainment Information: 317-927-7825 or advancement@cardinalritter.org

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### Events Calendar

**Retreats and Programs**

**March 7**
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. “Pre-Cana Conference,” marriage preparation program. $40 per couple. Information: 317-545-7681 or vanna@archindy.org

**March 9**
Oldenburg Franciscan Center, Oldenburg. “Men’s Night at the ‘Burgh,” Franciscan Father Carl Hoaver, presenter, 7-8:30 p.m. Information: 812-933-6437 or center@oldenburg.com

**March 9**
Benedictine Inn Retreat and Conference Center, 1400 Southern Ave. Beach, “Women Talk About Their ‘Wind’ session two of five, Pat Koch, owner of Holiday World in Santa Claus, Ind., presenter, 7-8 p.m., $25 per person includes dinner. Information: 317-784-7751 or bhunt@benedictinc.org

**March 11**
Oldenburg Franciscan Center, Oldenburg. “Lenten Lecture Series—Called to Conversion,” Franciscan Sister Barbara Leonard, presenter, 7-8:30 p.m., $10 per person. Information: 812-933-6437 or center@oldenburg.com

**March 11**
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. “A Day of Reflection—Three Marks of the Maturing Christian,” Father Noah Casey, presenter, registration and breakfast, 9:15-4:30 p.m., $35 per person. Information: 317-545-7681 or metalsmith@classic.css.edu

**March 26-27**
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. “To Turn, To Turn, To Turn,” Will Be Our Delight–An Overnight Lenten Retreat with Benedictine Father Noel Murphy OP,” Information: 317-545-7681 or iglus@archive.org

**March 26-28**
Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. “Day of Reflection: The Meaning of Creation in Scripture and the Christian Life,” Benedictine Brother Matthew Metzinger, presenter, information: 812-581-6605 or MZeller@smarchab.org

**March 27**
Eaton Central High School Performing Arts Center, St. Leon. One-day conference. “Setting the Captives Free,” Father Thomas Eurexter, president of Human Life International; Father Greg Bramlage, Father Dan Wilder, Drachen Ralph Poyo and Dr. Richard Meyer, presenters. 8 a.m.-4:45 p.m. $40 per person, $400 per couple, lunch $58, registration after March 18, $50 no lunch available. Information: 317-831-1397 or www.healingthroughthepoweredjesus.org

**March 28**
Oldenburg Franciscan Center, Oldenburg. “Pastoral Ministry: Sacramento of Salvation at Home,” Jeanie Hunt, presenter, 9:11 a.m., $15 per person. Information: 812-933-6437 or center@oldenburg.com

**March 30-April 1**
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. “Holy Week Silent Retreat—Two Days of Reflection,” Information: 317-545-7681 or metalsmith@classic.css.edu

**March 31-April 3**
Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. “Holy Week Retreat–Christ Has Died, Christ Is Risen,” Benedictine Father Vincent Tobin, presenter. Information: 800-581-6605 or MZeller@smarchab.org

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### 40 Days for Life director will speak at Gabriel Project dinner

David Bereit, the national director and co-founder of “40 Days for Life,” is the keynote speaker at the 2010 Greater Lakes Gabriel Project fundraising banquet at 6 p.m. on March 23 at the Northside Knights of Columbus, 5201 E. 21st St., in Indianapolis. Bereit, who is from College Station, Texas, will speak about “The Unknowns” in the pro-life movement. The dinner, call 888-866-3045 or send an e-mail to gabriel@archindy.org. Promotional materials will also be available.

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**Lenten day of reflection for women is March 13 at St. Christopher Parish**

“Woman to Woman—Walking the Journey in Lent” is the theme of a day of reflection on March 13 at St. Christopher Parish, 5301 W. 16th St., in Indianapolis. Keynote sessions are “When I was a Child, I Prayed as a Child … Now that I Am an Adult,” presented by Annie Flour; “Out of the Desert into the Sun,” presented by Eddy Snyder; and “Agnus Dei Upon Us” presented by Nancy Tippman.

All the program presenters are from the Fort Wayne, Ind., area. Registrations are $30 per person. For more information, contact Dominican Sister Kathy Morrissey at St. Christopher Parish by March 8 at 317-241-6314, ext. 114, or kmorrissey@saintchristopherparish.org.
## Archdiocesan parishes schedule Lenten penance services

Parishes throughout the archdiocese have scheduled communal penance services for Lent. The following is a list of penance services that have been reported to The Criterion. A complete schedule is also posted on The Criterion Online at [www.CriterionOnline.com](http://www.CriterionOnline.com).

<table>
<thead>
<tr>
<th>Date</th>
<th>Parish/Location</th>
<th>Time</th>
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<tbody>
<tr>
<td>March 10, 7 p.m.</td>
<td>St. Martin, Yorkville</td>
<td>St. Paul</td>
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<td>March 15, 7 p.m.</td>
<td>St. Peter, Franklin County</td>
<td>New Alise</td>
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<td>March 15, 7 p.m.</td>
<td>St. Teresa Benedicta of the Cross, Bright</td>
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<td>March 23, 7 p.m.</td>
<td>St. Paul Catholic Center, Bloomington</td>
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<td>March 25, 7 p.m.</td>
<td>St. Martin of Tours, Martinsville</td>
<td>St. Michael, Greenfield</td>
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<td>March 8, 7 p.m.</td>
<td>St. Therese of the Infant Jesus (Little Flower), St. Bernadette and Our Lady of Lourdes at St. Therese of the Infant Jesus (Little Flower)</td>
<td>St. Michael, Greenfield</td>
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<td>March 10, 1:30 p.m.</td>
<td>St. Philip Neri</td>
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<td>March 14, 2 p.m.</td>
<td>Deanery Service at St. Andrew the Apostle</td>
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<td>March 23, 7 p.m.</td>
<td>St. Mary-of-the-Knobs, Floyds Knobs</td>
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<td>March 11, 7:30 p.m.</td>
<td>St. Anthony of Padua, Clarksville</td>
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<td>March 25, 6 p.m.</td>
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<td>St. Thomas Aquinas, Bedford</td>
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<td>March 10, 7 p.m.</td>
<td>St. Mary, Sellersburg</td>
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<td>March 15, 7 p.m.</td>
<td>St. Mary, New Albany</td>
<td>St. Michael, Greenfield</td>
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<td>March 16, 7 p.m.</td>
<td>St. Augustine, Leopold</td>
<td>St. Michael, Greenfield</td>
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<td>March 20, 10 a.m.</td>
<td>Holy Trinity and St. Anthony at St. Joseph Cathedral at SS. Peter and Paul Cathedral</td>
<td>St. Michael, Greenfield</td>
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<td>March 17, 7 p.m.</td>
<td>St. Thomas, Fortville</td>
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<td>St. Michael the Archangel</td>
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<td>March 25, 7 p.m.</td>
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<td>St. Michael, Greenfield</td>
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<td>March 7, 4 p.m.</td>
<td>St. Mary, New Albany</td>
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<td>March 9, 7 p.m.</td>
<td>St. Anthony of Padua, New Albany</td>
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<td>March 10, 7 p.m.</td>
<td>St. Joseph, Sellersburg</td>
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<td>March 17, 7 p.m.</td>
<td>St. Anthony of Padua, Clarksville</td>
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<td>March 13, 7:30 p.m.</td>
<td>St. Mary-of-the-Knobs, Floyds Knobs</td>
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<td>March 15, 7 p.m.</td>
<td>St. Mary, Navilleton</td>
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<td>March 18, 9 a.m.-9 p.m.</td>
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<td>March 18, 7 p.m.</td>
<td>St. Frances Xavier, Henryville</td>
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<td>March 21, 4 p.m.</td>
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<td>March 28, 4 p.m.</td>
<td>St. Family, New Albany</td>
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<td>March 7 p.m.</td>
<td>St. Rose of Lima, Franklin, and Holy Trinity, Edinburgh</td>
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<td>March 9, 7 p.m.</td>
<td>Most Sorrowful Mother of God, Vevay, and Prince of Peace, Madison, at Prince of Peace, Madison</td>
<td>St. Michael, Greenfield</td>
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<td>March 10, 7 p.m.</td>
<td>St. Joseph of Nazareth, Bloomington</td>
<td>St. Michael, Greenfield</td>
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<td>March 11, 7 p.m.</td>
<td>St. Joseph, Carmel</td>
<td>St. Michael, Greenfield</td>
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<td>March 23, 7 p.m.</td>
<td>St. Paul Catholic Center, Bloomington</td>
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<td>March 29, 7 p.m.</td>
<td>St. Joseph, New Albany</td>
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<td>March 1, 7 p.m.</td>
<td>St. Louis, Batesville</td>
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<td>March 26, 7 p.m.</td>
<td>St. Gabriel the Archangel</td>
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<td>March 15, 7 p.m.</td>
<td>St. Teresa Benedicta of the Cross, Batesville</td>
<td>St. Michael, Greenfield</td>
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<td>March 11, 7 p.m.</td>
<td>St. Andrew, Richmond</td>
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<td>March 16, 7 p.m.</td>
<td>St. Elizabeth of Hungary, Cambridge City</td>
<td>St. Michael, Greenfield</td>
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<td>March 23, 7 p.m.</td>
<td>St. Anne, New Castle</td>
<td>St. Michael, Greenfield</td>
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## Women Religious and Associates Retreat Schedule – 2010

**Presenter:** Br. Daniel Korn, C.Ss.R.  
**St. David’s focus will be on the spiritual and mystical traditions of an intimate union with Christ:**  
**“The Kiss of God”**

### Women Religious Retreats

- **Our Lady of Fatima Retreat House**
  - **‘To Turn, To Turn, T’will Be Our Delight’** An overnight Lenten retreat with Fr. Noel Mueller, OSB  - **March 26-27, 2010**
  - **Our Lady of Fatima Retreat House** 5553 E. 56th Street  Indianapolis, IN 46226  (317) 545-7681  [www.archindy.org/fatima](http://www.archindy.org/fatima)

### Associates Retreats

- **Private Together**– $280  - **August 2 – 7, 2010**
  - **Simple Graces** – $220  - **April 30 – May 2, 2010**
  - **Guided/Contemplative Retreat** – $465  - **June 6 – 13, 2010**

### Other Retreat Alternatives

- **Redemptorist Retreat Center**  
  - **Oconomowoc, WI 46226**  - **(262) 567-6900**  - **www.redemptoristretreat.org**
During the Mass of Dedication and Consecration of the New Altar in their new church on Feb. 28, St. Anne parishioners were visibly emotional as Archbishop Daniel M. Buechlein celebrated the Eucharist with them then inaugurated the Blessed Sacrament in the tabernacle.

On this historic Lenten Sunday, the parishioners often looked up in praise and gratitude at the new crucifix, a large white corpus mounted on an oak cross. The parish children were especially excited to see the crucifix on the brick wall behind the altar because they had contributed the money to pay for the wood cross.

“The Transfiguration story is a timely Gospel [reading] as we celebrate the rebirth of St. Anne Church after the tragic fire that seems like a very long time ago,” Archbishop Buechlein said in his homily. Offering his congratulations and thanks to St. Anne parishioners for their patience, sacrifices and hard work, the archbishop said the dedication liturgy “marks a joyful conclusion to the sadness and the anguish caused by the destructive fire in your church three years ago.”

Lent is “a wonderful time to celebrate the dedication of your beautiful church,” he said. “These walls of brick and mortar represent the coming together in faith of all of you faithful people, and this charming church testifies to your viallity and your hope.”

As parishioners celebrate the dedication of their new church, the archbishop said, it is important to remember those ancestors of our faith who founded St. Anne Parish in New Castle in 1873 as well as the entire communion of saints.

“So we are a far larger parish in unity today than the eye can see,” he said. “As we rejoice this afternoon, it’s good for us to remember that this sacred dwelling is an expression of our love of God. … The beauty of this sanctuary is truly complete when it is filled with people of faith and love.”

The history of every faith community is a pilgrimage often marked by challenges, Archbishop Buechlein said. “I doubt that the pastor and folks who founded your parish envisioned that someday we would have an experience of the first fire.”

As Catholics, we stand on the shoulders of those who have gone before us in our communion of faith,” the archbishop said. “And we are the shoulders of future generations.

“And always we remember that our forehead is Jesus Christ,” he said. “At every dedication of a new church, I stress the fact that we are this dwelling place. The Word made flesh is God coming to live with us, pitching his tent and making his home with us. … We are at home with Jesus Christ and—through him and with his Holy Spirit—we are at home with God our Father.”

With incense, oil and fire, Archbishop Buechlein said, “This house is God’s house, a holy and sacred place. We consecrate this house to God. … This church of St. Anne is a new dwelling place of God. May its beauty lead you to be renewed in faith in the awesome Architect of all beauty, and may we plant his dwelling place of faith in our hearts.’”

At the conclusion of the liturgy, Franciscan Sister Shirley Gerth expressed her gratitude to the parishioners, the archdiocese and other supporters whose generosity helped build the church. The donors’ names are preserved in a book placed in the church narthex.

Sister Shirley has served as the parish life coordinator of St. Anne Parish as well as St. Rose Parish in Knightstown for 15 years, and guided St. Anne parishioners in the rebuilding of their church.

The total cost of the project was $4.2 million, which included $2.7 million in construction costs and $207,000 in liturgical furnishings in addition to site preparation, engineering and architectural fees, landscaping and other expenses.

“We raised about $1.5 million,” he said, and with the insurance money to help in the rebuilding of the church,” Sister Shirley said after the liturgy.

“The tears came to my eyes when I saw the children carrying up the flowers for the vases,” she said. “The entire group and the children were a big part of that—worked so hard to help make this church possible. I was so touched week after week by the money that the children brought in. I think they’re very, very proud of the fact that they donated the money for the cross and the vases.

“It’s been such a learning experience for the children,” Sister Shirley said. “They have learned what the Church is all about, and I don’t think they will ever forget this experience. I think that we have trained them to them that they are the present and the future of the parish, and how important they are to the Church.”

St. Anne Parish is the spiritual home of about 275 Catholic families, said, including new members who joined the Connersville Deeney faith community while the parishioners worshiped in the basement of the Parish Life Center for three years.

Among the notable architectural features of the new church—which was designed by Entheos Architects and built by Brandt Construction, both based in Indianapolis—as the large, handmade rose window above the sanctuary. It is a replica of the ornate circular window installed in 1923, replaced in 1963 and then destroyed in the fire. Other stained-glass windows closely resemble the originals installed after the construction of the brick church eight decades ago.

“God really surprised me,” Sister Shirley said about her pastoral leadership in helping build a new church for the Lord. “It was so beautiful to see the archbishop place sacred chasub in on the altar.” she said. “I will always remember that Christ’s sacramental presence is here, it truly is God’s house and we can say, ‘We adore you, Lord, in this place.’”

Father Joseph Rastenberg, the pastor of St. Elizabeth’s Church in Cambridge City and sacramental minister of St. Anne and St. Rose parishes, said the new church is much more than a building.

“It’s the fulfillment of the vission of Church,” he said. “It’s also a vision of a process involving the religious and laity— the local people and the archdiocese—and the fruits of the process of community.”

St. Anne’s youngest parishioners helped celebrate the historic dedication by creating replicas of the church design during their religious education classes.

Third-grader Destiny Reece, who helped make rosary pouches to raise money for the cross and the liturgical vestments, said “this church means a lot to all of us.”

Second-grader Jack Howet, who will receive his first holy Communion this year, was so excited after the dedication Mass that he couldn’t stop smiling.

“This is the church ever,” Jack said. “I couldn’t believe my eyes. I’ve never seen anything like it. I liked it when we prayed.”

“We had a great time with Jesus,”

With incense, oil and fire, Archbishop Buechlein said, “This church means a lot to all of us.”

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“We had a great time with Jesus,”
Hundreds of Scouts honored at religious emblems ceremony

By Brandon A. Evans

Hundreds of boys, girls, men and women—all involved in Scouting—gathered at SS. Peter and Paul Cathedral in Indianapolis on Feb. 28 to be honored for their dedication to the Catholic faith. The annual religious emblems ceremony included songs, readings from Scripture, a homily, and the blessing and presentation of Scouting awards to those who have earned them during the last year.

The religious emblems, which vary from Boy Scouts to Girl Scouts, Cub Scouts and Webelos, honor hard work and the living of Catholic values. This year is the 100th anniversary of the founding of the Boy Scouts of America.

Bishop Gerald A. Gettelfinger of the Diocese of Evansville presided over the ceremony, and also blessed the religious emblems and medals. The bishop is the episcopal liaison to the National Catholic Committee on Scouting.

“Bless these awards,” he said, his hands outstretched over a large table filled with cases and envelopes. “May they always be a sign of peoples striving to grow in faith. And may they represent our commitment to learn continually your divine truth and serve lovingly all your people.”

Before handing out the honors, Bishop Gettelfinger reflected on the Gospel reading for the event, which retold the parable of the faithful steward who, being given five talents, multiplied them for his master (Mt 25:14-30).

Through a series of questions and images, the bishop had the young people reflect on the five senses of sight, hearing, smell, taste and touch.

“That are the five talents you’ve been given,” he said. “Those are the five talents that you as a Scout are to be held accountable for at the end of time.

“We are called not to abuse our senses, he said, but instead to make the most of them and enjoy them. Among the honorees was Gary Kubanusk of Our Lady of the Greenwood Parish in Greenwood. He was the only person in attendance to be awarded the St. George Medal, which recognizes significant service to Catholic Scouting.

Kubanusk spent 12 years of his youth in Scouting, and 13 years as an adult leader for the Boy Scouts. His involvement with Scouting has also included being a Girl Scout leader, and he has trained several hundred leaders to work with Scouts with special needs. He currently serves as co-chair of the Catholic Committee on Scouting in the archdiocese.

“It is always great to be recognized for service in Scouting, especially in my faith,” Kubanusk said. “With a son, Michael, as a seminarian for the archdiocese, it is very important to know Catholic Scouting was a strong influence in his vocational path.”

Gary Kubanusk of Our Lady of the Greenwood Parish in Greenwood poses with his daughter, Kara, after the 2010 Scouting Religious Emblems Presentation. Both father and daughter were among those honored at the ceremony.

Pope Benedict XVI

VATICAN CITY (CNS)—Pope Benedict XVI said during his weeklong Lenten retreat he frequently prayed for all the victims of violence in Iraq, especially members of the country’s Christian minority.

“I learned with deep sadness of the recent killings of Christians in Mosul, and I followed with deep concern the other episodes of violence perpetrated in the martyred Iraqi land, harming defenseless people of different religions,” the pope said on Feb. 29, the day after his retreat ended.

Speaking after reciting the Angelus with visitors gathered in St. Peter’s Square, including a group of Iraqi refugees, the pope told Iraqi Christians: “Do not tire of being a leaven of good for the country to which you have fully belonged for centuries.

“As Iraq prepared for legislative elections on March 7 and continued attempting to consolidate peace and democracy, the pope called on civil authorities “to make every effort to give security to the population and, particularly, to the most vulnerable religious minorities.”

The pope also asked the international community to help Iraq build “a future of reconciliation and justice.”

As the pope spoke, Catholic and Orthodox Christians in Mosul and the surrounding province marched for peace and government protection in northern Iraq.

Syrian Catholic Archbishop Georges Casmoussa of Mosul told Fides, the Vatican’s missionary news agency, “Bishops, priests, religious and laypeople will be marching in a peaceful and silent march against the daily massacre suffered by the Christian community,” a situation “met with indifference from the authorities.

“The march has no political or electoral motives, only religious ones,” the archbishop told Fides on Feb. 27. “The electorate is not on the same side. The Christians were killed not because of their politics, but because they are Christians.”

Vatican Radio and the Vatican newspaper, L’Osservatore Romano, had reported on Feb. 24 that although the pope was on retreat and not speaking publicly, he expressed his sorrow that “in the area of Mosul, the killing of Christians continues.”

Earlier that day, funerals were celebrated for the murdered father and two brothers of a Syrian Catholic priest, Father Mazen Ishoa, who himself had been kidnapped and released in 2007.

Murdered in their home on Feb. 23, the three men brought to seven the number of Christians murdered in Mosul in a 10-day period.

Publishing the pope’s reaction to the murders, the Vatican newspaper also published for the first time a letter sent in January to Iraqi Prime Minister Nouri al-Maliki by Cardinal Francesco Bertone, Vatican secretary of state.

The cardinal told the prime minister that the pope had asked him to write and express his “sincere solidarity” with al-Maliki and other leaders after a series of attacks on government buildings and places of worship, both Muslim and Christian.

“He prays with fervor for an end to the violence and asks the government to do everything possible to increase security around all places of worship throughout the country,” Cardinal Bertone wrote.

The Vatican nuncio to Iraq, Archbishop Francis Chullikatt, told Vatican Radio on Feb. 25 that Christians have been in Iraq for 2,000 years so “any attempt to decrease the Christian presence or, worse, to destroy the Christian presence in Iraq would mean destroying the history of the Iraqi population.”

The archbishop said all the Christian Churches and Christian leaders in the country are involved in interreligious dialogue and are in constant contact with Muslim leaders.

“I have just received a delegation of Sunnis and Shiite leaders who came to the nunceariate to express their solidarity in these difficult times for Christians, especially in Mosul,” he said.

Archbishop Chullikatt said international solidarity is crucial for the survival of Iraq’s minorities, “especially the Christians who are most exposed to the kind of violence taking place now, particularly in Mosul.”

Bishop Gerald A. Gettelfinger of the Diocese of Evansville speaks to hundreds of Scouts during a homily at the 2010 Scouting Religious Emblems Presentation on Feb. 28 at SS. Peter and Paul Cathedral in Indianapolis. Seated behind the bishop is Father Thomas Schlesmann, archdiocesan chaplain of Scouts and pastor of St. Rose of Lima Parish in Franklin and Holy Trinity Parish in Edinburgh.

Sister Elizabeth Kubanusk said the U.S. women—among them are her daughter, Kara—are the niece of Sister Elizabeth Kleibusch, a Little Sister of the Poor who ministers to the elderly at the St. Augustine Home for the Aged in Indianapolis. Sister Elizabeth said the U.S. women played a great game, and they “are truly the Golden Team.”

Hundreds of Scouts honored at religious emblems ceremony

This annual event is important because it “recognizes a Scout’s duty to God as well as his/her effort to make their faith a part of their life,” he said.

Such a duty is part of the oath of both Boy Scouts and Girl Scouts, he said, adding that the 12th point of Boy Scout Law is that a Scout is to be reverent.

“I try my best to live by the Scout oath and law every day. It is not always easy, but when I want to do something that might not be Scout-like I ask myself, ‘Is that how an Eagle Scout would behave or act?’ I want to pass that ideology along to all my children and, in fact, as many youth as possible,” Kubanusk said.

Kubanusk’s daughter, Kara, was one of the youths recognized from Our Lady of the Greenwood Parish. Her twin sons, Michael and J.J., were altar servers at the event.

Parents and family members of Scouts being honored from Our Lady of the Greenwood Parish in Greenwood snap photos as Bishop Gerald A. Gettelfinger greets the Scouts.
Church officials breathed a sigh of relief as a state proposal aimed at cracking down on undocumented immigrants failed to pass the Indiana General Assembly this year.

“We were very concerned about the harmful affects the undocumented alien bill, Senate Bill 213, would have had on countless families who had passed,” said Glenn Tebbe, Indiana Catholic Conference executive director.

“Church leaders in Indiana and nationally want immigration reform, but it needs to be comprehensive and addressed at the federal level,” Senate Bill 213, which focused on enforcement, would have only made the problem worse rather than addressing the root of the problem—a broken federal immigration system.

“Immigration reform must include a reasonable, legal pathway for the undocumented, many of whom have gone through all the legal steps in applying for citizenship visas, but who have had to wait years or, in some cases, nearly decades to get,” Tebbe added.

How long does it take to become a U.S. citizen? The answer depends on the applicants’ country of origin and the particular path the applicant chooses.

Family-sponsored Mexican immigrants who applied on Oct. 1, 1992, qualifying in the first preference category, will be granted a visa in 10 months—an 18-year wait.

Family-sponsored immigrants applying from China or India have to wait six years. Employer-sponsored immigrants applying for visas sometimes have a quicker route to citizenship, but even professionals who hold a bachelor’s degree and who are currently employed by a U.S. company wait eight years before they can get their permanent visas.

These examples can be found in the March 2010 “Visa Bulletin,” published by the United States Department of State, which highlights the visa backlog issue. This is only one of many obstacles that undocumented people face in their attempt to become legal citizens.

“They have begun to see the need for comprehensive immigration reform, not because of eloquent words, but because they have met someone who had no hope of changing their immigration status, said Bishop Edward A. Matsil, a priest of the Diocese of Reno, Nev., who has been a leader in the movement to reform the federal immigration system.

The letter was signed by Bishops William F. Murphy of Rockville Centre, N.Y., and John C. Wester of Salt Lake City, and Cardinal Daniel N. DiNardo of Galveston-Houston. They chair the USCCB committees on Domestic Justice and Human Development, on Migration and on Pro Life Activities, respectively.

Buddhist and Jewish leaders, including many Catholics. The bishops’ letter, released a day before the summit, reiterated many of the points made in earlier USCCB messages about health care reform, calling for a prohibition on federal funding of abortion, protection of conscience rights and guarantees that immigrants will have access to the reformed health care system.

“Dialogue should continue and no legislation should be finalized until and addresses the health needs of immigrants,” said Benedictine Sister Karen Durliat, Huntingburg, Ind., a ministry of the Order of Saint Benedict.

“She will be able to find employment with just wages. They will be able to avoid the constant fear of the possible deportation.”

Immigration attorney Angela Adams, who is an associate at the Indianapolis-based Lewis & Kappes law firm, has been actively lobbying in opposition to immigration reform on the state level.

“We need realistic, long-term solutions at the federal level,” Adams said.

Salaries and wages should not be involved in comprehensive immigration reform just for the reason they are frustrated and frustrated with the federal government’s failure to act.”

She said that part of the problem with immigration reform is “the law itself prevents people from doing the right thing.”

The attorney said changes in immigration law, which address a solution to the problem, would include:

1) Eliminating visa backlogs
2) Improving enforcement at the border
3) Allowing immigrants with qualifying family members or job offers to pay a fine for immigration violations and grant them a visa
4) Updating outdated visa quota systems
5) Allowing shorter visa wait times for highly skilled, professional workers

In January, the U.S. bishops’ launched an immigration reform campaign and rally support for reform. For details on the bishops’ campaign, log on to www.justiceforimmigrants.org.

(Brigid Curtis Ayer is a correspondent for The Criterion.)
Old Testament records many stories about God’s mercy

By Fr. Lawrence Boadt, C.S.P.

God’s mercy and compassion dominate the theology in every book of the Old Testament. There are many Old Testament stories about God’s mercy to individuals:

• The Book of Genesis speaks of God’s compassion on Abraham (Gen 24:12).
• The Second Book of Samuel describes God’s favor to David (2 Sam 7:18-29).
• Psalm 13 thanks God for his goodness to the psalmist (Ps 13:6).
• The return home from exile in 539 B.C.

The Book of Exodus reports: “The Lord: the Lord, a merciful and gracious God” (Ex 6:6-7).

In this last phrase, the word for “mercy” is a more rarely used verb, “merge.” It captures this profound awareness and can be translated something like “maternal compassion.”

In all of these passages, the emphasis is entirely on God’s generosity and not on Israel’s partnership or fidelity. Israel was very conscious of its many failures in turning away from God and seeking other gods. (See Is 1:2-3, Jer 2:2-3 and Hosea 11:1-4.)

The true genius of the Bible is its completeness about Israel’s own dark history, and yet its constant conviction that they could return to God, trusting in his mercy, and he would be there for them.

A late reflection in the Book of Daniel captures this profound awareness and can serve as a call to us in the modern world: “When we present our petition before you, we rely not on our just deeds but on your great mercy. O Lord, hear! O Lord, pardon!” (Dan 9:18-19).

Light and Life/Photo: CNS photo/Crosiers, artwork by Joep Nicolas

God’s mercy is evident in the Hebrew people’s Exodus out of Egypt around 1290 B.C. The other great saving event in Israel’s history was the Hebrew people’s return home from exile in 539 B.C.

Chapter 34 of the Book of Exodus contains the richest covenant passage describing God’s mercy to his people Israel. As he passes before Moses, God declares: “The Lord, the Lord, a merciful and gracious God, slow to anger and rich in kindness and fidelity, continuing his kindness for a thousand generations and forgiving wickedness and crime and sin” (Ex 34:6-7).

This is a portrait of the God of the covenant, who loves his people and will not abandon them under any condition. Even when they sin and stray from him, God will forgive them.

Psalm 51 expresses this forcefully in its opening line: “Have mercy on me, God, in your goodness; in your abundant compassion blot out my offense. Wash away all my guilt; from my sin cleanse me” (Ps 51:3-4).

But the same Exodus 34 passage cited above goes on to say that God will punish the wicked down to the fourth generation because God’s mercy and forgiveness are always accompanied by his justice (Ex 34:7).

This warning is often emphasized by the prophets.

The Book of Micah puts it forcefully: “You have been told. O man, what is good, and what the Lord requires of you: only to do right and to love goodness, and to walk humbly with your God” (Mi 6:8).

The Book of Isaiah underlines the same point when the prophet proclaims to Israel that God will forgive them, but also purify them to restore their fidelity (Is 1:18-27).

Isaiah ends this passage with the ringing claim: “After that you shall be called city of justice, faithful city. Zion shall be redeemed by judgment, and her repentant ones by justice” (Is 1:26-27).

Psalm 103 is a pure hymn of praise of God’s goodness. It is rich in images of God’s mercy and forgiveness as it develops: “The LORD does righteous deeds, brings justice to all the oppressed. Merciful and gracious is the Lord. As a father has compassion on his children, so the Lord has compassion on the faithful. The Lord is kind; the Lord is kind forever, toward the faithful to age after age” (Ps 103:6, 8, 13, 17).

In this last phrase, the word for “mercy” is a more rarely used verb, “raah, ham,” which comes from the word for the mother’s womb, and means something like “maternal compassion.”

The same term is found in the Book of Isaiah: “He has favored us according to his mercy and his great kindness” (Is 63:7).

In all of these passages, the emphasis is on God’s generosity and not on Israel’s partnership or fidelity. God’s mercy and forgiveness as it produces a change of heart and a return to God, trusting in his mercy, and he would be there for them.

A late reflection in the Book of Daniel captures this profound awareness and can serve as a call to us in the modern world: “When we present our petition before you, we rely not on our just deeds but on your great mercy. O Lord, hear! O Lord, pardon!” (Dan 9:18-19).

(Paulist Father Lawrence Boadt is the publisher of Paulist Press.) 

Discussion Point

Share God’s mercy and forgiveness

This Week’s Question

God’s forgiveness and mercy extend through us into the world. Name a concrete way that you can bring forgiveness, peace or reconciliation to your family or others around you.

“I try to reach out to people using the concept of loving mercifully, not simply justly. ... Christ didn’t just say to love your neighbor as yourself, but to love others as he has loved us.” (Chuck Griffith, Clarkson, Mich.)

“My philosophy is that because God loves me and forgives me, I will always forgive others. I tell a person up front if I think we have a problem and then try to talk it through without accusing the other person of being wrong.” (Murcia Trentlage, Kimberly, Wis.)

“Communication is the key—especially for reconciliation. We try as a family to keep in contact through phone calls, letters, e-mail and texting [messages] affirming God’s love [for them] and our love [for each other]. Also, we pray as a family ... realizing that we can do only so much then we need God’s grace.” (Michele Bonnesen, Berkley Heights, N.J.)

“Trying to remember that my husband’s thinking process is different from mine really helps to bring peace into our everyday conversations. ... When I take the time to ‘look for the good’ in what he is saying and appreciate how different we are wired to think and respond, my husband and I usually end up laughing together.” (Sharon Morris, Copley, Ohio)

Lend Us Your Voice

An upcoming edition asks: What would you say is the most important undertaking going on right now at your parish?

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. †
Faith, Hope and Charity/
David Silas

Make the choice to redistribute your wealth

Very few statements made in the United States these days about a topic referenced in the headline of this column can invoke an angrier outcry. When we hear talk of the redistribution of wealth, we summon images of communist China. Or Vietnam. It doesn’t take a degree in history or sociology to know that these models of organizing a government and a country do not lead to the utopian society that they claim to create—in fact, quite the opposite is reality.

In our own country, we have come to understand that personal freedom is the fuel that makes an economy flourish. I believe that this is where the outliers begin. It is not that we are Americans and self-interested and uninterested in sharing our wealth with others—it is that we would make those decisions on our own. We do not want the government or anyone else buying or doing things for us or any of our other resources, for that matter.

When the world witnessed the tragic consequences of the earthquake in Haiti, we witnessed perhaps the most massive redistribution of wealth in the world that we have ever seen. Billions of dollars have been redirected from all parts of the world to help with the recovery and the ongoing rebuilding of this impoverished island nation.

I saw a similar redistribution of wealth following Katrina, the Asian tsunami and, very close to home, the flooding in south-central Indiana during the summer of 2008.

I am quite sure that during these and other times of great tragedy, we have all one printed new money to be sent to the suffering communities. It is remarkable that in times of major economic crisis—as during the earthquake in Haiti—money somehow surfaces to provide the necessary aid. Where were these billions of dollars before the tragedy?

In this way, these catastrophes and the world’s responses make clear the point that there is enough money and resources in the world to meet the need if we see the need and be given the chance to respond.

We can all recall the story told in Scripture of the rich man who asked Jesus what he needed to do to enter into the kingdom of heaven. When Jesus tells him that he must sell all that he has and give to the poor man, the man’s heart and knew that this was what he needed to hear, but I wonder what the man’s response would have been if Jesus made him aware of the suffering of others around him. Perhaps the man would have been delighted by the opportunity to share his wealth with the suffering.

In this Bible story, I think Jesus reminds us that what we gain in this life—through the gifts of our time, work, skill and ingenuity—is really not ours because everything we have comes from and ultimately belongs to God. And sometimes God asks us to do one thing for a purpose other than our own.

Right now, no one is telling you how to distribute your wealth. Is God?
The Book of Exodus, the source of the first reading, is important because in generation it provides an account of the Hebrews’ flight from Egypt, with all the misery that they endured there, to the land promised to them by God.

In particular, this reading is important inasmuch as it tells of the event when God spoke to Moses at the burning bush and gave Moses the Ten Commandments, which became the basis of Judaic and Christian morality. Moses was one of the great figures who came to the Holy Church, Isaac and Jacob. There was no mistake about God’s identity. God speaks the divine name to Moses. It was a supreme revelation.

In the Hebrew tradition, names carried the very being of the person. To know a person’s name was to be given access to the person’s identity.

God entrusts Moses and the people with this crucial key to the divine life. Throughout the experience remembered as the Exodus and at this moment, God knew of their plight and was always with the people. He was never unfeeling or vengeful. The Commandments were for their good.

Dad, and when having “markers” was a place in your living room where you could watch the boats come in?

Remember when “liver” was a good pair when you were having it for dinner, and someone’s “port” meant living where you could go fishing?

Remember when “PET” and “CAT” requested in church for the sick, and it was indicated in your column that “Christian writers often note that the grace of holy orders and matrimony is at work not only after ordination or exchange of vows, but also before as the individuals prepare themselves to be fit candidates for those sacraments.”

This understanding of sacramental preparation is not so much an explicit teaching as a thread of assumptions that runs through the sacramental tradition of the Church. When God calls us to any vocation—marriage, the Christian life, the priesthood or any other—God is at work with the sacramental graces of that vocation helping us prepare ourselves to live it well.
Cardinal: Catholics, Mormons must defend religious freedom

WASHINGTON (CNS)—Catholics and Mormons were prominent, successful 2008 campaign to overturn same-sex marriage,” he added.

The translation recounts the history of a family of Israelis, led by a prophet named Lehi, who migrated to America about 600 B.C.E. and was taught by prophets similar to those in the Old Testament, according to the encyclopedia.

The group built the city of Nauvoo, Ill., along the Mississippi River but faced conflicts over their financial success and growing political power. At one point, Smith and his brother were jailed and eventually murdered by a mob in 1844.

Leadership of the church passed to Brigham Young. Faced with increasing violence, Young led thousands of Mormons west to the Great Basin in what is now Utah, arriving in 1847. Young envisioned a Mormon state where Mormonism could be practiced freely and he sent missionaries to establish hundreds of communities in the state and elsewhere. An estimated 80,000 Mormons settled in Salt Lake City by 1869. Over the years, more than 150 independent groups have split from the original Mormon church.

Relations between Catholics and Mormons have improved gradually over the decades, leading to greater collaboration in a variety of areas. The USCCB has welcomed Mormon leaders at various ecumenical prayer services and allotted two seats for LDS officials during a prayer service with Pope Benedict XVI during his 2008 visit to New York.

Mormon history began in 1830 under founder Joseph Smith

Beck: Mormon Tabernacle Choir

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