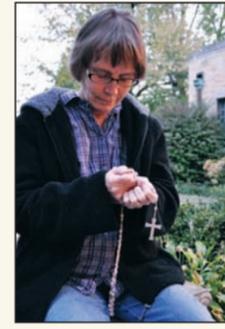




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Rosary devotion

Parish and school promote greater devotion to the rosary, page 9.

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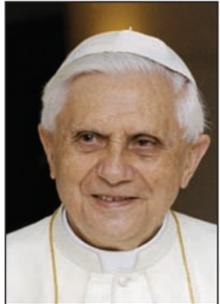
January 14, 2011

Vol. LI, No. 14 75¢

Threats to religious freedom abound, including in the West, pope says

VATICAN CITY (CNS)—Religious freedom and religious diversity are not threats to society and should not be a source of conflict, Pope Benedict XVI told diplomats from around the world.

The pope asked the representatives of 178 countries, as well as of the



Pope Benedict XVI

Palestine Liberation Organization, the European Community and the Knights of Malta, to examine how well their own countries respect the rights of individuals to believe, to act in accordance with their conscience, to gather with other believers for worship, and to

carry out the educational and social projects their faith inspires.

Pope Benedict met on Jan. 10 with diplomats accredited to the Holy See and

See related editorial, page 4.

continued his Christmas-season focus on the connection between

religious liberty and peace, and on threats to full religious freedom in Western democracies as well as in countries notorious for violating human rights.

Once again, he denounced recent attacks on Christians in Iraq, Egypt and Nigeria, and expressed concern about the recent renewal of Chinese government restrictions on Catholics there.

Condemning the murder on Jan. 4 of Salman Taseer, the governor of Punjab in Pakistan, the pope said the country must overturn its blasphemy law, which makes insulting the Prophet Mohammed or the Quran punishable by death.

Taseer supported the move to abrogate the law, which the pope said often "serves as a pretext of acts of injustice and violence against religious minorities."

The pope also announced that the communist government of Vietnam has accepted his appointment of a papal

See **FREEDOM**, page 2

A special kind of warmth

Submitted photo/Kevin Smith



Now 11, Makenzie Smith of St. Mary Parish in Navilleton has led a coat collecting drive to help people in need for the past five years. This year, Makenzie's Coat Closet collected more than 4,000 coats that were distributed to people from southern Indiana and northern Kentucky on Dec. 14, 2010.

Concern for less fortunate people leads to special outreach efforts in archdiocese

By John Shaughnessy

The memory of that night—and the question she didn't ask the young man—haunted Kathy Bogan for a long time.

As usual on that wintry night, Bogan drove along the streets of Indianapolis with two volunteers, stopping to give soup, sandwiches, socks and sleeping bags to homeless people.

At one of the stops, Bogan met a young homeless man. As they sat and talked, the man began to cry, sharing with her that he had no place to go, and no one he knew in the city.

"Times like that are very emotional. They're also very spiritual," says Bogan, a member of St. Therese of the Infant Jesus (Little Flower) Parish in Indianapolis. "Like most of the people

we meet, he was very thankful to God that we came along to help."

Bogan listened to the young man. She also gave him some food and some things to help keep him warm. But as she drove away, she remembered there was one thing that she didn't do, one question that she didn't ask the young man, that bothered her.

"I usually ask their names so I can pray for them by name," she says. "But I never asked him his name. For a long time, it bothered me, especially since I never saw him again."

While that moment haunted her, it also inspired her in her volunteer efforts for a homeless ministry in Indianapolis called Helping Our Own People.

"Sometimes I think I don't want to do this anymore," says Bogan, who helps

one evening a week. "But then I go out again. It's because of the people we see out there. They feel blessed that we come to see them, and I get a feeling that maybe I've helped someone for a moment. All of us should do this at least once to see what it's like out there."

Bogan's attitude and efforts reflect the commitment of many Catholics in the archdiocese who offer a touch of humanity to the homeless and other people in need during the winter.

That help and hope are there at the Interfaith Winter Shelter in Bloomington, an overnight homeless ministry that is staffed by parishioners of St. Paul Catholic Center in Bloomington.

It's also there year-round in the efforts of staff members and volunteers at

See **OUTREACH**, page 8

As Tucson mourns, victims are remembered

TUCSON, Ariz. (CNS)—With flags nationwide flying at half-staff and people pausing for a moment of silence on Jan. 10, the victims of the Jan. 8 mass shooting in Tucson were being remembered for their warmth and goodness, some for their sense of public service, and several for their involvement in their Churches.

The attack during a Saturday morning meet-your-congressional-representative event at a Safeway shopping center left six people dead and another 14 wounded, including Rep. Gabrielle Giffords, 40, who hosted the event. The alleged shooter, Jared Lee Loughner, 22, was stopped by bystanders and is being held on initial federal charges related to the deaths of two U.S. government employees—a federal judge and a congressional aide—and the attempted murder of Giffords and two of her staff members.

Amid the outpouring of grief and shock in Arizona, the personal stories of the shooting victims were putting their faces into focus for the world.

U.S. District Court Judge John M. Roll, 63, and Christina Taylor Green, 9, who were killed, were both active in their Catholic parishes. Roll, the chief judge of the Tucson federal court, had stopped by the shopping center in northwest Tucson to see Giffords on his way home from morning Mass at St. Thomas

See **TUCSON**, page 2

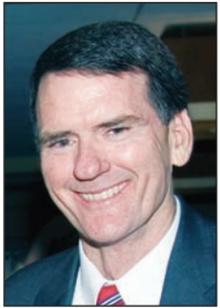


A girl and her father light a candle at a memorial on Jan. 9 outside Tucson University Medical Center in Arizona, where victims of a Jan. 8 shooting are recovering. U.S. Rep. Gabrielle Giffords, D-Ariz., was in critical condition at the center after being shot in the head by Jared Lee Loughner, 22. He is accused of killing six people and wounding 14 others in the Jan. 8 shooting rampage.

TUCSON

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the Apostle Church. Bill Badger, one of several people who tackled the shooter to



Judge John M. Roll

stop his rampage, despite his own gunshot wound, also is active in the parish that he shared with the judge, according to Fred Allison, a spokesman for the Tucson Diocese.

Christina Green came to meet Giffords with a

neighbor because she was so interested in civics, having just been elected to the student council at Mesa Verde Elementary School. The third-grader also was part of a children's choir at St. Odilia Parish, located just a few blocks from the shooting scene where a healing and remembrance Mass was celebrated on Jan. 11.

The young athlete was part of a sports-focused family. Her grandfather is former major league pitcher and manager Dallas Green, and her father, John Green, is a scout for the Los Angeles Dodgers. The only girl on her Little League team, Christina was born on Sept. 11, 2001, and was featured in a book called *Faces of Hope*, about 50 babies born on that day of terrorist attacks on the United States.

Roll, a fourth-degree member of the Knights of Columbus, was remembered as "a person of great faith and great integrity" who was a devoted member of two Tucson Catholic parishes, according to Bishop Gerald F. Kicanas. Bishop Kicanas returned to Tucson hastily from the Middle East, where he was to attend the annual Coordination of Episcopal Conferences for the Church in the Holy Land, representing the U.S. Conference of Catholic Bishops.

The bishop was to celebrate a Mass for the Healing of Our Community, Remembrance of Those Who Have Died, and for the Consolation of All Victims and Their Families at St. Odilia Church, where Christina Green made her first Communion last spring.

"Let the children come to me,"

Jesus said [Mt 19:14]. Christina is with him," wrote Bishop Kicanas to parishes.

Roll for many years began his day by serving as a lector at Mass at SS. Peter and Paul Church or St. Thomas the Apostle Church, the bishop said. "He lived his faith as a servant of our nation for the cause of justice."

Allison said he regularly saw Roll at the daily noon Mass at St. Augustine Cathedral, a few blocks from the federal courthouse downtown.

"He was absolutely dedicated and devoted in terms of daily Mass attendance and dedicated to the ministry as a lector," Allison said. "His faith was a wellspring of who he was as a judge and in his marriage."

The bishop put words to the emotions felt by people in Tucson and around the world who watched events unfold at the suburban shopping center.

"It is incomprehensible that such a horrible tragedy could happen in the community that we love so much," he wrote in his letter. "I am shocked and devastated as I see the horrible pictures on the news, and hear the reports of those who have been killed and injured."

In a message that Bishop Kicanas sent to Allison as he left Jerusalem to return to Tucson, he said watching the television coverage from afar was overwhelming. "I could not sleep. I just wanted to return home as soon as possible."

He noted that "as I would expect, the community has risen to the occasion" with bystanders stepping up to help at the scene, medical personnel working feverishly, and public servants "trying to find answers to a horrific act of violence perpetrated against innocent people, everyone praying and offering support and condolences."

He said that before he left the Middle East, he concelebrated a Mass with 10 other bishops at a small Catholic church in Jericho, where only about 50 Catholic families live in the village, "but they all expressed to me their condolences for what happened in Tucson and promised their prayers, as did each of the bishops from Canada, Albania, France, Germany, England and the Holy Land. Their comfort and heartfelt prayers meant a lot."

Bishop Kicanas observed that "in the Holy Land, violence is feared and expected. Violence, too often, tears apart both the Israeli and the Palestinian people. Each



CNS photo/Eric Thayer, Reuters

Above, a picture of U.S. Rep. Gabrielle Giffords, D-Ariz., is surrounded by candles during a vigil outside the Tucson University Medical Center in Arizona on Jan. 9. Giffords was in critical condition at the medical center after being shot in the head by Jared Lee Loughner, 22. He is accused of killing six people and wounding 14 others in the Jan. 8 shooting rampage.



CNS photo/Mark Henke, The Arizona Republic/Handout via Reuters

Left, Christina Taylor Green is pictured with her mother, Roxanna Green, in this undated photograph. The 9-year-old Catholic girl was one of six people killed when Jared Lee Loughner, 22, went on a Jan. 8 shooting rampage at a public event in Tucson, Ariz.

community knows well the result of senseless violence. Their families have mourned the loss of loved ones and cared for those injured."

He added that the people in Jericho, after hearing about the Tucson events, asked him how to prevent such acts of violence.

"I wish I knew the answer," he wrote. "But as the world continues to seek an

answer to that question, we can, each in our own way, strive to respect others, speak with civility, try to understand one another and to find healthy ways to resolve our conflicts.

"But right now, it is important as a community to pull together, and to reach out in care and concern to all who have been affected by this tragedy," he added. †

FREEDOM

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representative to Catholics in the country. Vietnam agreed in June to allow the pope to name a representative as a first step toward diplomatic relations. Jesuit Father Federico Lombardi, the Vatican spokesman, said the representative's name would be announced shortly.

Pope Benedict told the diplomats that when religious believers are free to practice their faith, society benefits from an increase in upright behavior, respect for others, and solidarity with the poor and weak.

Discussing threats to full religious freedom in Western democracies, the pope expressed concern about efforts to push religion to the margins of public life and about situations in which citizens are denied the right to act in accordance with their religious convictions, "for example, where laws are enforced limiting the right to conscientious objection on the part of health care or legal professionals."

The Vatican has insisted on the right of Catholic health care workers, including pharmacists, not to be involved in abortions or other procedures that violate Church teaching on the right to life.

Father Lombardi said the pope's reference to conscientious objection in the legal profession referred to the right of Catholic lawyers and judges to refuse to participate in cases involving adoption by gay couples, for example.

Pope Benedict also condemned educational programs that want to "mandate obligatory participation in courses of sexual or civic education" with content opposed to Catholic teaching. Church leaders and Catholic parents in Spain have objected to a public school curriculum for children that presents homosexuality and abortion in a positive light.

The pope told the diplomats that there is no such thing as a "scale of degrees of religious intolerance" whereby a certain amount is acceptable.

It is not permissible to infringe on the freedom of conscience out of concern to uphold "other alleged new rights which, while actively promoted by certain sectors of

society and inserted in national legislation or in international directives, are nonetheless merely an expression of selfish desires lacking a foundation in authentic human nature," the pope said.

Father Lombardi said those "alleged new rights" included a woman's right to choose to have an abortion, and the right of homosexual people to marry and adopt children.

Miguel Diaz, the U.S. ambassador to the Holy See, attended the audience with the pope and said the U.S. government will continue to work around the globe for the defense of human rights, particularly the right to religious liberty.

"One of the great things about our democracy is that, from the beginning, religious freedom has been defended," he said in an interview with Catholic News Service.

Each of the ambassadors had a chance to personally greet the pope at the end of the audience. Diaz said he assured the pope that the United States would continue to defend religious freedom around the globe, and he said the pope thanked the United States for its commitment. †



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New Catholic lawmakers ready to tackle state's challenges

By Brigid Curtis Ayer

Seven Catholic lawmakers who are new members of the Indiana General Assembly say they will draw on their faith to tackle some of the state's biggest challenges as they begin their journey under the Capitol dome in Indianapolis.

Producing a balanced budget, creating jobs, reducing abortion and providing school choice for all Hoosier children top the new Catholic lawmakers' "to do" list this year.

"My faith will always guide my decisions in everything [that] I do," said Rep. Ron Bacon, R-Chandler.



Rep. Ron Bacon

"We always have to be looking out for the underserved and underprivileged. My Catholic faith has instilled that in me."

A cradle Catholic and member of St. John the Evangelist Parish in Daylight in the Evansville Diocese, Bacon said he believes that all the issues are important, but described himself as "very passionate" about the right-to-life issue.

A respiratory therapist and the owner of R. Bacon Enterprises Inc. in Boonville, Bacon is married, and has two daughters and three grandchildren.

Rep. Sue Ellspermann, R-Ferdinand, is the founding director of the University of Southern Indiana's Center for Applied Research. She said that economic development and informed consent will be the issues closest to her heart during this session.



Rep. Sue Ellspermann

"We need economic development in the smaller, rural communities and to stop the brain drain," said Ellspermann, a member of St. Ferdinand Parish in Ferdinand in the Evansville Diocese. "Rural areas have been left behind in the state's economic development at the high-intellect level."

Ellspermann said life issues are "critically important" to her, and she will be working to update Indiana's informed consent law.

"It's a given [that] if a mother has an ultrasound and sees her baby, she is not at all likely to abort," Ellspermann said.

Rep. Cindy Kirchhofer, R-Beech Grove, is a paralegal/risk management specialist for St. Francis Hospital, who joined the Catholic Church as an adult. She said she will be guided by contemplative prayer throughout the session.



Rep. Cindy Kirchhofer

"To be honest, I'm a little nervous, but there are about 20 new lawmakers in the House all starting together," Kirchhofer said.

"The priority is to get a balanced budget," added Kirchhofer, a member of Sacred Heart of Jesus Parish in Indianapolis. "I feel a certain moral responsibility with the budget to be a good steward. I'm used to working with the Catholic ethical and religious directives, and I go back to them to help make decisions."

Sen. Jim Tomes, R-Wadesville, is a former teamster and union steward in the trucking industry.



Rep. Jim Tomes

"It was my Catholic Christian faith and prayer that got me into the Senate race, and it will continue to be a guiding force for all my decisions—not just those I make in the legislature," said Tomes, a member of St. Wendel Parish in Wadesville in the Evansville Diocese.

A veteran of the Vietnam War and former member of the 101st Airborne, Tomes is authoring an informed consent bill and a resolution banning same-sex marriage.

"I am here to serve. I am an employee of the people. I understand my role," Tomes said. "My challenge will be to fulfill this obligation with honor."

Rep. Matthew Ubelhor, R-Bristow, serves as a coal mine operations manager for Viking Mine and Miller Creek Mine. He grew up in a large Catholic family with six brothers and five sisters.



Rep. Matthew Ubelhor

"My Catholic faith is the basis of all my decisions, legislatively or whether I'm driving down the road," he said.

Ubelhor, a member of St. Peter Parish in Linton in the Evansville Diocese, describes himself as "very pro-life."

"I'm very concerned with all the social issues, and the economic issues," he said.

Ubelhor said he will be co-authoring an informed consent bill and a bill to prohibit any state money from going to abortion providers.

Rep. Rebecca Kubacki, R-Syracuse, is the daughter of migrant workers. She said her Catholic faith will affect her decision



Rep. Rebecca Kubacki

making from the sense of having to be "true to myself."

Kubacki, who grew up in a family with six brothers and sisters, said that she will ask God to help her make the right decision to serve the greater good of people in the state.

Kubacki, a member of St. Martin de Porres Parish in Syracuse in the Fort Wayne-South Bend Diocese, said her most important issue is job creation.

Coming from a large family, Kubacki recalled times when they had to make sacrifices while growing up.

"My mom always said, 'God will take care of us,' and he always did," she said.

A stay-at-home mother who has been married for 37 years, Kubacki said, "When I run my household, I have to look at what

can we hold off on or where can we cut back. This is what we are going to have to do with the budget. Moms are really good at making these kinds of decisions lovingly, but [also at] making the tough, sometimes heart-wrenching decisions."

Rep. Bob Morris, R-Fort Wayne, is the owner of Healthkick Nutrition Centers. He said, "My Catholic faith has guided me in



Rep. Bob Morris

many decisions in my life, and it will continue to guide me this legislative session. I feel very strongly about protecting Hoosier taxpayers, promoting job creation and reforming education.

"Another issue that is very close to my heart is the issue of pro-life," said Morris, a member of St. Charles Borromeo Parish in Fort Wayne in the Fort Wayne-South Bend Diocese. "As a father of five children, [and] number six on the way, I value the lives of all children greatly, especially those just conceived, because those are our youngest souls."

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

Catholics make up nearly 25 percent of Indiana's state lawmakers in 2011

Of the 150 lawmakers who are currently serving in the Indiana General Assembly, 36 of the legislators are Catholic.

Ten are state senators, including:

- Sen. Richard Young, D-Miltown
- Sen. Frank Mrvan, D-Hammond
- Sen. Sue Landske, R-Cedar Lake
- Sen. John Broden, D-South Bend
- Sen. Joseph Zakas, R-Granger
- Sen. Thomas Wyss, R-Fort Wayne
- Sen. Ed Charbonneau, D-Valparaiso
- Sen. Timothy Skinner, D-Terre Haute
- Sen. Jean Leising, R-Oldenburg
- Sen. Jim Tomes, R-Wadesville

Twenty-six are members of the Indiana House of Representatives. They include:

- Rep. Patrick Bauer, D-South Bend
- Rep. David Niezgodski, D-South Bend
- Rep. Ryan Dvorak, D-South Bend
- Rep. Scott Pelath, D-Michigan City
- Rep. Mara Candelaria Reardon, D-Munster
- Rep. Chester Dobis, D-Merrillville
- Rep. Donald Lehe, R-Brookston
- Rep. Thomas Dermody, R-LaPorte
- Rep. Jeb Bardon, D-Indianapolis
- Rep. Sheila Klinker, D-Lafayette
- Rep. Timothy Neese, R-Elkhart
- Rep. Mark Messmer, R-Jasper;
- Rep. Ed DeLaney, D-Indianapolis
- Rep. Matthew Ubelhor, R-Bristow
- Rep. Philip Pflum, D-Milton
- Rep. Suzanne Crouch, R-Evansville
- Rep. Nancy Dembowski, D-Knox
- Rep. Phil GiaQuinta, D-Fort Wayne
- Rep. Ed Clere, R-New Albany
- Rep. Rebecca Kubacki, R-Syracuse
- Rep. Phil Hinkle, R-Indianapolis
- Rep. John Day, D-Indianapolis
- Rep. Sue Ellspermann, R-Ferdinand
- Rep. Cindy Kirchhofer, R-Beech Grove
- Rep. Bob Morris, R-Fort Wayne
- Rep. Ron Bacon, R-Chandler

Archbishop Dolan reaffirms pledge to help any pregnant woman in need

NEW YORK (CNS)—In response to recent statistics revealing that 41 percent of pregnancies in New York City in 2009 ended in abortion, New York Archbishop Timothy M. Dolan reiterated the pledge of his predecessors to help any pregnant woman in need.



Archbishop Timothy M. Dolan

"Through Catholic Charities, adoption services, lobbying on behalf of pregnant women, mothers and infants, support of life-giving alternatives, health care and education of youth for healthy, responsible, virtuous sexual behavior, we've done our best to keep that promise and these haunting statistics only prod us to keep at it," he said during a Jan. 6 interfaith news conference in New York.

The statistics were released in late December by the New York City Department of Health and Mental Hygiene in its annual summary of vital statistics. According to the figures, the 87,000 abortions performed in New York City in 2009 continue a pattern of decline from previous years, but the overall rate of abortions is much higher than the national average of 23 percent.

Speakers at the news conference called the percentage of abortions tragic, and urged renewed efforts to promote chastity and support mothers and their children, born and unborn.

"Not only are we not addressing this human tragedy,

we are not even talking about it," said Sean Fieler, the president and chairman of the Chiaroscuro Foundation, a private organization based in New York which supports pro-life activities.

Fieler said that New Yorkers are still framing the abortion discussion in terms of the procedure's legality instead of focusing on reducing the number of abortions.

"From an action perspective, this is something almost everyone can agree on. No one but the most radical extremist will defend this ratio," he added.

He said the Chiaroscuro Foundation, which began in 2009, will spend \$1 million this year to help reduce the number of abortions in New York. He also told Catholic News Service that the foundation would fund abstinence education and crisis pregnancy programs through the New York Archdiocese, the Sisters of Life, World Youth Alliance and Expectant Mother Care.

Archbishop Dolan said the archdiocese plans to launch an intensive chastity education program at Catholic high schools next year.

"We're going to have a SWAT team of experts go into our Catholic high schools and give the seniors a high-powered two-week formation in healthy chastity," he told CNS. The curriculum will address biological, emotional and moral aspects, and include preparation for marriage.

Bishop Nicholas DiMarzio of Brooklyn said the diversity of the world's most multicultural city is being dampened by the abortion rate, which is highest in the black and Hispanic communities. He said that sex education programs in public schools are devoid of moral content and

may even increase the incidence of abortion.

"We need to pledge ourselves to help people understand the consequences of abortion, and do whatever we can to give women reasons not to abort, and to help the children in this great city of ours," he said.

David Zweibel, an Orthodox rabbi and executive vice president of Agudath Israel of America, an organization that promotes Orthodox Jewish activities, said, "Despite our different perspectives, we can all agree that there is something terribly wrong when abortion becomes just another method of birth control."

He said the best approach to reduce abortions is to change the culture that "glorifies promiscuity and mocks responsibility" or, at the very least, to shield young people from the "harmful influences of that culture."

Sister Lucy Marie, a Sister of Life and the Respect Life coordinator for the Archdiocese of New York, said the city's abortion statistics were sadly familiar.

"I wish it was startling to me, but it's not. Many of the women who come to us [for help] have had repeat abortions," she said.

She said the tragedy is that many pregnant women are afraid and don't know where to go for help.

"We have failed to reach out and let them know the resources that are available," she added.

Sister Lucy welcomed Archbishop Dolan's pledge, saying the sisters have served 10,000 women since 1991, and have 10,000 volunteers "just waiting" to help women in need with jobs, housing, health care, and financial and legal assistance. †



Rev. Msgr. Raymond T. Bosler, Founding Editor, 1915 - 1994

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Editorial

CNS photo/Asmaa Waguih, Reuters



Coptic Orthodox priests pray on Jan. 3 in Alexandria, Egypt, in the house of Fawzy Bkheit, 58, who died after a Jan. 1 bomb attack outside an Orthodox church. About two dozen people died in the bombing.

Violence against Christians

A case could be made that Christians around the world are being persecuted today more than adherents of any other religion. It appears that Muslim extremists believe that Christianity is a Western religion and they feel obliged to kill us “infidels.”

It is not true, though, that Christianity is only a Western religion. Those who are being persecuted lately are not Westerners.

The latest episode, as this editorial is being written, was aimed at Orthodox Coptic Christians in Egypt, where a bomb exploded as parishioners were leaving a church in Alexandria after a New Year’s Mass at about 12:30 a.m. At least 25 people were killed and dozens were injured.

The greatest persecution, though, has been in Iraq—the country that the United States supposedly liberated.

In his address on Jan. 1 marking the World Day of Peace, Pope Benedict XVI denounced what he called the practice of “planting bombs close to the homes of Christians in Iraq to force them to leave.”

At least seven Christian homes in Baghdad were targeted on Dec. 30, leaving at least 13 people wounded.

These were only the latest episodes in Iraq, and they are having their desired effect. Hundreds of thousands of Christians have left Iraq or escaped to northern Iraq, where they feel safer.

However, this persecution isn’t happening only in the Middle East. In the Philippines, a bomb exploded during Christmas Mass at a Catholic chapel on the island of Jolo. In Nigeria, gasoline bombs were detonated in three churches on Christmas Eve, leaving at least six people dead, including a Baptist pastor.

Pope Benedict has been speaking out against this terrorism. He did it in his World Day of Peace message, at his Christmas Mass, again on Jan. 1, and in an address to world diplomats on Jan. 10. He has called for religious freedom in countries with a Muslim majority.

He also plans to invite religious leaders from the world’s major faiths to gather in Assisi, the birthplace of St. Francis, to “solemnly renew the commitment by believers of every religion to live their religious faith as a service to the cause of peace.”

Pope John Paul II convoked a similar World Day of Prayer for Peace in

Assisi in 1986.

Middle East religious leaders, though, don’t think that is enough. Maronite Bishop Bechara Rai of Jbeil, Lebanon, called for an Islamic summit to stop attacks targeting Christians in Egypt and Iraq. He also called on the Arab League to meet to protect the safety of both Christians and Muslims.

“We cannot be content with verbal condemnations, as the pope said. There should be action on the ground,” he said.

Melkite Catholic Patriarch Gregoire III Laham of Damascus, Syria, also called for Arab and international action against terrorism.

“It is a clear criminal and terrorist act targeting innocent Christians,” he said about the bombing in Egypt. “It is a phenomenon that calls for anxiety and vigilance that Christians might be a target for terrorist acts which move from one area to another.”

Coptic Orthodox Bishop Youhannes Zakaria of Luxor, Egypt, has said that he received many visits from Muslims—ordinary individuals and officials, including the governor—expressing their sympathy and solidarity after the bombing in Alexandria.

“They [Muslims] don’t accept this violence. They are very upset about this,” he said.

We accept that, although we also know that tensions between Christians and Muslims in Egypt have grown in recent years. For some time now, Christians have complained that the Egyptian government has not been doing enough to protect them from violence. However, the New Year’s attack was the first bombing.

Where has the U.S. government been during all this? It appears that it is only religious leaders who are reacting to the terrorism and violence against Christians. We agree with Bishop Rai that, in the final analysis, it is up to Muslims to put a stop to the actions of Muslim extremists, but shouldn’t the United States put some pressure on the Arab League to get on with the task of protecting both Christians and Muslims?

Without the cooperation of governments in those countries where Christians are a minority, there is little that religious leaders can do besides speaking out against violence and asking for religious freedom.

—John F. Fink

Be Our Guest/Daniel Elsener

Let us follow Sen. Lugar’s lead and pull together to support the most deserving of our young people

Sen. Richard G. Lugar should be commended for his innovative thinking



about the Development, Relief and Education for Alien Minors (DREAM) Act, and for his courage to take serious action toward a real solution.

Action—bold and forthright—is Lugar’s legacy of service to this country on so many issues. His tireless quest for peace and justice deserves our adamant support. He certainly has mine.

In the Dec. 7, 2010, issue of *The Washington Post*, a reporter described the DREAM Act as legislation that is “impossible to ignore.”

Like that reporter, I agree that we must continue to point out the human face of this issue—faces of hope, opportunity and our nation’s future.

Of course, the human tragedy of limiting the achievements of talented young people is reason enough to pass the DREAM Act, but the economic and national defense reasons are also compelling.

Valuable creative and intellectual capital is being lost every day because of both parties’ failure to enact a plan that will help productive and worthy young people develop their talents and make positive contributions to our nation.

Lugar proposed a sound policy that would benefit a tremendous number of undocumented young people as they seek to create a better life for themselves, their families and our nation.

Marian University in Indianapolis is

dedicated to working with these individuals to make their dreams come true and serve the United States as well. We need these young people, and they need a chance to be successful.

On Dec. 18, 2010, Lugar voted for the DREAM Act. I encourage all Hoosiers to continue to support Lugar and all leaders of goodwill who want to deal with immigration issues in a long-term, productive and comprehensive manner.

In a comprehensive reform context, I am confident that the DREAM Act, which would provide a select group of high-achieving students with a legal pathway to United States residency, will pass.

With the new Congress now convened for 2011, let us all pull together to see that the most deserving of our young people get a chance to become highly effective citizens in our communities and nation.

(Daniel Elsener is the president of Marian University in Indianapolis.) †

Letters Policy

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

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

Letters must be signed, but, for serious reasons, names may be withheld.

Send letters to “Letters to the Editor,” *The Criterion*, P.O. Box 1410, Indianapolis, IN 46206-1410.

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

2010 Papal Visitors

2.27 million

visitors and pilgrims came to see Pope Benedict XVI in person

1.22 million

people attended the pope’s Sunday and holy day recitation of the Angelus

381,500

people attended the pope’s Masses and prayer services

493,000

people attended one of the pope’s 45 weekly general audiences

178,150

people were part of groups that had a special audience with the pope



Source: The Vatican ©2010 CNS

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



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

Let God become your 'weekday friend' during Ordinary Time

The Christmas season ended with the feast of the Baptism of the Lord on Jan. 9. Now, for a time until Ash Wednesday, we observe what the Church calls Ordinary Time. After Lent and the Easter season, Ordinary Time will resume up to next Advent.

The late Cardinal Basil Hume, O.S.B., Archbishop of Westminster in England, had been a favorite role model of mine for coming to terms with a practical spirituality. He died of cancer in June of 1999.

He would describe the intervening Ordinary Time of the Church's liturgical cycle as the season for quiet reflection. He spoke and wrote often about the need for a stillness and peace in the routine of our lives—with a focus on the scriptural readings.

Often, I resort to a short piece that he wrote on "The Mystery of Love."

He wrote:

"Holiness involves friendship with God. The movement towards the realization of God's love for us is similar to our relationship with other people.

"There comes a moment, which we can never quite locate or catch, when an acquaintance becomes a friend.

"In a sense, the change from one to the other has been taking place over a period of time.

"But there comes a point when we know we can trust the other, exchange confidences, keep each other's secrets. We

are friends.

"There has to be a moment like that in our relationship with God.

"He ceases to be just a Sunday acquaintance and becomes a weekday friend" (*A Spiritual Companion*, Paraclete Press, 2001, p. 11).

For God to become a "weekday friend" requires reflection and prayer.

And Ordinary Time is a recommended fit. Yet, to be silent and still is an art to be learned. The learning is essential if we do not want to be trapped in the purely secular and the material aspects of life.

We need to escape from the emptiness of secularism and the attractions of materialism.

Cardinal Hume makes the point that "true religion does not condemn what is material, nor does it fail to respect the laws of science, economics or medicine. It teaches that the world is good, that we are stewards of creation, and in cultivating its riches we work with the Creator" (cf. *A Spiritual Companion*, Paraclete Press, 2001, p. 74).

Cardinal Hume also cautions that a steward so easily becomes an exploiter, and that the perfection of the individual an end in itself. And thus, he makes his point that we have to withdraw from time to time to be silent and still, to get perspective, to look beyond this world, and to search for the origin and purpose of all.

Be silent and still, look and listen, then,

as St. Paul wrote to the Romans, from things visible we come to the knowledge of the one who is beyond the experiences of our senses (Ibid).

If we want God to be a "weekday friend," we also have to dig deep for the humility and trust that friendship demands.

The cardinal wrote: "When you get no consolation in prayer, when you feel you are getting nowhere, that may be the best prayer you have ever said, because you are doing it not for your sake, but for God's. Always seek the God of consolation; never seek the consolations of God. It is always that way round.

"Quite often, we are in a kind of distraught mood, and simply don't know how to pray, feeling that deep sense of being lost. It is good at such times to see oneself rather like the lost sheep in the parable caught in the briars, surrounded by fog; the more you try to escape from the brambles, the more you get entangled. The more you try to rush through the fog, the more likely you are to get lost. When you are in that mood, just wait in your prayer; wait for him to come and disentangle you" (*A Spiritual Companion*, p. 77).

To wait for God to come requires not

only humility and trust but, more precisely, it requires faith in him and the belief that we are important enough in his eyes that he will come to our assistance. It takes stillness and quiet to recall that the Good Shepherd leaves the 99 to look for the one gone astray. We need the patience to wait and to believe that God knows our needs.

Ordinary Time and our quest to find God as our weekday friend beckon us to stillness and reflection, to prayer. We don't have to be perfect at prayer. Our task is to spend the time and to let God do his part.

Weekday friendship with God is a gracious gift waiting for us no matter our state in life. †

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

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

Archbishop Buechlein's intention for vocations for 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.

Deje que Dios se convierta en su 'amigo de toda la semana' en el Tiempo Ordinario

La temporada de la Navidad culminó con la festividad del Bautismo del Señor, el 9 de enero. Ahora por un tiempo, hasta el Miércoles de Ceniza, observamos lo que la Iglesia llama el Tiempo Ordinario. Después de la temporada de la Cuaresma y la Pascua, se retoma el Tiempo Ordinario hasta el siguiente Adviento.

El difunto cardenal Basil Hume, O.S.B., arzobispo de Westminster en Inglaterra, ha sido uno de mis modelos a seguir predilectos en lo que respecta a la reconciliación de la espiritualidad práctica. Murió de cáncer en junio de 1999.

Describía la intervención del Tiempo Ordinario del ciclo litúrgico de la Iglesia como la temporada para una reflexión tranquila. Con frecuencia hablaba y escribía acerca de la necesidad de quietud y paz en la rutina de nuestras vidas, con énfasis en las lecturas de las escrituras.

A menudo me remito a un breve texto que escribió sobre "El misterio del amor."

Escribió:

"La santidad supone una amistad con Dios.

"El avance hacia la realización del amor de Dios es similar a nuestra relación con otras personas.

"Existe un momento que no podemos señalar ni captar exactamente, en el cual un conocido se convierte en un amigo.

"En cierto modo, la transición de uno a otro ha estado ocurriendo durante algún tiempo.

"Pero llega el momento en el que sabemos que podemos confiar en el otro, intercambiar confidencias, guardar los secretos. Somos amigos.

"En nuestra relación con Dios tiene que haber un momento así, en el cual deja de ser tan sólo un conocido de domingo y se convierte en un amigo de toda la semana" (*A Spiritual Companion* [Un compañero espiritual], Paraclete Press, 2001, p. 11).

Para que Dios se convierta en un "amigo de toda la semana" se requiere reflexión y oración.

Y el Tiempo Ordinario es ideal para ello. No obstante, estar en silencio y quietud es un arte que debe aprenderse. El aprendizaje es esencial si no queremos estar atrapados en los aspectos meramente seculares y materiales de la vida.

Debemos escaparnos de la frivolidad del secularismo y de la atracción del materialismo.

El cardenal Hume señala que "la verdadera religión no condena lo material, ni tampoco irrespeta las leyes de la ciencia, la economía o la medicina, sino que enseña que el mundo es bueno, que somos administradores de la creación y que al cultivar su riqueza trabajamos junto al Creador" (Cf. *A Spiritual Companion* [Un compañero espiritual], Paraclete Press, 2001, p. 74).

El cardenal Hume también advierte que un administrador puede convertirse muy fácilmente en un explotador y que la perfección del ser individual es un fin en sí mismo. Y por consiguiente hace notar que de vez en cuando debemos retirarnos para estar quietos y en silencio, para adquirir una nueva perspectiva, para ver más allá de este mundo y para buscar el origen y el propósito de todo.

Quédate quieto y en silencio; observa y escucha; entonces, tal y como San Pablo escribió a los Romanos, a partir de lo visible

llegamos a conocer a aquél que está más allá de las experiencias de nuestros sentidos. (Ibid.)

Si deseamos que Dios sea un "amigo de toda la semana" debemos también ahondar en busca de la humildad y la confianza que exige la amistad.

El cardenal escribió: "Cuando no obtienes consuelo en la oración, cuando sientes que no vas a ningún lado, quizás esa sea la mejor oración que jamás hayas pronunciado, porque no lo haces por tu propio bien, sino por el de Dios. Busca siempre el Dios del consuelo, nunca el consuelo de Dios. Siempre sucede así.

"Muy a menudo estamos consternados y simplemente no sabemos cómo rezar, con una sensación de profunda desorientación. En tales momentos conviene que nos veamos más bien como el cordero perdido de la parábola, enredado en la zarza y rodeado de niebla; mientras más tratas de escapar de la zarzamora, más te enredas. Mientras más intentas atravesar la niebla, más probable es que te pierdas. Cuando te sientas así, sólo aguarda en tu oración; espera que Él venga a desenredarte" (*A Spiritual Companion* [Un compañero espiritual], p. 77).

Esperar a Dios en la oración exige no solamente humildad y confianza, pero más concretamente, requiere fe en Él y la convicción de que somos lo suficientemente importante ante sus ojos para que Él venga a

socorrernos. Requiere quietud y sosiego recordar que el Buen Pastor deja a las 99 para buscar a la que se ha perdido. Necesitamos paciencia para esperar y creer que Dios conoce nuestras necesidades.

El Tiempo Ordinario y nuestra búsqueda para encontrar a Dios como nuestro amigo toda la semana nos lleva a la quietud y a la reflexión, a la oración. No tenemos que ser perfectos en la oración. Nuestra tarea es dedicar el tiempo y dejar que Dios haga su parte.

La amistad de la semana con Dios es un obsequio dadivoso que nos aguarda, independientemente de nuestra situación en la vida. †

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

Lista de oración del Arzobispo
Buechlein
Arquidiócesis de 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

St. Michael the Archangel Church, 3354 W. 30th St., Indianapolis. **Helpers of God's Precious Infants, pro-life Mass**, Father Eric Johnson, 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. Mary Parish, 415 E. Eighth St., New Albany. Altar Society, **bean soup supper and social**, 4:30-8 p.m. \$7 adults, \$5 children. Information: 812-944-0417 or www.stmarysna.org.

January 16

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 Marian Way, 1 p.m., Father Elmer Burwinkel, celebrant. Information: 812-689-3551.

January 17-19

St. Elizabeth Ann Seton Parish, 10655 Haverstick Road, Carmel, Ind. (Diocese of Lafayette). **Parish mission, "Listening to God's Call,"** Benedictine Archabbot Lambert Reilly, presenter, 10-11:15 a.m. and 7-8:15 p.m. Information: 317-846-3850 or www.seas-carmel.org.

January 18

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

January 19

St. Malachy Parish, 9833 E. County Road 750 N., Brownsburg. **"Catholics**

Returning Home," session three of six, 7 p.m. Information: 317-650-5751.

Calvary Cemetery, Mausoleum Chapel, 435 W. Troy Ave., Indianapolis. **Mass**, 2 p.m. Information: 317-784-4439.

January 20

Marian University, 300 S. Madison Ave., Suite 201, Greenwood. **Adult Programs, open house and information session**, 6-7 p.m. Information: 317-955-6271 or kwebb@marian.edu.

Our Lady of Peace Cemetery, Mausoleum Chapel, 9001 N. Haverstick Road, Indianapolis. **Mass**, 2 p.m. Information:

317-574-8898 or www.catholiccemeteries.cc.

January 21

Northside Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange**, Mass, breakfast and program, **"Nothing Bad Has Ever Happened To Me,"** Jeff Worrell, president, Advantage Medical, presenter, 6:30-8:30 a.m., online reservations only. Reservations and information: www.catholicbusinessexchange.org.

January 24

SS. Peter and Paul Cathedral, 1347 N. Meridian St., Indianapolis. **Mass for Life**,

pro-life march downtown and Respect Life Rally at Veterans Memorial Plaza, Mass, noon, followed by march and rally until 4 p.m. Information: Archdiocesan Office for Pro-Life Ministry, 317-236-1569 or 800-382-9836, ext. 1569.

St. Charles Borromeo Parish, 2222 E. Third St., Bloomington. **Second annual Bloomington March for Life**, 10 a.m., Mass, followed by rosary procession to Planned Parenthood abortion facility, 421 S. College Ave. Information: 812-330-1535 or monica.siefker@sbcglobal.net. †

Retreats and Programs

January 26

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"An Evening of Reflection,"** Father Michael McKinney, presenter. Information: 317-545-7681 or spasotti@archindy.org.

January 27

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Your Spiritual Life is Better Than You Think,"** day of reflection, Father Michael McKinney, presenter. Information: 317-545-7681 or spasotti@archindy.org.

January 30

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Pre Cana Conference,"** marriage preparation program, 1:30-6 p.m. Information: 317-545-7681 or spasotti@archindy.org.

January 31

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Friends of Fatima" monthly Mass and social**, Mass, 9 a.m., goodwill offerings accepted. Information: 317-545-7681 or spasotti@archindy.org.

February 1

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"The Art of Spiritual Direction—A Morning for Moms,"** Father Peter Marshall and Mary Schaffner, presenters, 9 a.m.-1 p.m., \$30 per person includes continental breakfast, lunch, Mass and program, child care included at no additional charge, but space is limited.

Information: 317-545-7681 or spasotti@archindy.org.

February 4

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Come Away and Rest Awhile,"** silent reflection day, 8 a.m.-4 p.m., \$25 per person includes continental breakfast and lunch. Information: 317-545-7681 or spasotti@archindy.org.

February 4-5

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Renewing the Renewed—A Program for Men,"** Father John McCaslin and team of lay ministers, presenters, \$125 per person includes accommodations and meals. Information: 317-545-7681 or spasotti@archindy.org.

February 7

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"The Art of Spiritual Direction,"** day of reflection, Father Peter Marshall and Mary Schaffner, presenters, 9 a.m.-2:30 p.m., \$35 per person includes continental breakfast, lunch, Mass and program. Information: 317-545-7681 or spasotti@archindy.org.

February 8

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Woman Talk—Enhancing,"** session one, Diana Hendricks, presenter, 6:30-9 p.m., \$25 per person includes dinner. Information: 317-788-7581 or benedictinn@benedictinn.org.

February 11-13

Saint Meinrad Archabbey, 100 Hill Drive,

St. Meinrad. **"A Love Triangle That Works—A Valentine Retreat for Married Couples,"** Benedictine Father Jeremy King, presenter. Information: 800-581-6905 or MZoeller@saintmeinrad.edu.

February 18-20

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Tobit Weekend,"** marriage preparation retreat. Information: 317-545-7681 or spasotti@archindy.org.

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"Praying the Bible,"** Benedictine Brother Zachary Wilberding, presenter. Information: 800-581-6905 or MZoeller@saintmeinrad.edu.

February 19

Sisters of St. Benedict, Monastery Immaculate Conception, 802 E. 10th St., Ferdinand, Ind. (Evansville Diocese). **"Saturday Morning at the Dome—Marriage as a Process,"** Barbara McDonald, presenter, 9 a.m.-12:15 p.m., light lunch, \$45 per person. Information: 812-367-1411.

February 21

Sisters of St. Benedict, Monastery Immaculate Conception, 802 E. 10th St., Ferdinand, Ind. (Evansville Diocese). **"Compassionate Healing,"** Benedictine Sister Anita Louise Lowe, presenter, 8:30 a.m.-4 p.m., \$65 per person. Information: 812-367-1411.

February 22-24

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"A Personal Preparation for the Paschal Mystery,"** midweek retreat, Benedictine Father Jeremy King, presenter.

Information: 800-581-6905 or MZoeller@saintmeinrad.edu.

February 25-27

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"Reflections on the Suffering Servant Songs of Isaiah 4-55,"** Benedictine Father Eugene Hensell, presenter. Information: 800-581-6905 or MZoeller@saintmeinrad.edu.

February 26

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"The Sacrament of Marriage, a Priest's Perspective—Date Night for Engaged and Married Couples,"** Father Todd Goodson, presenter, 6-9 p.m., \$50 per couple includes dinner. Information: 317-545-7681 or spasotti@archindy.org.

Sisters of St. Benedict, Monastery Immaculate Conception, 802 E. 10th St., Ferdinand, Ind. (Evansville Diocese). **"Sunday Eucharist—Why We Do What We Do,"** Benedictine Sister Anita Ann Lowe, presenter, 9 a.m.-3:30 p.m., \$65 per person. Information: 812-367-1411.

February 27

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Pre Cana Conference,"** marriage preparation program, 1:30-6 p.m. Information: 317-545-7681 or spasotti@archindy.org.

February 28

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Friends of Fatima" monthly Mass and social**, Mass, 9 a.m., goodwill offerings accepted. Information: 317-545-7681 or spasotti@archindy.org. †

Family Rosary contest deadline is Feb. 1

EASTON, Mass. (CNS)—Feb. 1 is the deadline for submitting entries to the 16th annual "Try Prayer! It Works!" national contest sponsored by the Easton-based Family Rosary.

The contest aims to encourage children to express their faith through art, poetry and prose.

This year's theme, "Speak, Lord, Your Servant is Listening," focuses on the Annunciation, which celebrates the announcement that Mary would become the mother of Jesus.

The contest asks entrants to use creativity to depict their thoughts and feelings about how they listen when God speaks to them.

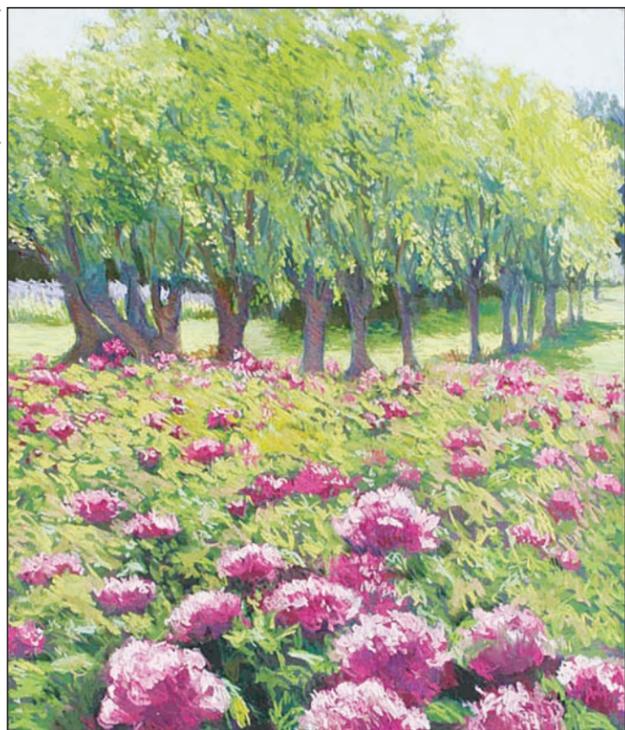
The contest is open to students in kindergarten through

12th grade who attend a Catholic school, are enrolled in a parish religious education program, are active in a parish or are involved with a Catholic organization.

Applications can be downloaded from the contest website at www.FamilyRosary.org/tryprayer. All entries must be postmarked by the Feb. 1 deadline.

Up to three winners are chosen per grade. First-place winners are awarded \$100, and the sponsoring organization earns \$200.

Judges choose the winners based on the content of the submissions as well as the entrants' ability to capture and interpret the theme, their artistic and technical proficiency, and their adherence to contest rules. †



Pastels exhibit

This landscape, titled "Rim Light at the Peony Farm," by artist Jan Frazier of Owensboro, Ky., is one of several pastels that will be on display at the Saint Meinrad Archabbey Library in St. Meinrad from Jan. 15 through March 5. Pastels by Irish Gentry of Henderson, Ky., will also be included in the exhibit, which is free and open to the public. For library hours, call 812-357-6401 or 800-987-7311 or visit the Archabbey Library's website at www.saintmeinrad.edu/library/library_hours.aspx.



Christmas concert

Erin Hays, from left, Sarah Stockton, Daniel Farrel and Kevin Ellenberger, members of St. Michael Parish in Greenfield, perform a Christmas concert on Dec. 19 at their parish's church.

Archbishop: Haitians feel abandoned amid continuing disasters

WASHINGTON (CNS)—Frustration and aggravation are simmering across Haiti a year after a terrifying earthquake ripped apart the country's most densely populated region, and as a persistent cholera epidemic endangers the health of virtually everyone in the impoverished nation.



WASHINGTON LETTER

Life in a tattered tent in a crowded makeshift camp with no alternative on the horizon, threats to personal safety and the need to scramble for food and clean water are fueling the growing

anger, said Archbishop Louis Kebreau of Cap-Haitien, president of the Haitian bishops' conference.

"The people of Haiti are tired of misery," Archbishop Kebreau said in a Jan. 4 interview with Catholic News Service during a visit to the Washington headquarters of the U.S. Conference of Catholic Bishops. "They are tired of living in their tents. The people are saying they are not happy. They're frustrated and angry. That provokes violence."

More than 1 million people continue to live in hundreds of settlements that sprouted after the 35-second magnitude 7 earthquake. At least 230,000 people were killed.

He expressed concern that the surge of hopefulness felt by Haitians at the world's compassionate response immediately after the Jan. 12 quake has given way to a feeling of abandonment. People don't think their pleas are being heard any longer, he said.

Citing the widespread cholera epidemic that has claimed 3,650 lives since mid-October, Archbishop Kebreau called upon

Haitian authorities to openly discuss the source of the disease and acknowledge the concerns of Haitians.

Although tests showed the cholera strain originated in south Asia and was traced to the Artibonite River in central Haiti, authorities have declined to link the outbreak to the alleged dumping of human waste from an outpost of U.N. peacekeepers from Nepal located on the waterway.

"The problem is that the government knows it comes from Nepal," he said. "But the government doesn't have the guts to say it openly. You have the United Nations troops from Nepal so people are reacting to that because the government hasn't acted.

"Truth and openness," he added, "would resolve a lot of trouble."

The archbishop's unease about the potential for violence stems in part from Haiti's 207-year history, which has been scarred by strong-armed rule and violent efforts to overthrow that rule. Only recently has the country experienced relative calm and peaceful government transitions.

However, violence flared again in early December. Hundreds of protesters blocked streets and set fires in the capital of Port-au-Prince, Cap-Haitien and other communities to express their dissatisfaction with the results of the Nov. 28 presidential election amid charges of fraud.

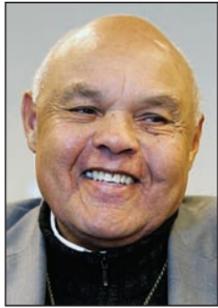
The country's Provisional Electoral Council determined that Jude Celestin, a protege of outgoing President Rene Preval, had narrowly finished second among 18 candidates, ahead of popular carnival singer Michel "Sweet Micky" Martelly. Preval, who has maintained a low profile throughout his two terms as president, has been widely criticized for not taking a leading role in earthquake recovery efforts.

Haiti's new president will be chosen in a runoff between Celestin and former first lady Mirlande Manigat, who topped all candidates in first-round balloting. Originally scheduled for Jan. 16, the runoff has been postponed to



CNS photo/Eduardo Munoz, Reuters

Above, Haitian children make their way through debris on Jan. 6 caused by the 2010 earthquake in Port-au-Prince. Haiti continues to reel from a series of disasters including a cholera epidemic that has claimed 3,650 lives since mid-October.



Archbishop Louis Kebreau



CNS photo/Eduardo Munoz, Reuters

Left, a Haitian woman infected with cholera grimaces in pain at a clinic in Port-au-Prince on Dec. 11.

allow more time to prepare ballots and polling stations.

While declining to comment on the candidates, Archbishop Kebreau said he feared the election, whenever it occurs, could spark renewed violence if charges of fraud resurface.

Still, there is more than the election contributing to the restive atmosphere, according to Archbishop Kebreau. In addition to Haitian government officials, the United Nations and even aid agencies often are skewered by Haitians who believe international parties have failed to deliver on promises to rebuild the country, he said.

"Just imagine all the millions that supposedly are arriving [in Haiti]," he said. "Where are they going?"

Archbishop Kebreau urged government, U.N. and aid representatives to begin talking with average Haitians to discover their needs. He also offered the Haitian Catholic Church as a bridge between the parties.

"The problem we have is the Church is marginalized," he said. "They [government officials and aid workers] don't make contact with us. The Church is present and filled with the people, and we could give them information. We can help them, but they don't ask us.

"One gets the impression that they are more interested in

making money than taking care of people," he said.

Archbishop Kebreau, who has rallied the Church to meet pastoral needs despite the country's enormous poverty, is buoyed by the prospect of rebuilding parish infrastructure in the earthquake zone under a newly formed commission. Known in English as the Program for the Reconstruction of the Church in Haiti, or PROCHE, which means "close by" in French, the commission will review and approve parish projects to ensure that building plans meet modern construction codes.

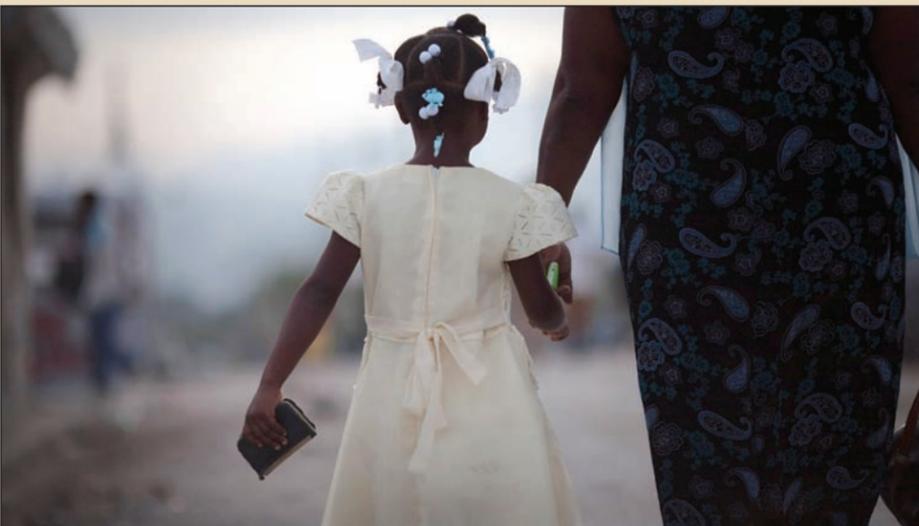
PROCHE primarily will administer an estimated \$33 million contributed by American Catholics designated for reconstruction. About 70 parishes were destroyed in the quake.

Crafted in a venture between the USCCB and Catholic Relief Services, PROCHE could serve as a model for all of Haiti, he said.

"It's a unique opportunity for the Church to use this experience to give the world a different perspective [of Haiti]," the archbishop said.

"We must learn from one another," he added. "We need to learn from everyone without distinction of race or color." †

Bishops ask Catholics to pray for Haitians on earthquake anniversary



A girl walks hand-in-hand with a woman on their way to church in Port-au-Prince, Haiti, on Jan. 9.

CNS photo/Allison Shelley, Reuters

WASHINGTON (CNS)—The one-year anniversary of the massive earthquake that affected a wide swath of Haiti gives Catholics an opportunity to stand in prayerful solidarity with the people of the impoverished Caribbean nation, said a member of the U.S. Conference of Catholic Bishops.

Archbishop Thomas G. Wenski of Miami, chairman of the Haiti Advisory Group of the U.S. bishops' Subcommittee on the Church in Latin America, invited Catholics to pray and reflect for nine days using the novena to Our Lady of Guadalupe.

The novena started on the evening of Jan. 12, the anniversary of the magnitude 7 quake, and ends with the celebration of Mass the weekend of Jan. 22-23, the date of the bishops'

annual collection for Latin America, which includes Haiti.

"Haiti and its people still very much need our prayers and solidarity," Archbishop Wenski said in a statement. "As we approach the anniversary of the earthquake in Haiti, we join together with parishes, Catholic schools, youth groups, colleges and universities from across the country to remember the tragic events of that fateful afternoon and to respond in a faith-filled way."

In addition to the novena, other catechetical and reflection resources—including material from Catholic Relief Services, the U.S. Catholic Church's overseas aid and development agency, which has an extensive aid effort in Haiti—is available at a new website: www.usccb.org/haiti/one-year-later.shtml. †

OUTREACH

continued from page 1

Bethany House in Terre Haute and Holy Family Shelter in Indianapolis, archdiocesan shelters that provide havens of hope for homeless families, married couples, expectant mothers and single parents with children.

“The archdiocese is very concerned about the homeless and cares about them,” says Bill Bickel, the director of Holy Family Shelter. “And there are so many volunteers across the archdiocese who show a really strong public witness to help the homeless. They are an extraordinary example of how people are always looking beyond themselves to help others.”

Concern for others is reflected in the heartwarming actions of 11-year-old Makenzie Smith and 84-year-old Mary Zinkan.

A special kind of warmth

For the past five years, Makenzie has led an amazing coat-collection drive as a member of St. Mary Parish in Navilleton in southern Indiana.

The girl started her coat drive when she was in the second grade and her teacher told her class that some people couldn't even count on having a warm coat to wear in the winter.

Hoping to help, Makenzie collected 79 coats that first year. In 2010, her collection netted more than 4,000 coats, which were distributed to people from southern Indiana and northern Kentucky on Dec. 14 at the Cathedral of the Assumption in Louisville, Ky.

“We invite shelters, schools, individuals,” says Makenzie, now a sixth-grade student. “They come in, and they choose the coat they want. A woman came up to me and started crying. She was so thankful that she had a coat to keep her warm. And there was a man who walked in. He had a woman's coat on that was tattered and torn. He was glad to get a man's coat.”

Still, the moment that touched Makenzie the most involved a small girl.

“She was about 7 or 8,” Makenzie says. “She didn't have a coat. I thought, ‘Wow, she's about my age.’ I helped her find a coat.”

Makenzie gets a lot of help from people in her parish and school, Borden Elementary School in Clark County. Her coat drive is also a family effort that involves her parents, Kevin and Carrie Smith, and her younger siblings, Hayden and Delaney.

“It brings us closer as a family. We work together as a team, and it makes us feel fortunate,” Makenzie says. “I'm giving back to people in need. I just feel that God wants me to do this.”

That belief is shared by Mary Zinkan, the leading member of another homeless ministry in the archdiocese. It's a group with an unusual name and a colorful gift for people who live on the streets.



Standing near the trunk of her car, Mary Zinkan, right, shows the sleeping bags that have been stitched together by members of the Ugly Quilt Committee at Christ the King Parish in Indianapolis. Zinkan gave the sleeping bags to Kathy Bogan, left, who volunteers with Helping Our Own People, a volunteer organization that gives soup, sandwiches, socks and sleeping bags to homeless people.

The Ugly Quilt Committee

As the head of the Ugly Quilt Committee at Christ the King Parish in Indianapolis, the 84-year-old Zinkan leads a team of volunteers who make sleeping bags for homeless people in the city.

The group made 45 sleeping bags that have been distributed to the homeless this winter—sleeping bags that were stitched together with thread, batting and pieces of cloth donated by members of the parish.

“It takes at least 14 feet of material to make each one of them,” says Zinkan, who has been coordinating this effort for the past six years. “That's a lot of material. Fortunately, people bring things to my house and to church. They're absolutely wonderful. People love to give.”

So does Zinkan.

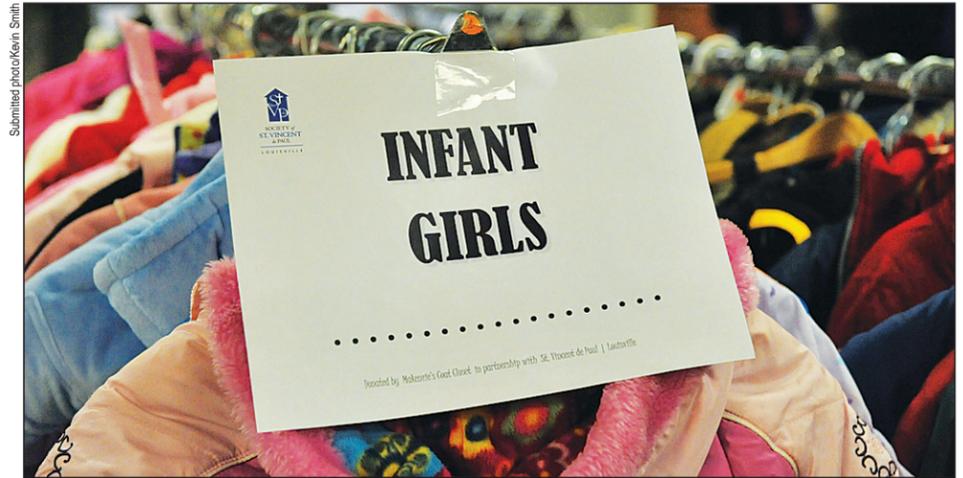
“People have always been good to me my whole life so why shouldn't I want to give back? And there are a lot of people in need,” she says. “It makes you feel good to help.”

Zinkan gives the sleeping bags to Kathy Bogan, the volunteer for the homeless ministry called Helping Our Own People. Bogan is a member of the office staff at Christ the King Parish.

“They [the homeless people] are very grateful for them,” Bogan says.

Members of the Ugly Quilt Committee attach a special tag to each sleeping bag. The tag reads, “Bless this person who receives this gift. Let them know that we made this for them because we love and care for them.”

“It's a good thing for the people who are out there to know that someone cares for



Above, rows of coats for people of all ages were lined up inside the Cathedral of the Assumption in Louisville, Ky., on Dec. 14. The coats were distributed to people in need by volunteers of Makenzie's Coat Closet, a charitable effort led by 11-year-old Makenzie Smith.

Left, at 84, Mary Zinkan of Christ the King Parish in Indianapolis leads the Ugly Quilt Committee, a group of volunteers that make sleeping bags for homeless people.

them,” Zinkan says. “It's important that we reach out and help them. I think that's what God would want us to do.”

(For more information about Bethany House, visit the website at www.CatholicCharitiesTerreHaute.org For more information about Holy Family

Shelter, visit the website at www.holyfamilyshelter.net. For more information about Makenzie Smith's coat collection efforts, visit the website at www.makenziescoatcloset.com. For more information about the organization Helping Our Own People, visit the website at www.HelpingOurOwnPeople.org.) †

What was in the news on Jan. 13, 1961? The pope and the Church in the Congo

By Brandon A. Evans

This week, we continue to examine what was going on in the Church and the world 50 years ago as seen through the pages of *The Criterion*, which is celebrating its 50th anniversary.

Here are some of the items found in the Jan. 13, 1961, issue of *The Criterion*:

- **Aid those who are less fortunate, pontiff urges well-to-do families**
- **Church is free to work in most of the Congo**
- **School grab in Ceylon seen without parallel**

“COLOMBO, Ceylon—The Catholic Bishops of Ceylon labeled government plans to seize ownership of private schools ‘drastic legislation which is without parallel in any democratic country.’ ... ‘The government proposes to summon Parliament immediately, and introduce

the necessary legislation whereby all school premises and buildings will be taken over completely and the ownership thereof vested in the government without compensation.’ ”

- **A Protestant Answers: Is U.S. Catholicism more robust in rural areas or urban centers?**

• **‘Honkers’ gain Pope’s ear**
 “ROME—Ever honk your car horn for the pope? A bunch of Romans did, and it worked: His Holiness, Pope John XXIII, came to his window and even blessed the honkers. It happened on the feast of the Epiphany, a time of mad celebration in Rome and a day when the normal anti-noise laws are suspended. Hundreds of Romans drove their cars into St. Peter’s Square

in the Vatican at noontime, and sent up a raucous chorus of horns to summon Pope John to his window.”

- **Quest for Unity: Catholics and the Ecumenical Movement**
- **At National Shrine: Special services scheduled for Unity Octave**
- **Germany acts to halt needless Sunday work**

• **Foraging priest finds self on fighting front in Laos**
 • **Question Box: May godparents marry each other?**
 • **Family Clinic: Feels husband visits his mother too often**
 • **Mark Twain is new Red ‘Hero’**
 “MOSCOW—A Moscow Radio broadcast said some of the writings of Mark Twain were being utilized by Soviet atheistic propagandists because all his

life the American author ‘struggled against religious prejudice.’ ‘Not for nothing,’ the station said, ‘was he called the American Voltaire. He realized that in the history of mankind, the Church had always played a reactionary part, that it had been a stronghold of obscurantism and ignorance.’ According to the Moscow station, Mark Twain described Christianity as ‘sham and hypocrisy.’ ”

- **Egypt’s Catholics fear new assault on their schools**
- **Catholic pupils survey parish racial attitudes**
- **The Faith Explained: Heaven is more than family reunion**
- **Marian College adopts new honors program**

(Read all of these stories from our Jan. 13, 1961, issue by logging on to our archives at www.CriterionOnline.com.) †



Parish and school promote greater devotion to the rosary

By Mary Ann Wyand

“Pray the rosary” often tops the list of New Year’s resolutions for many Catholics.

Members of a rosary group at Our Lady of Lourdes Parish in Indianapolis want to encourage Catholics to do just that.

After celebrating the centennial anniversary of their parish on Nov. 8, 2009, these Lourdes parishioners decided to foster greater devotion to Jesus and Mary through the rosary as well as offer prayerful thanks for blessings received by parishioners during the past century.

They promote family rosary time in the church before Mass each Saturday throughout the year.

They also organized a daily rosary at 6:45 p.m. at the Marian grotto adjacent to the church from May through October, and plan to continue that tradition this spring.

And they worked with Cara Swinefurth, the principal of Our Lady of Lourdes School, and faculty members to teach the students the importance of the Marian devotion by arranging an annual “Living Rosary” on Oct. 7, the feast of Our Lady of the Rosary, in the church.

Other parish Marian devotions include a “May Crowning” ceremony in the church to honor the Mother of God.

“Our annual ‘Living Rosary’ began with our 100th anniversary year,” said Father Nicholas Dant, the pastor of the east side parish. “The [parish] Spiritual Life and Worship Commission thought it would be a good idea—since our parish was designated to honor Mary under the title of Our Lady of Lourdes—to begin an annual tradition of praying the rosary with the students.”

Children representing each grade hold carnations to symbolize the rosary beads as they stand along interior walls of the historic church and pray the decades.

All of the 261 students also place their written prayer petitions in a basket at the base of the altar before they pray the “Living Rosary.”

“I think our staff and our teachers do a good job of trying to hand on the faith,” Father Dant said. “I’m proud of the tradition that we have here of teaching the faith at Our Lady of Lourdes School.”

Students also pray the rosary after the school Mass every Friday during October, the month of the holy rosary.

Lourdes parishioner Tim Arvin, a member of the Spiritual Life and Worship Commission who helps organize the “Living Rosary,” said “it brings tears to your eyes and melts your heart to hear these little voices” in prayer.

Lourdes parishioner Linda Abner, who also helps coordinate the “Living Rosary,” said “it just does my heart such good” to see the children praying together.

“I think it’s beautiful in the sight of God,” she said. “I imagine Mary and the Lord seeing them, and I think they must be smiling. I think it’s a gift for these kids that their parents care enough to teach them the faith and encourage them to pray. In our world, we need that.”

“I appreciate having a prayer that I can always turn to,” Abner said. “It allows you to meditate on a deeper level, and to lift



Photos by Mary Ann Wyand

Our Lady of Lourdes parishioner Linda Abner of Indianapolis prays the rosary at the Marian grotto adjacent to Our Lady of Lourdes Church last fall. Members of the parish Spiritual Life and Worship Commission and rosary group organize regular rosary times for parishioners and Our Lady of Lourdes School students.

your heart up for the Lord to see, to take care of, to comfort, to lead and to guide. It’s a beautiful way to pray. And what better things can we think about than the lives of Jesus and his mother?”

After the students pray the “Living Rosary,” they present their carnations to Mary by placing the flowers in vases at the base of the altar next to their prayer petitions.

“The rosary is taught in some way in each grade level,” Swinefurth said. “It makes me feel proud of the students, and I think underscores our mission to build children in their faith and encourage their spiritual growth. We do that through all kinds of experiences, including praying the rosary in an active and engaging way.”

“All of the students and the visitors who joined us for the ‘Living Rosary’ were able to put a prayer intention in the basket,” the principal said. “Every student—from our preschoolers who drew pictures to our older students who wrote heartfelt intentions—

offered those prayers as we said the rosary.”

As a Marian parish, Swinefurth said, “we have focused on the rosary, and we encourage the students to pray the rosary with their families before Mass on Saturdays.”

Parishioner Mary Ann Hacker grew up in St. Bernadette Parish just west of Our Lady of Lourdes Parish.

“I started praying the rosary in the first grade, and I’ve prayed the rosary my whole life,” Hacker said. “It means a lot to me. The ‘Hail Mary’ is very close to my heart. Every day, there is always something that comes up that I want to pray for. It makes life easier. It’s really nice to have the Marian grotto, and to remember the story of St. Bernadette and Our Lady of Lourdes.”

Lourdes parishioner Marianne Markovich also learned how to pray the rosary as a child.

“It’s been there all the time for me,” Markovich said. “My father had a hand-carved statue of Our Lady, ... and



Colorful drawings and written petitions from Our Lady of Lourdes School students fill a basket at the base of the altar at Our Lady of Lourdes Church in Indianapolis after the “Living Rosary” last fall.



Our Lady of Lourdes School fourth-grade student Cecelia Linn of Indianapolis holds a carnation as she waits for her turn to raise it and recite a “Hail Mary” during a “Living Rosary” on Oct. 7 at Our Lady of Lourdes Church in Indianapolis. Lourdes parishioners and students are encouraged to pray the rosary to honor Jesus and Mary, their parish patroness.



Rays of sunlight filter through stained-glass windows at Our Lady of Lourdes Church in Indianapolis near a Marian statue.

we would sit around it and pray when we were little girls. I was lucky enough to go to Marian College, and I prayed the rosary in the beautiful chapel there.”

She was happy when the Marian grotto was dedicated on Sept. 30, 1984, to mark the 75th anniversary of Lourdes Parish.

A plaque at the grotto explains that it was “a gift of the parish for 75 years of countless blessings from our beloved patroness.”

“Mary will always be there to intercede with our Savior,” Markovich said. “She is the Lord’s mother, and she understands when we bring our life problems to her. She is there all the time for us. All we have to do is give Mary and Jesus our time in prayer.”

Lourdes parishioner Bernice Verlage likes to pray the rosary and spend time meditating on the life of Jesus.

“Even if I don’t have the words [to pray] and the situation is difficult, I can always pray the mysteries of the rosary,” she said. “It strengthens your prayer life. It’s another avenue to speak to God.” †

Pope baptizes 21 infants, and says faith formation is crucial task



CNS photo/L'Osservatore Romano via Reuters

Pope Benedict XVI baptizes one of 21 infants during a Mass in the Sistine Chapel at the Vatican on Jan. 9.

VATICAN CITY (CNS)—Pope Benedict XVI baptized 21 infants, and told their parents and godparents that educating them in the faith will not be easy in today’s society.

The liturgy on Jan. 9 in the Sistine Chapel, enlivened by the cries of the newly baptized and their siblings, marked the feast of the Baptism of the Lord—an event depicted in one of the splendid Renaissance frescoes that adorn the walls of the chapel.

In his homily, the pope said the Church encourages the baptism of newborns as the “beginning of a path of holiness and conformity to Christ.” He compared it to the planting of a seed that will one day turn into a magnificent tree.

Naturally, he added, at a later age each of the baptized will need to give their free and conscious assent to the faith. That presupposes that, as children, they will receive formation in Scripture and in Church teachings, he said.

This educational path is something that the Church, the

parents and the godparents need to work together to provide, he said.

“Cooperation between the Christian community and the family is more necessary than ever in the current social context in which the institution of the family is threatened on many sides, and must face many problems in its mission of educating in the faith,” he said.

He said rapid social changes and the weakening of cultural stability make religious education a real challenge today. For that reason, he said, the parish should make every effort to aid families in this task of transmitting the faith to younger generations.

The infants baptized by the pope, 13 boys and eight girls, are children of Vatican employees.

Speaking at his noon blessing on the same day, the pope underlined the importance of baptism in the lives of all Christians as well as the “great responsibility” assumed by parents and godparents in the sacrament. †

Back to Assisi: Pope to commemorate event he skipped

VATICAN CITY (CNS)—Pope Benedict XVI said he would go to Assisi in October to mark the 25th anniversary of Pope John Paul II's interreligious prayer service for peace, but he did not actually say anything about praying with members of other religions.

Announcing the October gathering, he said that he would go to Assisi on pilgrimage and would like representatives of other Christian confessions and other world religions to join him there to commemorate Pope John Paul's "historic gesture," and to "solemnly renew the commitment of believers of every religion to live their own religious faith as a service in the cause of peace."

While Pope Benedict may be more open to interreligious dialogue than some of the most conservative Christians would like, he continues to insist that dialogue must be honest about the differences existing between religions and that joint activities should acknowledge those differences.

In the 2003 book, *Truth and Tolerance*, a collection of speeches and essays on Christianity and world religions, the then-Cardinal Joseph Ratzinger dedicated four pages to the topic of "multireligious and interreligious prayer."

As a cardinal and prefect of the Congregation for the Doctrine of the Faith, he was one of the very few top Vatican officials to skip Pope John Paul's 1986 meeting in Assisi. He later said the way the event was organized left too much open to misinterpretation.

His chief concern was that the gathering could give people the impression that the highest officials in the Catholic Church were saying that all religions believed in the same God, and that every religion was an equally valid path to God.

A few years later—and after having participated in Pope John Paul's 2002 interreligious meeting in Assisi—he wrote in *Truth and Tolerance* that with such gatherings "there are undeniable dangers, and it is indisputable that the Assisi meetings, especially in 1986, were misinterpreted by many people."

He wrote that Church leaders had to take seriously the possibility that many people would see Jews, Christians, Muslims, Buddhists, Sikhs, Hindus and others gathered together for prayer in the Umbrian hilltown and get the "false impression of common ground that does not exist in reality."

At the same time, he said, it would be "wrong to reject completely and

unconditionally" what he insisted was really a "multireligious prayer," one in which members of different religions prayed at the same time for the same intention without praying together.

In multireligious prayer, he wrote, the participants recognize that their understandings of the divine are so different "that shared prayer would be a fiction," but they gather in the same place to show the world that their longing for peace is the same.

U.S. Jesuit Father Thomas Michel, who was an official at the Pontifical Council for Interreligious Dialogue in the 1980s and was involved in organizing the first Assisi meeting, said, "It wouldn't make a lot of sense to pray together when you don't believe in the same God," but Catholics believe there is only one God and he hears the prayers of whoever turns to him with sincerity and devotion.

In an e-mail response to questions, Father Michel said, "The only confusion [surrounding the 1986 Assisi meeting] was among those who did not understand Vatican II teaching and subsequent magisterium. They expressed their confusion before the event, boycotted the event itself, and expressed more confusion afterwards."

"*Nostra Aetate*," the Second Vatican Council document on relations with other religions, affirmed that Jews, Christians and Muslims believe in, worship and pray to the same God.

When Pope Benedict went to Istanbul's Blue Mosque in Turkey in 2006, some people believed he blatantly contradicted what he had written in 2003 about the impossibility of praying together.

At the mosque, a place of prayer for Muslims, the pope stood alongside an imam in silent prayer.

Days later back at the Vatican, the pope said it was "a gesture initially unforeseen," but one which turned out to be "truly significant."

"Stopping for some minutes for reflection in that place of prayer, I turned to the one God of heaven and of earth, the merciful father of all humanity," the pope said.

Muslims were touched by the pope's gesture, but some Christians went to great lengths to insist that the pope's "turning to God" was not the same thing as prayer, especially in a mosque.

People found it easier to accept the fact that Pope Benedict stopped for prayer in Jerusalem at the Western Wall, Judaism's



Left, Pope Benedict XVI lights a lamp in 2007 at the tomb of St. Francis in Assisi, Italy. The pope said he would go to Assisi in October to mark the 25th anniversary of Pope John Paul II's interreligious prayer for peace, but he did not actually say anything about praying with members of other religions.

Below, Pope John Paul II is pictured during a 1986 interfaith prayer gathering in the Italian town of Assisi.



holiest site.

After visiting Jerusalem, Pope Benedict told visitors at the Vatican that faith demands love of God and love of neighbor. "It is to this that Jews, Christians and Muslims are called to bear witness in order to honor with acts that God to whom they pray with their lips. And it is exactly this that I carried in my heart, in my prayers, as I visited in Jerusalem the Western or Wailing Wall and the Dome of the Rock,

symbolic places respectively of Judaism and of Islam."

In a message commemorating the 20th anniversary of Pope John Paul's Assisi meeting, Pope Benedict said the 1986 gathering effectively demonstrated to the world that "prayer does not divide, but unites" and is a key part of promoting peace based on friendship, acceptance and dialogue between people of different cultures and religions. †

Event marks 30 years, honors brother of U.S. nun slain in El Salvador

WASHINGTON (CNS)—William Ford, the late brother of Maryknoll Sister Ita Ford, was honored in a Capitol Hill event on Jan. 6 for his 28-year pursuit of



Thirty years after four U.S. churchwomen were found murdered near Santiago Nonualco, El Salvador, residents near the site continue to maintain a chapel in their memory. Maryknoll Sisters Ita Ford, Maura Clarke, Ursuline Sister Dorothy Kazel and lay missionary Jean Donovan are memorialized in photos at the base of the altar. A Jan. 6 event in Washington marked the 30th anniversary of the December 1980 murders.

justice for his sister and three other U.S. Churchwomen murdered in December 1980 in El Salvador at the height of the nation's civil war.

"We honor one person, William Ford, whose life ... and that of his family was changed forever by the death of his sister," said Maryknoll Sister Janice McLaughlin, president of the order. Ford died in 2008.

She noted that the gathering was the first time that an effort had been made to bring together all those who worked with and knew Sister Ita, Maryknoll Sister Maura Clarke, Ursuline Sister Dorothy Kazel and lay missionary Jean Donovan, and those who worked after their deaths to bring their killers to justice and to seek changes in the Salvadoran government and in U.S. policy in Central America. The event also remembered Maryknoll Sister Carol Piette, another missionary in El Salvador, who drowned earlier in 1980 while escorting a newly released prisoner to his home.

The 30th anniversary commemoration of the women's kidnapping and murder featured the presentation of the Maryknoll Sisters' Justice Award to Bill Ford's wife, Mary Anne. Other Ford family members and relatives of the other women also attended the reception in the Rayburn House Office Building, as did several members of Congress, former Sen. Chris Dodd, D-Conn., many members of different religious orders and representatives of the Obama administration

and the Salvadoran ambassador to the United States.

Assistant Secretary of State Michael Posner, head of the department's Bureau of Democracy, Human Rights and Labor, presented Mary Anne Ford with a Salvadoran-made plaque commemorating her husband's work to shed light on the women's deaths and on the U.S. role in supporting the repressive Salvadoran government.

Posner recalled that at the time of their deaths, he was part of the fledgling Lawyers Committee for International Human Rights when he got a call from the Maryknoll Sisters informing him about the women's deaths and asking for legal help.

People warned that "we would never be able to do anything in Congress... we would never be able to hold anyone responsible," Posner said. Through the persistence of Bill Ford and others in the religious and human rights communities, five members of El Salvador's national guard were found guilty of the murders in 1983. Efforts to hold the guardsmen's superiors responsible led to civil trials in the United States of former generals Carlos Eugenio Vides Casanova, a former director of the Salvadoran national guard, and former Defense Minister Jose Guillermo Garcia.

Though a federal jury cleared the men of culpability in the women's murders, in 2006 the 11th U.S. Circuit Court of Appeals upheld a civil suit holding them responsible

for torturing three Salvadorans and awarding the plaintiffs \$54.6 million.

"We never felt we completely got justice," Posner said. But with the help of Dodd, former Sen. Arlen Specter, D-Pa., and others in Congress who pushed for an investigation and prosecution, the trial of the guardsmen in El Salvador was "the first break in a culture of impunity," he said.

In accepting the award, Mary Anne Ford said her sister-in-law's death led to her husband's transformation. As he began to find out what Sister Ita's life among the poor of El Salvador was really like, his mission became not so much to seek justice for "the authors of a crime," as it was "that the lives of the women would be remembered."

Dodd and Democratic Reps. Marcy Kaptur of Ohio and Nita Lowey of New York praised Bill Ford's work as an example of how one person can make a difference. Dodd and Kaptur recalled that the women's murders were one of the first big issues they faced when elected. As a new senator, Dodd sat in on Foreign Relations Committee hearings that helped shed light on the U.S. role in funding the Salvadoran government.

And both told of being advised by the late House Majority Leader Tip O'Neill, D-Mass., about where to get information and advice about foreign policy.

"I listen to the nuns," O'Neill told both. †

Faith *Alive!*

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Good communication can help families resolve conflicts

By Allan Wright

Home repair is easier and less expensive when you do some preventative maintenance.

It's the same with the family. While there is no perfect family, we all like to belong to a healthy family, and that takes some effort as well as preventive maintenance.

Before a family gets to a crisis mode, there are inevitably signs that all is not well. The first sign of a crack in the family foundation is a lack of communication.

When we hurt one another, even if it seems insignificant, it can be the beginning of the end. People have a tendency to either withdraw from one another when hurt or to lash out in inappropriate and unbecoming ways.

What gets broken is not so much a rule but rather a relationship. The lines of communication subsequently shut down.

Allowing time each week for family members to vocalize their feelings and to communicate what's important to them is empowering. And if it is done at regular intervals, it can prevent major conflicts.

A vital element for all healthy families and a deterrent to family breakdowns is the ability to forgive and to ask for forgiveness.

Forgiveness was not only modeled by Jesus, he also commanded it of his disciples for good reason.

Without genuine forgiveness, we won't be able to function in community. Its absence will stifle our freedom and ability to love.

How many families and friendships suffer because of a

lack of forgiveness?

Having hurt feelings and being angry is quite natural when we are injured, but what we do with those hurt feelings and anger is where our Christian character is revealed.

When forgiveness is not modeled in the home and the injury is not even acknowledged, family members cease trying to be understood, and withdraw from one another and family activities.

Jesus gives us a template in which to deal with those who hurt us. He says: "If your brother sins [against you], go and tell him his fault between you and him alone" (Mt 18:15).

How often is our first inclination to involve others in the dispute instead of confronting the one who harmed us?

We seem to want to build alliances and have family members choose sides, which fractures the family more.

The thought of confrontation makes many people uneasy and anxious. Very often, however, their fears are relieved when they actually speak to their family member about what is troubling their heart.

Family gatherings, such as weddings, funerals and reunions, often bring out the best and worst in families because of the myriad

of emotions evoked by such important, yet stressful, times.

Sin, of course, is the root cause of all discord, and it reveals itself in both subtle

and overt ways.

Some family members respond to family events with envy, jealousy, gossip, contention and verbal outbursts. They feel that they have been the victim of some injustice, and they express their



Family members pray before sharing a meal together. Good communication among members of a family can help resolve conflicts before they create deep divisions in a home.

distress in ways that usually add to the misery of all involved.

But for others, family gatherings draw out the very best in them—patience, kindness, gentleness, forgiveness and love. They are able to view the event from another perspective—the perspective of faith—that leads to peace and restoration of relationships.

Oftentimes, the help that a family needs comes from within the home. The recognition that their family needs help in restoring relationships is a significant first step toward a healthy family life.

When a family recognizes that each member has a role to play in the health of their family life, then they can grow in unity.

Family communication must be made a priority. Families can begin

to really listen to one another, share meals together, champion one another, and play with and relax with one another.

It is a myth to think that healthy families are just born that way. They require a commitment to one another and time to grow as a family.

Some families will need help from outside the home, and there are many good organizations, religious and secular, available to offer it.

These families have the wisdom to realize that they need help to become all that God wants them to be.

Retrouvaille is a program that provides tools for marriages that need assistance.

Catholic Charities agencies throughout the United States

provide a plethora of programs for families, creating hope for more than 9 million people each year regardless of their religious, social or economic backgrounds.

For some single parents who struggle with the basics of life, such as food, heating and mortgage payments, there are organizations that provide assistance with those needs as well.

Whatever damage has been done to family relationships, Catholics believe that faith in Christ can make all things anew, including their families.

(Allan Wright resides in Basking Ridge, N.J., with his wife and three children, and is the author of *The Bible's Best Love Stories*, published by St. Anthony Messenger Press.) †

'The first sign of a crack in the family foundation is a lack of communication.'

Prayer is essential to healing deep divisions in families

By M. Regina Cram

The family tension began when the daughter started dating a guy that her



A woman kneels in prayer on Nov. 10, 2010, in Our Lady of the Most Holy Rosary Church in Indianapolis.

mother had concerns about.

The mother tended to be bossy, and the daughter resented her mother's frequent attempts to break up the romance.

The mother said that she just wanted what was best for her daughter.

By the time an engagement was announced, the mother and daughter were barely speaking. The mother refused to attend the wedding. The daughter refused her brother's invitation for Thanksgiving dinner because her mother was invited.

How do family breakdowns get this far?

All families disagree, but a breakdown occurs when family members cling to their own opinions and hurts, even when doing so wounds those whom they love.

What can be done to repair a family breakdown? And how might it be prevented?

Prevention is always best. Activities such as family dinners, family fun nights and family prayer create strong bonds that enhance a sense of belonging and identity. This makes it easier to dismiss small hurts rather than cling to them.

When conflict does arise, sometimes a

simple family meeting can head it off. If family members are willing to seek forgiveness for hurting one another and then agree to disagree, they are on their way to healing.

Remember to "put on then, as God's chosen ones, ... heartfelt compassion, kindness, humility ... and patience, ... forgiving one another ... as the Lord has forgiven you" (Col 3:12-13).

It is important to listen to one another at this stage. When a family member feels unheard, wounds deepen.

Unfortunately, sometimes a complete breakdown does occur. To address this, the late newspaper columnist Ann Landers began promoting an annual Reconciliation Day on April 2. Its intention is to re-establish relationships that have been shattered or damaged.

Landers reminded her readers that life is too short to hold a grudge, encouraging them to pick up the phone and extend the hand of peace.

Here are some steps to help the peace process:

• Pray. Prayer is not a last resort, it is a first resort. Through prayer, God

changes people—including us.

• Do an honest evaluation of yourself. When arguments brew, at what cost do you press your point? Do you insist on being right, even when the consequences include alienating loved ones?

• Swallow your pride and speak privately to your loved one. Ask if he or she is willing to make a fresh start. Focus on how you have failed, rather than trying to justify your actions. Apologize for hurting that person, and prepare to listen to his or her perspective.

Once you have done these things, continue to pray. You cannot force your loved one to accept your apology, but you can change your own behavior.

As for the mother and daughter who were at odds, the process of healing began when a child in their extended family became gravely ill, leading the mother to reassess her harsh stance.

Now, many years later, the child is healthy and the family has reconciled.

(M. Regina Cram is a freelance writer in Glastonbury, Conn.) †

From the Editor Emeritus/John F. Fink

The wisdom of the saints: St. Hilary

St. Hilary, whose feast day is on Jan. 13, was a great fourth-century defender of the doctrine of the Trinity. As Bishop of Poitiers, France, he battled against the heresy of Arianism, which taught that God the Son was created by God the Father in time and, therefore, not eternal and equal to the Father.

The heresy was condemned by the Council of Nicaea in 325, but its adherents spread it widely. St. Jerome wrote, "The world groaned and marveled to find that it was Arian." The Roman Emperor Constantius, an Arian, exiled Hilary to Phrygia, in modern Turkey, but eventually he was permitted to return to France. He is one of the 33 Doctors of the Church.

Here are excerpts from one of his sermons, which he expressed as a prayer to God the Father:

He first acknowledged that God had

given him the gift of speech to be at God's service, to make him known as Father, the Father of his only-begotten Son. He must use this gift, he said, to preach to those who did not know him, and to the heretics who refused to believe in him.

He then prayed for the gift of God's help and mercy, for the breath of the Holy Spirit "to drive us on as we begin this course of proclaiming your truth." He promised to study the sayings of the prophets and Apostles "with unflinching attention."

Hilary admitted that there is an inertia in our nature that makes us dull, and "we are held within the bounds of ignorance by the weakness of our minds." Yet, in trying to comprehend divine truths, we can do so, he said, by earnest attention to God's teaching and by obedience to the faith.

He then declared, "as part of the mystery of revelation: that you are the eternal God, the Father of the eternal, only-begotten God; that you are one and not born from another; and that the Lord Jesus is also one, born of you from

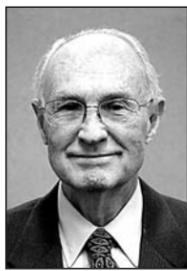
all eternity."

He went on to say that we must not proclaim a change in truth regarding the number of gods. "We must not deny that [Jesus] is begotten of the one God; nor must we assert that he is other than the true God."

He then asked God to impart to him the meaning of the words of Scripture and the ability to understand it "with reverence for the doctrine and confidence in its truth."

He repeated that it is through the prophets and Apostles that we know about the one God the Father and the one Lord Jesus Christ. He asked for the grace, despite the heretics who deny him, "to honor you as God, who is not alone, and to proclaim this as truth."

Although this was a sermon-prayer on the Trinity, there was only that slight mention of the Holy Spirit. St. Hilary believed in the equality of the Holy Spirit as it was declared in the Council of Nicaea and proclaimed in the Nicene Creed, but the fight against the Arians concerned the nature of God the Son. †



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Cornucopia/Cynthia Dewes

Giving aid and comfort to the 'enemy'

Does the beginning of a new year find you feeling more like the old bearded guy in the baggy outfit leaning on a cane, rather than the cheery, diapered baby wearing a "2011" sash over his chest?

Well, if it's the former, you have probably seen several, if not scores, of new years come and go.

Either that or you've had remarkably bad luck!

As a case in point, I think of my college roommate who complained recently that she was making mistakes, something she never did before. She is indeed an extremely competent woman, whose life usually runs smoothly thanks to her ability to reason and focus.

She was actually indignant about it, and did not appreciate it when I laughed and said she should "join the club." I meant the club consisting of members over 60 or more years for whom memory lapses are an unfortunate byproduct of aging. They cause all of us eventually to make silly mistakes. That's just the way it is when we are human.

Somehow, the rest of the world knows

who we are, and our mail becomes filled with innumerable catalogs of "comfort aids" to prove it. We are offered ways to hear better, be more mobile, digest foods more efficiently, and fulfill almost any other bodily need you can think of. It is embarrassing just to read the darn things.

We learn to our chagrin that when the Scripture tells us we must learn to be humble, it means humble as in humiliated. We don't really understand what humble means until we are older. That new-year baby in diapers is cute, but we in our adult versions are simply humble. But that's OK when we consider the alternative.

Who knew you could buy a 14-day pill tote that looks like a book? You can always pretend it is your Kimble or maybe your portable laptop. And how about those big-print items that would knock the socks off the normal reader? Things like the telephone dial and the oven timer and the clock numerals, not to mention the numbers on that 14-day pill tote.

We fondly remember the days when sleep basically involved just a comfortable mattress and a pillow. Now we have pillows shaped in every contortion imaginable to fit our knobby old bodies, necks, elbows, tummies—you name it. And we have cushions galore—for the car driver's seat, the car's back seat, your

lounge chair, your dining chair and even the chair in that private room.

Comfort in clothing takes on new meaning in these catalogs as well with various apertures and fasteners designed to help you get in and out of things. Beauty, stylishness and tailored fit are not considerations in these items. For sure.

If we still have our original teeth, there are all kinds of whiteners, straighteners and what-have-yous to make them more presentable, and if we don't then there are creative soaks, holders, refiners and patching devices to improve our false ones. This is but the tip of the iceberg of implements designed to restore what age hath taken away or changed dramatically. It is a wonder second only to God's creation itself!

Personally, I am grateful to God 1) for life itself, and 2) for whatever help that I can get in retaining it in some usable and less annoying semblance. I truly appreciate what has been given to me, and also what I can manage to maintain by my own efforts.

Life is beautiful at any age—and in any condition.

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



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Spirituality for Today/Fr. John Catoir

We love ex-Catholics, and we want them back

Recently, an article in an October 2010 edition of the *National Catholic Reporter* was about the 2008 findings of the Pew Forum on Religion and Public Life, which indicated that many Protestant Churches benefit from the exodus of lapsed Catholics.

Ex-Catholics draw a lot of interest because the Church in the United States is so huge—68.1 million strong in a country of nearly 311 million people.

Since there are about 23 million ex-Catholics, it means that lapsed Catholics alone are large enough to form the second-largest Church in the country behind the Roman Catholic Church itself. The Southern Baptists, who number about 16.2 million, would come in third.

Nearly 70 percent of those who are born Catholic remain in the Church until death. Of the 30 percent who leave, a little less than half become unaffiliated for life.

Of the unaffiliated Catholics, 48 percent said that they left the Church before they were 18, which means they

probably never really had a deep faith in the first place. They may have gone to Catholic schools, but their young minds didn't accept what was being taught, especially with respect to the Eucharist.

An additional three in 10 of unaffiliated Catholics claim that they left between the ages of 18 and 23.

According to a Gallup poll, about 40 percent of them years later claim that they are open to considering a return to the faith of their childhood if they were to be invited back.

This tells us much about the importance of our "Come Home" programs.

We love ex-Catholics, and we want them back.

Only two out of 10 of the unchurched ex-Catholics left the Church after the age of 24.

Maybe we didn't do a good enough job in educating them or maybe it just means that they didn't want to believe.

I now realize the fear we had that there is a mass exodus of adults leaving the Catholic Church is highly exaggerated. According to the latest reliable surveys, we find that there is definitely some leakage taking place, but not a massive hemorrhaging.

However imperfectly Catholics may practice their faith, they are just about as loyal to their Church as the Protestants are to theirs. Protestant fidelity to the denomination of their youth has been falling off sharply for the past 30 years.

The Catholic Church is far from mortally wounded. In fact, it is quite vibrant despite the recent disruptions due to the child abuse scandals and all the controversy surrounding abortion, homosexuality, celibacy, divorce and birth control.

These are undoubtedly the cause of much unrest in some places, but the vast majority of Catholics have enough faith and enough sense to recognize that they need the Eucharist more than they need a change of address.

Despite our disagreements over the various moral teachings of the Church, the vast majority of Catholics believe that God's revelation is more about mercy than about moralism. They subscribe to the wisdom of St. Augustine, who wrote, "Do what you can do and pray for what you cannot yet do."

(Father John Catoir writes for Catholic News Service.) †

Twenty Something/

Christina Capecci

Secondhand books and recycled grace: Why good stewards share

Nothing feels like a better bargain than a one-cent book so I always click on Amazon's used category.

Not only does it save me money, it comes with the added benefit of footprints from a previous reader—marks flagging the sentences that struck someone somewhere, a person who can unknowingly offer me a flashlight for



the story ahead.

I also look for clues to identity—a library stamp, a cursive inscription—and marvel at the book's journey.

A copy of Cardinal Joseph Bernardin's end-of-life reflection, *The Gift Of Peace*, was passed from a daughter to a mother then back to a daughter from a mother—with Goodwill in between. When I read the note inside, dated April 1998, "To Mom—All my love, Mary," I knew a similar love brought it to me.

Then there is the *Chicken Soup For the Soul: Living Your Dreams* edition, copyright 2003. Amazon offers 121 used copies—18 of them for a penny—but mine came through Sam's Club, where it sold for \$7.47, down from its cover price of \$12.95. It was later consigned for a dollar.

The first chapter includes a goal sheet for the reader to fill out. A previous owner played by the rules, leaving secrets in black ink.

He vowed to triple his income of \$30,000 and lose half of his 240 pounds.

"My ideal soul mate is: someone I can talk with, share things we like to do together," he wrote in the book. "My right livelihood is: be my own boss. Other dreams I have are: a home on a lake."

It's not just hand-me-down books that become hand-me-down wisdom.

As I orient to 2011, I am thinking of all the things we share—recipes and knock-knock jokes, bobby pins and bug spray, parking spaces and prayer cards, passwords and priests. How impossible a year would be if I were left to my own bag of tricks.

Giving something small can have a big effect, cracking open the heart and sharpening a sense of purpose. I know for sure that generosity invites grace, and I am determined to welcome the new year with upturned palms as the cheerful giver that God loves. When we share, we are drawn into community, practical support underlined by neighborly affection.

Our year began with Epiphany, when the Magi from the East follow the star. Along the way, they share bread and blankets. Their fellowship guides and sustains them, carrying them to Bethlehem, where they drop to the ground in worship of the Christ Child. "Then they opened their treasures and offered him gifts of gold, frankincense and myrrh" (Mt 2:11).

We are prepared for this well-known Gospel by a short second reading when St. Paul tells the Ephesians about "the stewardship of God's grace that was given to me for your benefit" (Eph 3:2).

And therein is the key to it all, that we are merely stewards of the blessings and crock pots and laptops in our homes. We do not own them. We are temporary keepers. In that spirit, we do not count or collect, but give freely.

When we embrace the call to community and stewardship, it becomes easier to journey toward the star. As you do, look out for the pilgrims who fall into stride with you, if even for an hour.

And together, leave bread crumbs for the ones who will follow.

(Christina Capecci is a freelance writer from Inver Grove Heights, Minn. She can be reached at www.ReadChristina.com.) †

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

The Sunday Readings

Sunday, Jan. 16, 2011

- Isaiah 49:3, 5-6
- 1 Corinthians 1:1-3
- John 1:29-34

The Book of Isaiah furnishes this weekend's first reading from the Scriptures.



There is the overtone of relief and joy. There is the promise of a bright future. It was all because of the fact that, first, after the humiliation and anguish of being conquered by Babylon, and then after generations of exile there for many, God's people were

entering a new day of return to their homeland, and hopefully to lives of prosperity and security.

Lest anyone think this fortunate turn of events was the mere outcome of changing politics or luck, the prophet eloquently insists that the plight of the people is improving because of God's direct and merciful intervention into human affairs.

God brings their relief. God had promised to protect and sustain the people, despite the misfortunes that might befall them. They were God's people.

In turn, the Hebrews, God's people, human instruments on Earth of the divine will, had been faithful during their years of trial.

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

The Apostle Paul ranks among the greatest Christian figures of all time. He was a most extraordinary figure in the development of Christianity in the crucial time of the first century A.D.

However, attaining this distinction was not without personal cost for Paul. He had to contend with converts to Christianity that were not always loyal to the Gospel.

The very culture in which they lived not only surrendered without a whimper to human instincts, but also elevated these instincts literally to the level of the divine, delighting in lust, gluttony, drunkenness and so on.

Certainly, such was the case with the Christian converts in Corinth, then one of the major cities of the Mediterranean world.

Another burden for Paul was that his very credentials to preach the Gospel were questioned. He had to insist that Jesus had called him to be an Apostle.

The last reading is from St. John's Gospel. St. John admired John the Baptist and was likely a disciple of his at one time.

Among John the Baptist's qualities was his absolute intellectual and religious honesty. He was fearless. He thoroughly believed that God had called him to be a prophet.

St. John's Gospel presents John the Baptist in most favorable terms.

In this reading, John the Baptist sees Jesus in the distance and acknowledges Jesus as the Redeemer. The element of sacrifice is present. John identifies Jesus as the "Lamb of God."

Finally, treasured Old Testament symbols testify to the identity of Jesus. The dove descends from the sky, from heaven, to rest upon Jesus. God is in Jesus.

Reflection

At Christmas, the Church excitedly told us that Jesus was born. The son of Mary, Jesus was a human, as are we. The shepherds adored Jesus, and represented all humanity.

At the Epiphany, the Magi found Jesus after searching for God. To assist them, God led them and protected them. In Jesus, they found God.

At the baptism of Jesus in the Jordan River, which was celebrated during last weekend's liturgies, the Church introduced us to Jesus as the Savior of doomed humankind. In Jesus, humans would have access to eternal life.

Now, continuing the process, John the Baptist, so reliable and insightful, proclaims Jesus as the Lamb of God.

In all these settings, the Church carefully puts before us the person of Jesus the Lord, and tells us about Jesus.

It is an invitation to follow Jesus. Hearing these Scriptures of this season, we know Jesus. He is no stranger. However, truly knowing the Lord depends upon our willingness to respond to this invitation. †

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 1410, Indianapolis, IN 46206 or e-mail to criterion@archindy.org. †

Daily Readings

Monday, Jan. 17

Anthony, abbot
Hebrews 5:1-10
Psalm 110:1-4
Mark 2:18-22

Tuesday, Jan. 18

Hebrews 6:10-20
Psalm 111:1-2, 4-5, 9, 10c
Mark 2:23-28

Wednesday, Jan. 19

Hebrews 7:1-3, 15-17
Psalm 110:1-4
Mark 3:1-6

Thursday, Jan. 20

Fabian, pope and martyr
Sebastian, martyr
Hebrews 7:25-8:6
Psalm 40:7-10, 17
Mark 3:7-12

Friday, Jan. 21

Agnes, virgin and martyr
Hebrews 8:6-13
Psalm 85:8, 10-14
Mark 3:13-19

Saturday, Jan. 22

Vincent, deacon and martyr
Hebrews 9:2-3, 11-14
Psalm 47:2-3, 6-9
Mark 3:20-21

Sunday, Jan. 23

Third Sunday in Ordinary
Time
Isaiah 8:23-9:3
Psalm 27:1, 4, 13-14
1 Corinthians 1:10-13, 17
or Matthew 4:12-17

Go Ask Your Father/Fr. Francis Hoffman

When Catholics 'proclaim the death' of Jesus at Mass, we honor his sacrifice

Q What does "proclaim your death" mean, exactly? It sounds almost celebratory. Does it truly mean that we "remember" your death?



If so, ought not it be more clear, such as we "commemorate" or the priest re-enacts the death?

This recitation at Mass has only recently begun to disturb me as I attempt to ponder seriously everything that the members of the congregation recite during the eucharistic liturgy.

A You ask about the meaning of one of the responses to the invitation "Let us proclaim the Mystery of Faith," which occurs right after the consecration.

To the invitation "*Mysterium fidei*" in Latin comes this response in Latin: "*Quotiescumque manducamus panem hunc et calicem bibimus, mortem tuam annuntiamus. Domine, donec venias,*" which is rendered in English as, "When we eat this bread and drink this cup, we proclaim your death, Lord Jesus, until you come in glory."

The new translation of the Mass that will be implemented later this year reads, "When we eat this Bread and drink this Cup we proclaim your death, O Lord, until you come again."

"We proclaim your death" could also be translated as "we announce your death" or "we advertise your death on the cross carried out for our redemption."

The point of this acclamation is to activate us as witnesses and apostles to tell the whole world about the life of Jesus Christ, about his death and resurrection, about his everlasting mercy and goodness, and about "the reasons for hope within us," as St. Peter reminds us (1 Pt 3:15).

As Christians and disciples of Christ, we do not "celebrate" his death in the sense of happiness and parties. What we celebrate and rejoice about is his miraculous resurrection and victory over death, which constitutes the most important proof of his divinity.

We proclaim his death because we should never forget what Jesus has done for us.

For that reason, the crucifix with the crucified body of Jesus Christ is displayed clearly in the sanctuaries of

our churches.

It's praiseworthy that you are pondering the deeper meaning of these words.

There are endless treasures in the robust liturgy of the Catholic Church.

For more information about the new translations of the *Roman Missal*, log on to the U.S. Conference of Catholic Bishops' website at www.usccb.org/romanmissal.

Q I am in my 70s, and through my life it was always taught that when Catholics die it is very important that they be buried in Catholic cemeteries because they would receive graces from the Masses offered in the church of that cemetery.

My husband and I live in an area where many churches are closing. Are the people buried in the parish cemeteries connected to these closed churches now without the benefit of such graces?

We have not bought our burial plots yet because we do not know if the church cemetery plots are more advantageous for our immortal souls than the plots in the community cemetery, where we are told that the ground is blessed and consecrated when a Catholic is buried there.

A Whenever possible, a Catholic should choose to be buried in a Catholic cemetery, not only because the Church considers that ground to be sacred, but also because Mass will normally be celebrated at or near the cemetery on All Souls Day and on Memorial Day each year, and the Mass will be offered for the repose of the souls buried there.

As for the souls buried in Catholic cemeteries connected to closed parish churches, they are still remembered at Mass from time to time at the remaining parishes to which they have been assigned if the parishioners of that parish request that a Mass be celebrated for that intention.

In any case, the best way to insure prayers for the repose of your soul is to direct that Masses be celebrated for that intention.

Even if you are buried in a public cemetery, the loved ones who survive you may request that Masses be celebrated for the repose of your soul. †

My Journey to God

Awareness

I noticed how the snow and cold took hold of my hands and led me back inside; winter's way of inviting me to inwardness, wrapping me, like a blanket, in stillness, nurturing me with a peace and calm where I feel safe and secure. In the quiet, I realized Jesus must have felt just like this on the night He was born, and it was Mary's arms that displayed the Christmas gifts I desired most—to find rest, to be held and to feel utterly loved.

By Cathy Lamperski Dearing

(Cathy Lamperski Dearing is a member of St. Barnabas Parish in Indianapolis. A tourist enjoys the light snowfall at St. Peter's Square at the Vatican on Dec. 17.)



ONS photo/Paul Herring

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.

ARMBRUSTER, Evelyn L., 92, St. Lawrence, Lawrenceburg, Dec. 14. Sister of Melvin Armbruster.

ARMBRUSTER, Joseph A., 82, former member of Most Holy Name of Jesus, Beech Grove, Dec. 14. Husband of Joan (McCarthy) Armbruster. Father of Carol Cooney, Jane McKendree, Sharon Tolin, Gary and Martin Armbruster. Brother of Virginia Toner. Grandfather of 14. Great-grandfather of six.

BRADLEY, Linda Darlene, 59, St. Roch, Indianapolis, Dec. 16. Sister of Cynthia Schouten, Gregg, Steve and Tom Bradley.

BRYK, Alfred X., 79, Holy Spirit, Indianapolis, Nov. 21. Husband of Judy Bryk. Father of Michele Peddycord and Steven Bryk. Brother of Marie Grzybowski, Delores Kaveliski, Catherine Rheinschmidt and George Bryk. Grandfather of five.

CARRASQUILLO, Hector, 76, St. Mary, New Albany, Dec. 23. Father of Geraldine Smith, Julie, Hector and Luis Carrasquillo, and Dominic Morales. Brother of Carmen and Chafa Carrasquillo. Grandfather of eight. Great-grandfather of eight.

CAUFIELD, Mary J., 62, Our Lady of Perpetual Help, New Albany, Dec. 6. Mother of Tiffany and Todd Caufield. Sister of Madonna Burke, Joy Sprigler, Eddie, Glenn and Nick Hancock. Grandmother of three.

CLARK, Wanita L. (Sprinkle), 77, St. Christopher, Indianapolis, Dec. 26. Mother of Deborah Wayt, Linda Weilhamer and Duane Clark. Sister of Beverly Emerson and Kathleen Hobbs. Grandmother of six. Great-grandmother of 12.

COLVIN, Lea, 61, St. Jude, Indianapolis, Dec. 27. Husband of Mary Beth Colvin. Father of Alison, Katherine and Lea Colvin, Adam and Andrew Sertich. Grandfather of one.

CONNAUGHTON, John B., 82, Sacred Heart of Jesus, Indianapolis, Dec. 22. Husband of Barbara (Weber) Connaughton. Father of Lisa Lee and Laura Connaughton. Grandfather of two.

CURRY, Mary Jane, 86, St. Roch, Indianapolis, Dec. 14. Mother of Pamela Laswell, Patricia Olmstead, Nancy Reale and Michael Curry. Grandmother of 10. Great-grandmother of 14.

DANDA, Edward S., 92, St. Malachy, Brownsburg, Dec. 26. Husband of Pauline Danda. Father of Patricia, David and Richard Danda. Grandfather of five. Great-grandfather of one.

DOWNNEY, Thomas Michael, 74, St. Malachy, Brownsburg, Dec. 19. Husband of Lydia Downey. Father of Tara Downey-Miller, Laurajean Tucker and Michael Downey. Brother of Carol and Jeanne Downey. Grandfather of seven.

DOWNES, Sara L., 74, St. Malachy, Brownsburg, Dec. 26. Mother of Kelly Crouch, Kristie Foxworthy, Kara Tsuleff, Kathy and Kevin Downes. Sister of Shirley Aldrich, Cheryl Piland and Tony Williams. Grandmother of 13. Great-grandmother of four.

EAGAN, Robert Eugene, 83, Most Holy Name of Jesus, Beech Grove, Dec. 19. Husband of Rose (Minatel) Eagan. Father of Cathy Kremer and Michael Eagan. Brother of Bernard Eagan. Grandfather of four. Great-grandfather of one.

EHALT, Irene, 90, Our Lady of Perpetual Help, New Albany, Dec. 20. Aunt of several.

FISHER, Richard J., 85, Most Holy Name of Jesus, Beech Grove, Jan. 3. Husband of Audrey Fisher. Father of Joanie Edwards and Greg Fisher. Brother of St. Joseph of Carondelet Sister Mary Ann Fisher, David and William Fisher. Grandfather of seven. Great-grandfather of nine.

FREDERICK, Scotty Matthew, 23, St. Bartholomew, Columbus, Dec. 22. Son of Matthew Frederick and Julie Ann Reid. Brother of Cameron and Katie Adams, William Eikenbary, Laren and Evan Frederick. Grandson of Jim and Barbara Frederick, David and Virginia Reid, and Pete and Carol Sageser. Great-grandson of Jack Akin.

GAMBRALL, Helen, 84, St. Jude, Indianapolis, Dec. 18. Mother of Gerri Hensel, Jeanne Hoagland, Therese Howe, Anthony and David Gambrall. Grandmother of 12. Great-grandmother of 24.

GOODIN, Melinda A., 53, St. Malachy, Brownsburg, Dec. 21. Wife of Paul Goodin. Mother of Chelsea and Savannah Goodin. Daughter of Beatrice Caine. Sister of Teresa Lawson, Michelle Rinehart and Keith Caine.

HANCOCK, Margaret F. (Rogers), 89, Most Holy Name of Jesus, Beech Grove, Dec. 17. Mother of Joan Bechdol, Jackie Norman, Mary Williams, Mark and Michael Hancock. Grandmother of 19. Great-grandmother of 20. Great-great-grandmother of one.

HARRIS, Ingle R., III, 59, Most Holy Name of Jesus, Beech Grove, Dec. 8. Husband of Linda Harris. Father of Julie Stennett and Tracy Harris. Son of Ingle Harris and Alice Koepke. Brother of Beth Prindle. Grandfather of two.

HODSON, Marie Cecilia (Reed), 93, Most Holy Name of Jesus, Beech Grove, Dec. 14. Mother of Marilyn Jarvis and Rosalind Sylvester. Grandmother of four. Great-grandmother of nine. Great-great-grandmother of three.

HOFF, Raymond E., 58, St. Peter, Franklin County, Dec. 18. Son of Blanche Hoff. Brother of Alvin and Chris Hoff. Uncle of several.

IOZZO, Elizabeth V., 94, Our Lady of the Greenwood, Greenwood, Dec. 24. Mother of Lani Cummings, John and Thomas Iozzo. Sister of Kathleen (Zenz) Clendenin and Franciscan Sister Lillian Zenz. Grandmother of eight. Great-grandmother of three.

KAVANAUGH, Mary Elizabeth, 49, St. Jude, Indianapolis, Dec. 19. Mother of Katherine Bennett and Kimberly Shive. Daughter of Richard and Alice Brown. Sister of Vanessa Diekhoff, Catherine Henderson, Bart and Ben Brown. Grandmother of seven.

KRUER, Rosemary (Meyer), 68, Most Sacred Heart of Jesus, Jeffersonville, Jan. 2. Wife of George Krueer Jr. Mother of LeAnne Scott, Nannette Vint and George Krueer III. Sister of Kathy Erskine, Charlie, Mark, Michael and William Meyer. Grandmother of three.

KUNTZ, Karen, 53, St. Jude, Indianapolis, Dec. 18. Wife of David Kuntz. Mother of Ethan and Michael Kuntz. Daughter of Mary Kijovsky. Sister of Kathy

Dildine, Sharon Winalski, Bill, David, Jim and Steve Kijovsky.

LOWRY, Patricia Ann, 71, St. Bartholomew, Columbus, Dec. 23. Mother of Cindy West, Brad Croddy and John Lowry. Sister of Rosemary Collins, Janet Einhaus, Betty Sample, David, Mike and Tom Greiwe. Grandmother of five.

LUX, Marjorie N., 93, St. Vincent de Paul, Shelby County, Dec. 21. Mother of Sherry Harding, Danny, Jerry and Michael Lux. Sister of Jay Luther. Grandmother of 12. Great-grandmother of 14.

McKEE, Austin, 81, St. Lawrence, Indianapolis, Dec. 15. Father of Patricia Depko, Joy, James, Mark and Michael McKee. Grandfather of 11. Great-grandfather of nine.

MUMFORD, Bill, 70, St. Mary, Navilleton, Dec. 22. Husband of Patricia Mumford. Father of Brandy Graham, Wendy McCrory and Dawn Mumford. Brother of Tracy Merman. Grandfather of four.

MURCHIE, Donna Dee (Keevers), 51, SS. Francis and Clare, Greenwood, Dec. 22.

ORTH, T. William, 81, St. Malachy, Brownsburg, Dec. 15. Husband of

Margaret Orth. Father of Barbara Huffman, Victoria Regan, Robert Dunn, Robert and William Orth. Brother of Jacqueline Dunnege and Joann Ryan. Grandfather of nine. Great-grandfather of 14.

PFLANZER, Alice Elizabeth (Ryskey), 90, Most Holy Name of Jesus, Beech Grove, Dec. 23. Mother of Patty Bowen, Linda Dean, Randy, Raymond and Richard Pflanzler. Sister of Lorraine Anderson, Marcella Miskovich, Gladys Roland, Margaret Swindle and Clarence Ryskey. Grandmother of 14. Great-grandmother of seven.

POPE, C. Thomas, 70, Christ the King, Indianapolis, Dec. 27. Brother of Sue Leap and Beverly Sokolek.

RIES, George Patrick, 60, Sacred Heart of Jesus, Indianapolis, Dec. 12. Husband of Marianna (Schafer) Ries. Stepfather of Bonnie Stone, Jacob and Jay Morris. Son of John and Mary (Sullivan) Ries. Brother of Sally Lydick, Barb Stumpf, Rosie Young, David, John and Kevin Ries. †

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Mother and daughter tea party celebrates the Epiphany

By Mary Ann Wyand

“Does anyone know what the 12th day of Christmas is called?”

Artist Leigh Dunnington-Jones of Indianapolis smiled as one of the girls answered her question correctly.

“Yes, that’s right,” she said. “It’s the feast of the Epiphany.”

The Epiphany of the Lord—the Church’s feast commemorating the visit of the Magi, who brought gifts to honor the Christ Child in Bethlehem—is celebrated on Jan. 6 as the first manifestation of Christ to the Gentiles.

For Eastern Rite Catholics, the Epiphany celebrates the baptism of Christ.

In Immaculate Heart of Mary Parish in Indianapolis, the Epiphany is a special day for a group of mothers and daughters from the historic Meridian-Kessler Neighborhood who gather for a formal tea party with Dunnington-Jones.

This year was her 17th annual Epiphany celebration, which includes Christmas carols, a treasure hunt and the crowning of one girl as the “queen” of the tea party.

“This year, I had 20 young ladies and their mothers—35 total—join me for tea,” Dunnington-Jones said. “I would like people to know that Christmas is a state of mind, and it doesn’t end on Dec. 25. The celebration can go on until at least Jan. 6. I keep a little bit of Christmas decorations out all year in my home. I keep Christmas in my heart.”

Immaculate Heart of Mary parishioner Sidney Eisgruber made the chocolate Epiphany cake, and several other mothers helped Dunnington-Jones prepare the scones, cucumber sandwiches and tasty delicacies.

“Her Victorian home is so beautiful,” Eisgruber said. “The Epiphany party is her way of giving back to the neighborhood.”

Immaculate Heart of Mary parishioner Shelby Goble, who is now an eighth-grader, has enjoyed nine tea parties.

She volunteered to help with kitchen duties this year because “it’s really important to celebrate Jesus’ birthday.” †



Immaculate Heart of Mary parishioner Kathy O’Neil, right, plays Christmas carols on her guitar as a group of mothers and daughters from Immaculate Heart of Mary Parish in Indianapolis sing during a celebration on Jan. 6, the feast of the Epiphany of the Lord, at the 115-year-old Meridian-Kessler home of Leigh Dunnington-Jones, center, who is wearing a Victorian dress and seated in front of the fireplace.



Above, Immaculate Heart of Mary parishioner Eve Holl of Indianapolis wears the “queen’s tiara” after pulling the lucky ribbon and ornament decorated with a charm from a crystal punch bowl during the mother-daughter tea party on Jan. 6, the feast of the Epiphany.



Left, Anna Johnson, from left, Caroline Burns, Mary Monesmith and Kate Johnson of Indianapolis pull ribbons tied to Christmas ornaments from a crystal punch bowl to see if they will be crowned the “queen” of the tea party hosted by Leigh Dunnington-Jones to celebrate the feast of the Epiphany of the Lord on Jan. 6.

The Savior of the world is found among the poor, pope says

VATICAN CITY (CNS)—Christ, the King of the world, is not found on the thrones of power or in the hallways of learning, Pope Benedict XVI explained on the feast of the Epiphany of the Lord.

Instead, the pope said, Christ is found defenseless among the poor and humble.

“At times, power—including that of knowledge—blocks the path to encountering that Child,” the Son of God, the Savior of the world, he said.

“God does not manifest himself in the power of this world, but in the humility of his love—that love that asks us, in our freedom, to welcome it so that we may be transformed,” he said.

The pope made his remarks during a Mass at St. Peter’s Basilica on Jan. 6, the feast of the Epiphany.

In his homily, the pope highlighted the journey of the Wise Men or Magi, who were in search of something more—for “the true light that would be able to indicate the path to follow in life.”

Following the star, the Magi met King Herod in Jerusalem. Herod, a man of power, considered Jesus, the promised king of the Jews, to be a rival and wanted to kill him.

Even today, God can seem like “a particularly dangerous rival who would want to deprive people of their personal space, of their autonomy and their power,” the pope said.

“We have to ask ourselves, ‘Is there perhaps a little bit

of Herod in us as well?’ Perhaps we, too, sometimes see God as a kind of rival,” who we think needs to be removed so we could have unlimited power to do whatever we want, the pope said.

However, letting God into one’s life “does not take anything away and does not threaten anything,” he said. “Rather, he is the only one capable of offering us the possibility of living to the full and feeling real joy.”

In Jerusalem, a city of power and learning, the Magi met with scribes and theologians for guidance, he said. But the Jerusalem-based scholars did not embark on the journey to seek out the Christ child, preferring instead to stay a while and continue to study, examine and discuss the Scriptures.

“Again, we can ask ourselves, ‘Is there not also in us the temptation to see the sacred Scriptures—this extremely rich and vital treasure for the faith of the Church—more like something for specialists to study and discuss rather than like the book that indicates the path to take in life?’” the pope asked.

In the end, the star brought the Magi to the small town of Bethlehem, the pope said, and “led them among the poor, the humble, in order to find the King of the world.”

The Magi, like many people today, had expected to find the Savior of the world “in places of power and culture,” he said.

Many would imagine that if God was coming to save the world, he would have displayed his might by “giving the world a more just economic system in which everyone

could have everything he or she wanted,” the pope said.

Yet, that kind of power would have been “a kind of violation of humankind because it would have deprived people of the fundamental elements” of being human, he said, such as their free will and capacity to love.

God wants people to exercise their freedom and love, the pope said, so he came to the world as a child and displayed “the apparent helplessness of his love.”

After the Mass, Pope Benedict gave his noonday Angelus address from his apartment window to thousands of people gathered in St. Peter’s Square.

Epiphany is a national holiday in Italy, largely dedicated to children, and the square was filled with young people.

The pope said everyone is called to be like the star of Bethlehem and lead others to Jesus with his light.

Christians “must shine like children of the light, to attract everyone to the beauty of the kingdom of God,” he said.

On the eve of the Epiphany, the pope visited children who are patients at Rome’s Gemelli hospital “to be a little like the Magi,” he told them.

The pope brought stuffed animals, music boxes, books and candy for the children, many of whom were receiving care for *spina bifida*, a birth defect.

The pope greeted and blessed the children, who gave him small statues of the three kings and drawings that they had made for the occasion. †

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provides the charitable tax deduction, affords partially tax-free income and benefits her Church ministry.

Mary, being less than enthusiastic about the present CD renewal rate, explores the charitable gift annuity. She likes the idea that, in exchange for her gift, she will receive lifetime payments at a fixed payout, regardless of fluctuations in markets or interest rates.

The current income tax deduction for a charitable donation also is appealing. Mary learns that she can make a gift of \$10,000 and receive lifetime annual payments of \$630, which is a 6.3 percent payout rate. And nearly \$480 of the annual income of \$630 is tax-free until her death.

The \$10,000 gift also would provide an income tax charitable deduction of \$3,892 for the current tax year or it can be spread over five years if the donor cannot take the full deduction in one year. With all the benefits of the charitable gift annuity, the 6.3 percent payout rate is the equivalent of 10.3 percent in the market.

From Mary's perspective, the gift annuity has a lot to offer—substantial benefits for her and the Church.

Charitable gift annuity payment rate chart—single life, current

Age	Rate
70	5.8 percent
75	6.4 percent
80	7.2 percent
85	8.1 percent
90	9.5 percent

For ages between those listed, rates will be between two age markers. For example, a 74 year-old annuitant would receive a rate of 6.3 percent. (These rates are as of July 1, 2010. Please contact our office to verify current rates.)

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The IRA distribution must be a direct

charitable gift and not a distribution to a charitable remainder trust or a charitable gift annuity.

• Qualified direct distributions to charity from your IRA are not subject to income tax. The new law provides that you can make a distribution through Jan. 31, 2011, and count it as a gift for 2010.

For more information about how you and the Church can benefit from an IRA charitable rollover, contact your parish office or Ellen Brunner, the director of planned giving for the Catholic Community Foundation, Inc., at 800-382-9836, ext. 1427, or 317-236-1427 or e-mail her at ebrunner@archindy.org. †

Marriage

ANNOUNCEMENTS

Be a part of our Spring Marriage Edition

Feb. 4, 2011, issue of *The Criterion*

If you are planning your wedding between Jan. 30 and July 1, 2011, 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 10 a.m. on Thursday, Jan. 27, 2011. (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 1410, Indianapolis, IN 46206
Deadline with photos: Thursday, Jan. 27, 2011, at 10 a.m.

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

Court says cross on San Diego hillside violates Constitution

PASADENA, Calif. (CNS)—A federal court has ruled that a cross on a San Diego hillside, as "presently configured," conveys a message of government endorsement of religion and violates the Establishment Clause of the Constitution.

The order sends the case back to lower courts to decide whether the cross can remain on the piece of land now owned by the federal government and administered by the Defense Department.

The Jan. 4 ruling by a three-judge panel of the 9th U.S. Circuit Court of Appeals acknowledged that "no broadly applauded resolution is possible because this case represents the difficult and intractable intersection of religion, patriotism and the Constitution. Hard decisions can make good law, but they are not painless for good people and their concerns."

The 43-foot concrete cross on Mount Soledad in the La Jolla section of San Diego has had a long legal history since the first, much smaller, wooden cross was placed there in 1913. Only since the 1990s, when litigation challenged the cross's position on property then owned by the city of San Diego, has the site taken on any character of the veteran's memorial that it is described as today, the court noted.

After federal courts in the 1990s ruled that the cross violated the state constitution's guarantee of separation of Church and state, voters approved selling the cross and its surrounding park to a memorial association. That sale was voided by courts, and subsequent efforts to sell to a private organization or to donate it to the U.S. Department of the Interior also were overruled for various reasons.

In 2006, President George W. Bush signed a law transferring the property to the Defense Department as a war memorial. The current lawsuit by the Jewish War Veterans of America and others challenges the predominance of the Latin cross as a religious symbol on public land.



Visitors look at a display of plaques honoring war veterans at the Mount Soledad Veterans' Memorial in the La Jolla area of San Diego on Jan. 5. A federal appeals court ruled on Jan. 4 that the public display of a 43-foot cross conveys a message of government endorsement of religion and violates the Establishment Clause of the Constitution.

The 9th Circuit panel did not order the cross's removal. Instead, they sent the case back to a lower court to determine whether the property can be modified to pass constitutional muster or whether the cross will have to be removed.

"We are not faced with a decision about what to do with a historical, long-standing veterans' memorial that happens to include a cross," the court said in the opinion, written by Judge M. Margaret McKeown. Nor does the ruling have implications for military cemeteries with crosses and other religious symbols, the judges said.

"Instead, we consider a site with a free-standing cross originally erected in 1913 that was replaced with an even larger cross in 1954, a site that did not have any physical indication that it was a memorial nor take on the patina of a veterans' memorial until the 1990s, in response to the litigation." †