Archbishop Dolan assures Japanese prelate of U.S. prayers and solidarity

WASHINGTON (CNS)—New York Archbishop Timothy M. Dolan has assured Japanese Archbishop Leo Jun Ikenaga of Osaka of the prayers and solidarity of the U.S. Catholic Church amid the ongoing rescue and relief efforts in his nation.

“I write today conscious of the terrible earthquake that has struck Japan. The first news reports of the preliminary estimates of suffering, loss of life and physical damage challenge our ability to grasp the reality of such a massive event,” Archbishop Dolan wrote as president of the U.S. Conference of Catholic Bishops.

The letter, released on March 16, was addressed to Archbishop Kenaga as the head of the Catholic Bishops’ Conference of Japan.

“My letter is to make a first contact with you to assure you of the prayers and solidarity of the bishops and faithful in the United States at this difficult moment,” the USCCB president said. “We commend the Church and the people of Japan to the intercession of Mary, the mother of Jesus, asking her to care for all of those left in conditions of suffering because of the quake and the aftershocks.”

Japanese Church officials are setting up an emergency center to coordinate humanitarian aid operations in Sendai, the area most devastated by the March 11 earthquake and tsunami. A Caritas Japan worker will be stationed there to coordinate aid work. The death toll is expected to exceed 20,000 people.

The U.S. bishops’ Catholic Relief Services is responding to the tragedy by working with Caritas Japan and by receiving donations, said Bishop Gerald F. Kicanas of Tucson, Ariz., chairman of the CRS board.

“This will be the reality of the immediate humanitarian needs of the most vulnerable,” Archbishop Dolan wrote as president of the U.S. bishops’ Conference of Catholic Bishops. "I write today conscious of the terrible earthquake that has struck Japan. The first news reports of the preliminary estimates of suffering, loss of life and physical damage challenge our ability to grasp the reality of such a massive event," Archbishop Dolan wrote as president of the U.S. Conference of Catholic Bishops.

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Archbishop Daniel M. Buechlein is hospitalized after suffering mild stroke at home on March 18

Criterion staff report

Archbishop Daniel M. Buechlein suffered a mild stroke on March 18, and was admitted to St. Vincent Hospital in Indianapolis.

The archbishop, who is 72, was resting comfortably at St. Vincent Hospital Tuesday evening. He was alert and talking with his doctors, and has been visiting with a few priests of the archdiocese.

Archbishop Buechlein became dizzy while at home on March 18 and called 911. He was taken to the hospital by medics. After undergoing tests at St. Vincent Hospital, doctors determined that he had suffered a mild stroke.

The archbishop said the day-to-day operations and ministries of the Archdiocese of Indianapolis would continue as normal while he recuperates. He said that he would appreciate everyone’s prayers.

Archbishop Buechlein has suffered a series of health problems over the past three years. In 2008, he was diagnosed with Hodgkin’s lymphoma, and underwent several weeks of chemotherapy and radiation treatments. The treatments were successful and he is cancer free.

In 2009, Archbishop Buechlein had shoulder replacement surgery, and in 2010 he had surgery to remove a benign tumor from his stomach.

Updates on the archbishop’s condition will be posted on the archdiocesan website at www.archindy.org.
Catholic experts: Japan disaster raises ethical questions about energy

LIMA, Peru (CNS)—The ongoing nuclear plant disaster in Japan raises not only environmental and health issues, but ethical questions about energy use and the future of nuclear power, according to Catholic scholars and other ethicists.

The accident could be a “huge wake-up call” that would “give impetus to jump-starting massive research” in other energy technologies, such as solar and wind power, according to William French, the director of the Center for Ethics at Loyola University in Chicago.

As Japanese technicians struggled to control damage at four reactors at the Fukushima Dai-ichi plant, Swiss authorities warned it was halting plans for new reactors, while other countries, including the United States, announced reviews of their plants.

Still others, however, said they would forge ahead with nuclear energy plans. On March 18, just before U.S. President Barack Obama arrived for a one-day visit, Chile signed an agreement with the United States to promote nuclear energy in the South American country.

Questions about the safety, cost-effectiveness and long-term prospects for nuclear power are familiar to people living near the proposed site.

Some experts say that if renewable energy sources received the same subsidies as nuclear power, they would quickly become more competitive. Although wind turbines and solar panels are made of materials that cause pollution during mining and manufacturing, proponents say the problems are easily solved compared with those of surrounding nuclear waste storage or reactor safety.

Nevertheless, Edward McAssey, a professor emeritus of mechanical engineering at Villanova University in Pennsylvania, told CNS he believes nuclear energy is an option for reducing fossil fuel use.

“Public reaction to the accident in Japan is ‘going to be a big hurdle to get over—it’s an emotional reaction,’” Washington, DC

Thomas Reese, a senior fellow at the Woodstock Theological Center at Georgetown University in Washington, told CNS. “Lima really tough ethical issues,” you’ve got lots of questions to consider, and there are lots of uncertainties.

While nuclear energy could be “part of the solution” to climate change because radioactive fuel does not release greenhouse gases, if “something goes wrong, thousands of people could be killed and land could be unusable for centuries,” Father Reese said.

Critics, however, say that painting nuclear power as free of greenhouse emissions is misleading because it considers only plant operation. If the entire fuel cycle, from mining through processing, is considered, nuclear energy’s carbon footprint increases significantly.

So does the cost. A single plant can cost more than $5 billion. Since the commercial nuclear energy industry rose from the ashes of the atom bomb in the 1950s, research and development and plant construction have received hefty government subsidies.

Nuclear energy companies receive tax breaks, loan guarantees, limits on liability and other subsidies that sometimes add up to more than the power the plants generate, said a 2011 report by the Union of Concerned Scientists.

The U.S. Government Accountability Office reports that between 2002 and 2007, nuclear programs in the United States received $6.2 billion in government funding for electricity-related research and development, compared to $1 billion for fossil fuels and $1.4 billion for renewable energy, especially solar.

If subsidies are not counted, electricity from natural gas is cheaper, followed by electric power from hydroelectricity, conventional coal technology, wind, geothermal, biomass, nuclear and solar energy, according to the U.S. Department of Energy.

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“Public reaction to the accident in Japan is “going to be a big hurdle to get over—it’s an emotional reaction,” Washington, DC

Archbishop Sartain also urged Catholics, members of other faiths and “all people of good will” to support CRS’s critical relief efforts.

In a March 16 posting on his blog, Archbishop Dolan noted that it was no surprise that “as international relief began to arrive,” the equipment used to repair the fractured Japan after the awful earthquake and tsunami, among the first were Catholic agencies.

“Religious communities provide the most massive nongovernmental relief and care in both the immediate and long-term suffering of the world’s communities of faith is the Catholic Church,” he said.

The archbishop said he was noting this “not as an act of pride; but as “an act of gratitude for our wonderfully generous Catholic people who rise to the occasion whenever there’s an international need, like the one now in Japan, and as a word of encouragement to all of our splendid Catholic relief agencies that so effectively bring our aid to those most in need.”

Lent is a providential time to thank God for the heroic charity and generosity of the Church, and to affirm our conviction that our international relief is so effective precisely because it is inspired by Jesus, flows through and from the Church, and is as close to the heart of Christ and his vicar on Earth, the pope, as possible,” Archbishop Dolan added.

How can you help the people of Japan?

Catholic Relief Services (CRS) will support Caritas Japan, the social service arm of the Catholic Church which responds with food and other assistance. They are assessing and responding to the situation at this time.

Catholic Relief Services stands ready to assist Caritas Japan in this emergency, CRS officials said.

We will reach out to our Caritas partners to help them in any way we can,” said Sean Callahan, the executive vice president of CRS Overseas Operations.

To donate by phone, call 800-736-3467 from 8 a.m. to 11 p.m. EST. To donate by mail, send a check or money order to Catholic Relief Services, P.O. Box 17090, Baltimore, MD 21203-7090. On the memo portion of the check, note that the donation is for the “Japan emergency.”

People interested in supporting CRS relief efforts can also donate online by logging onto www.crs.org/japan.

Smoke is seen coming from the area of the No. 3 reactor of the Fukushima Dai-ichi nuclear power plant in Tomioka, Fukushima prefecture, Japan, on March 21 in this handout photo from Tokyo Electric Power Co. Workers at the earthquake and tsunami damaged plant were evacuated after smoke was seen rising from the nuclear reactor.

Catholic experts: Japan disaster raises ethical questions about energy
Franciscan Father Peter Vasko told more than 200 supporters of the Franciscan Foundation for the Holy Land (FFHL) during a March 12 fundraising dinner in Indianapolis that he now sees the beginning of a good future for the Church in the land where Jesus walked the Earth 2,000 years ago.

"Today, folks, we are finally seeing a glimmer of light as more and more young Catholics have received the opportunity of securing a college education in the Holy Land," said Father Peter, the president of the foundation. "And, upon graduating, 70 percent of those students have become professional people in their various fields."

"But, more importantly, they have decided to stay in the Holy Land!"

This is important because, as a video about the work of the foundation viewed by the attendees to learn about their faith, and the fundraising dinner. In his presentation, Madrid encouraged the attendees to learn about their faith, and find ways to share the truths of Catholicism in a positive and attractive manner.

He said that this task has been made more difficult because of inadequate faith formation over the past half century.

"We have a lot of work ahead of us," Madrid said. "But I think that it really boils down to what we can do as Catholics to identify ourselves publicly, not in a pushy or showy way, to draw others toward the truths of the faith that you and I hold. How can we do it in a way that is charitable and patient?"

Madrid suggested several ways to recounting stories from our own life of faith. Throughout them, he emphasized that being publicly Catholic isn't as hard as one might think.

"Being Catholic in the modern world does not require complicated explanations of the faith more often than not," he said. "The more simple, charitable and patient that you'll be, the better.

"Referring to the pressure that Catholics and other Christians in the Holy Land and broader Arab world have experienced recently, Madrid encouraged his listeners to appreciate the freedoms they have here in the U.S.

"We can practice our faith freely," Madrid said. "We don't have to worry about going to Mass and having our church blown up as our brothers and sisters in [Egypt] so recently encountered. We don't have to worry about being imprisoned or killed for professing our faith. What a wonderful blessing we have."

But let's not take it for granted. Things could change. And I think it's so important that we not only know what we believe and why we believe it, but also have that courage of conviction so that we're willing and able to share that with other people."

Although Catholics in the Holy Land have more difficulty practicing their faith than those in the U.S., Father Peter said he is confident that the FFHL is doing much to help them remain and prosper there.

He spoke about this in light of a verse from the Book of Proverbs: "Commit your work to the Lord, and then you will succeed" (Prv 16:23).

"How true that was when the Franciscan Foundation began some 15 years ago the mission to stem the Christian exodus from the Holy Land," Father Peter said. "And because we dedicate this mission to God and to his people in the Holy Land, let me tell you it has been greatly successful."

(For more information about the Franciscan Foundation for the Holy Land, log on to www.ffhl.org.)

Amendment to ban same-sex marriage expected to pass Senate panel

A proposal to amend Indiana’s Constitution to ban same-sex marriage is expected to pass the Senate Judiciary Committee, says Sen. Richard Bray, R-Martinsville, the panel’s chairman.

The marriage amendment would strengthen traditional marriage, and the Church supports it," said Glenn Tebbe, the Indiana Catholic Conference (ICC) executive director, who testified before the House and Senate Judiciary panels on behalf of the Church in favor of the bill.

The proposal, House Joint Resolution 6, would add language to Indiana’s Constitution which would only allow couples consisting of one man and one woman to marry.

While this language is currently a part of Indiana law, the author of the amendment, Rep. Eric Turner, R-Cicero, the Senate sponsor; Sen. Dennis Kruse, R-Auburn; Bray, the Senate Judicial Committee Chair; and other lawmakers believe the amendment is necessary to ensure that marriage is upheld in court.

Turner said that in 2005, he assembled a group of legislators, legal scholars and experts in the field of marriage, and looked around the country at what other states were doing concerning marriage.

They found that 30 states had passed a constitutional amendment supporting traditional marriage.

“We looked at the language, and selected what we thought was best for Indiana," Turner said. "What we selected was identical to the language in Wisconsin and Kentucky. Both those amendments have been reviewed and challenged unsuccessfully.

"There have been about 30 legal opinions written on the Wisconsin and Kentucky amendments, and they reflect what the amendment is intended to do—that is to define marriage as between one man and one woman," Turner said. "About 20 of the constitutional amendments nationwide are very similar to the language in House Joint Resolution 6.”

Questions were raised during testimony about the possibility that the amendment would somehow affect the ability of companies or state employers to grant domestic partner benefits to unmarried same-sex couples.

"These are questions that we answered during the testimony," Turner said. "In fact, these would not be affected. What we do know is that in other states that have enacted this language, it has not affected domestic partner benefits.

"The legislation would not allow future General Assemblies to allow a same-sex couple to get married under another name, be it ‘marriage two’ or ‘marriage junior’ or what is sometimes called a ‘civil union.’ It would not be permitted," he said. "I believe the majority of my colleagues, and the majority of Hoosiers, believe that marriage is between one man and one woman."

Kruse agreed.

“Marriage is foundational to any good society. Any society over the centuries that has no longer recognized marriage as the basic unit of society has ended," he said. "Indiana is one of nine states that have a statute defining marriage as a union between one man and one woman. Indiana lawmakers passed this language in 1986. In 1997, lawmakers added to the marriage statute that Indiana would not recognize any same-sex marriage granted in another state.

Bray, an attorney, said he believes the current make up of the Indiana Supreme Court would uphold the current statute, which defines marriage as between one man and one woman, but added that would not always be the case.

"...In Massachusetts and I believe in Iowa, the court stepped in and rejected the statute on marriage," he said. "Bray said the marriage amendment will "serve as insurance against activist judges," who want to legislate from the bench.

Bray said that he expects the resolution to pass his committee, and will pass the Senate "easily.”

"It passed with bipartisan support in the House, and I expect it to get bipartisan support in the Senate," he said. "If the marriage amendment passes during the 2011 session, it must be passed again in identical form by the Indiana General Assembly in either the 2013 or 2014 session. Then it would be placed on the ballot for approval by voters in 2014."

If approved by voters, it would become part of Indiana’s Constitution.

(For more information on the Indiana Catholic Conference, log on to its website at www.indianacc.org.)

Fundraising dinner supports Church in the Holy Land

By Sean Gallagher

Franciscan Father Peter Vasko told more than 200 supporters of the Franciscan Foundation for the Holy Land (FFHL) during a March 12 fundraising dinner in Indianapolis that he now sees the beginning of a good future for the Church in the land where Jesus walked the Earth 2,000 years ago.

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"We have a lot of work ahead of us," Madrid said. "But I think that it really boils down to what we can do as Catholics to identify ourselves publicly, not in a pushy or showy way, to draw others toward the truths of the faith that you and I hold. How can we do it in a way that is charitable and patient?"

Madrid suggested several ways to recounting stories from our own life of faith. Throughout them, he emphasized that being publicly Catholic isn’t as hard as one might think.

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"Referring to the pressure that Catholics and other Christians in the Holy Land and broader Arab world have experienced recently, Madrid encouraged his listeners to appreciate the freedoms they have here in the U.S.

"We can practice our faith freely," Madrid said. "We don’t have to worry about going to Mass and having our church blown up as our brothers and sisters in [Egypt] so recently encountered. We don’t have to worry about being imprisoned or killed for professing our faith. What a wonderful blessing we have."

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Why people leave the Church

We don’t understand how anyone can stop being a Catholic or why they would give up the sacraments, especially the Eucharist. Don’t they realize what we Catholics have, and how important our faith is for the salvation of our souls? Nevertheless, Catholics leave the Church every day. We are all familiar with the surveys that show that former Catholics would comprise the second largest religious denomination if they all banded together. Some in the secular media seem to take special delight in pointing out that someone is a former Catholic, was raised as a Catholic or is a “recovering Catholic.” In a materialistic, secularist society, some try and paint a picture that it’s just not “cool” to be a Catholic.

Why do people leave the Church? We should know the answer to that question so we can do something about it. A few years ago, Larry Bossidy addressed a meeting of the National Leadership Roundtable on Catholic Church. A former chief executive officer of a major corporation, he said that if businesses were losing customers at the rate the Church is losing members, those companies would be shut down. He encouraged exit interviews to find out why.

That intrigued Jesuit Father William J. Byron. He is a former president of The Catholic University of America, and currently a professor at St. Joseph’s University in Philadelphia. He also writes a column for Catholic News Service that is syndicated to diocesan newspapers.

Father Byron wrote about the exit interview idea in one of his columns, and was inundated with responses from readers. He found it interesting that, since the column appears only in diocesan newspapers, the people who claimed to have left the Church were still keeping in touch. He then wrote about this experience for America magazine. The magazine reported that it received an unusually high number of replies to the article, particularly on its website. All this indicates that many former Catholics would like to tell us why they are no longer Catholics.

However, exit interviews can go only so far. Just as businesses can’t always get customers back as a result of such interviews, neither can the Catholic Church get those people back who absolutely disagree with what the Church teaches or who are too upset with what has happened in the Church recently.

The way that the Church handled the clergy sex abuse scandal is an example of the latter. Many of those who responded to Father Byron or to America pointed to that scandal as the reason they left.

Another Jesuit priest, Father Raymond G. Helmick, said in his recently published book Living Catholic Faith in a Contingent Age that this crisis is “of Reformation size. It touches the fundamentals of order and authority in the Church.”

We believe that under Pope Benedict XVI’s leadership, the Church is...

---John F. Fink

Letters to the Editor

Organizations’ suggestions miss the point on true meaning of Lent, reader says

I have to say that this is the first time that I have written a letter to the editor, but feel that the truth must be proclaimed when the season of Lent is being blatantly co-opted by the Catholic Coalition on Climate Change (“Lenten sacrifice: time to give up plastic bags or incandescent bulbs?” in the March 4 issue of The Criterion).

I question the motives of this so-called Catholic organization and its executive director, Dan Mislich, who would say that Lent is for protecting the Earth through sacrificial steps to save the planet. With that said, I do know that God expects all of his people to protect and use his gift of creation and the Earth in a responsible way, but to take Lent and make “sacrificial” offerings that include the use of specific light bulbs, etc.—as the article pointed out—is an abomination and should not be included with Lent.

Faithful Catholics need to look to the Catechism of the Catholic Church and focus on what Lent really means, which is the liturgical season of 40 days which begins with Ash Wednesday and ends with the celebration of the paschal mystery (Easter Triduum). Lent is the primary penitential season in the Church’s liturgical year, reflecting the 40 days Jesus spent in the desert in fasting and prayer.

The article also missstates that Catholics simply just give up chocolate and ice cream, when I think Lent should be a time to enter into a more intimate relationship with Jesus Christ as I heard during a Sunday sermon. Or, as Father John Corapi strongly suggests on his website, to spend an hour each day during the Lenten season to learn your faith by studying the Catechism of the Catholic Church.

Margaret Farney

Indianapolis

Are recommendations from Coalition on Climate Change what Pope Benedict XVI has in mind?

While Pope Benedict XVI urges care for creation and Misslich strongly suggests on his website, to spend an hour each day during the Lenten season to learn your faith by studying the Catechism of the Catholic Church.
Faithful prayer and obedience keep us close to God

W ith Mary’s “Fiat”, the Solemnity of the Annunciation on March 25 marks the beginning of the Christian year.

Pope Benedict XVI says it this way: “In Jesus, God placed in the midst of barren, despairing mankind a new beginning which is not a product of human history but a gift from above.”

The entrance antiphon for the Mass is taken from the Letter to the Hebrews, Chapter 10: “As Christ came into the world, he said, ‘Behold, I have come to do your will, O God’” (Heb 10:9).

And so the Annunciation features two obediences. Mary’s “Fiat” “Be it done unto me according to your word” (Lk 1:38) and Christ’s “I have come to do your will, O God” (Heb 10:9).

These are like parallel announcements of obedience to God’s will. Christ’s words are like an echo of Mary’s. I had never particularly paid attention to this parallel expression of Mary and Jesus, but it has been there literally all along.

The Letter to the Hebrews is the second reading in the Liturgy of the Word for the Solemnity of the Annunciation. This suggests a reflection on the significant role of obedience to God in our lives. Not only priests and deacons, who make a solemn promise of obedience at ordination, not only consecrated religious, who make a solemn vow of obedience, are called to this loving act in response to God’s love.

At baptism, we receive the call to holiness. This includes an active obedience to God’s will as it is expressed in the commandments, especially the great commandment.

It seems to me that this suggests yet another “program,” if you will, for our focused reflection during the season of Lent.

The great commandment was given to us through the Apostles at the Last Supper. Jesus said: “I give you a new commandment: love one another” (Jn 13:34).

That great commandment is not as easy as it may sound. An archbishop friend of mine likes to say that “Friendship costs.” He doesn’t mean the financial cost necessarily. He speaks of the cost of time and inconvenience that the demands of friendship often require.

How much time are you willing to give to your friends or to your family when you are busy? How much inconvenience are you willing to sacrifice for the sake of a friend or family member? Yes, friendship costs. Love one another may be a more difficult commandment than we think. If we only love one another in return for a favor, or when it suits us, then we are not loving people. Love is love, which is also sacrifice.

The Catechism of the Catholic Church reminds us that “in the first commandment God Compasses the call and the obligation to respond with sincere love of divine charity. The first commandment enjoins us to love God above everything and all creatures for him and because of him” (#2093).

It continues to teach: “The acts of faith, hope and charity enjoined by the first commandment are accomplished in prayer. Lifting up the mind toward God is an expression of adoration of God in prayer of praise and thanksgiving, intercession and petition” (#2096).

To neglect prayer jeopardizes our relationship with God. “You shall have no other gods besides me” (Ex 20:3, Dt 5:7).

The author Jonathan Swift wrote a satire about one of our gods in times of Gulliver’s Travels. When the giant Gulliver was washed ashore in the land of the Lilliputians, the kings sent two investigators to examine him.

In going through Gulliver’s pockets, the investigators came across “a giant engine” that made a noise like a waterfall—Gulliver’s watch. The investigation turned out to be a strange animal or Gulliver’s god—probably his god because he consulted it so often! A person’s real god is whatever he or she consults most often in life. Self, money, career success, another person, movie stars and sports heroes are often false idols in society. False gods may promise much, but they do nothing for us.

The true God loves us and comes first. No other God or god can compete for our love.

Archbishop Buechlein’s intentions for vocations for March

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

La oración fiel y la obediencia nos mantienen cerca de Dios

C on el “Fiat” de María, la Solemnidad de la Anunciación el día 25 de marzo denota el comienzo del año litúrgico.

En el Breve del Benedicto XVI los expresa de esta forma: “A través de Jesús, Dios colocó en medio de una humanidad yerma y desesperada, una nueva iniciativa que no es consecuencia de la historia humana sino un don superior.”

El himno de entrada de la Misas está tomado del Capítulo 10 de la Carta a los Hebreos: “Al entrar Cristo en el mundo, dijo: ‘Aquí estoy, yo he venido para hacer tu voluntad’” (Heb 10:9).

De esta forma, la Anunciación presenta dos manifestaciones de obediencia: El “Fiat” de María. “Hágase en mí lo que tú consideres” (Lk 1:38) y el de Jesús: “He aquí, yo he venido para hacer tu voluntad” (Heb 10:9).

Estas son anunciones paralelas de obediencia a la voluntad de Dios. Las palabras de María resuenan como eco de las palabras de Cristo: “He aquí, yo he venido para hacer tu voluntad” (Heb 10:9).

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Nunca antes había prestado especial atención al paralelismo de estas expresiones de María y Jesús, pero siempre ha estado lógico en su relación con Dios.

La Carta a los Hebreos es la segunda lectura de la Liturgia de la Palabra para la Solemnidad de la Anunciación.

Esto sugiere que el “Fiat” de María es el comienzo del papel significativo de obediencia a Dios en nuestras vidas. No solo los sacerdotes y discípulos que efectúan obediencias solemnes de obediencia en su ordenación y los religiosos convalidados que hacen un voto solemne de obediencia están llamados a este acto de amor en respuesta al amor de Dios.

En el bautismo recibimos el llamado a la santidad. Estamos aceptando una novedad activa a la voluntad de Dios según se expresa en los mandamientos, especialmente el gran mandamiento del amor.

“Me parece que esto sugiere todavía otro “programa”, por así decirlo, en el cual debemos concentrar nuestras preocupaciones durante la época de la Cuaresma. El gran mandamiento nos fue transmitido a través de los Apóstoles en la Última Cena. Jesús dijo: “Un mandamiento nuevo les dejo; que se amen los unos a los otros” (Jn 13:34).

Ese gran mandamiento no resulta fácil como parece. Tengo un amigo arzobispo que suele decir que “la amistad tiene un precio.”

No se refiere necesariamente al costo económico, sino que habla de la inversión de tiempo y los inconvenientes que con frecuencia exige la amistad.

¿Cuánto tiempo estás dispuesto a dedicar a tus amigos, a tu familia o a tus hijos? ¿Cuántos inconvenientes estás dispuesto a soportar por el bien de un amigo o de un pariente? ¿En efecto, la amistad tiene un precio.

Amar nos los unos a los otros puede ser un mandamiento más complejo de lo que pensamos. Si verdaderamente amamos a otro, estamos dispuestos a sacrificarnos por él, ya sea un sacrificio de nuestro tiempo o valioso, o de nuestra comodidad que también es valorosa.

El Catecismo de la Iglesia Católica nos recuerda que “La fe en el amor de Dios encierra la llamada y obligación de responder a la divina caridad mediante un amor sincero. El primer mandamiento nos ordena amar a Dios sobre todas las cosas y a las criaturas por Él y a causa de Él” (#2096).

Prosigue instruyéndonos: “Los actos de fe, esperanza y caridad que ordena el primer mandamiento se realizan en la oración. La elevación del espíritu hacia Dios en una expresión de nuestra adoración a Dios: oración de alabanza, bendición, acogida de gracias, de intercesión y de súplica” (#2098).

Descubra la oración pone en peligro nuestra relación con Dios. “No tendrás otros dioses delante de mí” (Ex 20,3, Dt 5:7).

El escritor Jonathan Swift escribió una sátira sobre uno de los dioses de nuestra época en Los viajes de Gulliver. Cuando el gigante Gulliver fue atrapado por las olas hasta la costa de la tierra de los pequeños Iliputenses, los reyes enviaron dos investigadores para que lo examinaran.

Al revisar los bolsillos de Gulliver los investigadores encontraron “un enorme motor” que hacía ruido como el de una cascada el reloj de Gulliver. Los investigadores determinaron que se trataba de un extraño animal o del dios de Gulliver. Provocadamente era su dios porque lo consultaba muy a menudo.

“El verdadero dios de una persona es aquello consultado con mayor frecuencia en su vida. El propio ser, el dior, el éxito profesional, otra persona, las estrellas del cine y los héroes deportivos son una menudita falsos de la sociedad. Los falsos dioses quizás prometan mucho, pero no nos dan nada.

El verdadero Dios nos ama y nos quiere más que todo. Ninguna persona o grupo, nada, ni ninguna ideología o experiencia humana puede anoterganse a Dios. Aquí comenzamos los problemas de la fe y la moral. La obediencia a los dioses falsos nos esclaviza en formas muy pavorosas.

La obediencia al Dios que nos ama y que envió a su divino Hijo entre nosotros para conquistar la verdadera redención del pecado y de la muerte nos proporciona la auténtica libertad en la travesía de la vida mientras andamos por el sendero rumbo al único reino que vale la pena.

Nuestro objetivo primordial en la vida es entrar en la casa del Padre. Tenemos una oportunidad anual de gracia especial en la Cuaresma para aceptar el don del Padre que no procede de la historia humana sino de las alturas. El amor al amor por nuestros verdaderos Dios es la oración fiel.”

¿Tiene una intención que desee ingresar en la lista de 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.

Las intenciones vocacionales del Arzobispo Buechlein para marzo

Los jóvenes: que ellos acepten el anímico del Espíritu Santo, para que puedan discernir su papel en la Iglesia, especialmente la llamada de Dios a hacerse sacerdote y entrar en su servicio religioso.
March 25
Indiana War Memorial, 402 E. 10th St., Ferdinand, Ind. (Evangelical Diocese). “Saying the Table—Being Faithful Amidst Difficulties,” Benedictine Sister Karen Kretz, 9 a.m.-3:30 p.m., $55 per person. Information: 812-934-3338 or enbiii@gmail.com

March 26
Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad, Ind. “Holy Week Retreat—Reflections on the Triduum,” 9:15 a.m.-12:15 p.m., $45 per person includes lunch. Information: 317-788-7581 or benedictins@smarchab.org

April 20-24
Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. “Holy Week Retreat—Reflections on the Triduum,” 8 a.m.-8 p.m. Information: 800-581-6905 or zMz00r@smarchab.org

May 2
Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. “Ordained Deacons and Waves Retreat—The Primary Response to the Real Presence,” Information: 800-581-6905 or zMz00r@smarchab.org

Great Lakes Gabriel Project, Shari Richard, speaker, dinner, capping liturgy. 6:30-9 p.m. Information: 317-490-4456 or 2014pgbanquet@gmail.com

April 3
Our Lady of the Most Holy Rosary Parish, 520 Stevens St., Indianapolis. “Relay for Life” team, eighth annual “Trivial Pursuit” contest, 6:30 p.m. Information: 812-483-4999 or trivialsb@yahoo.com

April 4
Most Holy Name of Jesus Parish, 83 N. 17th St., Beech Grove, Rummage sale, 8 a.m.-3 p.m. Information: 317-744-3454, ext. 2.

St. Joseph Parish, Ste. Genevieve, Mo. West Harrison. Archdiocesan Office of Worship, “Revised Roman Missal” workshop, parish liturgical leaders and pastoral musicians. 9 a.m.-4 p.m., no charge for workshop, optional lunch $10 per person. Information: 317-236-1483 or archdioceseindy@archindy.org.

March 30
Our Lady of the Most Holy Rosary Parish, 520 Stevens St., Indianapolis. Knights of Columbus, blood drive, 11 a.m.-2:30 p.m. Information: 317-294-2519 or enbiii@gmail.com

St. Nicholas Parish, 6461 E. 20th Drive, St. Nicholas. Whole hog sausage and pancake breakfast, 7:30-10 a.m., free will offering.

St. Louis Parish, parochial office, second floor, 15 St. Louis Place. Natural Family Planning (NFP) class, 9 a.m.-12:15 p.m., $30 for books and materials. Reservations: 812-934-3338 or 812-943-5054.

April 3-6
Our Lady of the Most Holy Rosary Parish, 520 Stevens St., Indianapolis. 40 Hours Devotion “Quaresma Ore de Adorazione Eucaristica,” Mercy Father Christopher Cotter, presenter. Sun. 6:30 p.m.; Mon. 6:30 p.m.; Tues. 6:30 p.m.; Wed. Latin Mass, 5:15 p.m.; sermon and solemn closing of 40 Hours, 7:30 p.m.; Thursday, Open House, 5:15 p.m., reservations no later than 5:30 p.m. On April 4. Information: 317-636-4478 or www.hedysorosindy.org.

Events Calendar
Retreat master says dancing with the saints is the key to Lent

VATICAN CITY (CNS)—The saints aren’t just holy people to turn to when something is lost or a situation seems hopeless. They are examples to follow in prayer, and in efforts to reform and renew the Church, said the priest who preached Pope Benedict XVI’s Lenten retreat.

Carmelite Father Francois-Marie Lethel, the secretary of the Pontifical Academy of Theology, led the pope and his top aides in their Lenten reflections on March 13-19. He said his 17 talks during the week would focus on the saints and Pope John Paul II.

In addition to helping Pope Benedict and Vatican officials prepare for Easter, Father Lethel said he wanted to help them prepare for the beatification of May 13 of Pope John Paul I.

“This beatification—which will be an event of immense importance for the Church and the entire world, requires deep spiritual preparation involving the whole people of God and, in a particular way, the Holy Father and his closest collaborators,” Father Lethel wrote in the introduction to the retreat program handed out to participants.

The tradition of having weekly, pre-Lenten spiritual readings began with Pope Pius XI in 1926, but for more than 25 years, it was an Advent, not a Lenten, retreat.

Blessed Pope John XXIII broke the tradition in 1962 when he spent a week in September on retreat to prepare for the Second Vatican Council. His successor, Pope Paul VI, made the retreats a Lenten staple in 1964 and hugely broadened the list of preachers, who almost always had been Jesuits.

Father Francois-Marie is the first Carmelite to be chosen to preach the pope’s retreat, and three famous Carmelites figured prominently in his meditations—Sts. Thérèse of Lisieux, St. Catherine of Siena and St. Joan of Arc.

Father Lethel said he wanted to help the Church “further open the door to the reform of the Church profoundly wounded by the sin of its members, and Joan, in her passion and death caused in part by priests and theologians” who disagreed with her politically and so helped her be condemned as a heretic, “give us a profound lesson on the mystery of the Church that is always holy and always in need of purification,” he wrote.

“With their voices, which are strong and dramatic,yet also sweet and maternal,” the two women saints would point the retreatants toward “the urgency of conversion and holiness,” Father Francois-Marie wrote.

The Carmelite noted that in January, Pope Benedict pointed to St. Catherine and Joan of Arc as “examples of ‘strong women’ in the midst of great suffering and crises for the Church and society.”

“We with these saints, the light of Christ comes to face the darkness of sin—found even within the Church—to purify it, to reform it. Obviously, this is very relevant today,” he said in an interview published on March 16 in the Vatican newspaper.

While the Second Vatican Council emphasized how every single Catholic is called to holiness, he said, it was Pope John Paul who really made formation of priests and of women “a cycle of formation,” Father Francois-Marie wrote.

The three were chosen, though, “for their spiritual and pastoral maturity,” he wrote.

“The beatification of John Paul II is the crowning of an extraordinary pontificate carried out under the sign of holiness,” the Carmelite priest said.

For the cover of the retreat booklets, Father Francois-Marie chose a detail from Fra Angelico’s “Last Judgment.” The selected scene, sometimes described as “the dance of the saints,” shows the holy ones holding hands and moving up toward heaven.

He said Pope John Paul’s pontificate was filled with reminders that “the saints give each other and give us a hand to guide us on the path of holiness. This is the meaning of Lenten conversion—to commit ourselves even more to engaging in this ‘dance of the saints.’”

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What was in the news on March 24, 1961? Trouble in Hungary and musings on Lenten fasting

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 March 24, 1961, issue of The Criterion:

- **Polish Church-state tension approaches exploding point**
- **Trouble in Hungary: Archbishop risks arrest**
- **VIENNA—The acting head of the bishops’ conference of Red-ralled Hungary has protested against the arrest in February of nine priests accused of conspiring against the state and has dared the communist regime to jail him too. The protest was made by Archbishop Jozsef Kovacs of Kalocsa, who was arrested in May of 1953 and sentenced to a 15-year prison term for ‘acts of espionage.’ He was granted ‘clemency,’ and allowed to return to his archdiocese in the middle of 1956. According to reports reaching here, he has now been lated to a letter to Hungarion Premier Ferenci Muench: ‘These men have been my collaborators for years. I personally assume responsibility for everything they have done. If these priests are convicted, then I should be convicted. I request that you arrest me too and jail me with my friends.’”
- **The Jesuit and Jew: Debate school issue**
  - **Archbishop’s letter for Easter**
  - **John Paul pays tribute to Irish missionary real**
  - **Flight segregation. Knights are urged**

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**Fish by decree**

From an editorial: “We yield to no one in the acumen with which we snap up a dispensation from fast or abstinence. Let Friday declare it, or any other day, as a ‘cold Friday’ if you wish. But let Ember Day have its teeth pulled by the Archbishop, the Ordinariate and we are off and running to the butcher shop. But as we struggle through these last weeks of the modified Lenten fast—and discern the approaching light of Easter—we are a little worried that some day soon some kindly ecclesiastical will cancel this whole Lenten fast in favor of some ‘voluntary’ individualized penance. This would be sure undoing. Voluntary penance, we have discovered, is always done tomorrow. Only the very devout ever discover on their own initiative that today would be a fine day for a little penance. The rest of us need a calendar marked with large rippled-looking fish. Make the Lenten fast completely voluntary and you would not only wreck the fishing industry, you would dangerously enoble the spirituality of a lot of little Christians who only significant penance when they have to do it.”

- **A new look at anti-trust laws**
- **Catholic women today chosen as ACCW theme**

The recent bishops ask more laity in Council work

U. S. laymen asked to offer prayers for coming Council

- **Feed bags, sacks will be modeled by Westside ladies**
- **Governor to veto N.H. abortion bill**
- **Chinese Jesuit dies in prison**

(Read all of these stories from our March 24, 1961, issue by logging on to our archives at [CriterionOnline.com](http://CriterionOnline.com))
The Bishop said he had been working to mediate the crisis through a Libyan-funded international organization called the World Islamic Call Society, but that the launch of military strikes cut short his attempts. “The military action was too hasty, too sudden,” he said.

Bishop Martinelli told Fides, the news agency of the Vatican’s Congregation for the Evangelization of Peoples, on March 21 that “war does not solve anything.”

“We need to cease shooting immediately, and begin mediation straight away to resolve the crisis peacefully. Why have diplomatic means not been considered?” he asked.

He told both ANSA and Fides that he had been hearing explosions and that people were fleeing the capital, but he said he was not leaving Tripoli.

“This is my home,” he told ANSA, and the Church is an important point of reference for the Christians in Libya, many of whom are refugees from Eritrea or workers from the Philippines and sub-Saharan Africa.

Pope calls on leaders to protect and allow aid for civilians in Libya

VATICAN CITY (CNS)—Pope Benedict XVI made an urgent appeal to military leaders to protect the lives, safety and security of civilians, and guarantee the free flow of humanitarian aid inside Libya.

He said the “worrying news from Libya” in the past few days had caused him “deep trepidation and fear,” and he kept the North African country’s people in his prayers during his Lenten retreat of March 13 to 17.

Speaking to pilgrims gathered in St. Peter’s Square on March 20 for the praying of the Angelus, the pope said aid “for those who are living in political and military responsibilities” to ensure the safety and security of defenseless civilians as well as guarantee those offering emergency assistance have access to those in need.

As U.S. and British French military began a series of attacks against Libya’s air defenses on March 19 as part of a U.N. campaign aimed at preventing pro-democracy protesters from retaliation by Col. Moammar Gadhafi, the pope said he was following the events with great concern and prayer for

“...its dramatic situation.”

He prayed that “peace and concord would soon reign over Libya and the entire North African region.”

Meanwhile, Bishop Giovanni Martinelli of Tripoli, Libya, criticized the rash and hasty decision to use military action against Gadhafi rather than pursue a negotiated solution.

“I hope for Gadhafi’s surrender, but I think that Gadhafi will not give in,” he told the Italian news agency, ANSA, on March 20.

The bishop said that he is familiar with the Libyan leader’s personality and past behavior, and believes the use of military force against him will only intensify the severity of Gadhafi’s reaction.

He said allowing foreign troops to launch a military offensive against Gadhafi “has given the go-ahead to the wrong strategy.” He said more could have been done in seeking a diplomatic or negotiated solution to the crisis.

“Violence only brings violence,” he said. The Italian bishop said he had been working to mediate the crisis through a Libyan-funded international organization called the World Islamic Call Society, but that the launch of military strikes cut short his attempts.

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“This is my home,” he told ANSA, and the Church is an important point of reference for the Christians in Libya, many of whom are refugees from Eritrea or workers from the Philippines and sub-Saharan Africa.$$
It was definitely a festive fundraiser. The "Fiesta" costumes, decorations and menu made the 11th annual archdiocesan Special Religious Development dinner and dance even more fun for SPRED participants, their families, friends, catechists and other program supporters on March 19 at the Marten House in Indianapolis.

Richmond Catholic Community’s SPRED group—like many members of the other parish groups—came dressed for the occasion with Mexican ponchos and hats.

Holy Family parishioner and SPRED participant Mike Luken of Richmond was excited about the party, and happy to see all of his SPRED friends from other parishes in the archdiocese.

His favorite prayer, he said, is "the Holy Family prayer." His favorite meal prayer, he said, is "the meal prayer."

His SPRED friend Jim Miller from St. Mary Parish in Richmond, said when he thinks about Jesus he remembers "SPRED and Father Todd [Riebe, his pastor] and going to church." His favorite prayer, he said, is "the meal prayer."

St. Mary parishioner June Miller of Richmond, his mother, said she was "so thrilled when SPRED was started in Richmond, her son about the Catholic faith and prepared him to receive the sacraments years ago, but knew that he needed more religious education from trained catechists.

"SPRED is fabulous," she said. "We have regular gatherings in Richmond twice a month, and the catechists meet in between the gatherings to plan the next ones. It’s a perfect program for the SPRED participants. They can’t wait to go every other week. We had started by getting the kids through Communion and Confirmation, and then SPRED came along and some wonderful catechists took over. I love them for it." St. Andrew parishioner Dennis Gray of Richmond, who volunteers as a catechist, said the SPRED participants "are good friends, and it’s neat to see how spiritual they can be."

Holy Family parishioner Sue Kinsey said she started teaching her son, John, about the Catholic faith when he was a boy so he could receive the sacraments. As an adult, the SPRED program keeps him connected to his faith, she said. "Each time they go, they have a Scripture reading and time to reflect on it. It has helped him learn about Jesus and the Mass.

"John will go to church even on his own, and he knows how to participate in the Mass," Kinsey said. "He can practice his faith, and he has a wonderful time with the SPRED group. They do special things each time. He would rather go to SPRED than go with us on a family outing. It’s very important to keep [Catholics with developmental disabilities] within the Church as a group."

Ten parishes in central and southern Indiana host SPRED groups.

Holy Family parishioner and SPRED participant Maggie Tassaro of Richmond said when she thinks about Jesus she remembers "SPRED and Father Todd [Riebe, his pastor] and going to church." Her favorite prayer, she said, is "the meal prayer."

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Father Joseph Feltz, left, the pastor of St. Malachi Parish in Brownsburg, and St. Mark the Evangelist parishioner Mike Risch of Indianapolis enjoy the "Fiesta" dinner and dance on March 19 at the Marten House in Indianapolis. The 11th annual fundraiser benefits the archdiocesan Office of Catholic Education’s Special Religious Development (SPRED) program, which provides faith sharing, catechesis and sacramental preparation for children, teenagers and adults with developmental disabilities.

SPRED participants, from left, Mike Luken from Holy Family Parish in Richmond, Jim Miller from St. Mary Parish in Richmond and John Kinsey from Holy Family Parish in Richmond enjoy the "Fiesta" theme of the 11th annual dinner and dance on March 19 that benefits the archdiocesan Special Religious Development program.

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Auxiliary Bishop Christopher J. Coyne is scheduled to be the principal celebrant when the archdiocesan Special Religious Development program participants, their families, friends, catechists and other supporters gather again for Mass at 3 p.m. on May 1 at St. Pius X Church in Indianapolis. 

Above, SPRED participant Heather Simon from Holy Spirit Parish in Indianapolis enjoys dancing to rock and roll music on March 19 during the Special Religious Development dinner and dance in Indianapolis.

Right, Our Lady of Lourdes parishioner Andi Alexander of Indianapolis, who participates in the Special Religious Development (SPRED) program at Holy Spirit Parish in Indianapolis, admires a piñata during the "Fiesta" dinner and dance on March 19 at the Marten House in Indianapolis.
Archdiocesan parishes schedule Lenten penance services

Parishes throughout the archdiocese have announced penance services for Lent. The following is a list of penance services that have been reported to The Criterion.

Due to space constraints, penance services scheduled later during Lent may be omitted from the list in this week’s newspaper. However, the entire schedule is posted on The Criterion Online at www.criteriononline.com.

Batesville Deanery
March 28, 4:30 p.m. and 6:30 p.m. at St. Peter, Franklin County
March 29, 7 p.m. at St. Lawrence, Lawrenceburg
March 30, 7 p.m. at St. Maurice, Decatur County
March 31, 4:30 p.m. and 6:30 p.m. at St. Mary-of-the-Rock, Franklin County
April 4, 7 p.m. at St. Mary, Aurora
April 5, 7 p.m. at St. Joseph, Shelbyville
April 6, 6:30 p.m. for St. John, Dover, and St. Joseph, St. Leon, at St. Joseph, St. Leon
April 6, 7 p.m. at St. Paul, New Alsace, and St. Martin, Yorkville, at St. Martin, Yorkville
April 7, 7 p.m. at St. Anthony, Morris
April 11, 7 p.m. at St. Teresa Benedicta of the Cross, Brazil
April 13, 7 p.m. at St. John the Evangelist, Enochs
April 14, 7 p.m. at St. Mary, Greenbrier

Bloomington Deanery
March 29, 7 p.m. at St. Vincent de Paul, Shelby County
April 3, 4 p.m. at St. Mary, New Albany

Connersville Deanery
April 5, 7 p.m. at St. Elizabeth of Hungary, Cambridge City
April 8, 3-5 p.m. and 7-9 p.m. for St. John the Apostle, Bloomington;
St. Charles Borromeo, Bloomington;
Catholic Center, Bloomington;
St. Paul Catholic Center, Bloomington
April 14, 7 p.m. at St. Martin of Tours, Martinsville

Greencastle †
March 29, 7 p.m. at St. Anne, New Castle
April 7, 7 p.m. at St. Anne, New Castle

Jennings County
March 29, 7 p.m. at St. Joseph, Dennisville
April 13, 7 p.m. at St. Andrew, Greensburg
April 14, 7 p.m. at St. Mary, Richmond

Muncie †
March 29, 7 p.m. at Guardian Angels, Muncie
April 10, 3 p.m. at Good Shepherd, Muncie
April 13, 7 p.m. at St. Joseph, Yorkville, at St. Joseph, Yorkville

Vigo County
March 29, 7 p.m. at St. Lawrence, Terre Haute
April 1, 7 p.m. at St. Paul, Newport
April 6, 7 p.m. at St. John the Baptist, Starlight

Terre Haute Deanery
March 29, 1:30 p.m. at Sacred Heart of Jesus, Terre Haute
March 29, 7 p.m. at St. Benedict, Terre Haute
March 31, 12:30 p.m. and 7 p.m. at Sacred Heart, Clinton
March 31, 7 p.m. at St. Patrick, Terre Haute
April 1, 3 p.m. at St. Joseph, Rockville
April 14, 7 p.m. at St. Paul, the Apostle, Greenscastle

Tell City Deanery
March 30, 6:30 p.m. at St. Meinrad, St. Meinrad
April 3, 4 p.m. at St. Paul, Tell City
April 13, 6:30 p.m. at St. Augustine, Leopold

Lenten activities available online
Be sure to visit The Criterion’s Lenten Web page at www.ewnews.org/leap. The page consists of links to daily readings, a Lenten column by Father Jeannot, and a list of communal penance services taking place at parishes and other venues.

Despite massive destruction, Salesian-run school continues its mission

PORT-AU-PRINCE, Haiti (CNS)—Carefully eying four round legs of what would be to become part of a cabinet, Isaac Collin was making sure that his handiwork was free of flaws. Soon, the cross supports and side panels would be pieced together. Add wood stain and a couple of coats of varnish, and Collin’s cabinet will be ready for someone’s home.

Collin was among a handful of carpenters and cabinetmakers working in what was left of the enormous two-story vocational training center at the Salesian-run National School of the Arts and Vocations.

One side of the woodworking workshop opened to the outside. It is a small work area on the second floor of the building’s lone wing that was spared by the Jan. 12, 2010, earthquake.

The school opened in 1935 in a neighborhood known as La Rouge, or the Red. The school is known across Haiti by the notation ENAM School, or donate online at www.salesianmissions.org

Leaders of the Salesian order in Rome have made rebuilding ENAM its top priority. Preliminary calls for an entirely new campus so the educational and vocational offerings can return to their prestigious level.

Crumped classrooms and the loss of teaching aids have forced teachers to find new ways to teach youngsters. In the first-grade classroom of Astrude Pierre, 65 girls followed her lead by loudly pronouncing Creole sounds as they shared books salvaged from the rubble.

In a neighboring structure, students in Fanor Ramson’s introductory woodworking class learned how to use a handsaw and miter box to cut framing. A lone box and a single saw were being used by a dozen students.

Father Jeannot knows the current educational setting falls short of what the Salesians are accustomed to offering. The emphasis now is on doing the best work possible under trying conditions. Everyone, he said, continues recovering from the earthquake.

March 30, 7 p.m. for Our Lady of Providence, Brownstown, and St. Ambrose, Seymour, at St. Ambrose, Seymour
March 31, 7 p.m. at St. Bartholomew, Columbus
April 6, 6 p.m. at St. Patrick, Salem
April 7, 6 p.m. at St. Augustine, Martinsville
April 10, 2 p.m. for Holy Trinity, Edinburgh, and St. Rose of Lima, Franklin
April 18, 6:30 p.m. for St. Ann, Jennings County, St. Mary, North Vernon, and St. Joseph, Jennings County, at St. Joseph, Jennings County

Donations can be made out to and sent to the Salesian Missions, 2 Lefevre Lane, New Rochelle, NY 10801, with the notation ENAM School, or donate online at www.salesianmissions.org or call 914-853-8344.

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The estimated cost is $32 million. Donors are being sought for various phases of the multyear project. Cramped classrooms and the loss of teaching aids have forced teachers to find new ways to teach youngsters. In the first-grade classroom of Astrude Pierre, 65 girls followed her lead by loudly pronouncing Creole sounds as they shared books salvaged from the rubble.

The estimated cost is $32 million. Donors are being sought for various phases of the multyear project. Meanwhile, a pile of white cement rocks two feet deep and 30 feet across is all that is remains of one of the buildings where children once laughed and played and learned. A crew of about two dozen workers prepared the scene of trauma and chaos. Virtually every building was either damaged or destroyed.

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Despite massive destruction, Salesian-run school continues its mission

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The school opened in 1935 in a neighborhood known as La Rouge, or the Red. The school is known across Haiti by the notation ENAM School, or donate online at www.salesianmissions.org.

Leaders of the Salesian order in Rome have made rebuilding ENAM its top priority. Preliminary calls for an entirely new campus so the educational and vocational offerings can return to their prestigious level.

The estimated cost is $32 million. Donors are being sought for various phases of the multyear project. Meanwhile, a pile of white cement rocks two feet deep and 30 feet across is all that is remains of one of the buildings where children once laughed and played and learned. A crew of about two dozen workers prepared the scene of trauma and chaos. Virtually every building was either damaged or destroyed.

Donations can be made out to and sent to the Salesian Missions, 2 Lefevre Lane, New Rochelle, NY 10801, with the notation ENAM School, or donate online at www.salesianmissions.org or call 914-853-8344.
Reconciliation is an essential part of Christianity

By David Gibson

You could cook up an entirely new kind of Christianity simply by removing reconciliation from the mix. However, this new Christianity would be unmistakable as such.

That seems to be a central tenet of many Catholic thinkers today, and it’s worth our attention. As we overlook the importance of reconciliation, we forget one of the foundations of Christianity—namely, that God is a reconciler who heals the wounds that divide people from him, divide them within themselves and divide them from each other.

Three points underlie all that follows:

• For Catholics, reconciliation is both a sacrament and a way of life.

• The reconciliation experienced sacramentally can give rise to a reconciling way of life.

• In and of itself, the sacrament of reconciliation makes a clear statement that God is a merciful reconciler.

Pope John Paul II discussed this in a letter to the world’s priests. God mercifully seeks people out to forgive, and be reconciled with them, the pope suggested. We do not cause God to become merciful.

“We must not think that it is our contamination through our own independent journey of conversion, who earns mercy,” Pope John Paul wrote. Rather, “it is the mercy that impels him along the path of conversion.”

Confession signifies “God’s arrival at a person’s home,” the pope said.

But something quite interesting happens next. According to the pope, the sacrament of reconciliation can give birth to a life of reconciliation.

In Pope John Paul’s view, receiving divine mercy renews our awareness of God as a Father and prompts us—precisely as God family members—to rediscover our connections to our “brothers and sisters.” Mercy “warms” us to the idea of loving our neighbor.

Archbishop Jose H. Gomez of Los Angeles made a similar point in a pastoral letter that he wrote when he was the archbishop of San Antonio, Texas.

The reconciliation that “the entire world longs for begins in the confessional,” Archbishop Gomez said.

For many saints and martyrs, he observed, the sacrament of reconciliation was “the great school of mercy” in which they learned and received the strength to love their enemies and forgive their persecutors.

The archbishop urged people to take home with them the mercy received in the sacrament of reconciliation because “love and mercy must begin in the family.”

“Let us make time to listen, to spend time together and to try to understand one another,” he wrote. “Let us begin to practice forgiveness in all our relationships—as husbands and wives, parents and children, as neighbors and citizens.”

But not only should one’s repentant instinct for reconciliation be taken home, it should be taken into the world at large, too.

“In a world that is angry and violent, in a culture of blame and revenge,” it is possible to become “Apostles of reconciliation” by “living as children of the Father, who is rich in mercy,” Archbishop Gomez said.

Archbishop Gregory M. Aymond of New Orleans is another Church leader who has spoken about the need for mercy and reconciliation.

Observing that “violence and revenge and hatred have become acceptable parts of our society today,” he noted that there are “families, parishioners and priests who have not spoken to one another for years” due to such feelings.

Revenge was judged “easier and more popular than forgiveness,” Archbishop Aymond said. “In many ways in our society, we are not tolerant with people. We are certainly not patient and sometimes not even civil.”

It is “counter-cultural” today to encourage forgiveness and reconciliation, Archbishop Aymond said. But “we must forgive because we have been forgiven,” and “we must be reconcilers because Jesus reconciled and healed.”

What does a life patterned after the example of the reconciling God of mercy look like?

Theologians, biblical scholars, catechists and other people who take up that question often explain that the God of mercy is faithful, kind and good, while also a healer and peacemaker.

“The God of mercy wants the hungry and the hungry will never want for bread, the naked and hope reawakened among the brokenhearted.

“The God of reconciliation extends a welcome to those who are lonely or lost like the prodigal son. The God of love is ready to forgive those who are repentant. Thus, and just for starters, to follow in the footsteps of the God of mercy and reconciliation is to be faithful, kind and loving, to extend hope to others in whatever ways possible, to feed and clothe the poor, and to mend broken relationships by reaching out and allowing great angels to be consigned to the past. This is a tall order.

Fortunately, living in merciful, reconciling ways results in a Christianity that is recognizable as such.

(David Gibson served on Catholic News Service’s editorial staff for 37 years.)

The woman at the well shared the good news of God’s mercy

By Fr. Lawrence E. Mick

Those who have lived awhile know how often language changes. Words that have taken on new meaning in the computer age alone are “disk,” “memory,” “mail,” “keyboard” and “mouse,” to name a few.

The word “confess” has gone through some shifts in definition in the Church’s history, too.

In the early Church, it meant primarily to praise God. So some saints are given the title “confessor,” defined by the Merriam-Webster dictionary as “one who gives heroic evidence of faith, but does not suffer martyrdom.”

Eventually, the word also began to refer to the confession of sins, and to speak of a confessor today usually means a priest who hears confessions.

This is not a complete change of meaning. When we confess our sins, we are also confessing our trust in God’s mercy. Even coming to confession is a result of God’s grace, and we admit that we have been blessed by that grace even as we admit our guilt for our sins.

The Samaritan woman at the well, whose story we hear on the Third Sunday of Lent this year, is an example of both meanings of the word “confess.” She admits her sinfulness, but also praises God and testifies to others about God’s mercy.

This is significant that the woman came to the well at noon. Generally, when we went to draw water at the beginning of the day, but she came when there will likely be no other women around. This suggests that she may have been an outcast in the town.

When she first encounters Jesus, she is stunned that he speaks to her. He is not another Samaritan, he is the Lord. He heals her. She invites him into her home. She recovery quickly, however, and engages in a lively repartee with Jesus, who gradually leads her deeper into recognition of her true need and his ability to meet it.

Once the woman realizes who Jesus might be and what he is offering her, she does not delay her decision. She goes back into town and begins to spread the word to everyone. “Come see a man who told me everything I have done. Could he possibly be the Messiah?” (Jn 4:29). Thus, she became an evangelist to the Samaritans in Sychar, telling them good news and leading them to Jesus.

Because she did not attempt to deny her guilt and her need, she opened herself to God’s grace and thus gave glory to God. She became a confessor, giving evidence of her new born faith to others.

This unnamed woman can be a model for us. We need to be honest about our lives and, in repentance, confess our sins, especially in the sacrament of reconciliation. As we do so, we also proclaim God’s goodness and mercy toward us.

And when we have been forgiven, we are called to spread the good news of God’s mercy to others so that they will echo the citizens of Sychar.

“We have heard for ourselves, and we know that this is truly the Savor of the world.” (Jn 4:42).

(Rather Lawrence E. Mick is a priest of the Archdiocese of Cincinnati, Ohio.)
Perspectives

Faith and Family/Sean Gallagher

Seek the help of the angels during Lent

My wife, Cindy, and I named our two oldest sons, Michael and Raphael, after two of our named angels.

When I introduce them or talk about them to other people, I will sometimes ask if we are going to round that table and become a child after the archangel Gabriel.

The question is not so since it is the preference of Cindy and I not to repeat names. She preferred the Irish name, so my nephew named Gabriel who was born just a few months before Michael.

Michael and Raphael, I have had more of an awareness of angels in my life. God sends them to us to protect us and help us on our way to heaven.

And that awareness is renewed whenever one of my co-workers at the Archbishop O’Meara O’Cathail Catholic Center in Indianapolis will ask you by your sons’ names, “How are the angels doing?”

I have noticed that my sons don’t actually act—angels—at least the good ones. But, again, neither do I.

I believe that it is God who have on our pilgrimage to our Father’s home in heaven should motivate us all more to turn to the angels in general and our guardian angel in particular, for help.

In past columns, I have encouraged parents to pray for their children, knowing that we all need the help that is there in the communion of the saints.

If we can benefit from each other’s prayers, how much more powerful would the angels’ help be for us?

But the point is this: We have the help of the angels for us to turn our thoughts and prayers to the angels because they have a presence from the start of this season of Lent.

On the first Sunday of Lent, we heard the account of Jesus’ temptation by the devil—a fallen angel—in the desert. When our Lord finally Satan to be gone, we read that “angels came and ministered to him” (Lv 22:43).

Finally, angels play a key role in Christ’s glorification as well, reminding us of the good news to the women who appear to the tomb early on the first day of the week.

In fact, St. Matthew says that an earthquake marked the angel’s arrival to roll back the stone in front of the tomb and that “his appearance was like lightning and his clothing was white as snow” (Mt 28:3).

Well, my boys certainly can’t run through the church. But I think that we would rather have their clothing covered in mud than looking white as snow.

As they grow up, I hope that they will be able to have friends with angels. As important as they are to us, I know that many of them to us can be the angels will be close to their own lives.

And they are right to us all and can lead us, especially during Lent, to a closer communion with the Lord.

A primary purpose for this season of grace is for us not simply to come closer to Christ in general, but closer to him in his paschal mystery in particular, during his death and resurrection.

As can seek out the angels were close to us this Lent, it is almost certain that they will help us to be one with Christ in his paschal mystery in our ordinary daily life with our family.

So call on the help of the angels during Lent, and be gratefully aware that they are right there beside you in your Lenten journey.
The The Sunday Readings

**Sunday, March 27, 2011**

- Exodus 17:3-7
- Psalms 6:1-2, 5-8
- John 4:41-54

The source of the first reading for this Lenten weekend's liturgy is the Book of Exodus. Exodus is one of the five books of the Bible regarded as the basis of God's revelation to his People. The initial theological concepts and regulations about behavior are seen as being rooted in the original teachings of Moses. Together, these books constitute the Torah, which is still the cornerstone of Judaism. Another name for the five books is the Pentateuch, a term coming from the Greek word for five.

As the title implies, the Book of Exodus is greatly concerned with the experiences of the Hebrews as they fled Egypt and moved toward the land that God had promised them. It was a very difficult trip. Even today, a journey across the Sinai Peninsula is a bleak and largely untended area.

It is not surprising that the Hebrews wondered why they had to suffer so much as they wandered across the Sinai desert in search of the Promised Land. They grumbled about Moses, who led the way. Was there any purpose in the journey? Was God's goodness really as great as his people were led to believe? Wasn't there a better life to be had somewhere in the world?

Water was a precious commodity in this arid environment. Undoubtedly, they feared thirst.

Moses, enlightened by God, told them to look for water in an improbable place—the side of a rock. As directed, Moses struck the rock, and water flowed from it.

St. Paul's Epistle to the Romans supplies the second reading.

As is typical of Paul's writing, this passage celebrates Jesus as the only source of salvation. Not only will Jesus return in glory to receive the faithful from all nations, but he will come in the flesh to redeem the people who are his own. The second reading begins, "Then, the angel of the Lord, who appeared to him in the desert of Egypt, said, "My name is the Lord."

**Reflection**

Very much a part of Lent are the Church's preparations to receive new members during the Easter Vigil.

Aside from the triumphant celebration of Easter, the Church celebrates as the gift of salvation in Christ, the will of God as the Church. The priest will sprinkle them with blessed water to recall their baptisms.

Water will symbolize new life and the promise of eternal life. In these readings, the Church is telling us that God alone, in love, is the source of our salvation.

Lent is our time to decide whether to embrace this life or not.†

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, 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.com.†

**My Journey to God**

**Sophia's Insights on Cleaning**

On Friday night, Sophia's father told her that it was time for her bath. "But I don't see any dirt on me," Sophia argued.

"There's dirt you can't see. Now go wash up," her father answered.

The next day, on Saturday, her mother told Sophia to clean her room. "But I just cleaned it last week! Why do I have to clean it again?" she whined.

"It's part of the housekeeping. It's a house that has to be clean regularly," her mother told her. "There is an old saying, 'Cleanliness is next to godliness.'"

"And," her mother continued, "we have company coming over so I want the house to look presentable!"

That afternoon, Sophia told her parents she wanted to be at church by 4 p.m.

"Why?" they asked her. "Mass doesn't start until 5:30 p.m."

"Well," Sophia said, with a serious look on her face, "I've been thinking about what you said about cleaning. Yesterday, you told me there's dirt on us. Someday when you tell me that dirt builds up over time so we have to clean regularly, and you want the house to look presentable!

"So wouldn't our souls be the same way?" she asked. "I mean, sin builds up over time, too. Even if we can't see it? And shouldn't we be super clean for when we receive Jesus, the most important event of our lives?"

And thus began the family's practice of going to the sacrament of reconciliation, usually every month before Saturday evening Mass. "Cleanliness is, after all, next to godliness!"

By Natalie Hoefer

(Natalie Hoefer is a member of St. Monica Parish in Indianapolis.)

**Daily Readings**

- **Monday, March 28**
  - 2 Kings 5:1-15b
  - Psalms 42:2-3, 4-34
  - Luke 4:24-30

- **Tuesday, March 29**
  - Daniel 3:25, 34-43
  - Psalm 25:4-9
  - Matthew 18:21-35

- **Wednesday, March 30**
  - Deuteronomy 4:1, 5-9
  - Psalm 147:12-13, 15-16, 19-20
  - Matthew 5:17-19

- **Thursday, March 31**
  - Jeremiah 7:23-28
  - Psalm 93:1-2, 6-9
  - Luke 11:14-23

- **Friday, April 1**
  - Hosca 14:2-10
  - Psalm 81:6-11a, 14, 17
  - Mark 12:28-34

- **Saturday, April 2**
  - Francis of Paola, hermit
  - Hosca 6:1-6
  - Psalms 51:3-4, 18-21b
  - Luke 18:9-14

- **Sunday, April 3**
  - Fourth Sunday of Lent
  - Isaiah 11:1b, 6-7, 10-13a
  - Psalms 23:1
  - Ephesians 5:8-14
  - John 9:1-41
  - or John 9:1-6, 8-9, 13-17, 34-38

**Go Ask Your Father!**

Fr. Francis Hoffman

It is parents' duty to make sure their children are confirmed in the Church

Q: Is it the parents' duty to see that their child is confirmed in the Catholic Church or is it the child's decision to be confirmed?

A: Yes. It is the parents' duty to see that their child is confirmed in the Catholic Church. And "yes," it is the child's choice, especially if he or she is already an adolescent.

Let's take a look at what the Code of Canon Law has to say on the subject:

- **Canon #891** — "The faithful are obliged to receive this sacrament at the proper time. Parents and pastors of souls, especially pastors of parishes, are to be careful that the faithful are properly instructed to receive the sacrament and come to it at the appropriate time.

- **Canon #891** — "The Sacrament of Confirmation is to be conferred on the faithful at the age of discretion unless the conference of bishops has determined another age, or there is danger of death, or in the judgment of the minister a grave cause suggests otherwise.

Parents have the responsibility to see that their children receive Confirmation because it is one of the three sacraments of initiation—the others being baptism and holy Communion.

Just as parents have the responsibility to have their children baptized within the first few weeks of their birth, they also have the responsibility to have their children properly catechized, receive their first confession, and understand the sacramental catechesis with confirmation.

When a child is baptized, the minister asks the parents if they understand what it means to raise their child as a Catholic:

"You have asked to have your child baptized in doing so you have accepted the responsibility of training (heiner) in the practice of the faith. It will be your duty to bring your child to God's commandments as Christ taught us by loving God and our neighbor. Do you clearly understand what you are undertaking?"

Later in the liturgy, the minister references the sacrament of confirmation in these words: "Dearly beloved, this child has been reborn in baptism. (He/She) is now called the child of God, for so indeed (he/she) is." In confirmation, (he/she) will receive the fullness of God's Spirit. In holy Communion, (he/she) will share the banquet of God's Body and Blood (father) in the midst of the Church.

Responsible parents do not give their little children a choice about eating, sleeping, hygiene, school or health care. Parents must make those decisions for their children. They are children, after all.

As the child grows in maturity, parents should give their children a bit more freedom. In Confirmation, it is better to confirm children when they are younger. However, if a youngster over 14 years of age is confirmed, it is better to use force him or her. That would be counterproductive.

Still, it has to be admitted that the adolescent child's refusal to be confirmed—rather than that being a good use of his or her abilities—is an indication that he or she has not been properly catechized or trained in the faith.

I am a former Protestant who became a Catholic as an adult.

Recently, while attending the Rite of Christian Initiation of Adults (RCIA) process, my baptism was accepted as valid since I was baptized as a child in the Church of the Nazarenes.

I was only confirmed in the Catholic Church.

If you have a well-founded doubt about the validity of your baptism—and, in this case, you do—you should explain the situation to your pastor and request that he perform a "conditional baptism."

For the record, baptism with oil is not valid.

For a valid baptism, you must have the pouring on of or immersion in natural water as the minister recites this formula: "I baptize you [person's name] in the name of the Father, and of the Son and of the Holy Spirit. Amen.

No other formula or liquid substance will do.†
**R ignored**

Please submit in writing to our office by 10 a.m. Thursday before the week of publication; because of our calendar, 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.


**GOFFINET, Hazel M., and William Gigliotti. Grand-grandmother of seven.**


**KLEMASZEWSKI, Robert A., 59, Holy Spirit, Indianapolis, March 5. Father of Rebecca, Brian and Geoffrey Klemaszewska. Son of Anna Klemaszewska. Grandfather of four.**


**LECLERE, Omer. 86, St. Pius, Troy, March 10. Husband of Sharon (Palmer) LeClere. Father of Dean and Jon LeClere. Grandfather of eight.**

**LOSSON, Phyllis A., 62, St. Mary-of-the-Koshoh, Floyd Knob, March 5. Wife of Jerry Carney. Mother of Chris Wayman. Sister of Philip Losson.**

**LOVE, Paul J., 84, St. Jude, Indianapolis, March 11. Husband of Marilyn Love. Father of Pamela Lewis, Cynthia Lewis, Mary Schneidmuhl and Paula Siedendorf. Grandfather of 10.**

**NEAFUS, Rita E., 87, St. Anthony, Indianapolis, Feb. 21. Mother of Janet Potts, Sandra and Stoy Neafus III. Sister of Ruth Dietsch, Betty Hutchison, Mary Luhrs, Dorothy Patton and Lucille Riall. Grandmother of seven.**


**PIKE, Patty, St. Andrew the Apostle, Indianapolis, Feb. 22.**


**RATLIFE, Grady A., Jr., 57, St. Gabriel, Connersville, March 6. Husband of Linda Ratliffe. Father of Michelle Creesh, Marcia and Melissa Ratliffe. Son of Joyce Ratliffe. Brother of Peggy Hensley.**


**SCHWARTZ, Janice, 60, St. Pius, Troy, March 11. Sister of Jim and Richard Schwartz. Aunt of several.**

**TUELL, Harold L., St. Peter, Harrison County, Feb. 25. Father of Olivia Heiken, Lisa Lee, Julie, Curtis and Vincent Tuel. Grandfather of six. Great-grandfather of eight.**

**WAGNER, Urban A., St. Susanna, Plainfield, Feb. 11. Husband of Cynthia Wagner. Father of Jaret Hardy, Mary Anne and Urban Wagner. Grandfather of one.**


**CNS photo/courtesy of Vatican Philatelic and Numismatic Office**

**Papal stamp**

A stamp portraying Pope John Paul II, the Divine Mercy image of Jesus and St. Peter’s Basilica is being jointly issued by the Vatican and Poland to celebrate the May 1 beatification of the Polish pope. The stamp will be released on April 12.

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**Providence Sister Mary Charles Spalding taught at Catholic schools for 58 years**

Providence Sister Mary Charles Spalding died on March 11 at Mother Theodore Hall at Saint Mary-of-the-Woods. She was 97. The Mass of Christian Burial was celebrated on March 16 at the Church of the Immaculate Conception at the motherhouse. Burial followed at the sisters’ cemetery. (The Indianapolis Star)
The Indianapolis Council of the Society of St. Vincent de Paul provided $15,000 to the Bedford conference’s building fund to make the new facility possible.

Sales increase at new St. Vincent de Paul thrift store in Bedford

Fr. Richard Eldred, the pastor of St. Vincent de Paul Parish in Bedford, said “the Society of St. Vincent de Paul is a very important part of our parish life.” Father Eldred, who is also the pastor of St. Mary Parish in Mitchell, said that he didn’t know how Lawrence County would function without the help from the Society of St. Vincent de Paul in Bedford.

“The financial support from the Indianapolis council pushed the fundraising efforts over the edge,” he said. “It was a wonderful combination of support from our local people and Indianapolis.”

Longtime volunteer Mike and Dolly Sowder said the Bedford thrift store had been located for nearly 20 years across the church parking lot in an old building—a former house built in 1910—that was crowded and lacked the facilities and amenities in the new building.

The St. Vincent de Paul Parish conference volunteers are celebrating the first anniversary of the opening of the new building. The volunteers are now able to use a cash register, telephone and check-out desk, and enjoy heat and hot water. There are also bathrooms for volunteers and visitors.

The number of volunteers nearly doubled—to 44—with the opening of the new store. Bullock said, “We went from about 900 [square feet] to 2,300 square feet. We own the building, while the church owns the land, which we lease for a dollar a year.”

Bullock and one of the volunteers knew the change of facilities would have a major impact on the amount of assistance that they could provide to people in need. That was confirmed when the receipts from the first day in the new store were several times more than the regular sales at the old store.

With the added space, more items can be displayed so volunteers will find more kitchen and household items, small electronics, and an expanded area with clothing for infants, children, and adults.

Dolly Sowder recalls the first thrift store that opened in the 1980s. “There would be two women sitting in chairs with TV trays and a cigar box for change.”

“The increased sales will directly benefit the needy citizens of Lawrence County,” said Patrick Jerrell, the president of the Indianapolis council. “We’re committed to sustain and expand our network of St. Vincent de Paul parish-based conferences to address the needs in these small communities.” Jerrell said. “We’re well aware that the downturn in the automotive manufacturing sector and resultant job losses has had devastating effects on our small southern Indiana communities.” Jerrell said.

“All of our funds stay in Lawrence County. People here, in a county with 10 per cent unemployment, don’t have to worry about not being able to afford something. Anyone with a little bit of money can come in and buy something.’

—Kathleen Bullock, the St. Vincent de Paul conference president in Bedford

Classified Directory

Employment

School Superintendent

The Roman Catholic Archdiocese of Indianapolis is seeking a School Superintendent to provide proactive leadership for 68 elementary schools and 10 high schools with combined enrollment of 23,000 students. The person in this position is responsible for articulating the vision, values, and achievements of Catholic Education, collaborating with pastors, principals, commission members and community leaders, and providing leadership to fully develop the human and financial resources necessary for quality Catholic Education.

Candidates must be professional and practicing Catholics in good standing with and faithful to the Church with a minimum of 30 years of highly successful educational leadership experience. A master’s degree in education and school administrator state certification are required. Participation in a wide variety of educational experiences and settings is essential, including both urban and suburban parishes and culturally and ethnically diverse communities. Expertise in curriculum development, grant administration, student achievement measurement, and faculty administration is also required.

To apply, please mail or e-mail your cover letter, résumé, and list of references, in confidence, to:

Ed Isakson
Director, Human Resources
Archdiocese of Indianapolis
P.O. Box 1491
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E-mail: csakson@archindy.org

Application deadline is March 30, 2011.

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KEYNOTE SESSION: David W. Fagerberg

PLENARY SESSIONS:
  • Fr. Paulinus Odozo, C.S.Sp. • Rosary - 8:00 A.M.
  • Fr. John P. Zaal • Margaret Pfeil
  • Fr. Brian Daley, S.J.

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Pope says parishes are places for prayer, learning and charity

ROME (CNS)—A parish church is a place for people to get to know God better, to worship him together and to learn how to take the message of his love to the neighborhood and the world, Pope Benedict XVI said at the dedication of a new church in Rome.

"Grow in the knowledge and love of Christ as individuals and as a parish community and encounter him in the Eucharist, in listening to his word, in prayer and in charity," the pope told parishioners at the new St. Corbinian Church on March 20.

The parish on the southern edge of Rome was financed with help from the Archdiocese of Munich and Freising, Germany, where Pope Benedict served as archbishop in the late 1970s and early 1980s before being named prefect of the Congregation for the Doctrine of the Faith.

And he told parishioners that his papal coat of arms features the symbol most closely associated with St. Corbinian—a brown bear loaded with a pack on his back.

 Tradition holds that St. Corbinian, a Frenchman who became the first bishop of Freising in the early 700s, was on his way to Rome when he was attacked and killed by his horse. St. Corbinian punished the bear by making him carry the saint’s belongings the rest of the way to Rome.

The Gospel reading at the Mass for the dedication of the church was St. Matthew’s account of Jesus transfiguration, which Pope Benedict said was the revelation of Jesus’ real identity.

"Seeing Jesus’ divine splendor, ‘the disciples are prepared for Jesus’ pastoral mystery,’” and are given the strength and knowledge they need “to overcome the terrible trial of his passion and to understand the luminous fact of his resurrection,” the pope said in his homily.

Pope Benedict said church buildings and parish communities are essential for Christian life and worship.

"In every neighborhood where people live and work, the Church wants to be present with the same pastoral witness of coherence and faithful Christians, but also with buildings where they can gather for prayer and the sacraments, for Christian formation and to establish relationships of friendship and brotherhood and where children, youths, families and the aged can grow in that spirit of community that Christ taught us and that the world needs so badly," he said.

The pope returned to the Vatican in helicopter in time to lead the recitation of the Angelus prayer at noon.

Talking about the Transfiguration reading, Pope Benedict tried to help understanding the luminous fact of his resurrection," the pope said in his homily.

Pope Benedict said church buildings and parish communities are essential for Christian life and worship.

"In every neighborhood where people live and work, the Church wants to be present with the same pastoral witness of coherence and faithful Christians, but also with buildings where they can gather for prayer and the sacraments, for Christian formation and to establish relationships of friendship and brotherhood and where children, youths, families and the aged can grow in that spirit of community that Christ taught us and that the world needs so badly," he said.

The pope returned to the Vatican in helicopter in time to lead the recitation of the Angelus prayer at noon.

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Christ taught us and that the world needs so badly," he said.

The pope said the Transfiguration, which Pope Benedict XVI poured oil on the altar as he dedicates the new St. Corbinian Church in Rome on March 20.

"I kept thinking about the reason why I was doing it," he told the Arlington Catholic Herald, "I'm extremely grateful to Father," said Joseph Jacobeen, 17. “It takes a big chunk out of the cost.”

"It's a great sacrifice," added Mary Jacobeen, 15. As Father Schultz was losing weight, the youths were not without responsibility. When their priest needed extra support, he would ask for their prayers, and the teens, said Flannery, would make good. They handmade thank-you notes to all prospective donors, and also organized monthly Holy Hours to pray for them.

"It'll help them once we get to World Youth Day," Flannery said. "They know each other so well now, and they're definitely united in prayer.

"I am so appreciative and very grateful for Father's sacrifice and willingness to do this for the teens," she added. "World Youth Day wouldn't be possible without it, and it makes us appreciate the family that we have in our parish.

Though early March marked the end of the fundraiser, Father Schultz’s plan is to continue losing weight in anticipation of the summer pilgrimage.

Pope Benedict XVI pours oil on the altar as he dedicates the new St. Corbinian Church in Rome on March 20.

Pope Benedict XVI smiles as doves are released at the end of his visit to St. Corbinian Church in Rome on March 20.

Virginia priest loses 43 pounds for World Youth Day fundraiser

WASHINGTON, D.C.—When Father Steve Schultz embarked last fall on a weight-loss fundraiser to help enable teenagers at St. Timothy Parish in Chantilly to attend August’s World Youth Day in Madrid, he took a calculated risk.

"Not only was I trying to make the trip possible for the teens, but revealed his divinity to the disciples, the pope said. Dear friends, we also can participate in this vision and this supernatural gift by giving space to prayer and to listening to the word of God,” he told the crowd in the square. †

"I am so appreciative and very grateful for Father’s sacrifice and willingness to do this for the teens," she added. "World Youth Day wouldn’t be possible without it, and it makes us appreciate the family that we have in our parish.

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"It's a true blessing that he'd sacrifice losing weight for us," said Stephanie Scal, 15. "I’m extremely grateful to Father," said Joseph Jacobeen, 17. “It takes a big chunk out of the cost.”

"It’s a really great sacrifice," added Mary Jacobeen, 15. As Father Schultz was losing weight, the youths were not without responsibility. When their priest needed extra support, he would ask for their prayers, and the teens, said Flannery, would make good. They handmade thank-you notes to all prospective donors, and also organized monthly Holy Hours to pray for them.

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Though early March marked the end of the fundraiser, Father Schultz’s plan is to continue losing weight in anticipation of the summer pilgrimage.

"Not only was I trying to make the trip possible for the kids and the families, I was trying to make it possible for myself," he said. “I want to be able to be there for and with them, healthy and strong.”

"I kept thinking about the reason why I was doing it. Making that sacrifice for the kids—granted it was a sacrifice [that] I needed to make—was the motivation that kept me going.'

—Father Steve Schultz, parochial vicar at St. Timothy Parish in Chantilly, Va.

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