



The

# Criterion

Serving the Church in Central and Southern Indiana Since 1960



## 'Fiesta' of faith

Special Religious Development participants enjoy dinner and dance, page 9.

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## 'It gives them a sense of the world'



Photo by John Shaughnessy

Fifth-grade students Susanna Tsueda and John Morrissey display posters that encourage fellow students at St. Simon the Apostle School in Indianapolis to collect candy, cookies and gifts for American soldiers serving overseas.

## Catholic school students form special bond with soldiers serving overseas

By John Shaughnessy

Rena Becher knows there are moments in life when a simple gesture that says "I'm thinking of you" can forge an immediate bond between people.

As proof, she refers to the special thank you letters that American soldiers serving overseas have sent to the fifth-grade students at St. Simon the Apostle School in Indianapolis.

The fifth-grade teacher mentions how quiet her students become when she reads them one of the letters, such as this one from an American soldier serving in Afghanistan, who had received a "care package" that the children had helped to make.

"Sitting in our small slice of heaven in Afghanistan, it started to be a looming notion that the holidays were all just going to meld into our daily routine," the soldier

wrote. "When our chaplain came down with your packages though, it moved me. Many a day I will catch flashes of news during chow and see such a distaste for this war that it makes me feel more than a little dissension toward us soldiers that have to fight it.

"However, the packages we received gave me renewed faith and a happiness that I truly haven't felt since I was a child.

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## 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



Archbishop Timothy M. Dolan

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 Ikenaga 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., the chairman of the CRS board.

"These will be used for the immediate humanitarian needs of the most vulnerable,"

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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 and was still in the hospital as *The Criterion* was going to press on 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](http://www.archindy.org). †

Photo by Henry Ann Wyand



Archbishop Daniel M. Buechlein delivers the homily during Bishop Christopher J. Coyne's ordination Mass on March 2 at St. John the Evangelist Church in Indianapolis.

# 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 of the Fukushima Dai-ichi’s six reactors, Switzerland said it was halting plans for new reactors, while other countries, including the United States, announced reviews of 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 Bob McKeon, the associate director of the Office for Social Justice of the Archdiocese of Edmonton, Alberta.

Less than two years ago, the bishops of Alberta wrote a pastoral letter urging “serious discussion and ethical reflection” about a nuclear power plant that Bruce Power proposed building beside the Peace River in northern Alberta.

The bishops asked if there was enough water available for the plant, if nuclear energy was the best way to decrease Alberta’s greenhouse gas emissions, if the safety of future generations was being considered, if the plant should be built before Canada had a nuclear waste storage plan, and if subsidizing nuclear energy was the best use of government funds. They also called for honest consultation with people living near the proposed site.

The disaster in Japan shows that “the questions are still there,” McKeon told Catholic News Service.

Accidents at Three Mile Island in Pennsylvania in 1979 and Chernobyl, in what is now Ukraine, in 1986 triggered “deep fear” about nuclear energy in many countries, French said.

In recent years, however, concern about climate change and calls to reduce the use of fossil fuels like oil and coal, which emit greenhouse gases that contribute to global warming, led some policy makers to take another look at nuclear energy.

“It’s not a black-and-white issue,” Jesuit Father

Thomas Reese, a senior fellow at the Woodstock Theological Center at Georgetown University in Washington, told CNS. “Like most 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 gas 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 produce, 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 \$3.1 billion for fossil fuels and \$1.4 billion for renewable energy, especially solar.

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

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 they do not raise long-term safety concerns like those 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,” he



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.

said, but he believes power plants can operate safely as long as countries take proper precautions.

The Japanese plant was crippled not by direct damage from the earthquake or tsunami, but from a loss of electricity for the system that cooled fuel rods in the six reactors and seven pools holding spent fuel. Diesel fuel for backup generators was stored in above-ground tanks that were swept away by the tsunami—a design flaw not repeated in the United States, where tanks are underground, McAssey said.

But a second, battery-powered backup system was designed to operate for only eight hours—not long enough to restore electricity to the plant. And the backup systems did not power the spent fuel pools, where fuel rods overheated and may have partly melted.

Increasingly complicated technology can multiply risks, said Adam Briggie, an assistant professor of philosophy at the University of North Texas.

“The danger is to pretend that we can tame this complex technical beast by making it even more complex,” he told CNS.

One solution is to reduce energy consumption, he said, which means recognizing that “our individual lifestyle choices have public ramifications.” †

## JAPAN

continued from page 1

and support the local Catholic Church in its ongoing mission,” Bishop Kicanas said in a statement.

Several U.S. dioceses have announced that a special collection for CRS relief efforts will be taken up during weekend Masses.

Seattle Archbishop J. Peter Sartain added his voice to the call for prayers and solidarity with the Japanese people.

“The Catholic faith community in western Washington joins with the entire international community to express our heartfelt compassion for our neighbors across the Pacific in Japan,” he said in a March 18 statement.

As Japan struggles to recover, “we are reminded of our deep connection to all peoples,” Archbishop Sartain said. “This relationship is especially important when our sisters and brothers confront pain and suffering, and when they endure tragic loss of life.

“We therefore offer our heartfelt prayers

to the people of Japan, and commit ourselves to their material assistance, both during this time of emergency and in their long-term recovery effort.”

Archbishop Sartain also urged Catholics, members of other faiths and “all people of good will” to support CRS and its global partner in the relief efforts.



Archbishop J. Peter Sartain

“Religious communities provide the most massive private [nongovernmental] relief and care in the world, and first among the world’s communities of faith is the Catholic Church,” he said.

The archbishop said he was noting this

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

“Religious communities provide the most massive private [nongovernmental] relief and care in the world, and first among the world’s communities of faith is the Catholic Church,” he said.

“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 those 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 his 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 on to [www.crs.org/japan](http://www.crs.org/japan). †



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# 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 beginnings 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 Christians have received the opportunity of securing a college education in the Holy Land," said Father Peter, the president of the foundation. "And, upon graduation, 70 percent of those students have become professional people in their various fields."



Patrick Madrid

"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 during the dinner said, the Christian population of the Holy Land has declined from 20 percent in 1948 when Israel was recognized by the United States as a sovereign state to just 2 percent today.

"Your presence here this evening confirms again that you, too, recognize Jerusalem, Bethlehem and Nazareth as your spiritual homeland also," Father Peter said. "We have an extraordinary blessing to share, to preserve and pass on to the next generation following us."

The FFHL is doing this in part by helping provide scholarships to young Catholic Palestinians in the Holy Land so they can attend universities close to where they live.

Much of the \$183,000 raised at the dinner, Father Peter said, will be used to establish an endowment to fund such scholarships well into the future.

"It will generate a new hope for those young Christians planning to attend college so as to build up their future with greater confidence and community support," Father Peter said. "This new endowment becomes another strategic, necessary instrument through which God's young



Franciscan Father Peter Vasko, the president of the Franciscan Foundation for the Holy Land (FFHL), speaks on March 12 at a fundraising dinner for the foundation at the Marriott North hotel in Indianapolis. The FFHL gives support to Catholics in the Holy Land so that the Church can remain there.

people will realize themselves as significant actors for the future of Christianity in the Holy Land."

Also attending the dinner at the Marriott North hotel in Indianapolis were Bishop Frank J. Dewane of Venice, Fla., a member of the foundation's board, and Bishop Christopher J. Coyne, the auxiliary bishop and vicar general of the Archdiocese of Indianapolis.

Catholic apologist, author and radio host Patrick Madrid was the keynote speaker at 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 confrontational way, 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 by recounting stories from his 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](http://www.ffhl.org).) †

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

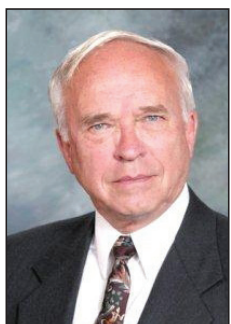
By Brigid Curtis Ayer

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 will 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.



Sen. Richard Bray

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 Judiciary Committee Chair; and other lawmakers believe the amendment is necessary to ensure that the law 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 fabric 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.

(Brigid Curtis Ayer is a correspondent for The Criterion. For more information on the Indiana Catholic Conference, log on to its website at [www.indianacc.org](http://www.indianacc.org).) †



Rep. Eric Turner



Glenn Tebbe



Sen. Dennis Kruse

# The Criterion

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

Most Rev. Daniel M. Buechlein, O.S.B., *Publisher* Greg A. Otolski, *Associate Publisher*  
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## Editorial

### Why people leave the Church

We don't understand how anyone can stop being a Catholic. How can they 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 saying that someone is a former Catholic, was raised as a Catholic or is a "recovering Catholic." In our materialistic and 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 Church Management. 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 conducting 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, respondents 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 Contentious 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



CNS photo/Gregory A. Shemitz

**Worshippers pray during a weekly Korean Mass at Holy Name of Jesus Church in Woodbury, N.Y., on Nov. 28. Surveys consistently show that fallen-away Catholics would comprise the second largest religious denomination if they banded together.**

continuing to address this issue effectively, but we understand that many people doubt that. Nevertheless, we believe that people who are leaving the Church because of the human failings of some of its priests and bishops are only hurting themselves.

Respondents also said they left because of the perceived sexism they find in the Church since women cannot be priests. The fact that women hold more leadership positions in the Church than they do in businesses or the professions apparently doesn't count.

The lack of married priests is a different matter. The Church could change this discipline, but it is not inclined to do so. But is this important enough to leave the Church for? Apparently, it is for some people.

Other responses show how profoundly the entertainment media have influenced some people, who leave because they think the Church is too narrow minded when it forbids sexual activity to anyone but married couples. Some people disagree with the Church about premarital sex and homosexual activity.

It has been only during recent generations that large numbers of people disagreed with the Church on these issues. We must continue to try and show these people how the Church's teachings on these matters are designed to help us lead truly happy lives.

Then there are the life issues. People say they leave the Church because of its teachings about abortion, euthanasia and embryonic stem-cell research.

In many cases, though, people just slowly drift away from the Church. We can do something about them. We must encourage them to return.

And we must continue to pray for all who have left the Church, and give them positive examples, filled with hope and vitality, of what it means to be a Catholic in today's world.

—John F. Fink

### Be Our Guest/Sr. Diane Carollo, S.G.L.

## One in Christ program is now offered at Holy Rosary Parish in Indianapolis

Thank you for the excellent coverage of the archdiocesan Sanctity of Life dinner on March 3 in Indianapolis.



Father Thomas Aschenbrener of Chicago, the keynote speaker for the dinner, is the author of *One in Christ*, a marriage preparation program based on Church teachings.

On Jan. 22, the pilot seminar of *One in Christ* began in the Archdiocese of Indianapolis at Our Lady of the Most Holy Rosary Parish in Indianapolis.

The strength of the program lies in its positive approach to teaching the truth and beauty about the sacrament of matrimony and family life.

Couples leave the program enriched, inspired and focused on pursuing a marriage that is truly their path to heaven.

Holy Rosary parishioners Mark and Michelle Overholt of Indianapolis are the coordinating couple for this marriage preparation program presently offered on

weekends at the South Deanery parish.

For more information, priests, parish staff members and engaged couples may contact the Overholts by e-mail at [oneinchristindy@gmail.com](mailto:oneinchristindy@gmail.com).

Father Aschenbrener was inspired to create the program by the pastoral letter on marriage, "Marriage: Love and Life in the Divine Plan," issued by the U.S. Conference of Catholic Bishops.

Through mentoring by married couples and the participation of the clergy, basic catechesis and the practical tools of Christian marriage are creatively and effectively presented.

Without a doubt, the *One in Christ* program is part of the solution to constructing a culture of life in our society. Such a culture will thrive when marriage and family life reflect God's truth and beauty.

*(Servant of the Gospel of Life Sister Diane Carollo is the director of the archdiocesan Office of Pro-Life Ministry, and the director of religious education at Our Lady of the Most Holy Rosary Parish in Indianapolis.) †*

## Letters to the Editor Organization's 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 I 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 Misleh, who would state 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 insinuates that Catholics simply just give up chocolate and ice cream, when I think Lent should be a time to enter into a more personal 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, I doubt whether he had the recommendations of the Catholic Coalition on Climate Change in mind.

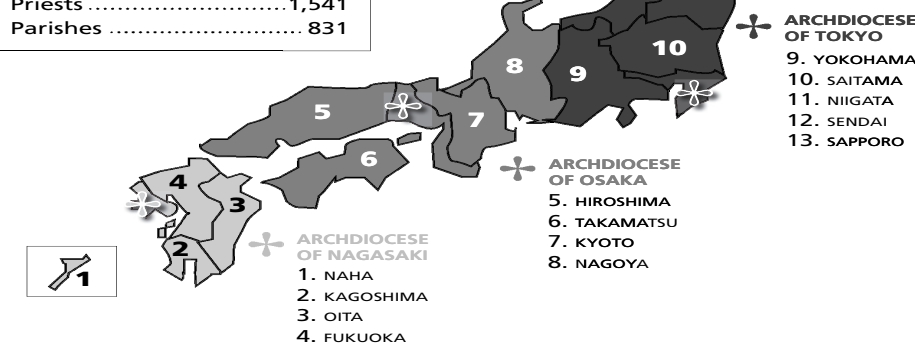
Their advice to fast from paper plates and plastic bags for Lent in a Catholic News Service article, which you published in the March 6 issue of *The Criterion*, makes me wonder if these folks are familiar with Zechariah 7:5: "... was it really for me that you did this?"

**Colleen Butler  
Indianapolis**

## Dioceses in Japan

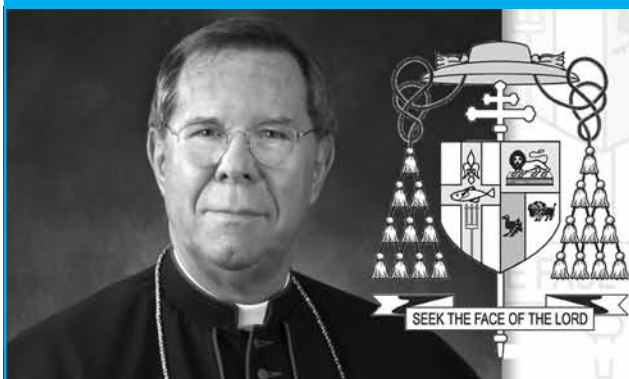
Three archdioceses and 13 dioceses make up the Catholic church in Japan, where Christians are a small minority. Most people practice Buddhism and/or Shintoism.

Catholics .....	537,000
Percent of population .....	.4
Archbishops, bishops .....	26
Priests .....	1,541
Parishes .....	831



Sources: Annuario Pontificio, 2011 Our Sunday Visitor's Catholic Almanac

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



# SEEKING THE FACE OF THE LORD

## BUSCANDO LA CARA DEL SEÑOR

### Faithful prayer and obedience keep us close to God

With Mary's "Fiat," the Solemnity of the Annunciation on March 25 marks the beginning of salvation.

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 liturgically.

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 of love.

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 or to your children? 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 truly love one another then we are willing to sacrifice for them—some of our time which is so precious, some of our convenience, which is also precious and calls for sacrifice.

The *Catechism of the Catholic Church* reminds us that, "Faith in God's love encompasses 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" (#2098).

To neglect prayer jeopardizes our relationship to God. "You shall have no other gods before me" (Ex 20:3, Dt 5:7).

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

In going through Gulliver's pockets, the investigators came across "a great engine" that made a noise like a waterfall—Gulliver's watch. The investigators said it was either 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

individual or group, no thing or ideology or human experience can come before God. Problems of faith and morality begin here. Obedience to a false god is enslaving in powerful ways.

Obedience to the God who loves us and who sent his divine Son among us to win real redemption from sin and death brings authentic freedom on the journey of life as we make our way to the only kingdom that counts.

Our ultimate goal in life is to enter the house of the Father. We have this annual opportunity of special Lenten grace to accept the Father's gift that is not a product of human history, but comes from above. The guarantor of love for our true God is faithful prayer. †

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

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

#### Archbishop Buechlein's intention for vocations for 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

Con el "Fiat" de María, la Solemnidad de la Anunciación el día 25 de marzo denota el comienzo de la salvación.

El papa Benedicto XVI lo expresa de esta forma: "A través de Jesús, Dios colocó en medio de una humanidad yerma y desesperada, un nuevo comienzo que no es consecuencia de la historia humana sino un don superior."

El himno de entrada de la Misa está tomado del Capítulo 10 de la Carta a los Hebreos: "Al entrar Cristo en el mundo, dice: 'He aquí, 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 según Tu palabra" (Lk 1:38) y la de Cristo: "He aquí, yo he venido para hacer tu voluntad" (Heb 10:9).

Estas son anunciaciones paralelas de obediencia a la voluntad de Dios. Las palabras de Cristo resuenan como eco de las de María.

Nunca antes había prestado especial atención al paralelismo de estas expresiones de María y Jesús, pero siempre ha estado litúrgicamente ahí.

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

Esto sugiere una reflexión del papel significativo de obediencia a Dios en nuestras vidas. No solo los sacerdotes y diáconos que efectúan una promesa solemne de obediencia en su ordenación y los religiosos consagrados 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. Esto comprende una obediencia 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 reflexiones 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 doy: que se amen los unos a los otros" (Jn 13:34).

Ese gran mandamiento no resulta tan 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 está usted dispuesto a dedicar a sus amigos, a su familia o a sus hijos? ¿Cuántos inconvenientes está usted dispuesto a soportar por el bien de un amigo o de un pariente? En efecto, la amistad tiene un precio.

Amarnos 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 tan valioso, o de nuestra comodidad que también es valiosa y requiere de sacrificio.

El *Catecismo de la Iglesia Católica* nos recuerda que "La fe en el amor de Dios encierra la llamada y la obligación de responder a la caridad divina 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" (#2093).

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 y de acción de gracias, de intercesión y de súplica" (#2098).

Descuidar 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 arrastrado por las olas hasta la costa de la tierra de los pequeños liliputienses, 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 o bien de un extraño animal o del dios de Gulliver, probablemente era su dios porque lo consultaba muy a menudo!

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

El verdadero Dios nos ama y debe ser lo primero. Ninguna persona o grupo, nada, ni ninguna ideología o experiencia humana puede anteponerse a Dios. Aquí comienzan

los problemas de la fe y la moral. La obediencia a los dioses falsos nos esclaviza en formas muy poderosas.

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 aval del amor por nuestro verdadero Dios es la oración fiel. †

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

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

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

#### Las intenciones vocacionales del Arzobispo Buechlein para marzo

**Los jóvenes:** que ellos acepten el ánimo del Espíritu Santo, para que puedan discernir su papel en la Iglesia, especialmente la llamada de Dios a hacerse sacerdote y entrar en una vida religiosa.

# Events Calendar

## March 25

Indiana War Memorial, Pershing Auditorium, 431 N. Meridian St., Indianapolis. Indiana Catholic Conference and Marian College, **prayer service for the Middle East and Japan**, 12:30-1:15 p.m.

St. John the Evangelist Parish, 126 W. Georgia St., Indianapolis. **"Hungry?" young adult Lenten series**, 6 p.m., food provided. Information: 317-635-2021.

St. Paul Hermitage, 501 N. 17th Ave., Beech Grove. **Ave Maria Guild, rummage sale**, 8:30 a.m.-2:30 p.m. Information: 317-885-5098.

Our Lady of Lourdes Parish, 30 S. Downey Ave., Indianapolis. **Lenten fish fry**, 5-8 p.m., fish or shrimp dinner, \$6 adults, \$3 children. Information: 317-356-7291.

St. Therese of the Infant Jesus (Little Flower) Parish, 1401 N. Bosart Ave., Indianapolis. **Stations of the Cross**, 5:30 p.m. at church. **Lenten fish fry**, 4:30-7:30 p.m., carry-out available, \$7 adults, \$6.25 seniors, \$4 children under 10. Information:

317-357-8352.

Sacred Heart of Jesus Parish Hall, 1125 S. Meridian St., Indianapolis. **Lenten fish fry**, 5-7 p.m., \$6 adults, \$3 children. Information: 317-638-5551.

St. Lawrence Parish, Conen Hall, 6944 E. 46th St., Indianapolis. **Lenten fish fry**, 5:30-7:30 p.m., \$6 and \$4 meals. Information: 317-546-4065.

St. Mary of the Immaculate Conception Parish, 211 Fourth St., Aurora. **Lenten fish fry**, 4-8 p.m. \$10 adults, \$5 children 6-10, children 5 and under no charge, carry out available. Information: 812-926-1558.

St. Michael Parish, 11400 Farmers Lane, Bradford. **Fish fry buffet**, 4:30-7 p.m., \$8 and \$4 meals. Information: 812-364-6173, ext. 22, or [johnjacobi@insightbb.com](mailto:johnjacobi@insightbb.com).

St. Joseph's Holy Family at God's Country, 25992 Cottonwood Road, Bristow. **"Lenten Soup with Substance," speakers' series**, *Angelus* followed by simple

pitch-in meal of soup and bread, Mass, 6 p.m. CDT, pitch-in dinner, 7 p.m. CDT, candlelight rosary trail, 8 p.m. CDT. Information: 812-631-2377 or [www.stjosephsholyfamily.org](http://www.stjosephsholyfamily.org).

## March 26

St. Margaret Mary Parish, 2405 S. Seventh St., Terre Haute. **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 [ctuley@archindy.org](mailto:ctuley@archindy.org).

## March 27

Queen and Divine Mercy Center, Rexville, located on 925 South, .8 mile east of 421 South and 12 miles south of Versailles. **Mass, 9:30 a.m., on third Sunday holy hour and pitch-in**, Father Elmer Burwinkel, celebrant, daily Mass, 9 a.m. Information: 812-689-3551.

## March 29

Northside Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **"Partners for Life,"**

**Great Lakes Gabriel Project, Shari Richard, speaker**, dinner, seating limited, 6:30-9 p.m. Information: 317-490-4456 or [2011gpbanquet@gmail.com](mailto:2011gpbanquet@gmail.com).

## March 30

Our Lady of the Most Holy Rosary Parish, 520 Stevens St., Indianapolis. **"Spaghetti and Spirituality,"** Mass, 5:45 p.m., pasta dinner, **"Why the Sacrifice of Christ?"** Sister Rosalind Moss, presenter, suggested donation \$7, reservations no later than 5 p.m. on March 28. Information: 317-636-4478 or [www.holyrosaryindy.org](http://www.holyrosaryindy.org).

St. Paul Catholic Center, Newman Center Library, 1413 E. 17th St., Bloomington. **40 Days for Life prayer service, "Healing Hidden Hurts,"** Debbie Miller, presenter, 6:30 p.m. Information: [www.40daysforlife.com/Bloomington](http://www.40daysforlife.com/Bloomington).

## March 31

Archbishop O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. **Catholics United for the Faith, Abba, Father Chapter, meeting**, 6:30-8 p.m. Information:

317-236-1569, 800-382-9836, ext. 1569, or [parthur@archindy.org](mailto:parthur@archindy.org).

## April 1

Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad. **"Relay for Life" team, eighth annual "Trivial Pursuit" contest**, 6:30 p.m. Information: 812-483-8999 or [lmundy@abbeypress.com](mailto:lmundy@abbeypress.com).

## April 2

Most Holy Name of Jesus Parish, gym, 89 N. 17th St., Beech Grove. **Rummage sale**, 8 a.m.-3 p.m. Information: 317-784-5454, ext. 2.

St. Joseph Parish, St. Leon, 7536 Church Lane, 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 [ctuley@archindy.org](mailto:ctuley@archindy.org).

## April 3

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](mailto:enbiii@gmail.com).

St. Nicholas Parish, 6461 E. St. Nicholas Drive, Sunman. **Whole hog sausage and pancake breakfast**, 7:30 a.m.-noon, freewill offering.

St. Louis Parish, parish office, second floor, 13 St. Louis Place, Batesville. **Natural Family Planning (NFP) class**, 9 a.m.-12:15 p.m., \$30 fee includes books and materials. Reservations: 812-934-3338 or 812-934-4054.

## April 3-6

Our Lady of the Most Holy Rosary Parish, 520 Stevens St., Indianapolis. **40 Hours Devotion "Quaranta Ore di Adorazione Eucaristica,"** Mercy Father Christopher Crotty, 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, pasta dinner, 7:30 p.m., suggested donation \$7, reservations no later than 5 p.m. on April 4. Information: 317-636-4478 or [www.holyrosaryindy.org](http://www.holyrosaryindy.org). †

## Retreats and Programs

### March 25-27

**"Rachel's Vineyard Retreat," confidential abortion reconciliation weekend retreat for women and men.** Information: 317-236-1521 or 800-382-9836, ext. 1521, or 317-831-2892.

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Come and See Weekend,"** single Catholic women ages 18 to 44, no charge. Information: 317-787-3287, ext. 3032, or [www.benedictine.com](http://www.benedictine.com).

### March 26

Oldenburg Franciscan Center, Oldenburg. **"Journaling—A Way to Pray,"** Franciscan Sister Diane Jamison, presenter, 9-11:30 a.m., \$25 per person. Information: 812-933-6437 or [center@oldenburgosf.com](mailto:center@oldenburgosf.com).

### March 28

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

### April 1-3

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Praying with the Saints—A Weekend Lenten Retreat,"** Father James Farrell, presenter. Information: 317-545-7681 or [spasotti@archindy.org](mailto:spasotti@archindy.org).

Mount Saint Francis Center for Spirituality, 6901 Dixie Highway, Louisville, Ky. **Conventual Franciscans vocation retreat**, single men ages 16-40, no charge. Information: 800-424-9955 or [franvoc@aol.com](mailto:franvoc@aol.com).

### April 3

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Pre-Cana Conference, marriage preparation program**, 2-6 p.m. Information: 317-545-7681 or [spasotti@archindy.org](mailto:spasotti@archindy.org).

### April 9

Sisters of St. Benedict, Monastery Immaculate Conception, 802 E. 10th St., Ferdinand, Ind. (Evansville Diocese). **"Staying at the Table—Being Faithful Amidst Difficulties,"** Benedictine Sister Karen Joseph, presenter, 9 a.m.-3:30 p.m., \$65 per person. Information: 812-367-1411.

### April 12

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Pass the Faith, Please—A Morning for Moms,"** day of reflection, Lori Borgmann, author, columnist and speaker, presenter, 9 a.m.-1 p.m., \$30 includes child care and breakfast. Information: 317-545-7681 or [spasotti@archindy.org](mailto:spasotti@archindy.org).

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Woman Talk—Women's Leadership in the Early Church,"** session three, Dr. Jami Higgs, presenter, 6:30-9 p.m., \$25 per person includes dinner. Information: 317-788-7581 or [benedictinn@benedictinn.org](mailto:benedictinn@benedictinn.org).

### April 14

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"The Deeper Spiritual Journey—Coming to Peace," sixth annual Caregivers Day**, 8:45 a.m.-3:30 p.m., \$50 per person includes lunch. Information: 317-788-7581 or [benedictinn@benedictinn.org](mailto:benedictinn@benedictinn.org).

### April 14-17

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"Conversations and Confrontations," retreat for administrative staff**, Benedictine Brother Zachary Wilberding, presenter. Information: 800-581-6905 or [MZoeller@saintmeinrad.edu](mailto:MZoeller@saintmeinrad.edu).

### April 16

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

### April 18-21

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Holy Week Silent Non-Guided Days and Evenings of Reflection."** Information: 317-545-7681 or [spasotti@archindy.org](mailto:spasotti@archindy.org).

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Triduum Retreat—Experiencing a Silent Monastic Holy Week,"** \$200 per person includes room, meals and spiritual direction. Information: 317-788-7581 or [benedictinn@benedictinn.org](mailto:benedictinn@benedictinn.org).

### April 20-24

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"Holy Week Retreat—Reflections on the Triduum."** Information: 800-581-6905 or [MZoeller@saintmeinrad.edu](mailto:MZoeller@saintmeinrad.edu).

### May 1

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Pre-Cana Conference, marriage preparation program**, 2-6 p.m. Information: 317-545-7681 or [spasotti@archindy.org](mailto:spasotti@archindy.org).

### May 2-6

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"Ordained Deacons and Wives Retreat—The Primary Response to the Real Presence."** Information: 800-581-6905 or [MZoeller@saintmeinrad.edu](mailto:MZoeller@saintmeinrad.edu). †

## Tony Avellana and friends plan concert to benefit pro-life ministry



Tony Avellana

Catholic singer and songwriter Tony Avellana of Noblesville, Ind., and several of his friends will present a Lenten concert at 7:30 p.m. on April 8 at St. Lawrence Church, 6950 E. 46th St., in Indianapolis.

Joining Avellana in the concert will be vocalist

Katie Stark, violinist Linda Yu-Picard and guitarist John Bolt.

A free-will offering at the concert will benefit the St. Lawrence Parish Pro-Life Committee.

For more information, call 317-546-4065. †



## St. Patrick's Day Parade

Above, students from Christ the King School in Indianapolis were among a number of Catholic school groups that participated in the St. Patrick's Day Parade in Indianapolis on March 17. Dressed as St. Patrick, fourth-grade student Charlie Vielee led the Christ the King School contingent in honoring the patron saint of Ireland.

Left, perched on his father's shoulders, a small boy has the perfect vantage point to watch the St. Patrick's Day Parade in Indianapolis on March 17, a spring-like day which drew a large crowd that lined the downtown parade route.

# 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 on May 1 of Pope John Paul.

"This beatification, which will be an event of immense importance for the Church and the entire world, requires deep spiritual preparation involving the entire 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 weeklong, preached "spiritual exercises" for the pope and members of the papal household began with Pope Pius XI in 1925. But for more than 35 years, it was an Advent, not a Lenten, retreat.

Blessed Pope John XXIII broke the Advent 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, Teresa of Avila and John of the Cross.

The three were chosen, though, not because they were Carmelites, but because of their influence on Pope John Paul, Father Francois-Marie said in an interview with *L'Osservatore Romano*, the Vatican newspaper.

He told the newspaper that the late pope is both an example of holiness and a reminder of how much Catholics today need the courage of the saints.

In a booklet for participants, Father Francois-Marie wrote that two of the profiles in courage that he would offer them would be St. Catherine of Siena and St. Joan of Arc.

"Catherine, with her commitment 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 Sts. Catherine and Joan of Arc as "examples of 'strong women' in the midst of great suffering and crises for the Church and society.

"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



Carmelite Father Francois-Marie Lethel gives one of his 17 talks during a March 13-19 Lenten retreat for Pope Benedict XVI and his top aides in the Redemptoris Mater Chapel at the Vatican. The theme of the retreat was "The Light of Christ in the Heart of the Church: John Paul II and the Theology of Saints."

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 Catholics—and others—aware of the fact that people in every culture and walk of life have answered and continue to answer that call.

During the more than 26 years that he was the pontiff, Pope John Paul beatified 1,338 individuals and canonized 482.

The number of saints that he proclaimed exceeded the total number of saints created by all his predecessors together since 1588 when the modern sainthood process began.

"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.'" †

## 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-ruled 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 Krosz of Kaloesa, who was arrested in May of 1951 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 stated in a letter to Hungarian Premier Ferenc Muennich: '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.'"

• **Jesuit and Jew: Debate school aid issue**

• **Archbishop's letter for Easter missionary zeal**

• **Fight segregation, Knights are urged**

• **Fish by decree**

From an editorial: "We yield to no one in the alacrity with which we snap up a dispensation from fast or abstinence. Let Friday be declared a holiday, or an

Ember Day have its teeth pulled by the Archbishop, 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 ecclesiastics will cancel this whole Lenten fast in favor of some 'voluntary' individualized penance. This would be our 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 stupid-looking fish. Make the Lenten fast completely voluntary and you would not only wreck the fishing industry, you would dangerously enfeeble the spirituality of a lot of us little Christians whose only significant penance now is what we 'have to do.'"

• **A new look at anti-trust laws**

• **'Catholic women today' chosen as ACCW theme**

• **Austrian 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 [www.CriterionOnline.com](http://www.CriterionOnline.com).) †

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# STUDENTS

continued from page 1

The gifts you send us aren't of candy, but of love and hope, which are truly what we needed. I could never tell you how much it means to us."

The soldier signed his name under the words, "From the bottom of my heart, my deepest regards."

## 'It gives them a sense of the world'

That special connection between students and soldiers in Iraq, Afghanistan, Kuwait, Bosnia and other parts of the world has been a key part of the faith-based life lessons at St. Simon School for more than six years.

It's an approach that can also be found at other Catholic schools in the archdiocese, including the schools at St. Luke the Evangelist, St. Matthew the Apostle, St. Monica and St. Pius X parishes, all in Indianapolis.

"It gives them a sense of the world beyond St. Simon," Becher says. "We're involved in this because it's a way of giving to others, which God wants us to do. I don't look at it just from a patriotic standpoint, but from a religious standpoint, too. This is our faith. This is a service we can do."

The service is rooted in the fifth grade at St. Simon School because that's the year when students study American history—and the American soldiers fighting in wars today are part of that history. It's also a service touched by fun and joy, led by the three fifth-grade teachers at St. Simon School—Becher, Mary Beth Keiser and Laura Legault.

At Halloween, Keiser challenged the fifth-grade students to bring in their excess candy from trick-or-treating to give to the soldiers. The 77 students turned in more than 800 pounds of candy.

"It was a really big deal in our class," recalls John Morrissey, a fifth-grade student. "We all crowded around as our boxes of candy were weighed. I actually gave all of my candy, except for a piece or two."

At Christmas, the children write cards, collect toiletries ranging from lip balm to foot powder, and decorate the boxes for their gifts.

In March, they collect donated Girl Scout cookies for the soldiers.

"I just like helping the soldiers," says Susanna Tsueda, who brought in a large quantity of Girl Scout cookies. "And I like it that they send back notes for the things we send."

The students' reactions continually touch their teachers.

"They really understand that it's an amazing thing that we're

helping people that they're never going to meet, but we're touching their lives in a small way," Legault says. "And we're grateful to the soldiers because they're serving our country, and they've volunteered to do that."

## A tearful encounter and a special plan

The efforts by the children show them that they're part of something bigger than themselves.

The children's collections at St. Simon School are also part of a major project that has been led for the past eight years by a remarkable woman.

When the United States went to war against Iraq in March of 2003, Diane Spaulding of Indianapolis soon joined an effort by the Salvation Army to send care packages to American soldiers serving in Iraq.

After the Salvation Army effort ended a few months later, Spaulding faced a crossroads moment when she saw a man crying as she walked through the Hillcrest Country Club in Indianapolis, where she is a member.

"One of our maintenance men was in the hallway, and he had tears in his eyes," Spaulding recalls. "I went up and asked him about it. He said his son was being shipped out to Iraq. His son had a wife and a child. I asked him, 'What can we do?' He asked me to pray for his son Jeff. I went home and talked to my husband, Doug, and said we need to do something. He said to go for it."

Spaulding's plan was to continue the "care package" program with the help of friends and country club members, a group that became known as the Hillcrest Guardian Angels.

"The first soldiers were members of the Indiana National Guard out of Terre Haute [which included Jeff]," Spaulding says. "They were there for 18 months. We would get names from other people, too. A mother would call. A grandmother would call, and we would add them to the list. We shipped 1,000 boxes for Christmas of 2004. By then, I realized we needed help."

St. Simon School became involved through the interest of two women whose children have attended the school—Linda Collier and Meg Paligraf.

"That school has been the most wonderful benefactor to our soldiers," Spaulding says. "Whatever we ask them, they are willing to do."

That willingness leads to a story that makes Spaulding laugh every time that she shares it.

## An unusual use for toothbrushes

"When we send a box to the soldiers, there's always a letter from the Hillcrest Guardian Angels explaining who has helped," Spaulding says. "We provide names



Indiana National Guard soldiers, from left, Pam Moody, Tahnee Azure and Paulette Riehl show their delight in receiving Christmas care packages while serving in Afghanistan. Students from Catholic schools in the archdiocese contribute and collect candy, toiletries and stuffed animals that are sent to the soldiers a few times a year.



St. Simon the Apostle School fifth-grade students Logan Stachnik and Jessica Garey help collect donations that will be sent to American soldiers overseas.



Fifth-grade students at St. Simon the Apostle School in Indianapolis donated their candy from Halloween trick-or-treating to American soldiers overseas. This past Halloween, the 77 students donated more than 800 pounds of candy.

and addresses in case the soldiers want to write back. A soldier wrote a letter that said, 'Thank you for the toothbrushes. I'm using one to brush my teeth and one to clean the sand out of my gun.' The boys at the school went crazy with that. They said, 'We need to get more toothbrushes!'

"When we did that collection in 2005, we set a goal of 125 toothbrushes. The week before Thanksgiving, a teacher called and said, 'We have 1,992 toothbrushes. The boys said they didn't want those guns to jam.' When we packed the boxes in the first week of December, we had 4,000 toothbrushes."

The response was similar from St. Matthew School when American soldiers overseas requested stuffed animals. The soldiers use the stuffed animals to give to the children in the countries where they serve—as a way of showing they care about the people in those countries.

St. Matthew students went to their rooms and their closets and

donated about 3,000 stuffed animals one Christmas.

Students at St. Pius X School embraced a plan to send the soldiers Girl Scout cookies in the spring, leading an effort that consistently collects thousands of boxes of the cookies. And children from St. Luke School and St. Monica School have also written cards and collected items for the soldiers.

"What big hearts they have," Spaulding says of the children. "I'm just so proud of them."

Her pride extends to the soldiers.

## 'Don't let the bad guys get you'

"I started the project to help our soldiers, support them and let them know they're not forgotten," Spaulding says. "They're our soldiers, they're far away and they're faced with death every day. This is just our way of thanking them for the job they're doing for us. It's such a small gesture on our part to let them know we're thinking of them and caring for them."

The caring continues at St. Simon School, where teachers raised about \$800 in February to help offset the considerable shipping charges involved in mailing the boxes around the world.

The care packages that were sent this week to the soldiers are the shipment that Spaulding calls the "Sweetheart Mailing." Each package includes Girl Scout cookies and belated Valentine cards written by the students—cards that often come with the message, "God is watching you" and "Don't let the bad guys get you."

"I think we did well collecting everything," says John Morrissey, a fifth-grade student. "I hope they like it."

Sometime in the next few weeks, soldiers will open those care packages and know that someone is thinking of them, and thanking them for what they are doing.

"It's a service project with faith, and a service project with heart," says Laura Legault, one of the fifth-grade teachers at St. Simon School. "It means the world to us." †

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

VATICAN CITY (CNS)—Pope Benedict XVI made an urgent appeal to political and military leaders to protect the 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 caused him "deep trepidation and fear," and he kept the North African country's people in his prayers during his Lenten retreat on March 13-19.

Speaking to pilgrims gathered in St. Peter's Square on March 20 for the praying of the Angelus, the pope said, "I address a pressing appeal to those who have political and military responsibilities" to ensure the safety and security of defenseless citizens as well as guarantee those offering emergency assistance have access to those in need.

As U.S., British and French military began a series of strikes against Libya's air defenses on March 19 as part of a U.N.-approved effort to protect pro-democracy protesters from retaliation by Col. Moammar Gadhafi, the pope said he was following the events with great concern and praying for

those involved in "the 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 interreligious 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. †



# 'Fiesta' of faith

## Special Religious Development participants enjoy dinner and dance



St. Mary parishioner and SPRED participant Maggie Tassaro of Richmond dances during the Special Religious Development program's "Fiesta" fundraising dinner and dance on March 19 in Indianapolis.



Father Joseph Feltz, left, the pastor of St. Malachy 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.

By Mary Ann Wyand

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.

He also was happy to talk about his love for Jesus and his Catholic faith.

"Jesus means love and helping people," Luken explained before the dinner, and the SPRED program means "love and family and friends."

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 the archdiocese" because she had taught 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 Denise 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.

St. Paul Parish in Tell City has offered this ministry for 30 years. St. Malachy Parish in Brownsburg and St. Pius X Parish in Indianapolis began SPRED groups 11 years ago.

The Richmond Catholic Community also hosts a SPRED group for St. Mary, St. Andrew and Holy Family parishes.

In Indianapolis, people with developmental disabilities may also participate in SPRED groups at St. Andrew the Apostle, St. Monica, Holy Spirit, St. Luke the Evangelist, St. Mark the Evangelist and St. Simon the Apostle parishes.

During a break from dancing, St. Mary parishioner and SPRED participant Maggie Tassaro of Richmond said she "loves everything and everybody" in the Special Religious Development program.

Her mother, St. Mary parishioner Doris Tassaro of Richmond, said SPRED's volunteer catechists have helped her daughter, Maggie, become more involved in parish life.

"I think all the catechists do a wonderful job," she said. "It takes a lot of time, and they're very dedicated."

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. †

Photos by Mary Ann Wyand



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.



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 scheduled communal 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](http://www.CriterionOnline.com).

## Batesville Deanery

March 28, 4-5:30 p.m. and 6:30-8 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, 4-5:30 p.m. and 6:30-8 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. for 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, Bright  
 April 13, 7 p.m. at St. Vincent de Paul, Shelby County  
 April 13, 7 p.m. at St. John the Evangelist, Enochsburg  
 April 14, 7 p.m. at St. Mary, Greensburg

## Bloomington Deanery

March 29, 7 p.m. at St. Vincent de Paul, Bedford  
 April 5, 7 p.m. at St. Agnes, Nashville  
 April 8, 3-5 p.m. and 7-9 p.m. for St. Paul Catholic Center, Bloomington; St. Charles Borromeo, Bloomington; and St. John the Apostle, Bloomington; at St. Paul Catholic Center, Bloomington  
 April 14, 7 p.m. at St. Martin of Tours, Martinsville

## Connersville Deanery

April 5, 7 p.m. at St. Elizabeth of Hungary, Cambridge City  
 April 6, 7 p.m. at St. Gabriel, Connersville  
 April 7, 7 p.m. at St. Bridget, Liberty  
 April 13, 7 p.m. at St. Anne, New Castle

April 14, 7 p.m. at St. Andrew, Richmond

## Indianapolis East Deanery

April 4, 7 p.m. for St. Therese of the Infant Jesus (Little Flower), St. Bernadette and Our Lady of Lourdes at Our Lady of Lourdes  
 April 5, 7 p.m. at St. Rita  
 April 6, 7 p.m. at St. Thomas, Fortville  
 April 7, 7 p.m. at St. Michael, Greenfield

## Indianapolis North Deanery

April 3, 2 p.m. deanery service at St. Lawrence  
 April 5, 7 p.m. deanery service at St. Lawrence  
 April 6, 7 p.m. deanery service at St. Lawrence

## Indianapolis South Deanery

April 4, 7 p.m. at Nativity of Our Lord Jesus Christ  
 April 7, 7 p.m. at Sacred Heart of Jesus  
 April 10, 3 p.m. at Good Shepherd  
 April 11, 7 p.m. at St. Roch  
 April 12, 7 p.m. at St. Ann  
 April 13, 7 p.m. at St. Jude  
 April 18, 7 p.m. at Our Lady of the Greenwood, Greenwood

## Indianapolis West Deanery

March 29, 7 p.m. for Holy Trinity and St. Anthony at St. Anthony  
 March 29, 7 p.m. at Mary, Queen of Peace, Danville  
 March 31, 7 p.m. at Holy Angels  
 April 4, 7 p.m. at St. Gabriel the Archangel  
 April 6, 7 p.m. at St. Christopher  
 April 7, 7 p.m. at St. Malachy, Brownsburg  
 April 12, 6:30 p.m. at St. Susanna, Plainfield  
 April 13, 7 p.m. at St. Joseph  
 April 14, 7 p.m. at St. Michael the Archangel

## New Albany Deanery

March 28, 7 p.m. at St. Joseph, Sellersburg  
 March 29, 7 p.m. for St. Augustine, Jeffersonville, and Sacred Heart of Jesus, Jeffersonville, at Sacred Heart of Jesus, Jeffersonville  
 March 29, 8 a.m.-8 p.m. at Our Lady of Perpetual Help, New Albany  
 March 30, 7 p.m. at St. Joseph, Corydon  
 March 31, 7 p.m. at St. Anthony of Padua, Clarksville  
 April 3, 4 p.m. at St. Mary, New Albany



Father Alfred Cioffi of Miami listens as Nathaniel Clark of Cuyahoga Falls, Ohio, gives an impromptu confession before the start of the National Prayer Vigil for Life at the Basilica of the National Shrine of the Immaculate Conception on Jan. 23. The vigil precedes the March for Life, held each year to protest abortion and the 1973 Supreme Court decision that legalized it across the nation.

April 6, 7 p.m. at St. Mary-of-the-Knobs, Floyd County  
 April 7, 6:30 p.m. at St. Paul, Sellersburg  
 April 10, 3 p.m. at Holy Family, New Albany  
 April 13, 7 p.m. at St. Mary, Navilleton  
 April 17, 1 p.m. at St. John the Baptist, Starlight

## Seymour Deanery

March 29, 7 p.m. for Most Sorrowful Mother of God, Vevay, and Prince of Peace, Madison, at Prince of Peace, Madison  
 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 American Martyrs, Scottsburg  
 April 10, 2 p.m. for Holy Trinity, Edinburgh, and St. Rose of Lima, Franklin, at 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

## 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

## 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 3, 7 p.m. at St. Joseph, Rockville  
 April 14, 7 p.m. at St. Paul the Apostle, Greencastle †

## Lenten activities available online

Be sure to visit *The Criterion's* Lenten Web page at [www.archindy.org/lent](http://www.archindy.org/lent). The page consists of links to daily readings, a Lenten column by Archbishop Daniel M. Buechlein, a list of communal penance services taking place at parishes and other features. †

# Despite massive destruction, Salesian-run school continues its mission

PORT-AU-PRINCE, Haiti (CNS)—Carefully eying four round legs of what were to become part of a cabinet, Isaac Collin was making sure that his handiwork was aligned just right.

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 and a similar work area on the second floor were the building's lone wing that was spared by the Jan. 12, 2010, earthquake.

Collin enrolled in the vocational program in October. He said he was pleased that the program continued after the disaster.

"This gives me something to be very successful at," Collin said during a brief break on March 14. He said he hoped to be able to start his own cabinet-making business

some day with the skills that he is learning.

The school opened in 1935 in a neighborhood known as La Rouge, or the Red. The school is known across Haiti by its Creole acronym, ENAM, and has gained a reputation for producing some of the best-trained workers in the country in fields such as electrical wiring, welding, education, tailoring, masonry and automotive repair.

In addition to the vocational program, the campus is home to the Father Bohnen Little Schools for primary school-age students, and an orphanage for children found abandoned or lost on Port-au-Prince's dusty streets.

Fourteen months ago, the grounds were a desperate scene of trauma and chaos. Virtually every building collapsed during the cataclysmic earthquake. Classes still were in session, just minutes away from dismissal when 35 seconds of shaking began. The death toll reached 250, including students and adults, said Salesian Father Gerald Jeannot, ENAM's director.

Near the center of the compound, a shade garden now includes a small cemetery where 30 students are buried. An 85-year-old Haitian-born Salesian brother was among the dead. Wreaths of plastic flowers and grave markers—from simple to elaborate—stand in their honor.

Salesian Father Attilio Stra, the school's previous director, was buried under rubble for six hours until rescuers reached him. He was hospitalized for weeks. Today, he serves the Salesian order in Cap-Haitian in northern Haiti after a long period of recovery in the Dominican Republic and Italy.

Father Jeannot said it took months for the campus to be cleared of debris. Work crews since have rebuilt a 20-foot concrete-block wall around the compound, and reinforced it to withstand future earthquakes. About 15 temporary classroom structures made from plywood, two-by-fours and topped by corrugated steel have replaced the old buildings.

Students still have a "tendency to run" when a large truck rumbles by the school, vibrating the makeshift structures, Father Jeannot said.

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.

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.

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

Architectural drawings show four multistory classroom buildings, a new vocational training center, an auditorium, a refurbished soccer field, two basketball courts and tennis court, offices and a Salesian residence. The home for street children also would be renovated.

The estimated cost is \$32 million. Donors are being sought for various phases of the multiyear project.

Meanwhile, a pile of white cement rocks two feet deep and 30 feet around is all that remains of one of the buildings where children once laughed and played and learned. A crew of about two dozen workers prepared the rubble for removal. One worker set some of the debris afire, sending a column of black smoke toward the cloudless blue sky—almost an offering in memory of the dead.

"Life is fighting," Father Jeannot said. "We have hope to help young Haitians to grow up."

(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](http://www.salesianmissions.org), or call 914-833-8344.) †



Students pronounce words during class at the Salesian-run National School of Arts and Vocations in Port-au-Prince, Haiti, on March 14. The school's mission continues despite the loss of lives and damages it suffered in the January 2010 earthquake.

## 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 unrecognizable as such.

That seems to be a central tenet of many Catholic thinkers today. A concern is that if we overlook the importance of reconciliation, we forget one of Christianity's basics—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 the sinner, through his own independent journey of conversion, who earns mercy," Pope John Paul wrote. Rather, "it is 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's 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 reborn 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 "countercultural" 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 fed, the homeless sheltered 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

*'God mercifully seeks people out to forgive and be reconciled with them, [Pope John Paul II] suggested. We do not cause God to become merciful.'*



A Catholic priest hears confession from a young woman at Rosary Church in Dhaka, Bangladesh, on Dec. 23, 2009. Archbishop Jose H. Gomez of Los Angeles has written that the reconciliation "the entire world longs for begins in the confessional."

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 angers 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.



This painting depicts Jesus speaking with the woman at the well. She is an example of how those who receive God's mercy through confessing one's sins can draw others closer to Christ.

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 witnesses to others about God's mercy.

It is significant that the woman came to the well at noon. Generally, women 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. Jews and Samaritans were enemies, and Jewish men did not speak to women in public.

She recovers 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 immediately 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 newborn 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.

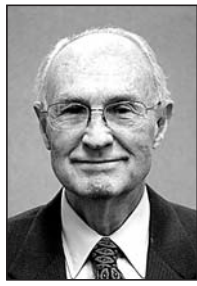
"We have heard for ourselves, and we know that this is truly the Savior of the world" (Jn 4:42).

(Father Lawrence E. Mick is a priest of the Archdiocese of Cincinnati, Ohio.) †

From the Editor Emeritus/John F. Fink

## The Annunciation and the Incarnation

The date of this issue, March 25, is the Solemnity of the Annunciation.



Next week, there are no saints on the liturgical calendar, probably because that week is often either Holy Week or the Octave of Easter. Easter is later than usual this year. I will, therefore, write about the Annunciation.

I have long felt that the Church doesn't give enough prominence to this feast. It celebrates more than just an announcement. It should be called the feast of the Incarnation.

The Church makes the feast of the Immaculate Conception, when Mary was conceived, a solemnity and holy day of obligation, and the feast of Mary's birth a lesser feast. It does the opposite with Christ, celebrating his birth more than his conception. But who am I to tell the Church that it should be consistent?

St. Leo the Great, a pope of the

fifth century, wrote an instruction about the Incarnation that the Church includes in the *Office of Readings* for today's feast.

He wrote: "To pay the debt of our sinful state, a nature that is incapable of suffering was joined to one that could suffer. Thus, in keeping with the healing that we needed, one and the same mediator between God and men, the man Jesus Christ, was able to die in one nature, and unable to die in the other."

He wrote that Jesus enlarged our humanity without diminishing his divinity.

As St. Paul's Letter to the Philippians said, he emptied himself. The Creator and Lord of all things chose to be one of us mortal men.

In doing so, the Son of God did not separate himself from the Father's glory, but "he is born in a new condition, by a new birth."

St. Leo emphasized that God the Son existed before time began, a dogma that was denied by the Arians of his time. However, he also, in his human nature, "began to exist at a moment in time. Lord of the universe, he hid his infinite glory and

took the nature of a servant."

The battle at the time that Leo wrote the letter was between the Arians and the Monophysites, who taught that Jesus had only a divine nature and wasn't truly human. Therefore, Leo repeated, "He who is true God is also true man. There is no falsehood in this unity as long as the lowliness of man and the pre-eminence of God coexist in mutual relationship."

Each of Jesus' natures exercised its own activity, he wrote. "The Word does what is proper to the Word, the flesh fulfills what is proper to the flesh. One nature is resplendent with miracles, the other falls victim to injuries. As the Word does not lose equality with the Father's glory, so the flesh does not leave behind the nature of our race."

Jesus was God, he wrote, in virtue of the fact that "in the beginning was the Word, and the Word was with God, and the Word was God" (Jn. 1:1). He was man in virtue of the fact that "the Word was made flesh, and dwelt among us" (Jn 1:14). That is the doctrine of the Incarnation. †

Cornucopia/Cynthia Dewes

## A throwaway society should not include disposable people

Part of the American Dream has always been the possibility of home ownership.



This is a good thing, which has been a reality for many people. One reason for this is the relatively low cost of what are now called "manufactured homes" so prevalent in our country today.

These structures used to be known as "mobile homes" because they were. You could pick them up and move them to another location. And, even before that, they were called "trailers" because they were usually moved from place to place hitched behind a car or truck.

Part of their low cost is due to the fact that these homes are comparatively cheap to make, and thus easily disposed of. This is evident when tornadoes or fires quickly and totally destroy them. Or when improvident owners fail to maintain them properly, and they deteriorate.

Unfortunately, disposable homes, useful as they are, present one more example of the throwaway society that we have become. Great Depression children are, well, depressed by all the waste that goes on today in the name of convenience, speed

and low cost. Things like disposable diapers rather than cloth, paper tissues rather than handkerchiefs, and on and on.

Now, I am not advocating the return of the Sears catalog in place of toilet paper or even hankies instead of Kleenex. Washable cloth diapers hung outdoors to dry might be a good idea, but that would no doubt entail a waste of water, contamination of ground water with toxic detergents and softeners, and the dreaded fossil fuel-powered clothes dryers.

Thus, awareness of the need to protect our natural environment is the ostensible justification for using many of the "convenience" products that we enjoy. It is just ironic that such products in turn often present even more environmental problems, such as how to safely dispose of electronics, plastic bags and containers, and, yes, the new light bulbs.

The latter are designed to last for years and use less environmentally destructive sources of power than incandescent bulbs. Never mind that they are full of mercury and, if broken, by federal mandate must be disposed of in a manner which takes three pages of information to explain. Do we really think that a population always in a hurry will bother with that?

So conserving time as well as the environment is of the essence. The market is full of "quick" food products for the busy,

two-income family and fast-food restaurants abound. We drive everywhere rather than walk, and watch snatches of TV rather than read entire books.

Here again, I am not suggesting that families drop below the poverty line so that someone can stay home to cook or that we return to the ox cart.

But good health should be just as important as speed when we are setting priorities. Just look at the statistics on obesity in this country.

But the absolute worst aspect of our disposable society is the legalization making people disposable in abortion.

In effect, unborn babies have become commodities like throwaway diapers. If it is not convenient to have a baby right now, if it is too expensive to support more kids—or for whatever reasons we use to justify abortion—the fact remains that human beings are not disposable commodities and no human law can make them so.

Rather, people are made in God's image to share in God's love in this world and the next. They are not disposable, but immortal.

That is the message of Easter, and that is not disposable either.

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

Emmaus Walk/Debra Tomaselli

## Catechumens, sponsors, candidates and kids ... oh my!

On the third Sunday in Lent, after a short pause following his homily,



Father Charlie invited the catechumens, candidates and sponsors to take their places in the aisles of our church.

There was a flurry of movement as the group, scattered throughout the church, maneuvered their way

past the people in the pews to the aisles.

In the aisle to our left, a middle-aged man stood in front of his sponsor, a woman with long, curly, salt-and-pepper hair. To our right, a young, clean-cut man with brown hair kissed his wife before heading to the nearest aisle to meet his sponsor, an older gentleman from our parish.

Streams of organ music faded into the background as Father Charlie led the sponsors in praying for the elect, those seeking full communion with the Church.

"Bless these eyes," Father Charlie said, "so they may see the presence of Christ."

The curly haired woman moved her hands in blessing over the eyes of the middle-aged man.

Similarly, the priest prayed, "Bless these hands so that they do the work of Christ."

Sponsors were tracing the sign of the cross over the palms of the elect when I felt a tugging at my elbow.

"Mommy, Mommy," my 6-year-old daughter whispered. "What are they doing?"

I leaned over to respond. "These people want to join our Church and become Catholic," I said. "They are with their sponsors, and they are receiving a special blessing."

I started to stand straight when another thought hit.

I leaned down toward Sara again. "I want to do that someday," I whispered. "I want to help someone become a better Christian. I want to help someone become Catholic."

As I straightened up, I heard a voice. The statement was as clear and distinct as if someone had pronounced it, but the words came from nowhere: "You already are."

I snapped my head and glanced at my husband and our three children in the pew beside me.

"What about them?" I asked myself, suddenly realizing the significance of the

lives entrusted to my care.

In an instant, I understood the importance of sharing my faith with my family.

Although my heart wanted to evangelize to the ends of the Earth, I realized that right in my own home I had the means to help someone become a better Christian, a better Catholic. Right in my own home, I had daily opportunities to love, forgive, listen and extend compassion. I didn't have to wait for "someday."

I never mentioned the incident to anyone, and the revelation was enough in itself.

But several months later, almost in confirmation of the prophetic pronouncement that had been made that day, a neighbor decided to join the Catholic Church and asked me to be her sponsor.

The following year, we were climbing through the congregation to take our places in the aisle. And as I made the sign of the cross over her, I couldn't help but wonder at the marvels of God.

(Debra Tomaselli lives in Altamonte Springs, Fla. Her column appears in diocesan newspapers. Her e-mail address is dtomaselli@cfl.rr.com.) †

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 the archangels.



When I introduce them or talk about them to other people, I will sometimes be asked if we are going to round out the set and name a child after the archangel Gabriel.

The quick answer is no since it is the

preference of Cindy and I not to repeat names in our broader family. We have a nephew named Gabriel who was born just a few months before Michael.

Since God blessed us with 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 when one of my co-workers at the Archbishop O'Meara Catholic Center in Indianapolis will ask about my sons by saying, "How are the angels doing?"

Now, I have to say that my sons don't always act like angels—at least the good ones. But, then again, neither do I.

These daily struggles that we have on our pilgrimage to our Father's home in heaven should motivate us all the 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 other parents since we all need the help that is there in the communion of the saints.

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

Lent is a good time for us to turn our thoughts and prayers to the angels because they have a presence from the start of this season to its conclusion.

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 told Satan to be gone, we read that "angels came and ministered to him" (Mt 4:11).

Then, close to the climax of Lent, we arrive with our Lord at Gethsemane, where he prays in agony as he considers the suffering and death that lay before him. And here we learn from St. Luke that "to strengthen him an angel from heaven appeared to him" (Lk 22:43).

Finally, angels play a key role in Christ's glorious resurrection, telling the good news to the women who appear at 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 like to run through the house like lightning. However, I think that they would rather have their clothes covered in mud than looking white as snow.

As they grow up, I hope that they will learn to be friends with the angels. As important as Cindy's and my guidance to them can be, the angels will be close to them their entire lives.

And they are close to all of us and can lead us, especially during Lent, to a closer communion with our Lord.

A primary purpose of 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—his suffering, death and resurrection.

Since we see that the angels were close to him at the culmination of his mission to redeem us, we can be sure that they will strengthen 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. †

Third Sunday of Lent/Msgr. Owen F. Campion

# The Sunday Readings

Sunday, March 27, 2011

- Exodus 17:3-7
- Romans 5:1-2, 5-8
- John 4:5-42

The source of the first reading for this Lenten weekend's liturgies is the Book of Exodus.

Exodus is one of the five books of the Bible regarded as the basis of God's revelation to the Chosen 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 lonely undertaking.

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.

Water was a precious commodity in this arid environment. Understandably, 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 so typical of Paul's writing, this passage celebrates Jesus as the only source of life and of communion with God, and it proclaims salvation in Christ as the gift coming from the willing sacrifice of the Lord on Calvary.

For its last reading this weekend, the Church presents a section of St. John's Gospel.

It is the story of the Lord's meeting with the Samaritan woman beside a well in Samaria. The reading is heavy with lessons for us.

First, merely the facts that the site is Samaria, that the Lord's conversation is with a female and that the woman is a Samaritan all convey powerful messages.

Pious Jews detested Samaritans at the

time of Jesus. Long ago, they had defiled the Jewish race and authentic religion by consorting with pagan invaders, and by worshipping outside Jerusalem. Jews avoided Samaritans and looked upon them with contempt.

Then, at the time of Jesus, no adult man ever would engage a woman in conversation. Such were the religious and social conventions.

Obviously, Jesus set all these considerations aside. He bore the message of God, and this message was meant for everyone.

The Lord asserts a dignity above that of Jacob. He promises a gift of water greatly more satisfying than any that could be drawn from a well.

Finally, Jesus predicts that a new order of communing with God is coming. It will be neither centralized in Jerusalem nor on the mountaintops where the Samaritans customarily worshipped.

## 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 the Eucharist on that occasion, the most prominent symbol used in the liturgy is water. It is because the new members of the Church will be baptized.

For those Catholics already members of the Church and not being baptized at the Easter Vigil, water also will symbolize life. They will renew their baptismal promises. 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 Jesus, is the source of life eternal.

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, parish and telephone number with submissions.

Send material for consideration to "My Journey to God," *The Criterion*, P.O. Box 1410, Indianapolis, IN 46206 or e-mail to [criterion@archindy.org](mailto:criterion@archindy.org). †

## 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.

"Dirt builds up, and you have to 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 spotless for our guests."

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 we can't see. Today, you told me dirt builds up over time so we have to clean regularly, and you want the house spotless for our guests.

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

And thus began the family's practice of going to the sacrament of reconciliation once a month before Saturday evening Mass.

Cleanliness is, after all, next to godliness!

By Natalie Hoefler

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

## Daily Readings

Monday, March 28

2 Kings 5:1-15b  
Psalms 42:2-3; 43:3-4  
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 95:1-2, 6-9  
Luke 11:14-23

Friday, April 1

Hosea 14:2-10  
Psalm 81:6c-11b, 14, 17  
Mark 12:28-34

Saturday, April 2

Francis of Paola, hermit  
Hosea 6:1-6  
Psalm 51:3-4, 18-21b  
Luke 18:9-14

Sunday, April 3

Fourth Sunday of Lent  
1 Samuel 16:1b, 6-7, 10-13a  
Psalm 23:1-6  
Ephesians 5:8-14  
John 9:1-41  
or John 9:1, 6-9, 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 "choice" to be confirmed?



I have found that many young people get confirmed solely because their parents make them, and that doesn't seem to be in the spirit of confirmation at all.

I also have trouble with the notion that confirmation is like graduation—that it's some kind of end point.

A The short answers to your questions are "yes" and "yes."

"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 #890—"The faithful are obliged to receive this sacrament at the proper time.

Parents and pastors of souls, especially pastors of parishes, are to take care 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 about 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 weeks after their birth, they also have the responsibility to have their children properly catechized, receive their first confession before their first Communion, and complete 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 are accepting the responsibility of training (him/her) in the practice of the faith. It will be your duty to bring (him/her) up to keep 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 Christ's sacrifice, calling God (his/her) 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 my opinion, it is better to confirm children when they are younger.

However, if a youngster over 14 years of age does not want to be confirmed, it is no use forcing him or her. That would be counter-productive.

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 freedom—is an indication that he or she has not been properly catechized or trained in the faith.

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

When I went through 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 Nazarene.

I was only confirmed in the Catholic Church.

Recently, when my great-grandmother passed away, my family was talking about baptism. Someone mentioned that they remembered that I was baptized with oil instead of water.

The pastor of my former church only did that for a few baptisms, and mine was one of them. I had no idea!

For them, as Protestants, it was no big deal. For me, though, I am now worried about what that means.

Does that mean that I never really was baptized? What do I need to do to resolve the issue?

I have received the effects as if I had, but still my heart is not at peace.

A 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. †

# Rest in peace

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

**BRYANT, Rovilla (Brenner)**, 93, St. Paul, Tell City, Feb. 23. Mother of Charlie and Paul Bryant. Sister of Ralph Brenner. Grandmother of 10. Great-grandmother of 15.

**COX, Marilyn R. (Belden)**, 74, St. Bridget, Liberty, March 3. Mother of Michael Cox. Sister of Kay Dixon, Jo Ann and Ronald Belden. Grandmother of two. Great-grandmother of one.

**ENGLAND, Anna M.**, 79, St. Anthony, Indianapolis, March 5. Mother of Joan Burton, Barbara Dawson, Maryanna Phillips and Martin England. Grandmother of nine. Great-grandmother of seven.

**FRICKE, Jeannette E.**, 92, Our Lady of Lourdes, Indianapolis, March 4. Mother of Carol Tenholder, Duane and Gary Fricke. Grandmother of eight. Great-grandmother of eight.

**GIGLIOTTI, Harriette G.**, 86, St. Joseph, Shelbyville, March 10. Wife of Joseph Gigliotti. Mother of Janice Aichinger, Christopher, David and William Gigliotti. Grandmother of 11. Great-grandmother of three.

**GOFFINET, Hazel M.**, 94, St. Paul, Tell City, March 8. Mother of Darla, Gary and James Goffinet. Grandmother of six. Great-grandmother of eight. Step-great-grandmother of two.

**KLEEMAN, Norbert A.**, 97, St. Paul, Tell City, March 13. Father of Brenda Panett, Larry,

Maurice, Robert and Roger Kleeman. Brother of Rosa Thaxton, Mary Jarboe and Fred Kleeman. Grandfather of 21. Great-grandfather of 34. Great-great-grandfather of two.

**KLEEMAN, Regina Clara**, 86, St. Paul, Tell City, March 1. Mother of Tina Carter, Karen Harth, Pam LeClere, Jeanne Woolums, Gary and Larry Kleeman. Sister of Alvada Laflin and Delores Niehaus. Grandmother of 12. Great-grandmother of 10.

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

**LANNAN, Wilma R.**, 80, St. Barnabas, Indianapolis, Feb. 28. Mother of Linda Melton. Sister of Joan Eckstein, Barbara Halbert and William Smith. Grandmother of five. Great-grandmother of four.

**LeCLERE, Omer**, 86, St. Pius, Troy, March 10. Husband of Sharon (Palmer) LeClere. Father of Dean and Jon LeClere. Brother of Ralph LeClere. Grandfather of three.

**LOSSON, Phylis A.**, 62, St. Mary-of-the-Knobs, Floyds Knobs, 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 Love, Mary Schmalfeldt and Paula Sidebottom. Grandfather of 10.

**NEAFUS, Rita E.**, 87, St. Anthony of Padua, Clarksville, Feb. 21. Mother of Janet Potts, Sandra and Stoy Neafus III. Sister of Ruth Dietsch, Betty Hutchinson, Mary Loftus, Dorothy Patton and Lucille Riall. Grandmother of five. Great-grandmother of seven.



## 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.

**NOBBE, Darwin**, 56, St. Mary-of-the-Rock, Franklin County, March 10. Husband of Beatrice Nobbe. Father of Brandi Hinen and Dustin Nobbe. Brother of Michelle Jansing, Melanie Stahley, Camille Wahman and Duane Nobbe. Grandfather of four.

**PERKINS, Norbert**, 89, Holy Spirit, Indianapolis, March 4. Husband of Roberta Perkins. Father of Therese Bordenkircher, Mary Russell, Tally Thrasher, David and Joel Perkins. Brother of Thelma Briscoe and Gloria Gardner. Grandfather of 11. Great-grandfather of eight.

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

**PRIEST, Robert**, 77, St. Jude, Indianapolis, March 9. Husband of Constance Priest. Father of Denise Holden, Linda Mason, Julie Young, Danny and Ronald Feeley, Darin and David Priest. Grandfather of 13. Great-grandfather of eight.

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

**ROELL, Helen Bernice**, 93, St. Vincent de Paul, Shelby County, March 14. Mother of Diane Paris, Kenneth and Robert Roell. Grandmother of six. Step-grandmother of two. Great-grandmother of 12.

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

**TUELL, Harold L.**, 86, St. Peter, Harrison County, Feb. 25. Father of Olivia Heicken, Lisa Lee, Julia, Curtis

and Vincent Tuell. Grandfather of six. Great-grandfather of two.

**WAGNER, Urban A.**, 94, St. Susanna, Plainfield, Feb. 11. Husband of Cynthia Wagner. Father of Janet Hardy, Mary Anne and Urban Wagner. Grandfather of one. †

## 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.

Frances Ruth Spalding was born on Jan. 7, 1914, in Washington, Ind.

She entered the congregation of the Sisters of Providence on Dec. 24, 1940, and professed her first vows on Aug. 15, 1933, and final vows on Aug. 15, 1938.

Sister Mary Charles earned bachelor's degrees in education and English at Saint Mary-of-the-Woods College and a master's degree in education at Ball State University in Muncie, Ind.

During 80 years as a Sister of Providence, she

ministered in education for 58 years at Catholic schools in Indiana, Illinois, North Carolina, Oklahoma and Washington, D.C.

In the archdiocese, Sister Mary Charles served at St. Philip Neri School in Indianapolis from 1950-53.

After retiring from teaching, Sister Mary Charles tutored students for a number of years in Chicago.

In 1995, she moved to the motherhouse and volunteered at the Providence Center.

Sister Mary Charles began her full-time ministry of prayer with the senior sisters in 2000.

Surviving are several nieces and nephews.

Memorial gifts may be sent to the Sisters of Providence, 1 Sisters of Providence Road, Saint Mary-of-the-Woods, St. Mary-of-the-Woods, IN 47876. †

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

Special to *The Criterion*

BEDFORD—“Quite overwhelming” are the words that Kathleen Bullock, the St. Vincent de Paul conference president in Bedford, uses to describe the impact of having a new thrift store.

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.

Because of the resulting surge in sales, the money has already

been repaid to the Indianapolis council, Bullock said.

“We were pleased to be a part of the drive to



Fr. Richard Eldred

get a new building,” said Patrick Jerrell, the president of the Indianapolis council. “The increased sales will directly benefit the needy citizens of Lawrence County.”

Father 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 volunteers 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 2,800 square feet. We own the building, while the church owns the land, which we lease for a dollar a year.”

Bullock and the other 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 visitors 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.”

Even before the first store was established, she added, parish volunteers had helped those in need with food deliveries as well as donations of clothing and other items stored at the parish.

The volunteers started a building fund several years ago, and when the plans were announced for the new building more money was donated to the fund.

The volunteers are already thinking that they are outgrowing the newest facility, but no one is complaining when they look at the steady rise in receipts.

“All of our funds stay in Lawrence County,” Bullock said. “People here, in a county with 10 percent 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. And if they need it and can’t afford it, we give it to them. It’s been an absolute



This new facility for a thrift store operated by the Society of St. Vincent de Paul in Bedford was completed in 2010. A \$15,000 contribution from the Indianapolis Council of the Society of St. Vincent de Paul made the construction of the new facility possible.



The Society of St. Vincent de Paul Conference in Bedford used this 900-square-foot house built in 1910 as a thrift store starting in the 1980s. It was recently replaced by a new structure that was funded in part by a contribution made by the Indianapolis Council of the Society of St. Vincent de Paul.

*‘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

blessing.”

Jerrell agrees.

“We were so pleased to be able to help by sharing this money that has already come back to us,” he said. “We’ve made a financial commitment to help St. Mary Parish’s St. Vincent de Paul Conference in North Vernon [Jennings County] with its new thrift store project.

“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. “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.”

(For more information, to volunteer, to make a contribution or to start a parish St. Vincent de Paul conference, contact the St. Vincent de Paul Indianapolis Council office at 317-924-5769 or log on to [www.svdindy.org](http://www.svdindy.org).) †

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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 a bear attacked and killed 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’ paschal 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 evangelical witness of coherent 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



Pope Benedict XVI blesses a child as he arrives to dedicate the new St. Corbinian Church in Rome on March 20.



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.

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

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

Talking about the Transfiguration reading, Pope Benedict tried to help people gathered in St. Peter’s Square imagine what it would have been like to

see Jesus’ face shine “like the sun” and his clothes become “white as light,” as the Gospel described it.

“Sunlight is the most intense light found in nature,” the pope said, but the spiritual experience of the disciples allowed them to see “an even more intense splendor, that of Jesus’ divine glory, which enlightens the whole history

of salvation.”

The Transfiguration did not change Jesus, 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. †

## Virginia priest loses 43 pounds for World Youth Day fundraiser

ARLINGTON, Va. (CNS)—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.

Losing weight is never easy, and to shed 40 to 50 pounds in a very public forum seems downright daunting.

But 348 parishioners and other supporters rallied behind Father Schultz’s effort, pledging to give the teens anywhere from \$1 to \$11 per pound that he lost.

A total of \$762 per pound was pledged. A total of 43 pounds was lost. For those of you playing at home, that is a whopping \$32,766 now owed to the good—and thinner—*padre*. It goes to show that nothing is impossible with God—as well as with a little well-placed motivation.

“Everybody was watching,” said Father Schultz,



Father Steve Schultz of St. Timothy Parish in Chantilly, Va., chats with youths at the church on Ash Wednesday. The priest lost 43 pounds in a weight-loss pledge to help raise money for young parishioners to participate in World Youth Day in Madrid, Spain, this August.

parochial vicar at St. Timothy Parish. “Everybody’s still watching.”

That public accountability, combined with the knowledge that the money was going to enable so many teens to attend a spiritual event was enough to spur him on.

“I kept thinking about the reason why I was doing it,” he told the *Arlington Catholic Herald*, newspaper of the Arlington Diocese. “Making that sacrifice for the kids—granted it was a sacrifice [that] I needed to make—was the motivation that kept me going.”

All of the money collected will go to offset the teens’ costs, said Kelly Flannery, St. Timothy youth minister, and letters have been sent out to inform prospective donors that it was time to reconcile.

“The money that we’re raising through Father’s sacrifice and the generosity of our parishioners is really making it possible for all of us to go,” Flannery said. “It’s not cheap to travel overseas, and we’re going to go for 10 days or so. We’ll be able to participate in a lot of these activities that have been planned for us because of the fundraising.”

It is especially beneficial for families who want to send several of their children. “That’s a great challenge for a family to be able to do that,” Flannery said.

Aside from helping the youths, Father Schultz’s thinner self has more energy. He feels stronger physically and spiritually. And his clerical collar is two inches smaller.

Like any weight-loss effort, Father Schultz’s regime of diet and exercise wasn’t without its struggles. He would hit

plateaus. He would occasionally gain. But thinking about the youths, his motivation stayed strong—and they are grateful for it.

“It’s a true blessing that he’d sacrifice losing weight for us,” said Stephanie Scali, 15.

“I’m extremely grateful to Father,” said Joseph Jacobeen, 17. “It takes a big chunk out of the cost.”

“It’s really 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 handwrote 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.

“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.