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Pope Benedict prays for victims of disaster in Japan, sends aid

VATICAN CITY (CNS)—Saying that he, too, was horrified by images of the death and destruction caused by the earthquake and tsunami in Japan, Pope Benedict XVI asked people to join him in praying for the victims.



Pope Benedict XVI

“May the bereaved and injured be comforted, and may the rescue workers be strengthened in their efforts to assist the courageous Japanese people,” the pope said in English on March 13 after reciting the Angelus prayer with visitors at St. Peter’s Square.

Government officials estimated that perhaps 10,000 people lost their lives after the earthquake on March 11 and the tsunami it triggered.

Speaking in Italian after the Angelus, the pope said, “The images of the tragic earthquake and the consequent tsunami in Japan have left us deeply horrified.

“I want to renew my spiritual closeness to that country’s dear people, who with dignity and courage are dealing with the consequences of the calamity. I pray for the victims and their families and for all who are suffering because of these terrible events. I encourage all those who, with laudable speed, are working to bring help. Let us remain united in prayer.”

The Pontifical Council Cor Unum, the Vatican’s charity promotion and coordinating office, announced on March 14 that the pope donated \$100,000 to the relief efforts of the Japanese bishops’ conference.

“Obviously, material, concrete aid is necessary” to help the thousands who are suffering, Msgr. Anthony Figueiredo, a Cor Unum official, told Vatican Radio. “Also, the bishops are the first responsible for charity in the diocese and they know the needs of the people.

“The Church wants to be there not only in the short term, but especially in the long term” after “many of the secular agencies have gone and there’s no one to help,” he said.

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‘Evil is a reality’

Archdiocesan exorcist has busy ministry helping people restore relationships with God

By Sean Gallagher

GREENWOOD—Like many priests today, Father Vincent Lampert has his hands full with his parish duties.

As the pastor of SS. Francis and Clare of Assisi Parish in Greenwood, he looks to the many pastoral needs of his parishioners, who have more than doubled since his arrival there in 2003.

His days and nights are often filled with celebrating Mass, working with the staff of his parish’s school, attending meetings, giving presentations at Bible studies, and visiting sick parishioners at hospitals and nursing homes.

For the last six years, Father Lampert has also ministered to people who believe they are being tormented in some way by the devil or other evil spirits.

Father Lampert is the exorcist of the Archdiocese of Indianapolis, an office to which he was appointed by Archbishop Daniel M. Buechlein.

Yet, he says, this relatively unusual ministry ultimately has the same goal as

much of what he does in his parish from day to day. “[Exorcism] is one of the liturgical

rites of the Church,” Father Lampert said. “The Church is in the business of helping people to be in a right relationship [with God]. Sometimes we can’t do that on our own. We need assistance. And that’s where the Church will step in and help provide that.”

Although he has given public presentations on his ministry as an exorcist over the years, it has gained more attention recently with the release in January of the



Father Vincent Lampert, the pastor of SS. Francis and Clare of Assisi Parish in Greenwood, poses on March 10 in his parish’s church. Since 2005, Father Lampert has also been the exorcist of the Archdiocese of Indianapolis. In this ministry, he has ministered to people in central and southern Indiana and beyond.

movie *The Rite*, which is based on the true story of the training for the ministry of exorcism of Father Gary Thomas, the exorcist of the Diocese of San Jose, Calif.

Father Thomas and Father Lampert received this training together while both priests were on sabbatical in Rome in 2005.

The film is based on the book *The Rite: The Making of a Modern Exorcist* by Matt Baglio. Father Lampert was interviewed by the author and quoted in the book.

The priests observed the ministry of an Italian priest who is an exorcist.

Father Lampert said the ministry of exorcists is based on the Church’s belief that the devil and other evil spirits are real,

and can be active in people’s lives in extraordinary ways.

This belief, he said, is doubted by many people in society today, who question the existence of the devil or believe that what might be described by some as demonic activity in a person is simply a mental illness.

“I think that there are a lot of people who think that maybe exorcism is a throwback to the Middle Ages,” Father Lampert said. “But lots of times, it’s because they don’t want to think about it. They don’t want to think about the reality of evil or what that means or entails. Evil is a reality, but that doesn’t mean that we should be afraid of it.”

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In new volume of book, Pope Benedict XVI presents Jesus as reconciler and not political revolutionary

VATICAN CITY (CNS)—In his new volume on *Jesus of Nazareth*, Pope Benedict XVI presents the Passion and resurrection of Christ as history-changing events that answer humanity’s unceasing need to be reconciled with God.

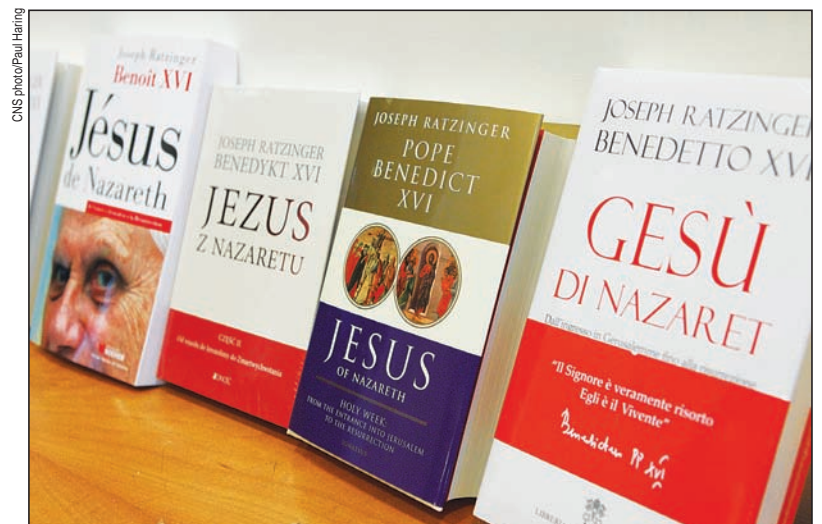
The 384-page book, titled *Jesus of Nazareth: Holy Week—From the Entrance Into Jerusalem to the Resurrection*, was officially released on March 10. The pope had worked for several years on the text, the second in his series exploring the main events of Jesus’ public ministry.

The Vatican said 1.2 million copies of the book had already been published in seven languages, and that an e-book version was also planned.

In a foreword, the pope said he did not set out to write another chronological “Life of Jesus,” but instead to present the figure and message of “the real Jesus”—not a political revolutionary and not a mere moralist, but the Son of God who inaugurated a new path of salvation based on the power of love.

Through his sacrifice on the cross and his institution of the Church, Jesus carried out a universal mission—“leading the

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Pope Benedict XVI’s new book, *Jesus of Nazareth: Holy Week—From the Entrance Into Jerusalem to the Resurrection*, is displayed in several languages at the Vatican press office on March 10.

WYD organizers expect more than 1 million in Madrid

VATICAN CITY (CNS)—With more than 1 million Catholic youths expected to converge on Madrid for World Youth Day in August, organizers are busy



making final preparations, including the choice of new songs for the crowds to sing in addition to the much-criticized official hymn.

“The hymn is my nightmare,” Yago de la Cierva, the executive director of WYD 2011, told reporters at the Vatican on March 15. He was responding to a Spanish journalist, who asked how they could have chosen what she described as an awful song for the theme hymn.

De la Cierva said, “It’s very beautiful for the type of music it is, but maybe we made a mistake” in choosing the genre. Once it became clear that the song was not popular, especially in Spain, WYD launched an international contest for other song suggestions, he said.

“The hymn was written to help people pray before the Eucharist. Maybe that’s not what people wanted—well, obviously, that’s not what people wanted,” he said.

De la Cierva said more than

80 alternative songs had been uploaded to the contest site—<http://madridmeencanta.org>—and Rafael Rubio, the WYD director of communications, said the site had been visited more than 600,000 times by March 15.

World Youth Day will be celebrated in Madrid on Aug. 16-21. With the event five months away, organizers said more than 290,000 people already had enrolled.

De la Cierva also said that in previous World Youth Days, the number of people signed up to participate officially in the full program represented only about 25 percent of the total number of people who came for the main events with the pope so WYD Madrid should draw well over 1 million people.

Briefing reporters about the preparations, he said the Pontifical Council for the Laity had asked that the event be identifiably Spanish, “not something like a Starbucks, which is the same wherever you go.

“This will be a Spanish fiesta,” he said.

In addition, de la Cierva said, the traditional bond between the faith and art will be highlighted, especially during the Stations of the Cross.

CNS photo/Karen Calaver, Catholic News World



Teens from the Chicago Archdiocese sign a World Youth Day cross during a gathering in late February at St. Aloysius Parish in Chicago. Youths are preparing to converge on Madrid, Spain, for the international World Youth Day gathering in August.

And “there will be many events late at night. We Spaniards eat dinner at about 10 [p.m.], and we don’t go to bed before midnight,” he said. “Obviously, the catechesis in the morning will begin later” than was usual at World Youth Day in other cities.

WYD 2011 also is attempting to

reflect the Spanish reality in its budget, he said. Because of the economic crisis in Spain, event organizers are committed to spending 20 percent less than was spent for the 2008 youth event in Sydney.

Organizers have announced a series of measures to reduce the

gathering’s impact on the environment. They are encouraging pilgrims to walk, ride bikes or take public transportation to events, and will provide electricity-generating bicycles at selected events so participants can pedal to recharge their mobile phones, laptops and other electronic devices. †

Report ‘puts cloud over’ Church efforts to prevent abuse, says official

WASHINGTON (CNS)—A recent grand jury report alleging past sexual abuse by clergy and other Church personnel in the Philadelphia Archdiocese “puts a cloud over everything” the Church is doing to prevent abuse, said Teresa Kettelkamp, the executive director of the U.S. bishops’ Secretariat of Child and Youth Protection.



Teresa Kettelkamp

In the wake of the archdiocese placing 21 priests on administrative leave on March 7 in its ongoing response to the grand jury inquiry, Kettelkamp said people want to know what happened, how it happened and what can be learned from it.

“Every bishop wants to hear how this could happen” to assure Catholics it won’t happen in their diocese, Kettelkamp told Catholic News Service on March 11.

She does not attribute any failure in responding to claims of abuse to the “Charter for the Protection of Children and Young People,” adopted by the U.S. bishops in 2002 at their Dallas meeting and revised three years later. The charter and its norms are meant to put a comprehensive system in place to address and stop abuse.

What needs to be examined, said Kettelkamp, is the extent to which dioceses are following the “spirit and the letter” of the charter.

When the Philadelphia grand jury released its report, it called for the archdiocese to “review all of the old allegations against currently active priests, and to remove from ministry all of the priests with credible allegations against them.”

Among other initiatives, the archdiocese pledged a re-examination of the cases of 37 priests.

The grand jury also handed down five criminal indictments

against a former priest, three current priests and a former parochial school teacher. The five were in court on March 14 for a preliminary hearing.

As the Philadelphia cases of alleged abuse are re-examined, Kettelkamp said it should become clear if unreported cases of abuse were the result of human failure or a weakness in the process itself.

“We have a good charter and a good audit, but we’d be foolish and irresponsible not to take a fresh look at everything we do,” she told CNS.

For starters, she noted that every diocese should be asking if it has sent every reported allegation of abuse to the local diocesan review board, and if not, why not.

Philadelphia’s grand jury report cites instances where archdiocesan review board members, who examined reported cases of abuse, found that some allegations lacked sufficient evidence to justify a priest’s permanent removal. In some instances when these priests were not removed from active duty, the report showed, further allegations of abuse were made against them.

The charter’s “zero tolerance” policy calls for the permanent removal from ministry of any priest or deacon found to have abused a minor in any way—even if only once.

The policy has strong support among victims’ groups as a sign that the Church is serious about protecting children, but critics say there should be different levels of penalties for different types of child sex abuse, that a cleric who only touches a child should not be given the same penalty as a cleric who has raped numerous children.

Kettelkamp stands by the “zero tolerance” policy, especially given the current scandal.

She is confident that answers will come to light as the Philadelphia abuse cases are carefully scrutinized.

Currently, Gina Maisto Smith, the veteran child abuse

prosecutor hired by the archdiocese, is leading the intensive re-examination of the cases. After her initial review, she recommended that Philadelphia Cardinal Justin Rigali place 21 priests on administrative leave.

The cases concerned allegations ranging from sexual abuse of a minor to other incidents of what the archdiocese termed “boundary issues”—discussions or behavior by a clergyman that might indicate a pattern leading to later abuse.

The priests’ placement on leave is not a final determination, according to a press release issued by the archdiocesan communications office. The action follows “an initial examination of files looking at both the substance of allegations and the process by which those allegations were reviewed.”

In one of a number of statements he has issued in response to the report, Cardinal Rigali called sexual abuse a crime, and “always wrong and always evil.

“Many people of faith and in the community at large think that the archdiocese does not understand the gravity of child sexual abuse,” he said on Feb. 16. “We do. The task before us now is to recognize where we have fallen short, and to let our actions speak to our resolve.”

Kettelkamp said she hoped that, during the archdiocese’s review, “all the good work the Church has done” to combat abuse will not be completely overshadowed. She also hopes the “armies of people” involved in rooting out abuse in the Church will not give up their fight.

“On any given day, there are at least 1,000 people [across the country] working on the charter,” she said, adding that the Philadelphia scandal “demoralizes so many people who have worked so hard.

“I don’t want them to get discouraged and give up,” she added. “They should keep on doing what they do.” †



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Prayer and sacraments help build culture of life, priest says

By Mary Ann Wyand

How do we build up the culture of life in the midst of so much evil in the world?

"Prayer, preaching, teaching, fasting, almsgiving, witness and the sacraments are the life-changing weapons or means of non-violence that we have been given by God," Father Thomas Aschenbrener told pro-life supporters during the archdiocesan Sanctity of Life dinner on March 3 in Indianapolis.

"They have been given to us to bring hope to a fallen world," said Father Aschenbrener, the associate pastor of Holy Name Cathedral Parish in Chicago and the author of *One in Christ*, a marriage preparation program based on Church teachings and presented in many dioceses.

During his keynote speech on "The Transformative Power of God's Life-giving Grace in Marriage, the Family and the World," Father Aschenbrener noted that God has implanted the desire for happiness in every human heart.

"Through the virtues of faith, hope and love," he said, "all people will experience the transformative power of God's grace that is ever life-changing and unconditionally life-giving."

Quoting Pope Benedict XVI, he noted that, "We suffer on account of God's patience, and yet we need God's patience. ... The world is redeemed by the patience of God. It is being destroyed by the impatience of man."

The Holy Father's words strike to the heart of what it truly means to be a people of hope and patience, Father Aschenbrener said. "God always brings good out of evil, ... light out of darkness [and] ... hope out of despair. We are his instruments. We are his vessels of grace, and we need patience in order to see God's Providence unfold before our lives."

God's transformative moments happen in life every day through repentance and conversion, he said, which lead to abundant life.

Father Aschenbrener said he prayed to God for guidance about how he could best help bring about the culture of life in his parish and in society.

"I thought if I could start with the evangelization of the young adults and engaged couples then we can have holy marriages," he said, "and from holy marriages we will have holy families and holy children and holy vocations and, of course, the sanctity of society."

With the support of Cardinal Francis E. George of Chicago, Father Aschenbrener began evangelizing fallen-away and lukewarm Catholics as well as non-Catholics who marry Catholics "so they can experience a faith-deepening conversion and an awakening to the beauty, the truth and the goodness of marriage."

Set within the context of marriage preparation, *One in Christ* teaches engaged couples to appreciate and honor the sanctity of human life.

When he started the program, Father Aschenbrener found that 90 percent of the couples who attend marriage preparation courses in the Church are not attending Mass regularly.

Many young adults have not been to confession since their first experience of the sacrament of reconciliation, he said, and many couples do not have a regular prayer life or know how to pray together.

"Ninety percent of them are using some form of contraception, mostly the pill," he said, "80 percent are



Msgr. Joseph Schaedel, center, and Servants of the Gospel of Life Sister Diane Carollo, second from left, pose for a photograph with archdiocesan Sanctity of Life Award recipients, from left, Our Lady of the Most Holy Rosary parishioner Jerry Mattingly of Indianapolis, St. Mark the Evangelist parishioner Diane Komlanc of Indianapolis, St. Patrick parishioner Tom McBroom of Terre Haute and Father Glenn O'Connor, the pastor of St. Ann and St. Joseph parishes in Indianapolis, after the March 3 awards dinner.

engaging in premarital sex, 50 percent are cohabitating and many of them are pro-choice.

"The Lord obviously had plans for me," Father Aschenbrener said, "[because] none of these practices are life-giving."

One in Christ was created to lead people back to God, the priest said, to bring them hope, and to enable them to experience God's life-giving and life-transforming grace.

The three-day program provides sacred time for engaged couples to learn how to grow closer to God and each other, he said, discuss and reflect together, encourage and support one another, and pray and challenge one another.

In these ways, Father Aschenbrener said, engaged couples discover what it means to love and forgive, and they gain skills in communicating, problem-solving, raising a family and practicing the Catholic faith.

"This is what is going to transform society," he said. "Many of these couples are extremely hungry for the Truth. ... [Now] they're excited to go to Mass together and pray together. This is the transformative power of God's grace."

The pro-life event also recognized four archdiocesan Catholics for distinguished service to the cause of life.

Father Glenn O'Connor, the pastor of St. Ann and St. Joseph parishes in Indianapolis, received a Sanctity of Life Award for his assistance with Project Rachel, a post-abortion reconciliation ministry for women and men.

Other Sanctity of Life Award recipients are St. Mark the Evangelist parishioner Diane Komlanc of Indianapolis for her help with the archdiocesan Birthline ministry, St. Patrick parishioner



Father Thomas Aschenbrener of Chicago, the author of *One in Christ*, a popular marriage preparation program based on Church teachings, discusses how holy marriages and holy families can build the culture of life in society. He was the keynote speaker for the archdiocesan Sanctity of Life awards dinner on March 3 in Indianapolis.

Tom McBroom of Terre Haute for his pro-life service in Vigo County, and Our Lady of the Most Holy Rosary parishioner Jerry Mattingly of Indianapolis for his volunteer work in the archdiocesan Office of Pro-Life Ministry, which sponsored the event. †

Former Saint Meinrad secretary honored by Pope Benedict with highest lay honor

By Sean Gallagher

In 1971, then-Benedictine Father Daniel M. Buechlein, at the time the new president-rector of Saint Meinrad Seminary and School of Theology in St. Meinrad, hired Marilyn Brahm to be his secretary.

One of her main duties was to organize the necessary



Marilyn Brahm of Ferdinand, Ind., center, was recently recognized by Pope Benedict XVI with the *Pro Ecclesia et Pontifice* (For the Church and the Pope) award. Pictured with her are, from left, Benedictine Father Adrian Burke, Saint Meinrad's business manager; Benedictine Archabbot Justin DuVall; Benedictine Father Denis Robinson, the president-rector of Saint Meinrad Seminary and School of Theology, and John Wilson, the general manager of Abbey Press. Brahm worked for 40 years as the executive secretary to four president-rectors at Saint Meinrad, including Archbishop Daniel M. Buechlein.

paperwork related to ordinations and the conferral of ministries on seminarians.

"When [Father] Daniel asked me, I said 'OK,'" Brahm recently recalled. "Then he said, 'OK. You're going to do the ordination work. Try it for one year, and then we'll be able to hire somebody else.'"

In January, Brahm retired after serving for 40 years as the executive secretary for four president-rectors of the Benedictine seminary in the Tell City Deanery.

"I comment to [Archbishop Buechlein] all the time now, 'You know, that one year has extended to an awful long year,'" Brahm said with a laugh.

Shortly after retiring, Brahm was honored by Pope Benedict XVI with the *Pro Ecclesia et Pontifice* (For the Church and the Pope) award—the highest honor that a lay Catholic can receive in the Church. She received it at a recent employee recognition banquet at Saint Meinrad.

"There are so many people who are worthy of that," Brahm said. "I don't know about myself. It's like, 'Are you deserving of this?'"

Brahm may have humbly had her doubts. But not Benedictine Father Denis Robinson, Saint Meinrad's current president-rector, who is sure that she is deserving.

"It was wonderful to see what we have always known here acknowledged by the greater Church," Father Denis said. "And that is that she has made such an incredible contribution to the priesthood, to the life of the Church—not only in this country, but around the world. To see that acknowledged universally is a great privilege."

Archbishop Buechlein described Brahm, who worked with him for 17 years, as "ever faithful and a great assistant."

Benedictine Archabbot Justin DuVall also praised Brahm

for her professionalism and said that, even though she worked behind the scenes, she was deserving of the pontifical award.

"A lot of people who get that are public figures," he said. "But that's not the only way that the Church is served. The work she did in organizing the office—and in the Catholic Church, keeping records has always been a big deal—[was done] with an amazing skill."

In her 40 years of work in the president-rector's office, Brahm met and worked with many important people in the Church, including many bishops.

But, for her, the seminarians were always the most important.

"You hope that you can inspire just one person," Brahm said with emotion. "I admire priests. Even now, it makes me so emotional. It's just like you think, 'Did you help just one [to go on to ordination]?'"

Archabbot Justin, who was one of those seminarians in Brahm's early years, recalled the jokes, some of which were about her famous beehive hairdo, with which the seminarians would express their regard for Brahm.

"They would kid her and tease her mercilessly," he said. "The very things that made her so good were the things that we would kid her about. And she took it all so well. I think she knew that that was kind of an expression of affection on the part of the seminarians."

Father Denis said Brahm's affection for the seminarians was part of her greater love for the Church.

"That was her whole focus—making sure that everything was done so well and that these men were ordained, and that they served the Church well," he said. "It was her incredible love for the Church that gave her the tenacity to keep going." †



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Editorial



Pro-life advocate Patricia Bankeser of St. Joseph Parish in Kings Park, N.Y., holds a placard near the entrance to a Planned Parenthood center in Smithtown, N.Y., on Jan. 19.

Planned Parenthood and deception

When we editorialized about “The Pence Amendment” in the March 4 issue of *The Criterion*, we alluded only briefly to the charges against Planned Parenthood.

We quoted U.S. Congressman Mike Pence of Indiana, who said in a statement on the floor of the House of Representatives, “Planned Parenthood continues to face allegations of fraud and failing to report abuse.”

We didn’t have space in that editorial to say more than that. However, it seems likely that those allegations were an important factor when the House voted to eliminate federal funding for Planned Parenthood by a vote of 240-185.

As was reported in the Feb. 11 issue of *The Criterion*, those allegations came as a result of three undercover videos released by the pro-life organization Live Action. Those videos—recorded in New Jersey, Virginia and the Bronx, N.Y.—showed Live Action investigators playing the roles of a pimp and his prostitute at Planned Parenthood centers trying to get information about how minors they supposedly brought to the United States as sex slaves could obtain abortions.

Parts of those videos were shown by the media, especially by Fox News. If you didn’t see them, they are available online at www.liveaction.org. They show that the Planned Parenthood staffers were more than willing to help the people in their offices, and seemed not at all concerned that federal and state offenses, including sex trafficking and statutory rape, were apparently being committed.

Naturally, Planned Parenthood was quick to dissociate itself from its staffers, and fired the staff member in New Jersey. Then, though, instead of thanking Live Action for calling this matter to its attention, it lashed out at it for conducting “sting” operations.

The videos were released on Feb. 1, Feb. 3 and Feb. 8. Since then, the Internet has been burning up with comments on both sides of the abortion issue, and Planned Parenthood has been campaigning hard to keep its federal funds flowing.

Another reason why we barely alluded to this in our earlier editorial, besides lack of space, is because some people in the pro-life community question the morality of the deception that was used in the videos.

Is it permissible to lie in order to achieve a good result? Isn’t that like

saying that the end justifies the means?

Some prominent Catholic moral theologians and ethicists say that it is not permissible. Germain Grisez, a longtime ethics professor at Mount St. Mary’s University in Emmitsburg, Md., said, “Catholics should regard such activity as morally and legally unacceptable.” And William May, a moral theologian at the Culture of Life Foundation, told Catholic News Service that one may not use lies, even to expose evil, though one may use ambiguous statements.

On the other hand, Peter Kreeft, a philosophy professor at Boston College, said that Live Action’s operation was “very clearly right” because “our innate moral common sense” must combine with clear definitions of general moral principles in concrete situations.

Philosopher Andrew Haines, the president of the Center for Morality in Public Life, said that we cannot justify outright lying and must stay a way from consequentialism—using any means to achieve a good end. However, he said, there is a difference between deception and outright lying, and it could be argued that Live Action was being charitable in trying to expose the truth.

All those experts were quoted by Ann Carey in an article in the March 6 issue of *Our Sunday Visitor*.

Carey also wrote that the moral teachings of the Church are nuanced. For example, “The Church teaches that one may take the life of an aggressor in self-defense or to save the life of another person. Thus, some commentators reason that lying to an aggressor intent on doing evil to you or another person is not sinful, and would be more loving toward the aggressor than to kill him in defense of yourself or another person.”

Carey noted, too, that Vatican officials engaged in deception during World War II by routinely providing false papers to assist Jews and Allied servicemen trapped in Nazi-occupied Italy.

We are not going to solve this theological controversy—on which the Church has never articulated a decisive teaching—in this editorial.

We did, though, want our readers to be aware of it. However, we agree with one statement made by Andrew Haines, one of the philosophers quoted above, that “something about Live Action’s efforts just feels so right.”

—John F. Fink

Making Sense Out of Bioethics/Fr. Tad Pacholczyk

‘Drastic measures’ and cancer decisions

During the 1990s, scientists discovered two gene mutations in the BRCA family of genes which significantly increase a woman’s chances of developing breast and ovarian cancers.

Consequently, as noted in a recent *Los Angeles Times* article by Anna Gorman, “Many oncologists recommend that women with the mutations consider having their ovaries, fallopian tubes and breasts removed prophylactically [as a precautionary measure] to reduce risk.”

Yet, controversy exists regarding this recommendation. Precautionary surgery of this kind has been termed “mutilating” and “extreme,” and some question whether it is, in fact, justifiable, given that the organs appear to be healthy—no cancer is yet detectable—and there is a limited probability that the disease may one day appear.

Some medical professionals instead encourage frequent monitoring and screening of patients with the BRCA mutation so that if cancer appears, and as soon as it appears, aggressive surgery could then be pursued.

On one side, then, are those who stress that the integrity and order of the human body should be respected and not unduly violated—the “Principle of Integrity”—while on the other side are those who stress that an individual organ or a part of the human body may be sacrificed if that sacrifice means continued survival for the whole person—the “Principle of Totality.”

The solution to the dilemma of preventative surgery will lie somewhere in the middle, with emphasis being placed upon the weightier “Principle of Totality.” The decision to undergo preventative surgery will thus be ethically justifiable and reasonable in certain cases.

Nevertheless, even the scientist who discovered the BRCA mutation, Mary-Claire King, Ph.D., has acknowledged the incredible challenge raised by her discovery.

“It is a very difficult thing to recommend prophylactic oophorectomy [removal of the ovaries] when it is healthy women you are talking about. It is a radical thing to consider in a feminist age.”

When it comes to a bilateral mastectomy—removal of both breasts—the difficulty is only compounded. As another researcher observed, “In western society at least, there is no organ as connected to femininity, sensuality, sexuality, adulthood and motherhood as the breast.”

Anna Gorman, the *Los Angeles Times* staff writer who tested positive for the BRCA mutation and ended up opting to have her ovaries removed, described how she could not quite bring herself to have her breasts removed as well even though her father, grandmother and aunt had all died at an early age from cancer.

“I was still getting used to the idea of losing

my ovaries. I had always viewed a preventive mastectomy as a drastic measure. It seemed I risked losing nearly everything—at least physically—that defined me as a woman.”

The real costs of this kind of surgery remind us of the importance of making a right and ethical decision for our circumstances. Although there is a heightened probability of disease, there is never any guarantee that a particular woman with the BRCA mutation will develop cancer.

Some women will go on to develop cancer, but others will not. So while the surgical removal of ovaries and/or breasts will prevent the disease from developing in some women, in others it will make no difference since they were never going to get the disease in the first place.

In that situation, healthy organs—which secrete important hormones for the overall health of the person—would have been removed unnecessarily. As one researcher noted, “Many women who undergo prophylactic mastectomy will undoubtedly benefit from it, but nobody will ever know which ones . . .”

Given this strict inability to know who will develop cancer and who will not, other risk factors besides the BRCA mutation should be carefully considered before choosing to undergo preventative surgery.

A strong family history of breast cancer at an early age, the absence of a full-term pregnancy, an abortion or miscarriage of the first pregnancy or a male relative who develops breast cancer are among the factors known to increase a woman’s risk of developing breast cancer. In the end, after careful weighing and reflection, a woman should personally be convinced that she will develop cancer in the future in order to justify undergoing this radical kind of surgery.

Even in the face of several known risk factors, however, a woman may still wish to delay such preventative surgery until she has had the opportunity to have children or she may freely choose against it altogether.

To sum up then, even though a woman with multiple risk factors can never categorically prove that she will develop cancer in the future, she may nevertheless arrive at prudential certitude that she will develop the disease after carefully assessing the various risk factors.

Insofar as she achieves that prudential certitude within herself, she not only may—but ought to—consider seriously the possibility of undergoing risk-reduction surgery.

(Father Tadeusz Pacholczyk, Ph.D., earned his doctorate in neuroscience from Yale University and did post-doctoral work at Harvard University. He is a priest of the Diocese of Fall River, Mass., and serves as the director of education at The National Catholic Bioethics Center in Philadelphia. See www.ncbcenter.org.) †

Letter to the Editor

Local Pax Christi chapter opposes Senate Bill 590

As a newly formed local chapter of Pax Christi International, we are writing to express our concern over Senate Bill 590 and the implications for immigrant groups who choose to make Indiana their home.

One of our priorities is to promote economic and international justice in the United States. Senate Bill 590 is representative of many anti-immigration policies and attitudes that reflect unjust positions toward citizens and non-citizens alike.

The disrespect for the dignity of the human person and the natural rights that flow from this principle are intensified through legislation like Senate Bill 590.

The United States has always been a place for individuals seeking refuge for economic and/or political reasons.

We advocate embracing unity and diversity to support those who seek a new life filled with

hope and prosperity, and the ability to work and raise their families. We reject positions that are anti-immigrant, nativist, ethnocentric or racist.

Senate Bill 590 reflects narrow and destructive views that are anti-American.

We agree with the pastoral statement by the Catholic bishops of Indiana: “We embrace an authentic and enduring form of Hoosier hospitality that goes beyond superficial slogans to the heart of what it means to be a community of faith that embraces all who wish to share our way of life.”

We urge readers to pray and reflect on the full implications of Senate Bill 590, especially unintended consequences to all Hoosiers. We invite readers to log on to the archdiocesan website at www.archindy.org/immigration/myths.html.

Pax Christi Indianapolis
Susan Blackwell
Fran Quigley
Ed Fillenwarth
Valerie Fillenwarth

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



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

Lent is a time to faithfully stay on the path to conversion

There is a reading in the Liturgy of the Hours that captures my attention. It is from Chapter 6 of the Book of Jeremiah.

“Stand beside the earlier roads, ask the pathways of old which is the way to good and walk it; thus you will find rest for your souls” (Jer 6:16).

It can be found in the mid-afternoon prayer for Saturday of Week II of Lent.

As I pray this reading, I find encouragement to trust in the sacred wisdom of the past. I am particularly struck by this passage because it says a lot to me about the work of being Catholic and Christian in our day.

Conversion and commitment to the Christian way of life is hard work. It demands patience and a willingness to trust in God, and to trust in those who have handed on the faith to us.

I detect a growing trend today in some spiritual pursuits that I fear may be misleading some people. There is a lot of interest in healing and deliverance that in some ways has a place in our Catholic tradition, but not in the “quick fix” manner in which I perceive some folks may be tending. What do I mean?

During the season of Lent, we are invited to turn away from sin and to return to the Gospel. Some people, maybe most of us, find turning away from sin a tough invitation, especially if sin is a deeply engrained habit. The solution that is often

sought is some kind of magical healing that works a freeing cure, and thus “everything can be OK.”

In other words, there is a wish and hope that the hard work of conversion can be sidestepped.

For most of us, conversion does not work that way. Repentance requires commitment on our part.

Conversion is a commitment to a way of life, the life of the Gospel. Generally speaking, it is not a split-second happening. We need to be disposed to receive God’s gracious mercy, and with that goes the conviction to do penance and reparation for our sin and to promise to try not to commit it again—not an easy task without our intending to follow the path of Jesus.

God’s mercy is his greatest characteristic, and it is freely given. Yet, for us to find healing forgiveness, there needs to be a real exchange of love between us and our merciful Father.

Do I believe in the evil one—in Satan? You bet I do. Do I believe in possession by the evil one? Yes, but in my experience possession by the devil is an extremely rare phenomenon.

Authentic exorcism is perhaps fascinating, but it is a rare necessary remedy. It is to be applied with great prudence and discretion and prayer.

Neither exorcism nor the phenomenon of deliverance is a magical formula to bypass Gospel conversion and repentance.

For most of us, the way to healing and sanctification is doing the hard work of conversion and commitment, and the avoidance of occasions of sin. We have been created with an intellect and a free will. Is it surprising that we are to put these to use on this journey of faith?

I speak of conversion and pursuing our sanctification as hard work, but there is the rest of the story. Jesus provided his Church with the gift of the sacraments to help us on the journey of faith. The graces of the sacraments nourish us and give us the help we need to negotiate our way through the materialism and secularism that plagues our culture.

Without the sacraments, we can hardly expect to make our way. We need to take advantage of the sacramental gifts that Jesus won for us by his death. I guess, in some ways, this is counted as hard work by some, but the fruits are surely worth the effort.

Lent provides us with a refreshing opportunity to embrace the tried and proven fidelity of the pathways of old, of which Jeremiah wrote. Maybe we need to pray for the patience to “stand by the earliest roads which is the way to good, and walk it.”

Maybe we need to renew our belief that thus we will find rest for our souls.

The concluding prayer for mid-afternoon prayer on Saturday of Week II is this: “Lord, make the peace we pray for a reality; may we live our days in quiet joy and, with the help of the Virgin Mary’s prayers, safely reach your kingdom. Grant this through Christ our Lord.”

Maybe faith is not so much hard work as it is the conviction to remain faithful and steady along the way.

For that, we need the Church, and through the Church we find strength in Jesus and the Father. †

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 Cuaresma es el momento para continuar fielmente en el camino a la conversión

En la Liturgia de las Horas hay una lectura que capta mi atención. Es del Capítulo 6 del Libro de Jeremías.

“Paraos en los caminos y mirad, y preguntad por los senderos antiguos cuál es el buen camino, y andad por él; y hallaréis descanso para vuestras almas” (Jer 6:16). Se encuentra en la oración de la tarde para el sábado de la segunda semana de la Cuaresma.

Al orar con esta lectura hallo motivación para confiar en la sabiduría sagrada del pasado. Este pasaje me impacta especialmente porque me dice mucho sobre la labor de ser católico y cristiano en la época en que vivimos.

La conversión y el compromiso con la forma de vida cristiana es una labor ardua. Se requiere paciencia y voluntad para confiar en Dios y en aquellos que nos han transmitido la fe.

Hoy en día detecto una creciente tendencia en ciertos caminos espirituales que temo que pueda confundir a algunas personas. Existe mucho interés en la sanación y en la salvación, lo cual ocupa un cierto lugar en nuestra tradición católica, pero no de la forma “instantánea” que percibo que algunas personas procuran. ¿Qué quiero decir con esto?

Durante la época de la Cuaresma se nos invita a alejarnos del pecado y a regresar al Evangelio. Algunas personas, quizás la mayoría de nosotros, encuentra que alejarse del pecado es una invitación difícil de cumplir, especialmente si el pecado tiene la forma de un hábito fuertemente arraigado. La solución que generalmente se busca es una suerte de curación mágica que obra como una cura liberadora y por consiguiente

“todo estará bien”.

Es decir, existe el deseo y la esperanza de poderse ahorrar la ardua labor de la conversión.

Para la mayoría de nosotros la conversión no funciona así. El arrepentimiento exige un compromiso de nuestra parte.

La conversión es un compromiso con una forma de vida, la vida del Evangelio. En términos generales, no se trata de algo que ocurre en una fracción de segundo. Debemos estar dispuestos a recibir la gracia misericordiosa de Dios, lo cual va acompañado de la convicción de hacer penitencia, enmendarnos y la promesa de intentar no volver a hacerlo: una tarea que no es fácil si no tenemos la intención de seguir el camino de Jesús.

La misericordia de Dios es su característica más importante y se dispensa libremente. No obstante, para que podamos hallar el perdón sanador, debe existir un verdadero intercambio de amor entre nosotros y nuestro Padre misericordioso.

¿Acaso creo en el inicuo, en Satanás? Por supuesto. ¿Acaso creo en la posesión del inicuo? Sí, pero en mi experiencia la posesión satánica es un fenómeno extremadamente inusual.

Un exorcismo auténtico tal vez sea fascinante, pero es un remedio infrecuente aunque necesario. Debe aplicarse con extrema prudencia, discreción y oración.

Ni el exorcismo ni el fenómeno de la salvación son fórmulas mágicas para eludir la conversión del Evangelio y el arrepentimiento.

Para la mayoría de nosotros el camino a la sanación y la santificación supone pasar por la ardua labor de la conversión y del

compromiso, y evitar las ocasiones pecaminosas. Hemos sido creados con intelecto y libre albedrío. ¿Acaso resulta sorprendente que debamos aplicarlos en esta travesía de fe?

Hablo sobre la conversión y la búsqueda de nuestra santificación como tareas difíciles, pero también está la otra cara de la moneda. Jesús proporcionó a su Iglesia el don de los sacramentos para ayudarnos en el camino de la fe. Las gracias de los sacramentos nos nutren y nos brindan la ayuda que necesitamos para sortear nuestro sendero a través del materialismo y el secularismo que plagan nuestra cultura.

Sin los sacramentos malamente podríamos esperar avanzar. Debemos aprovechar los dones sacramentales que Jesús conquistó por nosotros con su muerte. Supongo que en cierto modo algunos consideran todo esto como una ardua labor, pero los frutos ciertamente valen todo el esfuerzo.

La Cuaresma nos proporciona una nueva oportunidad para acoger la fidelidad comprobada de los senderos antiguos sobre los cuales escribió Jeremías. Quizás debemos rezar para tener la paciencia de “paramos en los caminos y mirar, y preguntar por los senderos antiguos cuál es el buen camino, y andar por él.” Tal vez debamos renovar nuestra convicción de que así hallaremos el descanso para nuestras

almas.

La plegaria que concluye la oración de la tarde del sábado de la segunda semana es la siguiente: “Señor, transforma la paz por la que oramos en una realidad; que viamos nuestros días en júbilo apacible y, con la ayuda de las oraciones de la Virgen María, que lleguemos a salvo a Tu reino. Concédenos esta gracia por Cristo nuestro Señor.”

Quizás la fe no sea en sí una ardua labor, sino la convicción de permanecer fieles y firmes a lo largo de todo el camino.

Para eso necesitamos la Iglesia y a través de ella encontramos fortaleza en Jesús y en el Padre. †

¿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 18

Northside Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange**, Mass, breakfast and program. **"Standing Up for Your Beliefs,"** Greg Zoeller, Indiana attorney general, presenter, 6:30-8:30 a.m., **"Fraud Prevention Strategies for Small Business Owners,"** Scott Long, assistant vice president, Huntington Bank, presenter, 8:30-9 a.m., online reservations only. Reservations and information: www.catholicbusinessexchange.org.

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

Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **"Tropical Tribute to Joe and Barb Krier,"** Bishop Chatard High School scholarship fundraiser, 7:30 p.m.-midnight, \$30 per person. Information: 317-872-5088.

Our Lady of Lourdes Parish, 30 S. Downey Ave., Indianapolis. **Lenten fish fry**, 5-8 p.m., \$6 fish or shrimp dinner, \$3 children's meal. 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, Parish Hall, 1125 S. Meridian St., Indianapolis. **Lenten fish fry**, 5-7 p.m., \$6 adults, \$3 children. Information: 317-638-5551.

St. Susanna Parish, 1212 E. Main St., Plainfield. **Lenten fish fry**, 5-8 p.m., \$7 adults, \$3 children, \$20 family, carry-out available. Information: 317-837-8315.

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. 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, 6 p.m. CDT, reflection on "The Mystery of Redemption," 6:45 p.m. CDT, candlelight Stations of the Cross, 7 p.m. CDT. Information: 812-631-2377 or

www.stjosephsholyfamily.org.

March 19
Carmel High School, 520 E. Carmel Drive, Carmel, Ind. **Notre Dame Glee Club concert**, 7:30 p.m., \$8 adults, \$5 seniors, \$3 students. Information: 317-846-7721 or <http://gleeclub.nd.edu/index-web.htm>.

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

Marten House Hotel and Lilly Conference Center, 1801 W. 86th St., Indianapolis. **Archdiocesan Special Religious Development (SPRED) dinner dance**, \$50 per person. Information: kogorek@archindy.org.

St. Thomas More Parish, 1200 N. Indiana St., Mooresville. **Chicken noodle dinner**, 6 p.m., \$5 per person. Information: 317-831-4142 or mshea@stm-church.org.

St. Joseph's Holy Family at God's Country, 25992 Cottonwood Road,

Bristow. **Solemnity of St. Joseph**, rosary trail, 9:30 a.m. CDT, Mass, 10:30 a.m. CDT, pitch-in meal, 11:30 a.m. CDT, Angelus, noon. Information: 812-631-2377 or www.stjosephsholyfamily.org.

March 20
St. Joseph Church, 312 E. High St., Corydon. **"Gather In Grace—Christ's Call to Unity," tri-parish Lenten mission**, Father James Farrell, presenter, 7 p.m., child care available. Information: 812-738-2742.

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

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 22
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Archdiocesan Office of Family Ministries, Mission Day 2011, "The Joy of Serving the Brokenhearted—Living the**

Challenge," M. Donna MacLeod, presenter. Information: 317-545-7681.

March 23
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 21. Information: 317-636-4478 or www.holyrosaryindy.org.

St. Paul Catholic Center, 1413 E. 17th St., Bloomington. **Matt Maher concert**, 7 p.m., \$20 per person. Information: 812-339-5561.

March 24
Southside Knights of Columbus Hall, 511 E. Thompson Road, Indianapolis. **"Partners for Life," Great Lakes Gabriel Project fundraiser, Shari Richard, speaker**, dinner, seating limited, 6:30-9 p.m. Information: 317-490-4456 or 2011gpbanquet@gmail.com.

Saint Meinrad Archabbey and School of Theology, gallery, 200 Hill Drive, St. Meinrad. **"Stepping into Worlds Shaped by Trauma—The Challenges of Intercultural Spiritual Care in the Aftermath of Overwhelming Life Experiences,"**

annual Thomas Lecture on Philosophy and Theology, Dr. Carrie Doehring, presenter, 7 p.m. Information: 800-682-0988 or news@saintmeinrad.edu.

March 25
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.

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. 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, carryout available. Information: 812-926-1558.

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. †

Retreats and Programs

March 18-20

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Simplify—A Weekend Lenten Retreat,"** Franciscan Father Ted Haag, presenter. Information: 317-545-7681 or spasotti@archindy.org.

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"Monastic Practices—Drawing Everyday Wisdom from the Monastic Life,"** Benedictine Brother Mark Falkenhain, presenter. Information: 800-581-6905 or MZoeller@saintmeinrad.edu.

Mother of the Redeemer Retreat Center, 8220 W. State Road 48, Bloomington. **"Gifts of the Holy Spirit,"** Father Angelo Geiger, presenter. Information: 812-825-4642, ext. 200.

March 19

Sisters of St. Benedict, Monastery Immaculate Conception, 802 E. 10th St., Ferdinand, Ind. (Evansville Diocese). **"Saturday Morning at the Dome—Holy? Me? Nourishing Our Relationship with God Through Prayer,"**

Benedictine Sister Kathryn Huber, presenter, 9 a.m.-12:15 p.m., light lunch, \$45 per person. Information: 812-367-1411.

March 20

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.

Oldenburg Franciscan Center, Oldenburg. **"Youth Night at the 'Burg,"** high school age and older, food, talk and prayer, 6:30-8 p.m., free-will offering. Information: 812-933-6437 or center@oldenburgosf.com.

March 23

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Fan into Flame—Evangelized by the New Evangelization,"** Father Christopher Weldon, presenter, 9 a.m.-2:30 p.m., \$35 per person includes continental breakfast and lunch. Information: 317-545-7681 or spasotti@archindy.org. †



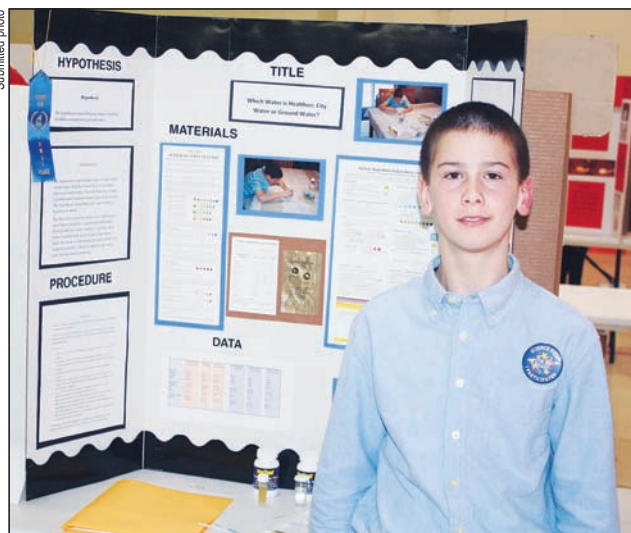
Art exhibit

This still-life acrylic painting by artist Nick Ring of Jasper, Ind., is one of many of his works that are on display at the Saint Meinrad Archabbey Library until April 26. Working in a variety of media, Ring completed several murals and sculptures. His sculptures include a life-size bronze image of Mary and the Christ Child that is displayed in the Church of the Immaculate Conception in Atlanta and the relief sculptures in the ambo of Saint Meinrad's Archabbey Church of Our Lady of Einsiedeln. This exhibit, called "Studies and Commissions," will focus on the paintings, drawings and models that are produced prior to the execution of a large-scale commission. For library hours, call 812-357-6401 or 800-987-7311 or log on to the Archabbey Library's website at www.saintmeinrad.edu/library/library_hours.aspx.



Dr. Seuss Week

Franklin Mayor Fred Paris reads Dr. Seuss' book *Oh, the Thinks You Can Think* on Jan. 28 during a week dedicated to the late children's author at St. Rose of Lima School in Franklin. Listening to Paris are, from left, kindergartners Michael Wilson, Emi Salazar and Lyla Blackwell. The class finished "Dr. Seuss Week" by making their own "foot book" after dipping their feet in paint. They also enjoyed a breakfast of green eggs and ham, the title of another Dr. Seuss children's book.



Science Fair award

Ethan Newitt, a fifth-grade student at Nativity of Our Lord Jesus Christ School in Indianapolis, stands by his award-winning Science Fair display about city water and ground water on Feb. 16 at his school. This year, 20 fifth-graders and 39 seventh-graders at the Indianapolis South Deanery grade school participated in its annual Science Fair.

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Cause for Father Tolton takes step forward with prayer service, oaths

CHICAGO (CNS)—Bishops, priests, religious and laypeople gathered for midday prayer in a Chicago chapel to witness Cardinal Francis E. George and commission members take an oath to carry out their duties for Father Augustus Tolton's sainthood cause.

"History is what God remembers. So this is a most important moment in the history of the archdiocese," Cardinal George said during his homily at the prayer service at St. James Chapel at the Quigley Center in Chicago.

Father Tolton is the

"first identified black priest in the United States," said Auxiliary Bishop Joseph N. Perry of Chicago, who read a biography of the priest during the service.

The Vatican Congregation for Saints' Causes requires "the formal introduction of a cause for sainthood to take place in a public session with a gathering of the Christian faithful," according to the liturgy's program book.

The swearing-in ceremony launched the canonical inquiry into the life and virtues of Father Tolton, and formally commissioned those who will serve the cause in official capacities.

The archdiocese still awaits the Vatican naming the priest a "servant of God," the title given to those whose cause for canonization has been officially opened. The congregation allows a diocese to move forward while awaiting the title.

A diocese must appoint various people to lead the cause, such as an episcopal delegate and promoter of justice, as well as theological and historical commissions and a guild. At the head of all of this is the diocesan bishop and the postulator who he appoints.

During the Feb. 24 session, Cardinal George along with Bishop Perry, the diocesan postulator, and the historical and theological commissions took oaths of fidelity to the cause. Others who took oaths were Father Michael Hack, as episcopal delegate; Oblate Father William Woestman, as promoter of justice; and notaries

Patricia Rimkus and Ellen Sochacki.

The cardinal also signed decrees associated with examining evidence into Father Tolton's life.

Several bishops were in attendance: Bishop John R. Gaydos of Jefferson City, Mo., where Father Tolton was born and baptized a Catholic; Chicago Auxiliary Bishop Raymond E. Goedert; Bishop Edward K. Braxton of Belleville, Ill.; and Auxiliary Bishop Martin D. Holley of Washington.

The next stage of the cause involves taking testimony from witnesses about the reputation of Father Tolton's sanctity. There also will be a trip to Rome to examine archives to document Father Tolton's six-year stay, from 1880 to 1886, at what is now called the Pontifical Urbanian University.

At the service, after the prayers and before the oath-taking, Bishop Perry covered highlights of Father Tolton's life.

Born the son of slaves in Missouri, he studied for the priesthood in Rome because no American seminary would accept him. Sent to what was then called the Diocese of Quincy—now Springfield—in southern Illinois, he later came to Chicago to start a parish for black Catholics. He was only 43 years old at the time of his death.

"He is described as one who worked himself to exhaustion," said Bishop Perry, reading a biography on the priest. Father Tolton died during a heat wave while walking home from a retreat. He was one of two priests in the city who died that



Notary Patricia Rimkus places her hand on a *Book of the Gospels* and takes an oath during a service for those involved in the sainthood cause of Father Augustus Tolton in Chicago on Feb. 24. Rimkus will notarize all official documents pertaining to the cause. Father Tolton, a former slave, is the first recognized American diocesan priest of African descent.

week of heat exhaustion, the bishop said.

Throughout his life, Father Tolton endured racism on every level, even in the Church. But through it all, he remained faithful to the Lord, his Church and his people.

"He never dished back the prejudice thrown in his face," Bishop Perry said.

At present, there are no recognized saints from the Civil War or Reconstruction periods or the civil rights era in the United States so, if canonized, Father Tolton would be the first.

"He is a holy model for anyone who wants to serve God," Bishop Perry said. "His story highlights how the United States of America is a work in progress."

During his homily,

Cardinal George explained that studying the life and works of Father Tolton is important because "there is a pattern of holiness in every generation and in every time. But then, along with what we do to examine the cause, there is what God will do to show that it is his cause, too."

This is why we pray for miraculous intercessions by those promoted for sainthood. It invites God to show us how he worked in the life of this person, he said.

"History is what God remembers, and miracles are how God would like the world to be," said Cardinal George, who also noted that he recites the prayer of canonization to Father Tolton every evening during compline. The prayer is available on cards and online at www.toltoncanonization.org. †



This prayer card promoting the canonization cause of Father Augustus Tolton, the first recognized American diocesan priest of African descent, is being distributed by the Archdiocese of Chicago. The archdiocese has launched the inquiry into the life and virtues of Father Tolton, an undertaking that could lead to his canonization.

What was in the news on March 17, 1961? A controversial award and a priest arrested

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 17, 1961, issue of *The Criterion*:

• **'Publicly and by name': Bishop censures Trujillo regime**

"A Catholic bishop of the Dominican Republic has denounced publicly and by name the regime of Generalissimo Rafael Trujillo for its persecution of the Church and the people. Bishop Thomas F. Reilly, C.S.S.R., head of the Church in the southwestern part of the country, spoke out at Sunday Masses in his cathedral at San Juan de la Maguana [on March 12] after the government expelled another of his priests. He said the expulsion of Belgian-born Father Roger Roselle,

C.I.C.M., on March 11 'marked the latest of a long series of violations of human rights and rights of the Church.' "

• **Cardinal Ritter speaks out in school aid controversy**

• **Protestant, Jewish groups oppose private school aid**

• **Men of the archdiocese launch spiritual offensive**

• **Is labor seeking to usurp the rights of management?**

• **N.D. awards 1961 medal to Kennedy**

From an editorial: "Somebody out to create a medal for people who give medals. We'd like to present one to Notre Dame University for selecting President [John F.] Kennedy as this year's Laetare medalist. A perfect choice. Just when it was beginning to appear to outsiders that Mr. Kennedy was about to be read out of his Church because of his determined opposition to

bishops and cardinals in the federal-aid-to-education controversy, suddenly the nation's best known Catholic university honors him as the Catholic layman of the year. That ought to confuse the opposition. We have already expressed our

disagreement with the president over his interpretation of the Constitution, but we supported at the same time his right to disagree with the Catholic hierarchy. We'll go further and state that if

the president is convinced that what the Catholic bishops are seeking is forbidden by the Constitution, he is morally bound to withstand them."

• **Priest removed bodily in race demonstration**

From an editorial: "The picture wasn't pretty. A Catholic priest, in black suit with Roman collar still in place, carried like a

common criminal into a paddy wagon by two policemen, one pinioning his arms, the other hoisting his legs, ignominiously. Behold the man of God. You saw it, too? The picture of Father Robert McDole of Oklahoma City, who was arrested for joining Negro students in a sit-in? What did you think? We'll admit it, honestly. Our first feelings were of resentment—not against the police but against the priest. Brought it on himself; most imprudent; must be a 'nut'; he's done far more harm than good for the cause of the Negro. ... Then we remembered that another priest was condemned for imprudently driving the money changers and dove vendors out of a temple."

• **World conquest is goal of Reds, Jesuit warns**

(Read all of these stories from our March 17, 1961, issue by logging on to our archives at www.CriterionOnline.com.) †



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JAPAN

continued from page 1

Bishop Marcellino Daiji Tani of Saitama, one of the dioceses hit hardest by the disaster, told the Catholic missionary news agency Fides that the catastrophe is a reminder that “life is in the hands of God and that life is a gift from God.”

He described the tragedy as a challenge for Christians during Lent “to practice and witness to the commandment of love and brotherly love.

“Of particular concern to us is the situation of the nuclear power plant in Fukushima. But we must take courage, with the help of the Holy Spirit,” he told Fides.

Reactors at the Fukushima plant were hit by explosions, and Japanese officials were working to avoid leakage of radiation. They ordered evacuations for hundreds of thousands of people.

Bishop Martin Tetsuo Hiraga of Sendai, the diocese most affected by the quake and tsunami, said many area residents, cut off without electricity and with some phone service just restored, were unaware of the worsening situation at the Fukushima plant.

“You [people] living in other countries have a much better idea of the tragedy,” the bishop told Vatican Radio on March 15.

“We are terrified,” the bishop said. “We only have the government announcements. We have no other source of information.

We don’t even know what has happened to our parishes in the towns and villages along the coast. We have no way of contacting them. I can only hope that the people of my diocese can stand together and be strong enough to overcome this disaster.”

In a message on March 13 to members of the Orthodox Church, Ecumenical Patriarch Bartholomew of Constantinople said the Japanese tragedy demonstrates the threat posed by nuclear power plants and it calls for serious reflection.

“With all due respect to the science and technology of nuclear energy and for the sake of the survival of the human race, we counter-propose the safer green forms of energy,” the patriarch said.

The Orthodox patriarch, who is a leading proponent of a Christian environmental theology, said in his message, “Our Creator granted us the gifts of the sun, wind, water and ocean, all of which may safely and sufficiently provide energy. Therefore we ask, Why do we persist in adopting such dangerous sources of energy?”

The director of Caritas Japan told Fides, “This painful event may be an opportunity to spread the values of the Gospel, that is, the fraternity of all men and women, the building of common good, [and] the recognition that every person has the dignity of a child of God and is important in the eyes of God.

“If with our work and our witness, we can communicate that then from this evil will come good,” the Caritas official, Father Daisuke Narui, told Fides. †



A boy walks through the devastation in Rikuzentakata, Japan, on March 14. Government officials had estimated that 10,000 people in that city may have lost their lives in the March 11 earthquake and the tsunami it triggered.



Large-scale destruction is seen in this March 14 photo of the town of Otsuchi, located on the northeastern shore of Japan’s Iwate prefecture. Officials said that 12,000 people in Otsuchi’s population of 15,000 were missing following the March 11 earthquake and tsunami.



A woman who fled from the vicinity of the Fukushima nuclear power plant sits at an evacuation center in Kawamata, Japan, on March 14. Japanese officials were fighting to contain two reactors at the plant and avoid a nuclear disaster in the area of the country hardest hit by the March 11 earthquake and tsunami.

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 accessing 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. Eastern Standard Time.

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 can also donate online by logging on to www.crs.org. †

BOOK

continued from page 1

world away from the condition of man’s alienation from God and from himself.” It is a mission that continues today, the pope wrote.

“Is it not the case that our need to be reconciled with God—the silent, mysterious, seemingly absent and yet omnipresent God—is the real problem of the whole of world history?” he asked.

The book analyzes the key events of Jesus’ final days, including the cleansing of the temple, the Last Supper, his betrayal, his interrogations before the Sanhedrin and Pontius Pilate, his crucifixion and his appearances to the disciples after his resurrection.

Throughout the text, Pope Benedict examines the scriptural interpretation of early Church fathers and contemporary scholars, rejecting some arguments and affirming or elaborating on others. Prominently cited was Rudolf Bultmann, the late 20th-century German Protestant scholar of the New Testament.

The pope said it was important to understand that the events recounted in the Scriptures are historically grounded and actually occurred, and are not simply stories or ideas. For example, he said, if Jesus did not actually give his disciples bread and wine as his body and blood at the Last Supper, then “the Church’s eucharistic celebration is empty—a pious fiction.”

Likewise, he said, Christ’s actual resurrection from the dead is foundational for the Church. Without it, he said, “Christian faith itself would be dead.”

At the same time, he acknowledged that the historical record about Jesus is not always complete, and said that “if the certainty of faith were dependent upon scientific [and] historical verification alone, it would always remain open to revision.” He took issue with the “historical Jesus” movement in scriptural scholarship, saying that it has “focused too much on the past for it to make possible a personal relationship with Jesus.”

The pope took critical aim at scholars who have interpreted Christ’s Passion in political terms, and sought to portray Jesus as a “political agitator.” On the contrary, the pope wrote, Jesus inaugurated a “nonpolitical Messianic kingdom” in a world where the political and the religious had been inseparable.

“This separation—essential to Jesus’ message—of politics from faith, of God’s people from politics, was ultimately possible only through the Cross. Only through

the total loss of all external power, through the radical stripping away that led to the Cross, could this new world come into being,” he said.

The pope said that “violent revolution, killing others in God’s name” was not Jesus’ way.

“He does not come bearing the sword of the revolutionary. He comes with the gift of healing,” he said.

The book generally steered clear of commentary on contemporary issues, but on the issue of non violence the pope added that “the cruel consequences of religiously motivated violence are only too evident to us all.

“Vengeance does not build up the kingdom of God, the kingdom of humanity. On the contrary, it is a favorite instrument of the Antichrist, however idealistic its religious motivation may be. It serves not humanity, but inhumanity,” he said.

Previously released excerpts from the book emphasized that Jesus’ condemnation and death cannot be blamed on the Jewish people as a whole. The same chapter said Jesus’ trial before the Roman authorities raised the question—which is still being asked today—of whether politics can accept “truth” as anything but a subjective reality.

The book’s final chapter examines the resurrection from the dead as “the crucial point” of Jesus’ life. Without the Resurrection, the pope said, Jesus would be merely “a failed religious leader.”

The pope said some of the strongest evidence for the authenticity of the Resurrection was to be found in the Scripture accounts of the disciples’ encounters with the risen Christ. Jesus is presented as being present physically, yet not bound by physical laws, and is not immediately recognized. All of this is presented “clumsily” in the Gospel narratives, which make them all the more credible, reflecting the disciples’ genuine amazement, he said.

“It is important that the encounters with the risen Lord are not just interior events or mystical experiences—they are real encounters with the living one who is now embodied in a new way,” he said.

After his Resurrection, Jesus was not a “ghost” or a mere “resuscitated corpse,” but one who has entered a new life in the power of God, the pope said. This comes through clearly in the Gospel accounts, he said.

The pope then asks whether modern men and women can put their faith in such testimony. “‘Enlightened’ thinking would say no,” he said. Science would seem to rule it out—but science has its limits, he said.

In fact, he said, the Resurrection does not contradict science, but speaks of something outside our world of experience, a further dimension. He then posed a series of

questions to underline that a “new dimension of reality” should not be rejected out of hand by modern thinking.

“Is not creation actually waiting for this last and highest ‘evolutionary leap,’ for the union of the finite with the infinite, for the union of man and God, for the conquest of death?” he asked.

In essence, he said, Jesus’ resurrection made that leap, “creating for all of us a new space of life, a new space of being in union with God.” As such, the Resurrection was an event that broke out of history yet “left a footprint within history,” he said.

In a brief epilogue, the pope looked at the ascension of Christ into heaven, a concept that may be difficult for people to understand, he said. With the ascension, Jesus’ presence with God is not “spatial” but divine.

“The departing Jesus does not make his way to some distant star,” he wrote. “Ascension does not mean departure into a remote region of the cosmos.”

In joining God his father, Jesus “has not gone a way but remains close to us,” accessible throughout history and in every place, the pope said.

Christians believe that Christ will return and restore justice in a final triumph of love, he said. In the meantime, what is required of Christians is vigilance—which means, first of all, “openness to the good, to the truth, to God, in the midst of an often meaningless world and in the midst of the power of evil,” he said.

At a Vatican news conference on March 10, Canadian Cardinal Marc Ouellet said he was convinced the pope’s book would become “a classic of theological literature.” Although a “dense” work, he said, it was one that could be read by experts and non-experts.

Cardinal Ouellet said it was impressive that the pope had found the time and energy to write the book during a period when the Church was experiencing some “painful experiences”—an apparent reference to clerical sex abuse cases that have come to light over the past two years. The cardinal said it is as if the pope, “in the middle of waves that toss the ship of the Church,” had wanted to restore confidence that the Lord will guide the Church.

Salesian Father Giuseppe Costa, the head of the Vatican publishing house, said that as the author, the pope will receive a percentage of the proceeds of worldwide sales of the book. He said half of the pope’s share would go to the Joseph Ratzinger-Benedict XVI Vatican Foundation, which promotes theological studies and rewards promising scholars. The other half will be designated for the pope’s use, and will probably go to charities, Father Costa said. †

Catholic Conference's role is 'to promote the public good'

By Brigid Curtis Ayer

Why is the Church involved in public policy? The short answer is "to form and inform," says Glenn Tebbe, the Indiana Catholic Conference (ICC) executive



director. "The role of the ICC is two-fold," Tebbe said. "Our role is to bring Church teachings to the public square where appropriate. Secondly, our role is to assist in forming the consciences of our



Glenn Tebbe

faith community, to act as liaison by informing people in the pew [about] what's going on, and to help them take part in the political process. The overall goal of the Church in the public square is to promote the public good."

In 2007, the U.S. Conference of Catholic Bishops issued a statement called "Faithful Citizenship: A Catholic Call to Political Responsibility," outlining the Church's and the faithful's role in the political process.

It states, "The Church's obligation to participate in shaping the moral character of society is a requirement of our faith. It is a basic part of the mission we have received from Jesus Christ, who offers a vision of life revealed to us in Sacred Scripture and Tradition."

The document continues, "The Catholic community enters public life

not to impose sectarian doctrine, but to act on our moral convictions, to share our experience in serving the poor and vulnerable, and to participate in the dialogue over our nation's future."

Sen. John Broden, D-South Bend, said, "Advocacy groups as a whole do play a very important role, and serve as an important informational tool for lawmakers. They bring a certain expertise in an area. In the case of the [Indiana] Catholic Conference, they are able to bring to bear the well-thought-out, well-articulated positions of the Church.

"In terms of advocacy groups, I can't tell you how important a role these groups play," Broden said. "We are a part-time legislature. We all have jobs outside of the legislature. We need reliable, honest information on these issues that we face because we can't be experts in all these issues."

Broden, who is an attorney, said there are certain areas of expertise that he brings to the state Senate because of his profession.

"But there are a full range of issues that, quite frankly, I don't have the expertise on," he said. "So again, we rely as legislators on these groups, and you learn to discern which informational groups provide honest, straight information that will enlighten and enhance your ability to analyze issues. Some groups don't have that reputation.

"Obviously, I would put the Catholic conference undoubtedly in the category of providing exceptional information with respect to particular bills and issues that the legislators face," he said. "The Indiana Catholic Conference plays an indispensable role in educating lawmakers."

Emily Snipes, the ICC diocesan coordinator for the Evansville Diocese, said, "The work [that] the ICC does is important because it is nearly impossible for the



'Obviously, I would put the Catholic conference undoubtedly in the category of providing exceptional information with respect to particular bills and issues that the legislators face. The Indiana Catholic Conference plays an indispensable role in educating lawmakers.'

— Sen. John Broden

average Catholic to keep up-to-date on all the legislation that occurs. They provide education for both Catholics and the general population.

"The ICC also acts as one unified voice for the Church, which allows us to have a clear position that leaves no room for misinterpretation," Snipes said. "Much of what they do is unseen, but so vital to how we uphold the teachings of the Catholic Church."

Jesuit Father James Dixon, the ICC diocesan coordinator for the Gary Diocese, said that the ICC gives Catholics a very hands-on way of making their commitment to the Gospel and Catholic social teaching practical, which is important.

"Being an ICC coordinator gives me a practical, useful tool for working with the Catholics, especially those on peace and justice committees who are seeking works of justice and social change," he said. "It is one of the most important things I do in this office."

Fred Everett, the ICC diocesan coordinator for the Fort Wayne-South Bend Diocese, said, "The ICC brings the wisdom of the Church as it bears on

ethical and public policy issues. If legislators are wondering where the Church is on an issue or what Christian principles apply, they know to contact Glenn Tebbe. In addition, other pro-life, pro-family, pro-immigrant, pro-poor and pro-education groups can look to the conference for guidance.

"I enjoy the interaction with legislators and others on public policy matters," he said. "The process, however, is not always a pretty one. I am often reminded of the saying commonly attributed to Bismarck that, 'Laws are like sausages—it's better not to know how they are made!'"

Since 1967, the ICC has been the official representative for the Church in Indiana on both state and national issues. It consists of a board of directors, professional staff, diocesan coordinators and interested Catholics who want to participate in the public policy arena. The board includes the bishop and one layperson from each of Indiana's five dioceses.

(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.) †

Catholic leaders say repeal of death penalty advances 'culture of life'

SPRINGFIELD, Ill. (CNS)—The repeal of the death penalty "advances the development of a culture of life in our state," the Catholic Conference of Illinois said on March 9.

"As we begin the Lenten season on this Ash Wednesday, and we reflect on the crucifixion of Jesus and the mystery of his death and resurrection, there is no better time for this landmark law to be approved," said the conference, which represents the state's Catholic bishops on public policy issues.

The statement was issued on the same day

that Gov. Pat Quinn signed into law a bill to abolish the death penalty, making Illinois the 16th U.S. state to do so.

Effective on July 1, the law also will direct funding to services for victims' families and for law enforcement training.

"No longer will there be a risk in Illinois that an innocent person will be convicted and sentenced to death," the Catholic conference said. At the same time, it added, society will continue to be protected and those who commit crimes will still be held accountable through alternatives to the

death penalty, including life without parole.

The state conference commended Quinn for his actions and death penalty opponents for their commitment to working for the repeal. Officials of the U.S. Conference of Catholic Bishops in Washington lauded the state conference and others who fought for



Kathy Saile

the law, including the Catholic Mobilizing Network to End the Use of the Death Penalty.

"These advocates have worked tirelessly to ensure that Illinois joins the growing momentum to turn away from the use

of the death penalty in our country," said Kathy Saile, the director of domestic social development for the USCCB.

According to an AP story, Quinn, who is Catholic, said his decision to sign the measure was the hardest one that he has had to make as governor. His action came two months after the Legislature passed the measure.

He also commuted the sentences of the 15 prisoners who remained on death row. The men will now serve life in prison with no chance for parole.

In an earlier letter to Quinn, Bishop Stephen E. Blaire of Stockton, Calif., the chairman of the USCCB Committee on Domestic Justice and Human Development, said repealing the death penalty would help "to begin building a culture of life in our country." †

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Some of the saints he will focus on are SS Francis of Assisi, Catherine of Siena, John Bosco, Teresa of Avila, Jane Frances de Chantal, Ignatius of Loyola and Benedict. The prayer lives of these holy men and women can serve as a guide to us in how we might grow in our own prayer life, especially during this very important time of our liturgical year.

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2010 Accountability Report

To the People of the Archdiocese of Indianapolis

Dear Friends in Christ:

I am pleased to present this special supplement to *The Criterion*, which gives an accounting of the archdiocese's finances this past fiscal year. We have an obligation to be good stewards of our people's resources. Please take a few minutes to read this report.

The past few years have been difficult for many people due to our country's economic troubles. Despite these challenging circumstances the people of the Archdiocese of Indianapolis have continued to generously share their time, talent and treasure to carry out God's work throughout the archdiocese. Thank you for your continued support and generosity.

I hope this annual archdiocesan accountability report reminds us that we have much to be grateful for in our archdiocese and at the same time challenges us to look for new opportunities to be even better stewards. In this report you will find an accounting of our stewardship of the human, physical and financial resources for the Archdiocese of Indianapolis for the 2010 fiscal year.

Stewardship of God's Gifts

Following Jesus Christ and our call to live a life of holiness is not easy, but with God's help it is possible. Together we have a mission to proclaim the Gospel and to care for those in need. We are not passive beneficiaries of God's gifts. We cooperate with God in our own redemption and in the redemption of others. Each of us has a role to play in continuing the redemptive work of Jesus Christ.

One of the ways we cooperate with God in continuing the redemptive work of Jesus Christ is to be faithful stewards of all that God has given us. We are called to make our parishes true communities of faith and vibrant sources of service to the larger community.

We are blessed to have many people in our parishes in central and southern Indiana who share their time and talent and expertise in our many ministries, such as our outstanding Catholic Charities agencies. Their work is valued by many people in need.

Your financial contributions through parish Sunday and holy day collections and to the Christ Our Hope: Compassion in Community annual appeal are needed to provide the resources to operate our many parish and archdiocesan ministries.

We have been working to provide even greater financial transparency by giving you more of a say in how your money is spent on ministry needs in the archdiocese. We simplified the Christ Our Hope appeal by focusing on Pope Benedict XVI's observation in his first encyclical titled "God is Love" that "The Church's deepest nature is expressed in her threefold responsibility of proclaiming the Word of God, celebrating the sacraments, and exercising the ministry of charity."

We tied each of these three responsibilities to one

of the three areas where our ministry needs are the greatest: supporting our Catholic schools and religious education programs; supporting our seminarians, deacons and retired priests; and caring for people most in need throughout the archdiocese, which we do primarily through Catholic Charities.

This past year, we invited you to decide which of the three areas—Catholic education, vocations or caring for the poor—that you wanted your financial contributions to the Christ Our Hope appeal to go for.

Although our Sunday and holy day collections have held steady through the recent economic downturn, contributions to the Christ Our Hope annual appeal are still running about \$1 million below the historic highs of six or seven years ago. There are signs that giving to the annual appeal is beginning to pick up, but we will need to continue to grow the appeal in order to keep up with our increasing ministry needs.

One particular bright spot financially for the archdiocese in 2010 was the healthy growth of the assets of the Catholic Community Foundation, which oversees 381 endowments and 102 charitable gift annuities. The value of the Catholic Community Foundation's total cash and investments increased 15.7 percent in 2010 to \$144.2 million. I encourage everyone to consider making a planned gift to the archdiocese. You can receive more information about how to do this by contacting our Office of Stewardship and Development.

Vocations

We ordained five men to the priesthood in 2009—our largest ordination class since 2002 when we also ordained five men. We did not have any ordinations in 2010, but we look forward to the ordination of Dustin Boehm this year on June 4 at 10 a.m. at SS. Peter and Paul Cathedral. Dustin is a son of Our Lady of the Greenwood Parish in Greenwood.

We continue to do well in encouraging our people to consider how God might be calling them to a life of service as a priest, deacon or religious. We currently have 13 seminarians at St. Meinrad School of Theology in St. Meinrad, two seminarians at the Pontifical North America College in Rome and 10 seminarians enrolled at Bishop Simon Bruté College Seminary in Indianapolis.

Our Bishop Simon Bruté College Seminary, which was established by the Archdiocese of Indianapolis in 2004 to prepare college seminarians for major seminary, continues to grow. In addition to our own seminarians for our archdiocese, seven other dioceses are now sending seminarians there as well. We have renovated the seminary to accommodate the growing enrollment and are studying expanding the building to meet the growing demand.

In addition to our seminarians, a second group of men who are studying to become permanent deacons are continuing their formation classes. We expect to ordain these 17 men on June 23, 2012, at SS. Peter and Paul Cathedral. As permanent deacons, these men will be able to baptize, witness marriages and preside at funerals. At Mass, they will be able to proclaim the Gospel and preach, but will not serve as celebrant or consecrate the

Eucharist. In the ministry of the Word, the deacons will teach the faith and provide pastoral guidance. The deacons' primary ministry, however, will be focused on charity.

Pray that God will bless our archdiocese with more vocations and pray for all men and women who are discerning a call to the priesthood, permanent diaconate and religious life. More information about vocations can be found on the archdiocesan web site at www.archindy.org.

Education honors and initiatives

Our Catholic schools in the archdiocese continue to be recognized for the outstanding job they are doing educating our children. Our Lady of the Greenwood School in Greenwood was named a 2010 National Blue Ribbon School of Excellence by the U.S. Department of Education. More than a third of our schools have now been recognized over the years as Blue Ribbon Schools. Our archdiocesan schools have been honored with that distinction more than any other diocese in the country.

This school year we became the first Catholic diocese in the country to operate public charter schools. Two of our six Mother Theodore Catholic Academies in Indianapolis—St. Anthony Catholic School and St. Andrew & St. Rita Catholic Academy—transitioned to charter schools. The former St. Andrew & St. Rita school is now Andrew Academy and the former St. Anthony school is now Padua Academy.

The cost of operating our center-city schools in Indianapolis has been a challenge and the charter school option provided us the best opportunity to continue to serve poor children in the center city. The decision to pursue this course was made after consulting with parents, educators, clergy, parish leaders and community leaders. Religious education has been removed from the curriculum, but faith formation classes are being offered after school.

Conclusion

In addition to some of the highlights I have covered from the past year, this report also includes a letter from the archdiocese's chief financial officer, Jeffrey D. Stumpf, which gives more detailed information about our financial operating results as well as information about our annual stewardship appeal and other stewardship efforts. You will also find a financial statement inside and other charts that highlight the archdiocese's financial position.

We have much to be thankful for. Let us wisely use our ministry resources to serve those most in need and may we all continue to work for the common good of the archdiocese and our society.

Thank you for your support and God bless you!

Sincerely yours in Christ,

Most Rev. Daniel M. Buechlein, O.S.B.
Archbishop of Indianapolis



Summary of Financial Status

This summary of the financial status of the Archdiocese of Indianapolis reflects activities of the chancery of the archdiocese and certain affiliated agencies with direct accountability to the

Most Reverend Daniel M. Buechlein, O.S.B., Archbishop of Indianapolis. The information presented has been derived from the audited financial statements and does not include the activities of parishes, missions and schools of

the archdiocese. All significant transactions among entities detailed in this summary have been eliminated. The complete audited financial statements are available for public inspection at www.archindy.org/finance/archdiocese.html.

Chancery and Certain Entities of the Archdiocese of Indianapolis Combined Statements of Financial Position as of June 30, 2010 and 2009

ASSETS	2010	2009
Cash and cash equivalents	\$32,039,580	\$34,324,755
Investments	135,842,608	128,498,582
Receivables:		
Contributions, net	22,636,339	33,138,048
Deposit and loan fund, net	33,653,047	27,240,029
Amounts due from parishes and other archdiocesan entities, net	5,561,793	4,734,431
Accrued interest income	262,481	269,038
Other, net	2,932,158	2,264,128
Total receivables, net	65,045,818	67,645,674
Other assets	928,034	994,380
Burial spaces and other inventories	3,600,359	2,832,980
Land, buildings and equipment, net	20,697,579	18,340,490
TOTAL ASSETS	\$258,153,978	\$252,636,861
LIABILITIES AND NET ASSETS		
Liabilities:		
Accounts payable and accrued expenses	\$5,508,929	\$6,646,671
Capital campaign due to parishes	16,710,940	23,154,885
Bonds payable, net	47,531,324	48,734,954
Reserves for self-insurance	1,112,000	1,589,000
Other liabilities	4,659,332	3,751,971
Deposit and loan fund payable	43,897,712	48,185,937
Total liabilities	119,420,237	132,063,418
Net assets:		
Unrestricted	104,541,239	81,756,214
Temporarily restricted	13,533,599	18,522,442
Permanently restricted	20,658,903	20,294,787
Total net assets	138,733,741	120,573,443
TOTAL LIABILITIES AND NET ASSETS	\$258,153,978	\$252,636,861

Chancery and Certain Entities of the Archdiocese of Indianapolis Combined Statements of Activities for the years ended June 30, 2010 and 2009

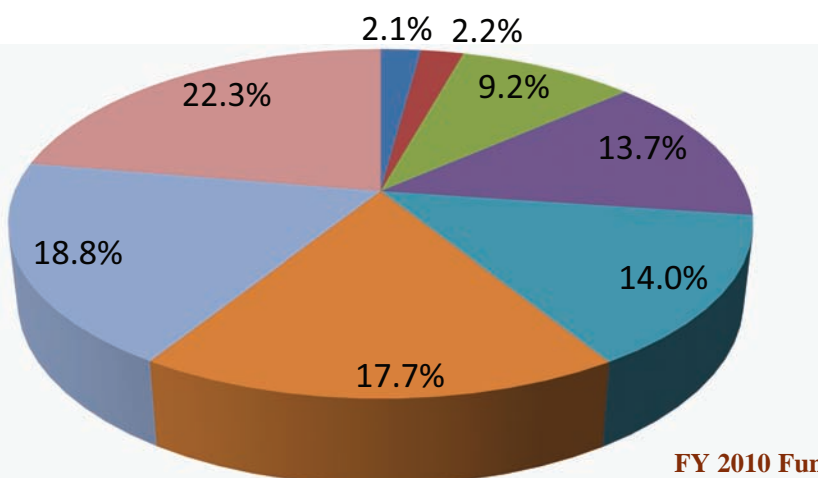
	2010	2009
SUPPORT AND REVENUES		
Assessments	\$9,817,615	\$9,991,926
Service fees	22,382,991	23,100,377
Capital campaigns and contributions	5,919,427	8,729,920
Christ Our Hope Appeal	4,445,509	4,228,022
Sales of goods and services	4,491,329	4,376,571
Program service fees and other	5,249,561	5,572,025
Other public support	4,700,578	4,626,960
Interest income and investment return	23,755,163	(27,196,507)
Total support and revenues	80,762,173	33,429,294
EXPENSES		
Salaries and wages	12,467,945	12,799,060
Employee benefits and taxes	4,059,957	4,216,154
Health care costs	12,254,236	9,185,529
Retirement plan contributions	3,063,813	3,270,215
Cost of equipment and supplies sold	1,706,550	2,007,555
Administrative and supplies	1,885,325	2,129,976
Property insurance	2,367,500	2,511,038
Depreciation	1,187,549	1,058,467
Repairs and maintenance	980,605	947,012
Occupancy costs	1,321,467	1,303,510
Interest	3,332,757	3,726,626
Bad debts	2,825,897	3,963,941
Professional services	5,008,682	5,058,874
Specific assistance	1,101,051	1,066,726
Contributions	4,942,702	4,869,489
Capital campaign funds donated to parishes and others	1,916,955	4,358,366
Other	2,178,884	2,525,841
Total expenses	62,601,875	64,998,379
CHANGE IN NET ASSETS	18,160,298	(31,569,085)
NET ASSETS: Beginning of year	120,573,443	152,142,528
NET ASSETS: End of year	\$138,733,741	\$120,573,443

Catholic Community Foundation, Inc.

The Catholic Community Foundation is a separate, not-for-profit corporation established by the Archdiocese of Indianapolis to professionally invest and administer numerous individual endowment funds for the benefit of parishes, schools, agencies, and other institutions affiliated with the archdiocese. As of June 30, 2010, the Catholic Community Foundation comprised 381 separate endowment accounts and 102 charitable gift annuities worth \$144.2 million.

Asset Allocations as of June 30, 2010 Cash and Investments = \$144,221,642

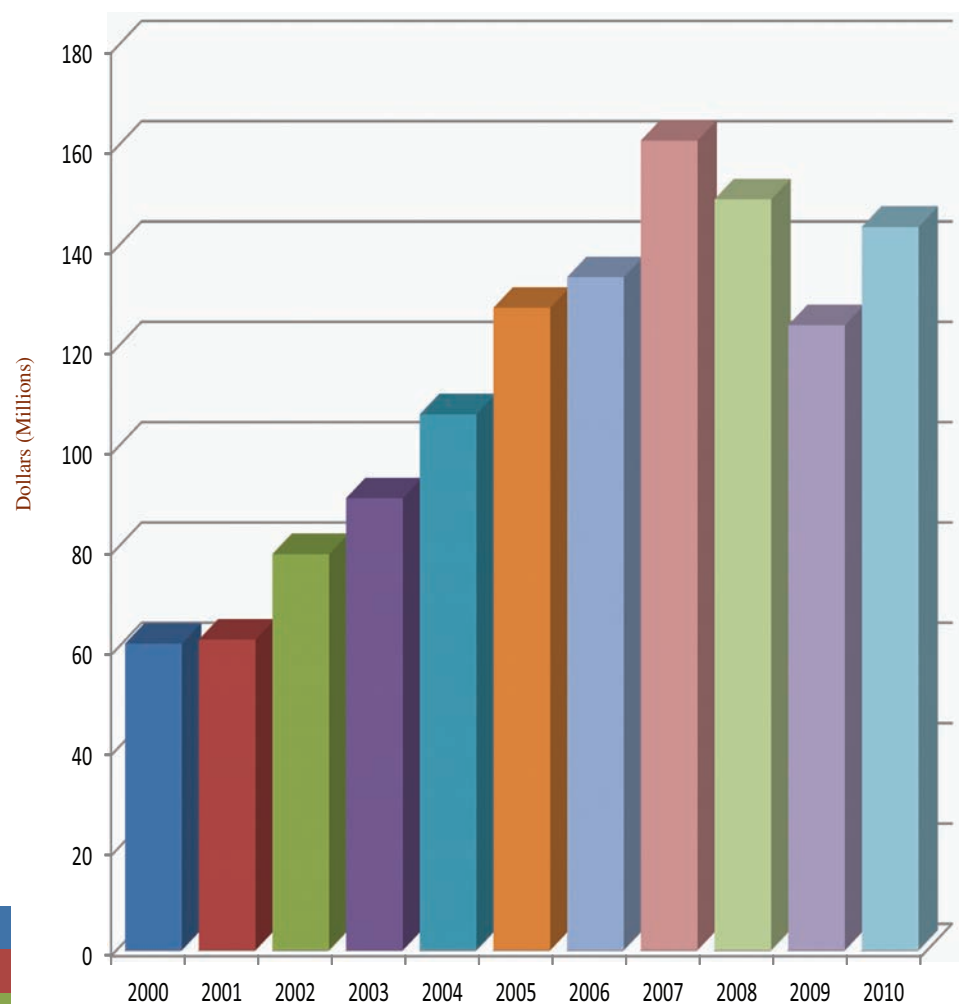
- Private Real Estate
- Cash
- Small Cap Equity
- Large Cap Equity Securities
- Private Equity
- International Equity Securities
- Mid Cap Equity Securities
- Fixed Income



FY 2010 Fund Performance

Composite	16.2%
Equity	19.8%
Fixed	8.9%

Cash and Investments in Million of Dollars



Chief Financial Officer's Report

This past year has been a busy year in the administration of the archdiocese. Two major initiatives started a year ago have come to fruition—the archdiocese has become the first Catholic diocese in the country to operate public charter schools and the archdiocese has successfully made the transition to incorporate each of our 151 parishes as separate civil legal corporations.

The charter schools initiative will help stabilize the finances of the archdiocese's effort to educate inner city children and help many families break the cycle of poverty. While this initiative requires a secular approach to operating the schools, the hosting parishes have had significant success attracting school students to their after school faith formation programs.

The incorporation of our parishes, high schools and many agencies will help make our organizational structure more understandable to those more familiar with secular organizations. This initiative helps define relationships, lines of authority, areas of responsibility, and ownership of real and personal property.

This accountability report provides more detailed information about many of the administrative operations of the archdiocese.

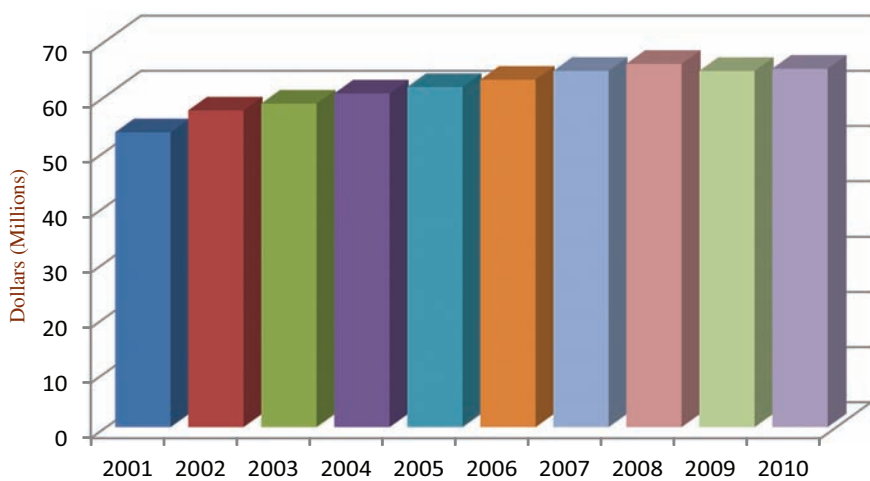
Chancery Fiscal Year 2010 Operating Results

The chancery offices and agencies of the Archdiocese of Indianapolis were budgeted to break even for 2009-2010 and actually ended the fiscal year \$1.5 million or 4 percent ahead of budget. This represents the sixth consecutive year of break-even operations or better for the archdiocese. However, much of the recent budget success is due in large part (\$1 million for FY 2010) to the lower interest rate environment which reduces our interest expense. As interest rates begin to rise, much of that budget benefit will diminish.

Parish and Archdiocesan Stewardship

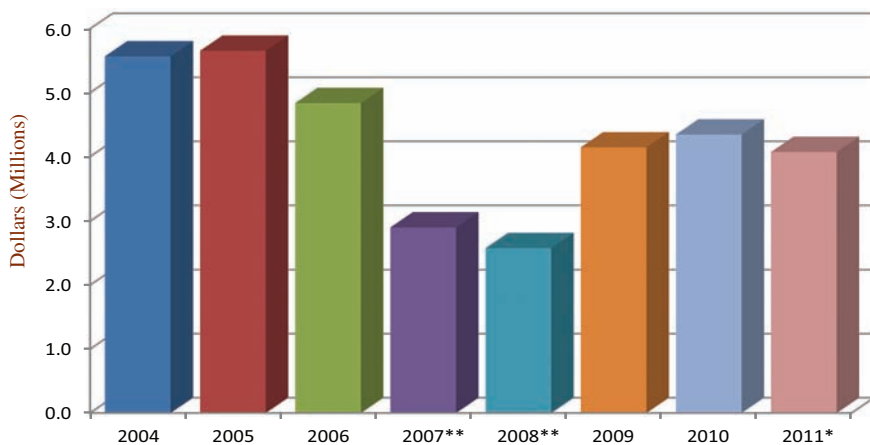
For the fiscal year ended June 30, 2010, parish stewardship, through Sunday and holy day collections, remained virtually consistent with parish stewardship from the previous year. The steady stewardship results during a time when many families are facing significant hardships is a strong testament to the commitment of our parish families. Despite a small decrease in parish stewardship over the past two years, we do have a recent history of 1-2 percent annual increases in parish Sunday and holy day collections.

Parish Sunday and Holy Day Collections (2001 through 2010)



The FY 2010 annual parish and archdiocesan community appeal Christ Our Hope: Compassion in Community experienced an increase in recorded pledges. It received pledges of \$4.3 million. This compares to pledges of \$4.1 million for the FY 2009 annual appeal however, it is still lower than historic high levels by approximately \$1 million.

Christ Our Hope/United Catholic Appeal (2004 through 2011)



*2011 fiscal year appeal not complete as of printing.
** 2007 and 2008 fiscal year appeals do not include results from Legacy for Our Mission Campaign.

For the FY 2010 and FY 2011 Christ Our Hope: Compassion in Community appeals, the efforts are focused on the three-fold responsibility of the Church as expressed by Pope Benedict XVI: proclaiming the word of God; celebrating the sacraments; and exercising the ministry of charity. The FY 2011 appeal also enabled parishes to direct resources into those ministries closest to their community.

Annual parish stewardship through Sunday and holy day collections and the Christ Our Hope: Compassion in Community appeal will continue to be critical to the success of the many ministries resident in our parishes and deaneries and those supported by the Archdiocese of Indianapolis.

Parish Services: Insurance and Benefit Plans

The archdiocese operates several insurance plans, employee and priest benefit plans, and other services on behalf of parishes, schools, agencies and employees. Two of the most significant plans are the lay employee health insurance plan and the property and liability insurance plan. Both have experienced positive results after significant changes several years ago.

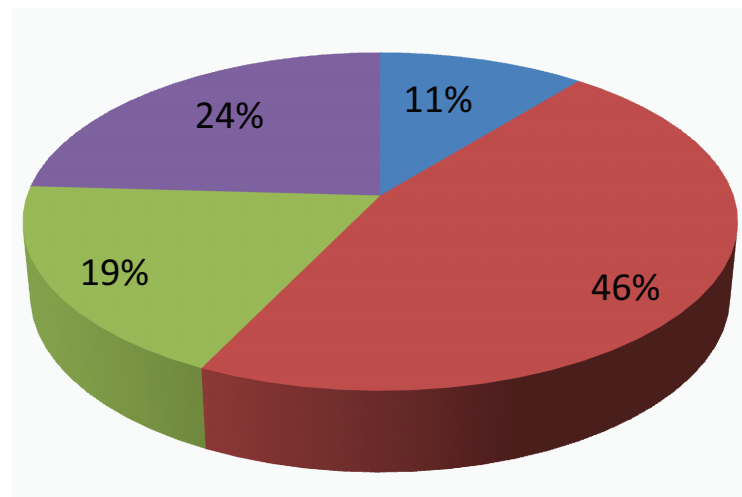
Lay Employee Health Insurance Plan

For the past three-plus years, we've been operating a high deductible health insurance plan, complete with Health Savings Accounts (HSA), with very favorable claim results and thus have generated a surplus in this plan. A surplus in a plan of this nature is very important because a small change in enrollment or claim activity can dramatically change the dynamics of the plan and thus reduce an existing surplus or cause volatility in premium levels. Using the accumulated surplus in the plan, we established an endowment fund in September 2007 that is designed to help maintain the affordability of our lay employee benefits. Increasing health care costs continue to challenge parish, school and agency budgets. At the same time, they create financial challenges for individual employees. Our goal is to minimize large increases in healthcare premiums charged to parishes, schools, and agencies and attempt to keep premium increases for our employees well below national averages.

As the initial funding levels we established for this endowment have been met by the accumulated surplus, we identified two ways to pass this plan savings along directly to the employees of the archdiocese and also to the parishes, schools and agencies that they serve. In January 2010, all participating employees received a one-time additional contribution to their Health Savings Account (\$500 for single coverage and \$1,000 for family coverage). Also in January 2010, all parishes, schools, and agencies received a "premium holiday" and did not pay any premiums for employee health insurance that month. This had the effect of reducing parish annual health insurance costs by about 8 percent for 2010. Going forward, the accumulated surplus will allow us to minimize premium levels charged for lay health insurance while re-directing dollars to other employee benefit needs.

FY 2010 Healthcare Expenses

- Administration
- Health claims
- HSA Contributions
- Endowment Contribution

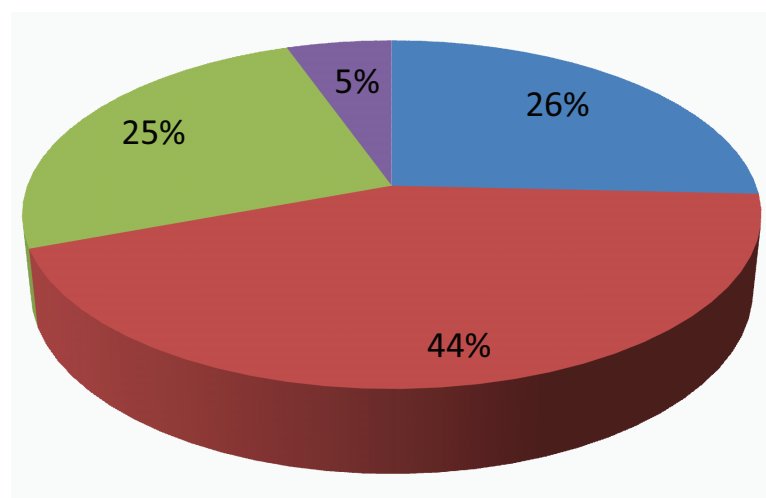


Property and Liability Insurance Plan

The property insurance plan also experienced positive results for the 2009-2010 fiscal year. The recent results have funded a property insurance reserve fund in the Catholic Community Foundation that is now approximately \$5.4 million. This reserve fund helps to protect parishes, schools and agencies against catastrophic losses and will help to mitigate annual insurance cost increases. The reserve fund has allowed us to maintain our self-insurance level at \$1 million for the 2010-2011 fiscal year which translates into maintaining lower premiums paid by our parishes, schools, and agencies for property and liability insurance.

FY 2010 Property and Liability Expenses

- Administration related
- Property and liability claims
- Insurance premiums
- Endowment Contributions

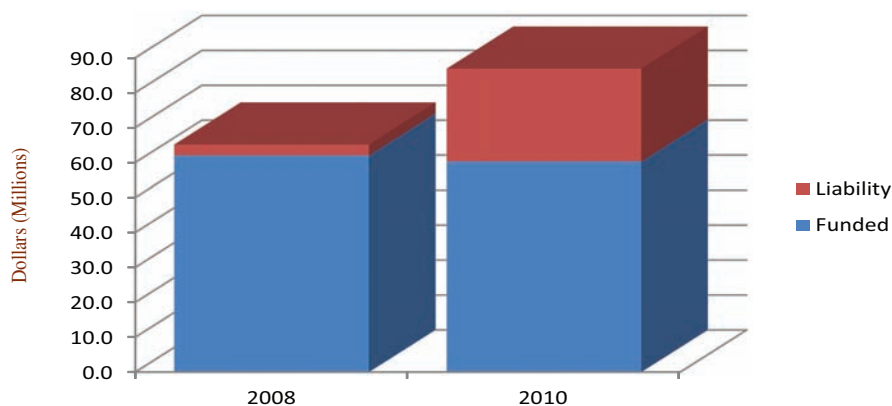


Chief Financial Officer's Report

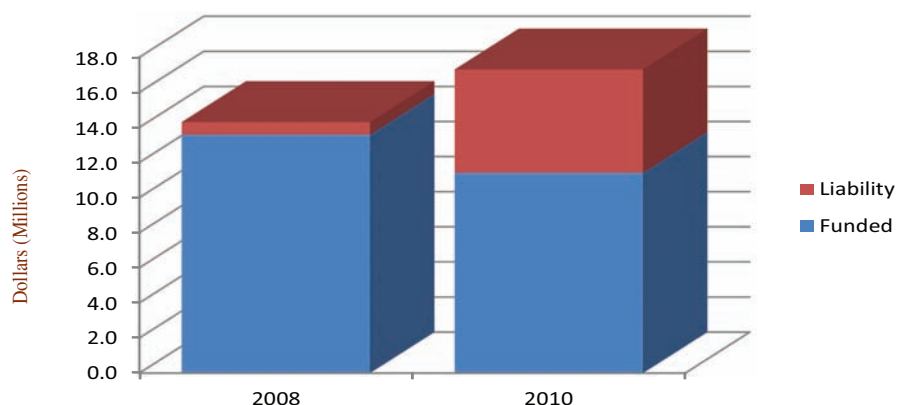
Parish Services: Priest and Lay Employee Retirement Plans

The archdiocese administers defined benefit plans for the priests and eligible lay employees employed at the various parishes, schools, and agencies throughout the archdiocese. The funding of these plans continues to be a significant challenge for the archdiocese and the individual parishes. This challenge was amplified by the poor investment results that the plans experienced in late 2008 and throughout 2009. Fiscal year 2010 results indicate that the priest retirement plan is underfunded by \$10.4 million, which represents a funding level of only 40 percent. The lay retirement plan is underfunded by \$20.5 million, which represents a funding level of 66 percent. The future funding of these plans remains a top priority of the archdiocese as we look to invest new dollars and continue to recover investment losses in the plans. Under general accounting principles these pension plans are considered to be multiemployer plans since the financial activity of parishes and other entities of the archdiocese, which contribute to these plans, is not included in the audited combined financial statements. There are no separate valuations of plan benefits nor segregation of plan assets specifically for the Chancery.

Lay Employee Retirement Plan Funded Status



Priest Retirement Plan Funded Status



Expenses Related to Sexual Misconduct Lawsuits

In fiscal year 2010, approximately \$78,000 was spent to provide counseling for victims of sexual misconduct perpetrated or alleged to have been perpetrated by priests or lay employees of the archdiocese. Approximately \$87,000 was spent for these purposes in fiscal year 2009. Further, \$199,000 that was paid to settle one lawsuit through mediation whereby the award covered future counseling costs for the alleged victim. Additionally, approximately \$178,000 was spent for legal fees to defend the archdiocese from sexual misconduct lawsuits in 2010. In 2009, \$147,000 was spent in legal defense costs.

Archdiocesan Grants Awarded

Thanks to the generosity of the parishes in the archdiocese, we have two endowments in the Catholic Community Foundation that have been established such that the annual distributions are used to award grants in the archdiocese to parishes, schools and agencies. These two grant opportunities are awarded based on an application process and target both home missions opportunities and growth and expansion initiatives in the archdiocese.

St. Francis Xavier Home Missions Fund

The St. Francis Xavier Home Mission Endowment Fund was established to provide grants to needy parishes in the archdiocese. With the assistance of an allocation committee who made grant recommendations to Archbishop Buechlein, in FY 2010 we were able to award nine grants to parishes in five of our deaneries totaling \$220,000. While we've improved our funding to support needy parishes, parish needs still far outweigh available resources. Grant requests exceeded \$570,000 thus only approximately 38 percent of the grant dollars requested was able to be awarded.

Growth and Expansion Endowment Fund

The growth and expansion endowment fund was established to provide grants to parishes, schools and agencies in the archdiocese that are growing their existing ministries consistent with the overall strategic plan of the archdiocese. In December 2010 and just the third year of this grant making process, we were able to award grants totaling \$169,000 to 10 different archdiocesan entities. In December 2009, we awarded grants to six entities totaling \$150,000.

Catholic Community Foundation, Inc.

The Catholic Community Foundation's total cash and investments were \$144.2 million at June 30, 2010, an increase of 15.7 percent from the previous fiscal year. The increase in

asset values were driven by the overall investment returns which were a positive 16.2 percent for the 2010 fiscal year. The Foundation investments have returned a very respectable 6.8 percent (annualized) since the inception of the current investment structure in January 1995 despite facing one of the worst 10-year periods in history of the U.S. equity markets. Parishes, schools and agencies of the archdiocese added 13 new endowments during the year, bringing the total number of endowments held in the foundation to 381. The endowments distributed almost \$6.4 million this past year, compared to \$6.5 million the previous year, to support parish, school and agency ministries, demonstrating the ability of endowments to provide long-term funding for ministries.

Operating Budget for 2010-2011

For the 2010-2011 fiscal year we anticipate a break-even operating budget on approximately \$36 million of total operating expenses. We anticipate the most significant challenges to include:

- Re-establishing and increasing the historical stewardship levels for the Christ Our Hope: Compassion in Community annual appeal
- Health care and employee benefit and retirement costs that are increasing much faster than Sunday collections
- Construction and facilities costs that continue to increase
- School operating costs that are increasing faster than our ability to increase tuition
- Growing parish stewardship to meet operating needs and eliminating parish operating deficits

On the other hand, we have several positive opportunities:

- The re-definition and re-focus of the annual appeal – Christ Our Hope: Compassion in Community which will bring the focus of the annual parish and archdiocesan appeal into the local communities of the Church
- The operation of two of the Mother Theodore Catholic Academies as public charter schools to address the financial operations of Indianapolis center-city Catholic schools and continue the important ministry of providing quality education to those living in the center-city neighborhoods of Indianapolis
- A history of strong investment returns and restoration of the growth in our endowments which help to mitigate rising operating costs
- The maturation of an alternative health care plan to better control escalating costs and a funded employee benefits reserve endowment to protect against future large premium increases

By capitalizing on these opportunities, we should be able to face the challenges ahead of us and continue the stable operating trends that we've experienced over the past several years.

Accountability

Accountability is an important part of our stewardship responsibilities. Each year, the archdiocese subjects itself to the scrutiny of an independent audit. The firm of Deloitte & Touche LLP performed the audit for the last fiscal year. The audited financial statements are available for inspection through the Office of Accounting Services or at www.archindy.org/finance/archdiocese.

Archbishop Buechlein has established and regularly confers with the Archdiocesan Finance Council. The council, whose existence is required by canon law, focuses on financial policies, procedures and activities of the Church in central and southern Indiana. Current members of the Archdiocesan Finance Council are:

- Most Rev. Daniel M. Buechlein, O.S.B.Archbishop, Chairman
 Kenneth J. HedlundPresident; St. Matthew, Indianapolis
 Daniel L. DeBardVice President; St. Patrick, Terre Haute
 Timothy RobinsonSecretary; St. Joan of Arc, Indianapolis
- Members
- Clark ByrumSt. Luke, Indianapolis
 Mary HornSt. Charles Borromeo, Bloomington
 Philip B. McKiernanImmaculate Heart of Mary, Indianapolis
 Greg MonteSt. Patrick, Terre Haute
 Scott NickersonSt. Pius X, Indianapolis
 Jerry WilliamsSt. Simon, Indianapolis
- Jeffrey D. StumpfChief Financial Officer, Staff

This past fiscal year marked continuing financial advancement for the parishes, schools and agencies of the Archdiocese of Indianapolis as we worked to build a sound financial footing. Expenses generally fell in line with or below budget expectations, we've seen a dramatic recovery in the investment markets and every day we see the use of the Legacy for Our Mission campaign proceeds at work in our deaneries, agencies and schools as they work hard on their missions. We continue to place great emphasis on improving the financial stability of those parishes experiencing deficit operations. May God lead us toward continued success in our ministries.

Respectfully submitted,

Jeffrey D. Stumpf, M.B.A., C.P.A., CFA
 Chief Financial Officer

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.

Batesville Deanery

March 20, 1 p.m. for St. Maurice, Napoleon, and Immaculate Conception, Millhousen, at Immaculate Conception, Millhousen
 March 23, 6 p.m. for St. Mary Magdalen, New Marion, and St. John the Baptist, Osgood, at St. John the Baptist, Osgood
 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 22, 7 p.m. at St. Jude the Apostle, Spencer
 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

March 23, 7:30 p.m. at Holy Spirit
 March 23, 1 p.m. for Holy Cross and St. Philip Neri at St. Philip Neri
 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

March 23, 7 p.m. at Holy Name of Jesus, Beech Grove
 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

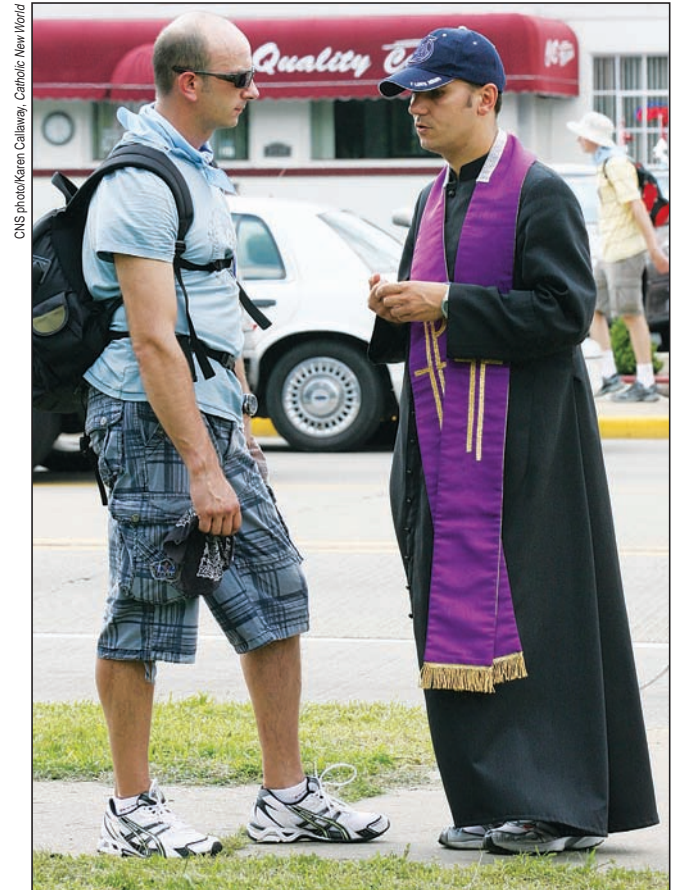
March 22, 7 p.m. at St. Monica
 March 29, 7 p.m. for Holy Trinity and St. Anthony at St. Anthony
 March 29, 7 p.m. at Mary, Queen of Peace, Danville
 March 31, 7 p.m. at Holy Angels
 April 4, 7 p.m. at St. Gabriel the Archangel
 April 6, 7 p.m. at St. Christopher
 April 7, 7 p.m. at St. Malachy, Brownsburg
 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 23, 7 p.m. at St. Michael, Charlestown
 March 23, 7 p.m. at St. Michael, Bradford
 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
 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



Father Tomasz Ludwicki hears a confession during a local pilgrimage in Munster, Ind., in this 2010 file photo. Catholics who return to confession might be surprised at the changes that have occurred in the sacrament in recent years, one priest-theologian told Catholic News Service.

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 †

Amid Lent's penitential weeks, priests assess state of confession

ALBANY, N.Y. (CNS)—Msgr. Kevin Irwin says that hearing confessions is “one of the most humbling experiences of my priesthood.”

The dean of the School of Theology and Religious Studies at The Catholic University of America in Washington recently reflected on the current state of the sacrament of penance.

For years, surveys have shown infrequent—if any—use of the sacrament by Catholics. One recent survey found that 45 percent of Catholics who attend Mass weekly never go to confession.

Msgr. Irwin told Catholic News Service he suspects there are several reasons for that, including “fear of what the priest might say and shame at what one has done or failed to do.”

Father Rick Hilgartner, the executive director of the U.S. bishops' Secretariat of Divine Worship, believes that some Catholics stay away because of “fear or embarrassment about a particular sin.”

“I would offer, in reply, that there is no reason to be afraid. For others, there might be a false sense that confession is not really necessary, either because they don't think they have sinned or they don't need forgiveness,” he said. “[But] each of us has sin in our lives. It is part of what it is to be human.”

Both priests see many reasons why people should take advantage of confession. For one thing, Msgr. Irwin

pointed out, it provides the opportunity “to assess where one is before God and each other” through an examination of conscience prior to confession.

Other benefits of confessing, he said, include “naming what is good and wrong in one's life,” and the opportunity of “gaining insight into the ways one should look at life and live.”

Because they believe that priests are key factors in reviving the use of the sacrament, the two clergymen have advice for their peers.

“We need to reassure the faithful that the point of the sacrament is not to be chastised or punished,” Father Hilgartner told CNS, “but to experience the healing love and forgiveness of Jesus. We need to be inviting and encouraging.”

Msgr. Irwin encourages clergy to “invite penitents to use the options in the rite of penance more fully, for example, by asking them to bring a Scripture reading with them to discuss as a lead-in to confessing sins.”

He recommends that Catholics “go regularly to the same priest so that the

rapport is easier, and the knowledge of failings and their severity can be assessed more adequately. When priests ask penitents what they might recommend as a penance, then what the penitent is asked to do fits their particular need.”

As a result, the penance assigned by the confessor becomes “an antidote to what one confessed. Contrition is the most important part of the sacrament.”

In preparation for confession, Msgr. Irwin suggested that Catholics “read and reflect on Chapter 12 of Paul's Letter to the Romans.”

Father Hilgartner pointed out that “there are lots of resources, including a new iPhone app, that can be a helpful guide to the faithful through this process of reflection and examination. In general, it is good not only to reflect on the

Ten Commandments, but also to look at significant relationships—with God, with others and with self—in order to identify what actions or inactions have been hurtful or sinful.”

Confessors, he continued, should “listen

“We need to reassure the faithful that the point of the sacrament is not to be chastised or punished, but to experience the healing love and forgiveness of Jesus. We need to be inviting and encouraging.”

—Father Rick Hilgartner, executive director of the U.S. bishops' Secretariat of Divine Worship

PAID ADVERTISEMENT

Cross Builds Innovative Earthquake, Hurricane Resistant Housing For Haiti's Poor

Aid efforts in Haiti have entered a new phase — shifting from emergency relief (food and medicine distributions) to major rebuilding and recovery projects focused on creating greater safety and stability for earthquake victims struggling to move on with their lives.

One Catholic organization, Cross International Catholic Outreach, is taking a novel approach with its rebuilding efforts, including the use of cutting-edge technology to build earthquake-resistant homes for traumatized survivors. The Florida-based charity is building hundreds of these unique houses using technology designed by an American non-profit founder and businessman, Donald A. Stevens.

Created as a housing solution for victims of the 2004 tsunami in Sri Lanka, the cost-effective and flexible *Shelter2Home* technology allows even an inexperienced labor force to construct a strong shelter in a matter of hours, without the use of heavy equipment or sophisticated tools. Once the first stage of these homes has been erected, it can easily be converted into a permanent, stucco covered home for greater safety and permanence.

"The houses have a galvanized steel

frame that maintains its stability in severe weather conditions, including earthquakes, explained Jim Cavnar, president of Cross International Catholic Outreach. "Once the frame is up, we wrap it in a resilient metalized foil cloth. At that point, it has a tent-like appearance, but it is waterproof, sturdy and can provide privacy and shelter. The covering reflects nearly all the sun's rays (temperatures are far cooler than normal inside the home) and provides protection against fires, termites, mold, and mildew."

While the home is in this first phase, it can also be moved — an important benefit since land use is complicated by the slow recovery of the Haitian government. It can sometimes take months to iron out disputes over property use and ownership.

When the home owners are ready, the final phase of construction is organized. This involves covering the outside of the house with a proprietary stucco-like material that — once dried and painted — looks like one of the many cement homes common to Haiti. A single-family home can be built for just \$5,000 to \$10,000.

"And the same technology is being used to build schools, clinics, dormitories, and other buildings up to four stories tall,"



Everywhere you turn in Port-au-Prince, you see the rubble and ruin of destroyed homes and lives.

Cavnar said. "Our donors are learning about these plans now, and we expect many will still want to help Haiti by sponsoring a home or school. If you want to do something profound to help,

this is certainly the most tangible and impacting thing you could do."

To maximize the impact of its housing efforts, Cross International Catholic Outreach has helped set up a factory in Haiti where the components of these homes can be built and stored for quick delivery.

"This strategy is also helping Haitian families by creating jobs within the country," Cavnar said. "Unemployment was extremely high before the earthquake — now, things are even worse. This factory includes job training. Once a man has learned how to construct a home, he has a valuable skill. Tens of thousands of homes were destroyed and need to be rebuilt. A trained worker has the best opportunity to land those jobs."

To make a tax-deductible contribution in support of Cross International Catholic Outreach and its projects overseas, use either the postage-paid brochure inserted in this newspaper or send your donation to: Cross International Catholic Outreach, Dept. AC00742, 490 White Pond Drive, PO Box 63, Akron, OH 44309-0063.



At left, a rendering showing both the frame and tented covering of the house. At right, the final version of the house with the stucco exterior in place.

Cross Recognized, Endorsed by Nearly 50 U.S. Catholic Bishops

As Cross International Catholic Outreach (CICO) continues its range of relief work to help the poor overseas, its efforts are being recognized by a growing number of Catholic leaders in the U.S.

"We've received an impressive number of endorsements and letters of support from American Bishops and Archbishops — nearly 50 Catholic leaders at last count," explained Jim Cavnar, president of Cross International Catholic Outreach. "They're impressed by the fact that we've done outreaches in more than 40 countries and that we undertake a variety of projects; everything from feeding the hungry and housing the homeless to supplying safe water and supporting educational opportunities for the poorest of the poor."

Archbishop Robert Carlson of St. Louis sent one of the more recent letters of encouragement, writing: "It is my hope that this ministry will continue to flourish and reach as many people as possible. I will inform the priests of the Archdiocese of St. Louis of the important work that Cross International Catholic Outreach does and elicit their prayerful and financial

support for the service you provide to the less fortunate around the world."

Bishop Kevin Vann of Fort Worth was just as enthusiastic about Cross Catholic and its mission. "I also know that many of the Bishops in Texas think very highly and endorse the work and mission of Cross International Catholic Outreach — as well as do other Bishops whom I know from my days of graduate studies in Rome. Please know of my prayers and support for this vital work..."

In Archbishop Gregory Aymond's case, the endorsement came with a personal note of thanks for the role Cross Catholic played in helping families hit hard by Hurricane Katrina.

"I'm happy to acknowledge that Cross International Catholic Outreach was of tremendous help to the Archdiocese of New Orleans after Hurricane Katrina," he said.

Bishop Thomas Rodi of Biloxi had similar praise.

"Your quick response to the needs of the people in south Mississippi in the aftermath of Hurricane Katrina will always



Bishop Kevin W. Vann, a director on the board of Cross International Catholic Outreach, at a recent meeting with Pope Benedict.

be remembered and greatly appreciated," he said. "Thank you for all the good you do, and may God bless you and your ministry."

In addition to praising the work CICO accomplishes, many of the Bishops and Archbishops are also impressed by the unique collaborative relationship Cross has with the Pontifical Council Cor Unum

in Rome. This allows the charity to participate in the mercy ministries of the Holy Father himself. In his praise of CICO, Archbishop Dennis Schnurr of Cincinnati underscored this unique connection.

"Cross International Catholic Outreach's close collaboration with the Pontifical Council Cor Unum is a source of encouragement," the Archbishop said. "The Holy See has unique knowledge of local situations throughout the world through its papal representatives in nearly two hundred countries and through its communications with Bishops and others who care for the poor and needy in every corner of the world."

CICO president, Jim Cavnar, explained the significance of this connection.

"Our collaboration with Cor Unum allows us to fund outreaches in virtually any area of the world, and we have used that method in special cases — to help the victims of natural disasters, for example," he said. "It only represents a small part of our overall ministry, but it can be a very important benefit in those special cases."

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Catholics Playing Vital Role In Haiti Reconstruction

Port-au-Prince resident Caline Brevil was on her way to the tap-tap station to pick up a friend when the violent earthquake struck Haiti in January. Her mind raced to her family, who were back at their home. She had to get back to them.

As Caline — nine-months pregnant — pushed through the demolished streets of the city, she had to step over the bodies of men, women and children blocking the way. At first, she said “Excuse me” as she stumbled through, but she soon realized all the people lying prone in the streets were dead.

When her own home finally came into view, all she could see of her house was the roof. It had collapsed, becoming the floor of the building. The damage was so severe in her neighborhood that there was no one alive to ask about the fate of her husband and 5-year-old, twin daughters.

She never did find them.

In the first month following that fateful day, Caline slept in a tent outside of Port-au-Prince. There, she gave birth to a daughter, Ronese, the child she had been carrying when the earthquake struck. To protect her new baby, Caline decided to leave the smoldering city for someplace safe. Begging a ride, she made her way to Hinche, a rural town north of the capital. She now lives there in a dilapidated shack that she shares with her grandmother.

Caline has nightmares and often can't sleep at night. In her recurring dream, she and her husband are together when the earthquake hits. He carries the children and they run away. They come to the fork in the road, and Caline goes one way and her husband and children go another, never to be seen again.

“I've seen too much. I've seen too much,” she sobs. “I'll never forget.”

Nearly everyone in Haiti carries similar emotional and economic burdens today. Old lives are completely gone, and most people have lost at least one close family member.

**“I've seen too much.
I'll never forget.”**

Earthquake survivor, Caline Brevil

“More than 200,000 men, women, and children were killed when the earthquake struck. Though the initial tremor lasted only 35 seconds, it was enough to reduce entire neighborhoods to fields of rubble and forever change lives of hundreds of thousands of Haitians,” explained Jim Cavnar, president of Cross International Catholic Outreach, one of the prominent ministries involved in recovery efforts in Haiti today.

The January earthquake was the worst disaster the country has seen in 200 years. Not only did Haiti lose national landmarks such as the Presidential Palace and the Catholic Cathedral, but more than one million people were left without homes after the quake. These traumatized survivors fled to the countryside in search of food, water, and shelter.

According to Cavnar, emergency aid from Cross Catholic and other agencies initially focused on helping survivors living in tents and temporary shelters.

Since the anniversary of the earthquake, much of the aid efforts have shifted to



Huge tent cities can be found throughout the Port-au-Prince area, but many earthquake survivors seek safer shelter in the country's rural towns.

long-term recovery. Though it will be years before Haiti's capital city is restored, individual people — victims like Caline — have hope of living vastly improved lives, thanks to continued support from generous American Catholics.

“We are focusing on improving the lives of individuals. If you get caught



up in broad statistics and the issues of governments, you miss the point. Caline is a living, breathing person who needs help, and there are hundreds of others like her who are facing similar problems that we can help solve. That should be our focus now,” Cavnar said. “Our donors have this perspective too. They are staying involved in our Haiti outreach, and their continued support is making a huge difference in the lives of the earthquake survivors.”

Cavnar pointed to Anise Verdieu's story as an example.

Verdieu, 55, lost her house in the earthquake and has been living in a tent with her family since then.

Verdieu and her family are one of several who are receiving a sturdy new home through a major housing project being organized by Cross International Catholic Outreach and funded by the charity's U.S. donors.

“As a Christian I've been taught to be faithful and to pray — knowing that God will provide,” she said. “Getting a new house is proof that God does provide. It is the greatest gift God could give me; if I die tomorrow, now I will know that I'm leaving a house for my children.”

In this phase of this special outreach, hundreds of homes are being built for traumatized earthquake survivors across the country.

“Verdieu was thrilled to have been selected to receive a new home,” Cavnar said. “She had felt like a lost soul — one among tens of thousands in need, with no hope of recovering from this disaster. Now, thanks to the American Catholics who are contributing to our Haiti housing outreach, she has new hope.”

Cross Catholic is also working with Pwoje Espwa, an orphanage for more than 750 children in southern Haiti. There, it is building specially-designed temporary shelters for displaced orphans who lost their parents in the earthquake.

“In addition to providing high-quality homes for orphans and refugee families, this project is also creating jobs for local workers, which will benefit Haiti's economy,” said Berthony Piard, Espwa's

assistant director for the housing project. “Every structure we build employs 10 to 12 people, allowing them to earn enough money to feed their families and send their kids to school.”

In addition to constructing homes, Cross Catholic is undertaking other rebuilding projects to help the people of Haiti recover. This includes rebuilding schools that were demolished.

“Our ultimate goal is to bring complete and lasting rehabilitation to Haiti. The process has required lots of patience, creativity and ingenuity — and we could not do any of it without help from our Catholic supporters in the U.S.,” said Jim Cavnar, president of Cross International Catholic Outreach.

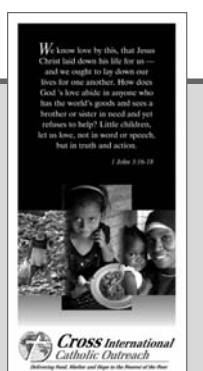
For earthquake survivor Caline Brevil, the 23-year-old who lost her husband, twin daughters, and home in the disaster, this support from America is a literal answer to prayer.

“My sole source of hope through this horrible time of loss has been God,” she said. “He is continuing to answer my prayers through the generosity of others.”

To make a tax-deductible contribution to Cross International Catholic Outreach and its work with Catholic ministries overseas, use either the enclosed postage-paid brochure or send donations to: Cross International Catholic Outreach, Dept. AC00742, 490 White Pond Drive, PO Box 63, Akron, OH 44309-0063.

How to Help:

Your help is needed for Cross International Catholic Outreach to bring Christ's mercy to the poorest of the poor. Use the enclosed postage-paid brochure to mail your gift or send it to Cross International Catholic Outreach, Dept. AC00742, 490 White Pond Drive, PO Box 63, Akron, OH 44309-0063.



'Will you remember us?'

Bengal Bouts shapes Cathedral graduate's commitment to the poor in Bangladesh

By John Shaughnessy

It was one of those times that define a life. For Bobby Powers, it was a moment when four years of hard work came down to six minutes he will remember forever. It was also a moment when he was surrounded by so many people who love him—a moment when he also thought of the special people in his life who couldn't be there. On the night of March 4, the 22-year-old Powers stepped into the boxing ring inside the Purcell Pavilion at the University of Notre Dame in front of nearly 4,000 fight fans. The crowd included his parents, his brother, aunts and uncles, college friends and even some friends from his days as a student-athlete at Cathedral High School in Indianapolis. Powers' fight was part of "championship night" of the Bengal Bouts, the annual tradition of sport and humanitarianism at Notre Dame in which students train and learn to box while also raising money—more than \$1 million in the history of the event—to help feed and educate people in Bangladesh, one of the poorest countries in the world.

As Powers loosened up for his match in the 160-pound weight class, two memories stood out to the Notre Dame senior from his four years in the boxing program.

The first moment was from his championship bout in 2010—a slugfest with a skilled boxer that he lost, a fight that Powers still calls "my most proud moment in boxing."

"I pushed myself harder during that fight than I ever had," he recalled. "There were moments when I definitely could have gone down, but I kept going. It was a moment that made me feel like I could achieve anything."

Then there is the other moment—the story that will be Powers' most lasting memory from his involvement with the Bengal Bouts program.

It happened when Powers traveled to Bangladesh during the summer following his sophomore year. He wanted to visit the people he was trying to help through boxing so he spent six weeks teaching English to local high school students and helping the Holy Cross Missions and the priests there to share the Catholic faith.

"One day after daily Mass, our high school girl students brought us Bangla—the national language—sentences to read out loud," Powers recalled. "They forced me to read the first sentence not knowing what it meant. Upon finishing, they burst into giggles and cheers. Apparently, it meant, 'I like you.' The next sentences were 'You look beautiful' and 'I love you,' both of which were followed by even more cheers and more giggling."

The girls asked Powers to read another sentence. When he did, they didn't cheer this time. Instead, they looked sad. So he asked them what the sentence meant. One of the girls answered, "I will remember you." Then another girl asked, "Will you remember us?"

"These people had embraced us with open

arms, welcomed us into their homes, and given their friendship wholeheartedly," noted Powers, a member of Immaculate Heart of Mary Parish in Indianapolis. "Despite their poverty, they showed us they were rich in the significant matters of life. How could I forget them?"

Promising to come back, Powers returned to Bangladesh in the summer before his senior year to help again.

The visits to Bangladesh raised Powers' commitment to the Bengal Bouts to an even higher level. Seeing firsthand how the annual event made such a financial difference to the people in that country, he focused even more on expanding ways to increase donations.

"In my freshman and sophomore years, it was about boxing and winning the championship," said Powers, the co-president of the boxing club that has been in existence at Notre Dame since it was started in 1920 by legendary football coach Knute Rockne.

"After going there, it's about the relationships with the people and how the money is helping them. I consider a lot of the people there as my friends. And it's made me work harder to do the fundraising. We did a lot more this year in terms of contacting alumni, marketing the tournament and updating the website."

The official tally won't be known for a few weeks, but Powers already knows that the money from ticket sales, program advertisements and outright donations has already surpassed last year's record collection of \$100,000.

"We're well over that already," he said.

All those thoughts, emotions and experiences were a part of Powers as he faced Notre Dame sophomore Ryan Alberdi in the 160-pound championship match on March 4. So was all the intense training that he has done in four years, including practices that included 500 jumping jacks, 250 push-ups and 500 sit-ups, all within the first 25 minutes of a training session.

Those four years of emotion and effort were capsulized into a bout that was scheduled for three two-minute-long rounds of boxing.

It all paid off when Powers won the championship fight.

"It was cool to go out with the championship," Powers said. "I felt I had worked even harder in my senior year. It was great to go out that way."

His thoughts soon returned to the visits he made to Bangladesh—and the people there.

"The trips gave me a better perspective on the world, and how fortunate and lucky we are here," he said. "We take things for granted, like going to school and where our next meal is coming from. They don't always know that there."

It's part of the way that his life has been changed by a program that has the motto, "Strong bodies fight that weak bodies may be nourished."

It's also part of the way he has tried to change the lives of others.

"Bengal Bouts has helped shape who I am," Powers said. "It's really defined my experience at Notre Dame. I miss it already." †



Above, for four years, University of Notre Dame student Bobby Powers of Indianapolis, left, has competed in the Bengal Bouts, the annual boxing event that has raised more than \$1 million to help people in Bangladesh.

Left, Bobby Powers, second from left, has made two trips to Bangladesh in recent summers to teach English to high school students and help with alternative energy efforts. He is a graduate of Immaculate Heart of Mary School and Cathedral High School, both in Indianapolis.

Despite troubles, Church is gift of God, Pope Benedict XVI tells parish priests in Rome

VATICAN CITY (CNS)—Even if the Church is beset by problems, it is still a gift of God, Pope Benedict XVI told several hundred pastors of Rome parishes.

Too often, "perhaps because of a fear of triumphalism," priests and other Catholics do not rejoice enough over the gift of being part of the Church, the pope said on March 10 during his annual Lenten meeting with the Rome pastors.

"Certainly, there always are difficult, negative aspects" of the Church's life on Earth, "but it is a beautiful gift that we can live in the Church" and receive the sacraments of God's love and mercy, the pope said.

"The fact that the Church is not only a gift of God and divine, but also very human" means that there always will be problems and a need for penance, he said.

"The Church is always threatened. There is always a danger, the opposition of the devil," who does not want there to be believers on Earth, the pope said.

Christians, however, can be confident that "truth is

always stronger than lies, love is stronger than hatred and God is stronger than all the opposing forces," he said.

The meeting at the Vatican began with a strong round of applause for the pope, who will turn 84 on April 16 and will celebrate the 60th anniversary of his priestly ordination in June.

Rather than responding to the priests' questions, as he has done in the past, Pope Benedict reflected with them on a reading from one of St. Paul's letters. Only occasionally referring to his notes, he spoke for almost 40 minutes.

A priest is a servant and that means "doing not what would please me most," but what is necessary to serve others, he said.

As priests, "sometimes we have to do things that don't immediately appear spiritual and wouldn't be our choice. From the pope to the lowliest assistant pastor, we all have to do administrative and temporal work," he said.

Pope Benedict said that everything a priest says and does—whether or not he is formally ministering to someone at the moment—reflects on his priesthood because the idea of someone being a "part-time priest" is impossible.

Priesthood is not an occupation that a man chooses as a career, he said. "Only God can make a priest, and if there's

a choice involved, it's God's."

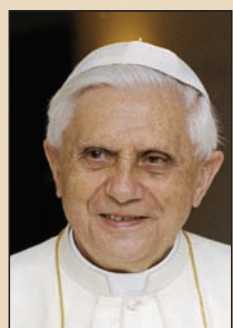
Priests must preach the truth, the whole truth, taught by the Church, and not "an ala carte Christianity according to his own tastes. He mustn't preach a Gospel according to his own ideas and theological preferences. He must not hesitate to proclaim God's whole truth, even the truth that is uncomfortable, even on themes that personally I don't like very much," the pope said.

Pope Benedict said that, like St. Paul, today's priests must go forward with the Gospel knowing that sometimes they may face physical danger because of what they preach.

"St. Paul says that pure biological survival is not my priority. My primary concern must be to carry out my service and to be with Christ," the pope said.

"Being with Christ is true life," he said, and while "we certainly must care for our health and work at a reasonable pace, we also must recognize that the ultimate value is to be in communion with Christ."

Pope Benedict told the priests it is natural that young priests are full of enthusiasm and that a priest's physical energy wanes as he ages, but "it's important that even in old age, even as the years pass, we do not lose our zeal and the joy of being called by the Lord." †



Pope Benedict XVI

Baptism gives us new life in Christ's mystical body

By David Gibson

As you travel along the road that takes you from Ash Wednesday to Easter, you will notice many signs pointing to baptism.

Baptism sets a tone for Lent. Historically, Christianity viewed Easter as the year's principal time for baptisms. Today, baptisms are celebrated in most Catholic parishes during the Easter Vigil on the great holiday's eve.

Those present for the vigil are invited to renew their own baptismal promises. In this way, they reaffirm their identity with Christ, whose death and resurrection gives meaning to all the small and large deaths and the resurrections that mark their own lives.

Last Easter when Pope Benedict XVI baptized people from various nations during the Easter Vigil at St. Peter's Basilica in Rome, he cautioned against minimizing the sacrament's purpose.

Baptism, he said, should not be understood as a "mere cleansing." Neither is baptism "a somewhat complicated initiation into a new association."

Instead, the pope described baptism as "death and resurrection, rebirth to new life."

There is so much to say about baptism and Lent. Rediscovering our own baptism means rediscovering both who we are and what we are meant to do.

Lent prompts consideration of these same points:

- Our identity as members of Christ's body.
- The kinds of action that express that identity.

Baptism is something like a gate that opens in two directions. As the gate opens inward, the meaning of our life and all it can be is glimpsed.

Remember, baptism powerfully joins people to Christ's mystical body. St. Paul urged the ancient Christians to view themselves as "baptized into Christ Jesus" (Rom 6:3).

The identity of baptized people is forged through this unity with Christ. That does not mean, though, that this unity restricts them from fully becoming who they are as unique individuals. Unity with Christ frees and energizes the baptized to become who God has uniquely called them to be.

Lent, then, is an opportunity to rediscover our chosen identity—to explore it and come more completely to terms with it. This is a never-ending exploration. After all, we will never exhaust the possibility of coming to adulthood in the virtue of hope, nor will love's horizons cease expanding before us with each step that we take.

People talk a lot these days about self-image, which has to do with how we view ourselves and want others to view us. This is what a baptized person's identity with Christ's body is about, too. Baptized people ask themselves who they intend to be, what their lives center upon and how they want to be viewed by themselves, by others and by God.

So, as a gate, baptism swings inward to reveal our identity centered in Christ. People who take seriously the



Father John Ryan pours holy water on the forehead of Waylon Chastant during his baptism at St. Anthony Church in Lafitte, La.

signs pointing to baptism during Lent are likely to take time to explore who and what shapes their life, and how they want to develop as persons.

As a gate, however, baptism also opens outward to the world and the people around us. It is a needy world where ordinary people encounter great, sometimes overwhelming, challenges.

The countless opportunities for baptized people to serve others by doing the work of Christ's mystical body in the world undoubtedly represent the dimension of Christianity that most of us know best.

If St. Paul pointed out that baptism forges our identity as members of Christ's body, he also made clear that all of the body's members are needed and should use their gifts to do the body's work. The parts of the body, though many, are one, St. Paul said. "The eye cannot say to the hand, 'I do not need you,' nor again the head to the feet, 'I do not need you'" (1 Cor 12:20-21).

What is the work of Christ's mystical body? The Gospels show Christ as a caregiver, particularly concerned about the sick and others who suffer. I assume that extending needed care to others and supporting people who suffer are vital parts of his body's work today.

Christ spent time with people who needed his companionship. He shared his life with others.

Of course, Christ fed the hungry. I always encourage parents in the parish baptism class that I lead to ponder this when preparing evening meals for tired, fussy children.

And that is just for starters. The expansive work of Christ's body extends from prayer and worship to public policy promoting the common good, justice and the protection of God's creation itself.

It is noteworthy that St. Paul's discussion of our gifts as members of Christ's body (1 Cor 12:20-21) is followed immediately by a discussion of love. Putting our talents to use in ways that express love is of the essence. "Faith, hope, love remain, these three; but the greatest of these is love" (1 Cor 13:1-13).

Frustratingly enough, that statement serves to highlight one of the very greatest challenges that baptized people face. The truth is, we can carry out many worthwhile actions rather well, but Christ's mystical body has the goal of carrying them out in loving ways.

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

'Unity with Christ frees and energizes the baptized to become who God has uniquely called them to be.'

Lenten customs help renew our baptismal commitments

By Mitch Finley

Lent is rich in customs. Some come from particular ethnic cultures, while many are popular regardless of ethnic or cultural context.



With ashes on his own forehead, Archbishop Daniel M. Buechlein imposes ashes on a woman who attended an Ash Wednesday Mass on March 9 at SS. Peter and Paul Cathedral in Indianapolis. Lenten customs can help Catholics renew their baptismal commitments.

The purpose of many Lenten customs is to cultivate the spiritual process of conversion and repentance that Lent is all about. But it is possible to intend even more.

Abstinence from certain foods, efforts to overcome a self-destructive habit, almsgiving, praying the Stations of the Cross, the time-honored practice of "giving up"—whether sweets, watching television, listening to the radio or music as a distraction while driving—and participating in the Mass daily, we can embrace any of these Lenten disciplines as a way to renew our baptismal commitment that is fundamental to a Christian life.

The *Catechism of the Catholic Church* declares that the sacrament of baptism is "the basis of the whole Christian life, the gateway to life in the Spirit ... and the door which gives access to the other sacraments" (#1213). If we reflect on various Lenten disciplines, then we should be able to identify how each one may serve as a way to renew one's understanding and experience of the sacrament of baptism.

Regardless of the specific Lenten custom, all of them can be distilled to one discipline, and that is self-denial. The point is to deny oneself the experience of something that is good, but which we may not always use in good or healthy ways.

We don't, for example, abstain from meat on the Fridays of Lent because there is something bad about meat. If I attend Mass each day during Lent, it isn't because what I

would be doing otherwise is not good. Rather, the purpose of such disciplines is to empty oneself of a bit of the experience of created goods in order to make more room for the divine grace of one's baptism.

The human heart carries an emptiness that only God, our loving Father, and other people can fill. However, especially in a materialistic culture, we are constantly urged to fill this emptiness with stuff when only God can satisfy it.

Since only God and neighbor can satisfy this empty place, it behooves us to make use of Lenten disciplines to try to open ourselves more to the grace of baptism that, in turn, opens us more to God.

We fast and abstain during Lent to get more in touch with the hunger that we have for God, and with our baptismal character as members of the body of Christ.

We can give up smoking or television or aimless Internet surfing.

We can give more time than usual to volunteer work.

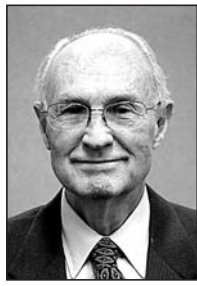
But we must do it to revitalize our deepest nature as members of the mystical body of Christ through the sacrament of baptism.

(Mitch Finley is the author of many books on Catholic themes. His website is www.mitchandkathyfinley.com.) †

From the Editor Emeritus/John F. Fink

Wisdom of the saints: St. Cyril of Jerusalem

St. Cyril of Jerusalem, whose feast is celebrated on March 18, was driven into exile three times while he was the bishop of Jerusalem, but triumphed eventually and was named a Doctor of the Church by Pope Leo XIII. He lived in the turbulent fourth century when the Church was trying to answer the question, "Who was Jesus Christ?"



The Church thought it had answered that question during the Council of Nicaea in 325. However, Arians, who taught that God the Son was created by God the Father and thus not equal to him, got the upper hand and the Arian bishop of Caesarea forced Cyril into exile the first time in 357. The Emperor Julian the Apostate did it a second time in 361, and the Arian Emperor Valens the third time in 367. In all, Cyril was in exile for 16 of the 35 years that he was the bishop of Jerusalem.

Faithful Lines/Shirley Vogler Meister

Take advantage of Indiana's beautiful state parks

Since the 1970s, a group of Catholic couples whose husbands sang or still sing with the Indianapolis Maennerchor have been going on hikes and picnics at Indiana's state parks.



Originally, we did this as campers with our children on weekends in the spring or autumn.

Eventually, some Maennerchor Protestant singers and their wives also joined us.

As our children graduated from high school and attended colleges or began working, our group's members suggested varied times of the year for our nature adventures.

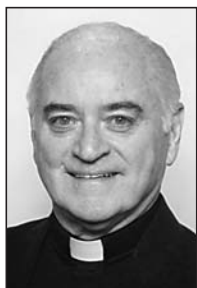
Since many of the men and women still worked, we kept our weekend jaunts and began enjoying the hospitality of the wonderful Indiana state park inns.

By the time the working men and their wives retired, we realized that we could go any time of the year. So someone suggested that we take winter hikes and picnics. We have enjoyed doing this in

Spirituality for Today/Fr. John Catoir

Some exciting news! My readers have written a book

Do you remember when I asked readers to contribute a short essay for a book that I wanted to produce about the experience of coping with an unwanted pregnancy?



My idea was to help each woman in distress to think through the agony of making a decision to abort or to carry her

baby to term. And to do this, I asked my readers to write about their personal experiences.

I am happy to say that dozens of letters came in the very next week from places all over the United States—Idaho, Washington, Georgia, New York and even Hawaii. Some were signed, while others were not, for obvious reasons—and they still keep coming!

Responders included those who regretted their choice to have an abortion and those who, by the grace of God and with the right kind of support, were fortunate enough to overcome the temptation to end their pregnancy.

I am also happy to say that the book is now a reality!

Woman to Woman, 'Shall I Have This Baby?'—Personal Stories About Romance, Sex and Unwanted Pregnancy

Cyril attended the Council of Constantinople in 381 when the Nicene Creed that we profess today was promulgated.

He is known mainly for his *Catecheses*, 18 instructions addressed to baptismal candidates during Lent, and five for the recently baptized after Easter. I will quote from an instruction that he gave just before they were baptized. It seems appropriate for catechumens and candidates, who will be received into the Church on Holy Saturday.

"Let the heavenly angels rejoice!" he exclaimed. "Let those who are to be wedded to a spiritual spouse prepare themselves."

He encouraged them to remove all obstacles and stumbling blocks so they will be able to go straight along the road to eternal life. "Through your penance," he said, "begin to wash your garments; then, summoned to the spouse's bedchamber, you will be found spotless."

He used the parable of a wedding feast to which all mankind is summoned. "Once the crowd has assembled, the bridegroom decides who will enter the wedding feast,"

he said. "This is a figure for baptism."

Up to this point in the history of salvation, he said, the catechumens have stood outside the gate, but that will change as they receive the sacrament of baptism. It is not that their souls will be found without stain or wrinkle, he said. Indeed, before they receive the grace of the sacrament, he asked, "How could this happen to you who are called to receive forgiveness of sin?"

However, once they have received this grace, he asked them to do nothing to deserve damnation, but rather "to hasten toward the fulfillment of his grace."

Baptism was a great occasion, he said, but he urged them to approach it with caution. "You are standing in front of God and in the presence of the hosts of angels. The Holy Spirit is about to impress his seal on each of your souls. You are about to be pressed into the service of a great king.

"And so prepare yourselves to receive the sacrament. The gleaming white garments you are about to put on are not the preparation I am speaking of, but rather the devotion of a clean conscience." †

many state parks for several years.

This year, we gathered at Clifty Falls State Park. Rain prevented us from walking on the trails because of mud.

However, those of us able to be there still enjoyed our picnic in our favorite open-sided shelter with benches and a stone hearth. We roasted sausages and ate other picnic fare.

This was our smallest group ever because some of our friends enjoy vacation time in warmer climates during the cold weather months.

We realize that at some point we might not be able to do this anymore. Some members of our original group have passed on. We remember each and every one, and honor them through prayer and the wonderful memories that we have from former years.

During these weekends, we were able to find Catholic churches near the parks and attend Mass.

On two occasions, the Indianapolis Maennerchor sang concerts in Spencer so many of us camped at a nearby state park.

I am sure that other campers were perplexed when our husbands—also known as "The Gentlemen of Song"—and

their wives left with the men in tuxedos and the women dressed appropriately for the evening's event.

What a blessing our trips to Indiana's state parks have been for us. When the groups were large, other guests at the inns sometimes joined us as we played games in the evenings. At our invitation, one out-of-town couple even joined us for our hike and picnic.

Our Catholic camping friends are members of Holy Spirit, St. Barnabas and St. Pius X parishes in Indianapolis as well as Christ the King Parish in Indianapolis—where my husband, Paul, and I are members.

We recommend that other families enjoy Indiana's beautiful woodlands by camping at the state parks or staying at the state park inns.

For more information about state parks, contact the Indiana Department of Natural Resources at 317-232-4200 or toll-free at 877-463-6367 or log on to the website at www.in.gov/dnr/.

(Shirley Vogler Meister, a member of Christ the King Parish in Indianapolis, is a regular columnist for The Criterion.) †

is nonjudgmental and written in the spirit of "There, but for the grace of God, go I."

Part 2 of the book is titled *Embracing the Child Within*. Here, medical experts answer your questions about the experience of pregnancy itself. This section was written by Dr. John T. Scully, a lifelong friend who died in 2008, and who in his lifetime delivered 10,000 babies. His wife, registered nurse Kimberly Scully, was at his side in the delivery room for most of these blessed events, and contributed to the writing.

It is my dream to make *Woman to Woman* available free of charge to any woman in immediate need of comfort and guidance because of an unwanted pregnancy.

And here is where I will need your help. If you know of anyone struggling in this dilemma, please write to me at P.O. Box 745, Chester NJ 07930, and I will send you a free copy of the book.

I am also going to send a courtesy copy to everyone who contributed to the writing

It is my dream to make Woman to Woman available free of charge to any woman in immediate need of comfort and guidance because of an unwanted pregnancy.

of this book. I have most of your addresses. Those who understandably didn't send me their name and address will have to go directly to the publisher.

Happily, Alba House Publishing Company, 2187 Victory Blvd., Staten Island, NY 10314, (800-343-2522) accepted the book right away, delighted to bring it to life.

If you would like to help me fund the expenses involved in sending these books free of charge to those in need all over the world, your tax-free gift of any amount will be welcomed. Checks may be made out to St. Jude Media, P.O. Box 745, Chester, NJ 07930.

Woman to Woman is 142 pages long, and lists for \$7.50. Your gift could save lives.

My hope for the beginning has been to save the lives of as many babies as possible.

My respect and gratitude go out to one and all.

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

Catholic Evangelization Outreach/ Tom Yost

What I like about being Catholic

I have had the pleasure and privilege to direct the Rite of Christian Initiation at my parish for several years. One of my favorite ways of communicating to our catechumens and candidates is by beginning a sentence with, "What I like about being Catholic is ..."



I wish that more Catholics would share our faith from this perspective. There is a lot to like and to be grateful for as Catholics. One of the many things that I like about being Catholic is our tradition and treasure of prayer.

Let us begin with the Sign of the Cross. This is a simple prayer that witnesses our belief in the Trinity. We make a profession of faith every time we do it. It reminds us of our baptism. I like the way we begin and conclude prayer with the Sign of the Cross.

I like the Mass. I tell the RCIA folks that the Mass is a "celebration," not just an "obligation." We proclaim the Word of God, and celebrate the Eucharist each time we gather for Mass. The Mass is our greatest prayer, drawing us to know, love, receive and serve the Lord.

I like how Catholics pray the holy Scriptures. *The Lectionary* gives us an organized and descriptive "portrait" of God. I like how we encourage study and reflection as we pray—and live—the Scriptures, and I appreciate our models for praying the Scriptures, such as *lectio divina*.

I like how Catholics pray through music. I like singing those wonderful Scripture prayers, the psalms, at Mass. I like how we receive the word of God, and express it in poetry and music through a variety of vocal styles and instruments. I like how music moves our heart and soul to feel the friendship and love of God.

I like the way that Catholics pray as a community. I like that we pray with the communion of saints and angels. I like that we have prayers passed down to us from the saints, like St. Francis of Assisi and St. Patrick. I like that we pray for the living and the dead.

I like Catholic intercessory prayer. I like how we ask Mary, the Mother of God, to intercede for us in prayer. I like how we approach her as our Mother. I like the many ways that prayer with Mary leads us closer to her Son.

I like our treasure of traditional prayers. The "Our Father," "Hail Mary" and "Glory Be" help us pray when our own words fail us. Our meal prayers, morning prayers and night prayers provide a rhythm for prayer. I appreciate how Catholics are welcome to pray from the "heart." I like how heart prayer allows us to put our personal stamp on prayer.

I like how our Church uses signs and symbols to express prayer. Water, light, oils and incense help us experience God through our senses. Ritual actions and objects, along with the spoken word, are powerful ways of making God more visible for us.

There is a lot to like and be grateful for as a Catholic. I believe that we are called not only to share our faith, but also to share it with joy and enthusiasm.

When I share what I like about being Catholic, it is not about drawing attention to me. It is about drawing attention to God, who is doing great things for me.

God is doing great things for you and for me. There is no better way for us to discover and embrace this than through Catholic prayer. God bless!

(Tom Yost is the pastoral associate at Our Lady of Perpetual Help Parish in New Albany, and is a member of the Archdiocesan Initiation Committee.) †

Second Sunday of Lent/Msgr. Owen F. Campion

The Sunday Readings

Sunday, March 20, 2011

- Genesis 12:1-4a
- 2 Timothy 1:8a-10
- Matthew 17:1-9

The Book of Genesis is the source of this weekend's first reading.



As its name implies, Genesis reveals the divine origin of life, and also reveals the divine plan in the forming of the Hebrew race.

Genesis is a splendidly vivid revelation of God's majesty and power,

and indeed of the dignity of humanity.

It is a great pity that this marvelous book has been so often tortured and misconstrued by well-meaning but uninformed readers over the years. In their earnest attempt to preserve the divine character of this book, they lose much of its impact.

This weekend's reading is about Abraham. Considered by scholars to have been an actual person, Abraham is regarded as the father of the Jewish people.

The reading makes several points. God is active in human affairs, and humans can communicate with God. Abraham has a very strong faith.

God rewards his faith by pledging that Abraham's descendants, until the end of time, will be God's special people. It is not a dignity conferred with obligation. The people who descend from Abraham must be loyal to God, and by their lives of faith reveal God to the world.

For its second reading, this weekend's liturgy presents a passage from St. Paul's Second Epistle to Timothy.

Timothy was a disciple of Paul and is venerated by the Church as a great saint who was important in the formation of Christianity.

According to the New Testament, Timothy was the son of a pagan father and a devout Jewish mother. He was Paul's secretary at one point. He once was imprisoned with Paul, but was released. Tradition identifies Timothy as the first bishop of Ephesus.

In this reading, Paul encourages Timothy to be strong in his Christian belief despite the difficulties and obstacles that will arise in his ministry.

St. Matthew's Gospel furnishes the last reading.

It is the story of the Transfiguration, replete with symbols of God and images of God that were familiar to Jews because these symbols and images appear throughout the Old Testament.

Brilliant light, mountaintops and pure white symbolized God. Surrounding Jesus were Moses and Elijah, the great heroes of the religious tradition.

This scene utterly contrasts with that of Calvary. Instead of shimmering clothes, Jesus on the cross has been stripped of his garments. Instead of glowing clouds and brilliant light, gloom and darkness surround him on the cross.

Reflection

Lent is little more than one week in progress, and already the Church is encouraging us and reinforcing our faith as Jesus strengthened the faith of the Apostles, who stood trembling and in dismay before the divine sight manifested on the mountain.

The message is clear. Jesus is God, and is active and present among us.

However, we must personally believe in order to be saved. And in this belief, we must commit our very lives to Christ.

Abraham is a critical part of this weekend's scriptural lesson.

Nowhere in these readings is there an account of the Crucifixion. Nowhere is Calvary mentioned in these Scripture passages. Nevertheless, the event of the Lord's death on the cross is essential to understanding fully this weekend's message.

Calvary represents the world. It was for a moment, seemingly, the triumph of earthly power and human sin over goodness. At least, surely this is how it was interpreted by the enemies of Jesus.

Of course, Jesus reversed all this sin by rising in glory.

Every human being can be tricked into assuming that earthly things or earthly satisfaction will bring them to triumph. They will not. Sin brings death. All around sin is gloom and darkness.

But we must have faith to see beyond the gloom to the light of Jesus as seen at the Transfiguration.

Abraham is our model, our father in faith, our witness of absolute faith. †

Daily Readings

Monday, March 21

Daniel 9:4b-10
Psalm 79:8-9, 11, 13
Luke 6:36-38

Tuesday, March 22

Isaiah 4:10, 16-20
Psalm 50:8-9, 16bc-17, 21-23
Matthew 23:1-12

Wednesday, March 23

Toribio de Mogrovejo, bishop
Jeremiah 18:18-20
Psalm 31:5-6, 14-16
Matthew 20:17-28

Thursday, March 24

Jeremiah 17:5-10
Psalm 1:1-4, 6
Luke 16:19-31

Friday, March 25

The Annunciation of the Lord
Isaiah 7:10-14; 8:10
Psalm 40:7-11
Hebrews 10:4-10
Luke 1:26-38

Saturday, March 26

Micah 7:14-15, 18-20
Psalm 103:1-4, 9-12
Luke 15:1-3, 11-32

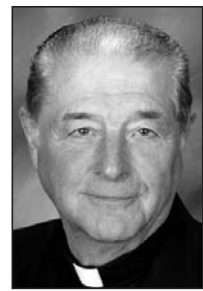
Sunday, March 27

Third Sunday of Lent
Exodus 17:3-7
Psalm 95:1-2, 6-9
Romans 5:1-2, 5-8
John 4:5-42
or John 4:5-15, 19b-26, 39a, 40-42

Question Corner/Fr. John Dietzen

Angels are portrayed in Scripture as God's messengers and helpers

Q I have read of different types or kinds of angels—principalities,



powers, virtues, dominations, thrones, cherubim and seraphim.

Where did all these types originate? Or how was it determined that there are all these various kinds of angels? Is there an order of rank among

the different types? (Ohio)

A Angels (from the Greek word "angelos," which means "messenger") are generally portrayed in Scripture as well as in Jewish and Christian tradition as heavenly beings who bring announcements from God to human beings or act in God's name.

As the Jewish awareness of God's transcendence and holiness developed in the Old Testament, angels appear more and more often as intermediaries between God and humans.

By New Testament times, they became more evident, and are mentioned often in the Gospels and other Christian writings after Jesus.

In fact, the voice of the Father is heard rarely in the New Testament, while angels exercise significant roles in decisive events, such as the Annunciation and the Resurrection.

The theory that there are nine "choirs" of angels was raised by various theologians in the fourth century. Five were spiritual forces mentioned by St. Paul—authorities (virtues), dominions, thrones, powers and principalities (see Eph 1:21 and Col 1:16).

Others named in the Bible are angels, archangels, cherubim and seraphim. They number allegedly at least in the tens of thousands.

The real story of angels, however, is not that easy to explain. It is not clear, first of all, that St. Paul believed or intended to teach that these groups of angels were anything like the classes or choirs as we might view them.

In both of the passages cited above, St. Paul is insisting on one important point. No spiritual power, whatever name you give it or how exalted it may be, can remotely compare to the dignity and majesty of the risen Jesus, through whom and for whom all creation exists.

Cherubs and seraphs exercise a variety of functions on Earth and in the heavenly assemblies of God.

The former, for example, guard the gates of Eden after Adam and Eve's fall (Gn 3:24) and provide a throne for the Lord (Is 37:16).

Archangels are sometimes called princes of the angels because of their particularly prominent missions in the Scriptures. The word itself occurs only twice in the Bible.

St. Paul's First Letter to the Thessalonians (1 Thes 4:16) tells us that an archangel will announce the coming of Christ, and the letter of St. Jude (verse 9) quotes a passage from the apocryphal "Assumption of Moses," calling Michael an archangel.

Many angelic names have arisen in popular belief and devotion through the centuries, especially the Archangel Uriel, who is mentioned in several early noncanonical Christian writings.

Only Michael, Raphael and Gabriel are named in Scripture, however, and are the only names of angels allowed for use in Catholic liturgy.

Q Why does the Lord say (in 1 Cor 6:10) that no drunkard (among other wrongdoers) shall inherit the kingdom of heaven?

I've always viewed alcoholism as a disease, and one that slanderers and the other wrongdoers mentioned in this passage cannot claim.

Every time I see someone I care about who has overindulged in alcohol, I become fearful for that person. (Virginia)

A People of the ancient world had no concept of alcoholism as a disease. Even to this day, despite much scientific evidence to the contrary, some religious groups and some people still insist that addiction to alcohol is totally a personal choice that one can undo with sufficient determination.

Certainly, one's choices about drinking, particularly in excess that may lead to addiction, can be significantly subject to moral control of one's will.

Perhaps it needs to be said that the other morally wrong actions that Paul mentions may also gradually become addictive expressions of one's self-centeredness, and an unhealthy need for acceptance and power over other people, which is why they can be so seductive in relations with others. †

My Journey to God

This Lent

This Lent

I'll create a space for stillness

This Lent

Prayer becomes conversation

This Lent

When at table, I'll not overfill

This Lent

I'll repent and forgive

This Lent

Small acts of kindness matter

This Lent

I'll walk through every Gospel story

This Lent

I'll come to know Jesus better because



CNS photo/Bob Roller

This Lent

I'll let Jesus enter

By Cathy Lamperski Dearing

(Cathy Lamperski Dearing is a member of St. Barnabas Parish in Indianapolis. A woman sings during Mass on Ash Wednesday at a chapel adjacent to the destroyed Cathedral of Our Lady of the Assumption in Port-au-Prince, Haiti, on March 9. Much misery remains for the people living in Port-au-Prince more than a year after the 7.0-magnitude earthquake on Jan. 12, 2010, devastated a large region in Haiti.)

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.

ABEL, James M., 73, St. Mary-of-the-Knobs, Floyd County, March 9. Husband of Regina Abel. Father of Angelita Cain, Teresa Flick, Kim Gholston, James Jr., Matthew, Nicholas and Scott Abel. Grandfather of eight. Great-grandfather of one.

BEILOUNY, Susan A., 74, Christ the King, Indianapolis, March 7. Mother of Kathy, Bob and Joseph Beilouny. Sister of Chris Henry, Kay Ramsey and Charles Conway V. Grandmother of one.

BEYER, John J., Jr., 89, St. Vincent de Paul, Shelby County, Feb. 26. Father of Alice Bottorff, Rose Mary Sheedy, Michael, Stephen, Timothy and Thomas Beyer. Brother of Norma Browning, Liz Hewitt, Clara Winkler, James and Walter Beyer. Grandfather of 12.

BOOTH, Shirley, 75, St. Lawrence, Indianapolis, Feb. 18. Mother of Wallace Grimes.

BROWN, Rita, 73, St. Michael, Bradford, Feb. 23. Wife of Frank Brown. Mother of Amanda Brown-Wise, Janine and Antony Brown Sr., Gary, Marvin and Robert Swartwood. Sister of Lioba Ehalt and Alberta Rung. Grandmother of 15. Great-grandmother of three.

BUSSERT, Betsie, 27, St. Agnes, Nashville, Jan. 31. Daughter of Jessica Bussert and Sharon Bussert. Sister of Heather, Rebecca, Germaine and Steven Bussert.

CAMPBELL, Eileen T., 77, St. Simon the Apostle, Indianapolis, Feb. 24. Mother of Kara Davis, Mary and Jay Campbell. Sister of Thomas Reidy. Grandmother of eight.

CHILDS, Lawrence Timothy, 47, St. Mary, Indianapolis, Feb. 20. Brother of Helen, Anthony, Charles Jr. and Norman Childs.

COVENEY, Eugene J., 85, St. Bartholomew, Columbus, Feb. 27. Husband of Mary Alice Coveney. Father of Eileen Lager, Anne, Ursuline Sister Agnes Coveney, Margaret, Gene, James, John and Martin Coveney. Brother of two. Grandfather of nine.

DIDAT, Robert L., 81, St. Mary-of-the-Knobs, Floyd County, March 10. Husband of Emma (Bell) Didat. Brother of Patricia Holsclaw, Elmer, James, Jerome and Regis Didat.

EMERSON, Robert W., 86, Holy Family, New Albany, March 5. Husband of Shirley (Brodfehrer) Emerson. Father of Alice Deich, Nina Hitner, Catherine Knabel, Margie and William Emerson. Brother of Nina Butera, Hazel Carter, Garrette Jr. and George Emerson. Grandfather of 12. Great-grandfather of 10.

GRAMMAN, Donald A., 81, St. Michael, Brookville, March 6. Husband of Elizabeth Gramman. Father of Pam Brown, Judy Conwell, Patty Heckel, Nancy Meyer, Jeanne Murphy, Sharon Pepper, Debbie Seale, James, Randy, Rick and Tim Gramman. Brother of Delores Ginder, Ruth Stenger, Lucille Teufel, Laurine, Carol, Melvin and Whitey Gramman. Grandfather of 24. Great-grandfather of 15.

GREENAWALT, Thomas L., 56, St. Pius X, Indianapolis, March 2. Son of Martin and Frances

Greenawalt. Brother of Kristin and Mary Kay Greenawalt.

GUILFOY, Tom, 57, St. Michael the Archangel, Indianapolis, March 10. Husband of Susie Guilfooy. Father of Amy Finnell, Christina Fossett, Nicole Heim, April and Autumn Gibbons, Alexis and Joey Guilfooy. Brother of Beth Spiegel, Margaret, Joe, John, Kevin and Paul Guilfooy. Grandfather of 10.

HIGGINS, Lisa, 38, Our Lady of Lourdes, Indianapolis, Jan. 24. Wife of Vince Higgins. Mother of Emily, Hannah, Karissa, Zoe and Christopher Higgins. Daughter of Chester and Jean Jones. Granddaughter of Enola Walls.

HOFF, Blanche, 88, St. Peter, Franklin County, Feb. 16. Mother of Celesta Allen, Rita Berger, Matilda Bischoff, Bertha Fledderman, Alice Hughes, Rita Wuesterfeld and Alvin Hoff. Grandmother of five. Great-grandmother of 11.

JACOBI, Mary Rita, 84, St. Michael, Bradford, March 1. Sister of Joseph and Melvin Jacobi.

JONES, Donald Lee, 76, St. Michael, Bradford, Jan. 16. Husband of Shirley Jones. Father of Linda Abner, Ruth Hackman, Anita Stumler, Keith, Kevin, Mark and Robert Jones. Brother of Rita Utz. Grandfather of 28. Great-grandfather of two.

KATCHUR, George John, 88, St. Barnabas, Indianapolis, Feb. 21. Husband of Anne Katchur. Father of Jo Ann Mullin, Edward, George and John Katchur. Brother of Veronica Baker, Dorothy Katchur and Ann Paluchak. Grandfather of 10.

KOEHL-O'BRIEN, Janet (Firsich), 70, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Jan. 20. Wife of Charles O'Brien. Mother of Donna Goorhouse, Brian and Jeffrey Koehl. Sister of Louise Firsich, Olivia McMahon and Bob Firsich. Grandmother of eight.

LOTZ, William N., 79, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Feb. 19. Husband of Theresa Lotz. Father of Nancy Cheek, Patricia Meyer, Mary Rosenberger, Carole Russell, Janice Warner and Bill Lotz.

McGOFF, James P., Sr., 86, St. Pius X, Indianapolis, March 8. Husband of Dorothy McGoff. Father of Patricia Nowlan, Mary, James, John and Kevin McGoff. Grandfather of 11.

MENKHAUS, Alma M., 97, St. Maurice, Decatur County, March 7. Mother of Mary Ann Fry, Dale and Daniel Menkhaus. Sister of Thelma Bedel and Anthony Oesterling. Grandmother of six. Great-grandmother of six.

MILLER, Marie Catherine, 96, St. John the Baptist, Starlight, Feb. 28. Sister of Catherine Kruer, Dolores Popp and Marcella Weikel. Aunt of 33.

MILLER, William P., 80, American Martyrs, Scottsburg, Feb. 25. Father of Pamela, Peggy and William Miller Jr. Brother of Mary Camire, Phil and Richard Miller. Grandfather of 13. Great-grandfather of 28.

MOORE, Myra Joan, 81, St. Vincent de Paul, Bedford, March 7. Wife of Homer Moore. Mother of Gina Owens, Tod and William Moore. Sister of Mary Merrell, Nancy Wilson and David Sears. Grandmother of six. Great-grandmother of nine. Step-grandmother of two.

OLIVER, Beatrice, 80, St. Matthew, Indianapolis, March 6. Mother of Kathy Hernandez, Mary Ann Keller, Judy Rigdon, Crissy, Dan, Ed,

Fred, Joe, Mark and Tom Oliver. Sister of Ruth Williams. Grandmother of 17. Great-grandmother of 14. Great-great-grandmother of one.

OVERTON, Nicholas, 60, St. Mary, New Albany, Feb. 24. Brother of Alma Bailey and Phillip Overton.

QUINN, Forrest Mitchell, 92, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Feb. 4. Husband of Eileen Quinn. Father of Maureen Burris, Nadine McMains and Kathleen Quinn. Brother of Carole Bates, Bernadine Wampler and Joseph Quinn. Grandfather of seven. Great-grandfather of 12.

RAYMOND, June Marie, 64, St. Lawrence, Indianapolis, March 3. Wife of Thomas Raymond. Mother of Kelly Scott and Scott Raymond. Daughter of Letticia Hartman. Sister of four. Grandmother of three.

RINARD, David V., 61, St. Lawrence, Indianapolis, Feb. 21. Brother of Michael Rinard.

SCHAEFER, Michael G., 86, St. Luke the Evangelist, Indianapolis, March 2. Husband of Doris Schaefer. Father of Rebecca Arnold, Susan McClain, Kevin, Michael, Patrick and Steven Schaefer. Grandfather of 15. Great-grandfather of 21.

SCHROEDER, Doris, 81, St. Andrew, Richmond, March 3. Wife of Melvin Schroeder. Mother of Marsha Clark, Mary Ropp, Barbara Woolum, Gwendolyn and Duane Schroeder. Grandmother of three. Step-grandmother of five. Great-grandmother of two. Step-great-grandmother of nine.

SENG, Robert Reid, 65, St. Augustine, Jeffersonville, Feb. 26. Brother of Yvonne Thomas. Stepfather of Melissa Millet, Stephanie Talbott and Michael Glasgow. Grandfather of five.

SKINNER, Frederick R., 88, St. Agnes, Nashville, Feb. 4. Father of Pamela Hynes, Sandra Spencer, Carla Sarver, Albert, Donald, Martin and Phillip Skinner. Brother of Icel Skinner. Grandfather of 22. Great-grandfather of 37. Great-great-grandfather of eight.

SMOCK, Patrick J., 75, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Feb. 12. Father of Mary Baxter, Bridgit Finn, David, Patrick II and Steve Smock. Grandfather of 14.

STEMLE, Renee, 36, St. Mary, New Albany, March 2. Mother of Charles Strickland. Daughter of Linda Ryan. Sister of Dennis Stemle.

VIRES, Tara Leigh (Rooks), 23, American Martyrs, Scottsburg, Jan. 1. Mother of Jayden and Trenton Vires. Daughter of Rickey Rooks and Karen Boswell. Sister of Hannah and Jacob Rooks. Granddaughter of Don and Bea Boswell, Arvin and Linda Rooks, and Gary and Wanda Eddings.

WANSTRATH, Norman A., 86, St. Louis, Batesville, March 2. Father of Jan Carlson, Julie Jackson, LuAnn Zeszut, Jim, Ken, Randy and Russ Wanstrath. Brother of Dorothy Olinger. Grandfather of 14. Great-grandfather of nine.

WHITSETT, Robert Francis, 89, Holy Name of Jesus, Beech Grove, March 3. Father of Julie Shultz, Edward, Patrick and Robert Whitsett. Grandfather of six.

WILKES, Joseph L., 81, Holy Spirit, Indianapolis, March 7. Father of Michelle, Christopher and Kevin Wilkes. Brother of Phyllis Zeps. Grandfather of two.

WOEHLER, Donald G., 75, St. Andrew the Apostle, Indianapolis, Feb. 12. Husband of Barbara (Sprong) Woehler. Father of Julie Brown, David, Jeff, Jim, Kenneth, Kevin and Terry Woehler. Grandfather of 16. Great-grandfather of one.

WORLAND, Roberta, 87, St. Bartholomew, Columbus, March 6. Wife of Stephen Worland. Mother of Priscilla Oppenheimer, Joy, Nancy, Sally, Susan, Robert and Steven Worland. Sister of Mary Jane Couchon. Grandmother of nine. Great-grandmother of 11. †



Pope Benedict XVI delivers his annual blessing, "Urbi et orbi"—to the city of Rome and to the world—from the central balcony of St. Peter's Basilica at the Vatican on Dec. 25, 2010.



International pilgrims fill St. Peter's Square in Vatican City for a beatification Mass in October 2007.

Millions come to the Vatican, but only a few spend the night

VATICAN CITY (CNS)—Millions of citizens of countries from all over the world enter Vatican territory every year to visit the Vatican Museums and St. Peter's Basilica or catch a glimpse of the pope on a Sunday at St. Peter's Square.

But only a select 572 people can claim citizenship of the Vatican itself, according to statistics released on March 1.

Those people carry what is probably the most exclusive ID card in the world, issued by the Stato della Citta del Vaticano—the Vatican City State.

And of that rarefied group of Vatican City citizens, only 32 are women.

The agency that regulates life within the smallest country on the planet issued the statistics listing who actually lives within the Vatican walls.

The facts and figures accompanied copies of Pope Benedict XVI's new regulations for citizenship, residency and access to areas not open to the general public.

Bishop Giorgio Corbellini, the deputy secretary general of the Vatican City governor's office, explained in a statement that the papal laws updated the old rules written in 1929 under the treaty with Italy known as the Lateran Pacts.

Under the old regulations, residents were obliged to accept citizenship.

Now, some people—such as the spouses of employees—can opt out of Vatican citizenship.

Who are the citizens of the Vatican?

The pope, naturally, as well as 73 cardinals who live within the walls or in Rome, 306 members of the papal diplomatic corps, 49 priests and religious brothers, one nun, 86 Swiss Guards, 25 laymen and 31 laywomen, most of whom are Vatican employees, along with their spouses and children, according to the list.

Of those with Vatican passports, only 223 residents call the Vatican home, while 349 people live in Rome or elsewhere.

Most will lose their privileged status when they leave their Vatican post or residence.

Another 221 people live on Vatican territory as residents, but are not citizens. They are mostly clergy, male and female religious, and male and female lay workers, according to the statistics.

The small numbers contrast with the massive traffic of people who pass through the Vatican, mostly for tourism or to participate in religious functions.

The Vatican press office said that during 2010 some 18 million people visited St. Peter's Basilica, 4.6 million visitors toured the Vatican Museums, and 2.2 million people attended papal liturgies, audiences or the Sunday recitation of the Angelus.

The Vatican is a sovereign state, but shares many things with surrounding Rome, including its traffic.

The governor's office said 2.2 million cars passed through the walls of Vatican City during 2010. †

Providence Sister Ann Xavier Hau served as a teacher, principal and in parish ministry

Providence Sister Ann Xavier Hau died on March 1 at Mother Theodore Hall at Saint Mary-of-the-Woods. She was 90.

The Mass of Christian Burial was celebrated on March 4 at the Church of the Immaculate Conception at Saint Mary-of-the-Woods. Burial followed at the sisters' cemetery.

Bernice Margaret Hau was born on Nov. 12, 1920, in Chicago.

She entered the congregation of the Sisters of Providence on Jan. 5, 1939, and professed her first vows on Aug. 15, 1941, and her final vows on Aug. 15, 1947.

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

During 72 years as a Sister of Providence, she ministered for 50 years at Catholic grade schools in Indiana, Illinois, Maryland, California and Missouri.

In addition to teaching, Sister Ann Xavier served as a principal for 12 years. She retired from teaching in 1992 then served in parish ministry for six years.

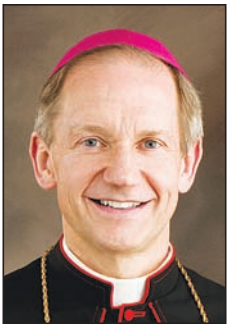
In the archdiocese, Sister Ann Xavier ministered at the former Holy Trinity School in New Albany from 1946-47 and Our Lady of the Greenwood School in Greenwood from 1956-57.

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. †

EXORCISM

continued from page 1

Although many in the broader society and even within the Church question the need for exorcists, others—including many



Bishop Thomas J. Paprocki

non-Catholics—seek out their ministry frequently.

“I get over half a dozen calls a week,” Father Lampert said. “It does consume a lot of my time and attention. I get calls from all over the United States.”

The high number of inquiries that Father Lampert and other exorcists receive—and the fact that there are only about two dozen exorcists in the United States—led Bishop Thomas J. Paprocki of Springfield, Ill., to organize a conference on exorcists in Baltimore last fall.

Bishop Paprocki called the conference as the chairman of the U.S. Conference of Catholic Bishops’ Committee on Canonical Affairs and Church Governance since the *Code of Canon Law* requires that priests receive explicit permission from their bishop before performing an exorcism.

About 60 priests, including Father Lampert, and 50 bishops attended.

“I think people are realizing that the devil is real, and the response to him and his

What the *Catechism of the Catholic Church* teaches about exorcism, page 24.

followers needs to be real as well,” Bishop Paprocki said. “I think we went through a period of time there where people

thought that perhaps these are just poetic or metaphorical references. But I think more and more people are seeing that this is something that’s real.”

Although the Church professes the devil and his activities to be real, as the *Catechism of the Catholic Church* teaches priest exorcists “must proceed with prudence,

strictly observing the rules established by the Church,” and should only perform an exorcism after any natural explanation of the disturbances in a person’s life are eliminated.

“The exorcist is trained to be a skeptic,” Father Lampert said. “He should be the last one to believe that evil is truly present.”

He said that some mental illnesses can be misidentified as the activity of the devil.

“There are some [conditions] such as Tourette’s syndrome and schizophrenia where people can mimic some of those exact same things,” Father Lampert said. “The reality is, if one has a mental health condition, medication should be able to provide some sense of relief. But if it doesn’t, then that may indicate that something else is going on.”

To help determine the nature of a disturbance in a person that comes to him, Father Lampert will sometimes consult Carla Morgan, a counseling psychologist in private practice who is a member of SS. Francis and Clare Parish.

He will talk with her about cases that he is not yet sure about, although Morgan says her pastor has good abilities to assess a person’s psychological state.

“Father Vince is really savvy at identifying someone who might have a mental health concern, and who needs more than just his general counsel,” she said. “[He’s able] to pick apart what might be a spiritual issue versus what might be a little more exclusively a mental health issue.”

Sometimes Father Lampert deals with complex cases in which there is a mixture of mental illness and the activity of an evil spirit in a person.

For Morgan, there is an understandable although not a necessary interplay between mental illness and demonic activity.

“[Having the devil in your life] could cause some anxiety,” she said. “And I think [that] the flip side could also be true. People are vulnerable when they’re struggling with mental health issues. I think vulnerable people are maybe easier prey in a wide variety of issues in relational dynamics, including spiritual ones.”



Colin O'Donoghue and Anthony Hopkins star in a scene from the movie *The Rite*. The movie was based on the non-fiction book *The Rite: The Making of a Modern Exorcist* by Matt Baglio, which tells of the training of Father Gary Thomas, the exorcist of the Diocese of San Jose, Calif. Father Vincent Lampert, the exorcist of the Archdiocese of Indianapolis, received his training alongside Father Thomas, and was interviewed by the author and quoted in the book.

Morgan said the people that Father Lampert ends up referring to her are those whose problems have a natural cause.

“My role as an exorcist, I believe, is to get people the help that they need, not necessarily the help that they think they need,” Father Lampert said. “The majority of the people that come to me already believe that they are possessed and that they need an exorcism.”

“Through the process that I go through, I want to make that determination. And if the determination is that it’s not something of an evil nature but more of a mental [health condition], then I want to give them that help.”

Father Lampert said that only a handful of people that he has encountered in his six years ministering as an exorcist were actually possessed, and even fewer agreed to receive his pastoral care over an extended period—something that he said is often necessary to liberate a possessed person.

Still, Father Lampert believes that a large majority of the people who come to him do have the devil working in their lives in some other kind of extraordinary way. (See accompanying story on page 24.)

Father Lampert contacted many of the

people that he has ministered to as an exorcist to be interviewed anonymously by *The Criterion*. No one agreed to an interview.

“The primary reason why people I have worked with are reluctant to make themselves known or even to come forward is because of the social stigma that surrounds one who has acknowledged the presence of evil in his or her life,” Father Lampert said. “Many people today doubt the existence of evil or even a personified devil. There are those who think the Church is out of step with modern society by even having a priest designated to be an exorcist. It is due to this doubt that folks don’t want to come forward.”

They have come forward to Father Lampert, though. And his ministry to them has helped him become a better priest from his perspective.

“I think the appointment [as exorcist] has led me to a deeper insight and appreciation of what it means to be a priest, probably a deeper understanding of the sacrament of holy orders,” Father Lampert said. “I think that, since my appointment as exorcist, I have a stronger desire to be a better priest.” †

‘Fear’ is not in the archdiocesan exorcist’s vocabulary

By Sean Gallagher

Live your faith, and don’t fear the devil.

That’s the succinct advice of Father Vincent Lampert, the exorcist of the Archdiocese of Indianapolis.

“As a people of faith, if we’re praying, going to Mass, receiving the sacraments, Satan is on the run,” he said.

Father Lampert acknowledged that people he ministers to as an exorcist can exhibit unusual behavior or that strange things can happen when he is around them. But he said this doesn’t distract him from his ministry.

“My role as an exorcist is not to get fixated on the antics of the devil, but to help people really see the face of God in their lives,” Father Lampert said. “That’s why some of the trickery that you’ll see if someone is really

possessed—some of the speaking in strange voices and odors and drop in temperature and body contortions—it’s all meant to be a distraction and to see if [the evil spirit] can instill fear in the exorcist.

“Because if you give in to fear, then you will quit praying. And then evil wins.”

He noted that some exorcists do not publicize their ministry, but said he has not chosen this path for a good reason.

“It has never been a priority of mine [to remain anonymous] because if people don’t know where to turn to get what they need, then they’ll continue to turn to these other psychics and whatnot,” he said.

This option, Father Lampert said, only increases a person’s problems.

“You cannot turn to evil to combat evil,” he said. “Sometimes people will turn to people that [call themselves] professional ghost hunters or psychics, that type of thing. But if it’s not of God, it’s not a good thing.”

With God and the ordinary means of the life of faith that he has provided in the Church, no one has anything to fear from the devil, Father Lampert said.

“If we’re doing the right things—praying, receiving the sacraments and going to Mass—we already have the proper defense to deal with evil,” he said. “It’s perhaps when we’re not doing those things or maybe just going through the motions, and not fully appreciating them and the spiritual graces that we receive, that we can become more vulnerable to the attacks.” †

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Saving lives is cornerstone of ecumenical 40 Days for Life prayer vigil

By Mary Ann Wyand

God calls people of faith to help him with his work of salvation, Jonathan Tremaine Thomas reminded pro-life supporters during the 40 Days for Life prayer rally on March 6 at the St. Augustine Home for the Aged Chapel in Indianapolis.

Saving lives and saving souls is our Christian duty, Thomas emphasized in his keynote address for the spring pro-life campaign, which mobilizes people to pray and fast for an end to abortion during Lent.

A Protestant leader with the National Black Pro-Life Coalition, Thomas has spoken at several respect life events since he moved to Indianapolis.

"A person is a person no matter how small," he said, quoting from *Horton Hears a Who*, a popular children's book written by Dr. Seuss.

"Heaven hears a Who," Thomas said, each time a defenseless unborn baby is killed in an abortion.

"Maybe you have been on the forefront of the pro-life battle for the last 40 years," he said. "Maybe you have been at the [abortion] clinics doing [pro-life] side walk counseling. Maybe you have been there every Saturday praying the rosary. Maybe you have never missed a pro-life rally, and yet you haven't seen the victory that you so desire."

Never doubt that God hears our pro-life prayers, Thomas said. "God is both lamb and lion, [and] the judgments of the Lord are true and righteous. ... This is a spiritual battle."

More than 50 million lives have been destroyed by the tragedy of legalized abortion in the U.S., he said, and this blood shed by innocent unborn babies has been sown into our nation's land.

"When heaven responds to the cries of the unborn, there has to be people who can hear them, too," Thomas said. "When heaven hears a Who, Hoosiers [must] hear heaven. ... I believe that's what this [Lenten] season that we're in is all about."

National statistics indicate that heart disease is the primary cause of death for African-Americans, he said, but abortion is actually the No. 1 killer of African-Americans.

"One out of every two black women will get an abortion," Thomas said. "The African-American race is the only race that is decreasing at an increasing rate."

"I used to be very upset about the fact that our culture will not acknowledge the reality that abortion is the No. 1 killer of African-Americans," he said. "But then I felt like the Holy Spirit whispered in my ear and said, 'Heart disease is the No. 1 killer.'"

"Heart disease is the No. 1 killer not only of African-Americans, but of our entire nation," Thomas said. "... It takes God to make us good. Our hearts are sick. That is why a mother can allow her son or daughter to be ripped up [by abortion] in her womb. We have a heart disease in this culture. ... We live in a culture that calls what is evil 'good' and what is good 'evil.' We live in a culture that is dying of heart disease."

Pro-life supporters must "advance beyond the front doors of the abortion clinics, and into the living rooms and the hearts and the minds of families all over this nation," he said. "We have to be a [pro-life] voice for the culture. ... God will respond if we humble ourselves in prayer and participate with him in changing history. I believe heaven is looking for Hoosiers, and I believe that I'm standing in front of some Hoosiers who can hear heaven. ... We're on the winning side."

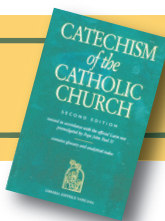
After the prayer rally, Our Lady of Mount Carmel parishioner Melanie Rosswurm of Carmel, Ind., in the Lafayette Diocese, who is a 40 Days for Life volunteer coordinator, said she is glad to see Catholics and Protestants praying together to end abortion.

"I think it's wonderful that we're all coming together [in prayer] to protect and defend life," Rosswurm said. "It's a basic fundamental that life is truly precious. If we could all see that, some day abortion won't exist." †



40 Days for Life keynote speaker Jonathan Tremaine Thomas of Indianapolis, a Protestant leader with the National Black Pro-Life Coalition, reminds pro-life supporters on March 6 that the blood of innocent unborn babies killed by abortion has been sown into our nation's land. The prayer rally was held at the St. Augustine Home for the Aged Chapel in Indianapolis.

GATECHISM CORNER



What the Catechism teaches about the devil and exorcism

Teachings regarding the devil are found in various sections of the *Catechism of the Catholic Church*. But they are primarily found in the section on the creed about the creation of the world, and the fall of Adam and Eve.

Its teaching on exorcism is found in the section on the sacraments about sacramental and other liturgical celebrations of the Church.

#391—"Behind the disobedient choice of our first parents [Adam and Eve] lurks a seductive voice, opposed to God, which makes them fall into death out of envy. Scripture and the Church's Tradition see in this being a fallen angel, called 'Satan' or the 'devil.' The Church teaches that Satan was at first a good angel, made by God: 'The devil and the other demons were indeed created naturally good by God, but they became evil by their own doing' (Lateran Council IV)."

#392—"Scripture speaks of a sin of these angels. This 'fall' consists in the free choice of these created spirits, who radically and irrevocably rejected God and his reign. We find a reflection of that rebellion in the tempter's words to our first parents: 'You will be like God' (Gn 3:5). The devil 'has sinned from the beginning'; he is 'a liar and the father of lies' (1 Jn 3:8; Jn 8:44)."

#393—"It is the irrevocable character of their choice, and not a defect in the infinite divine mercy, that makes the angels' sin unforgivable. 'There is no repentance for the angels after their fall, just as there is no repentance for men after death' (St. John Damascene, *De Fide Orthodoxa*, 2, 4)."

#394—"Scripture witnesses to the disastrous influence of the one Jesus calls 'a murderer from the beginning' (Jn 8:44), who would even try to divert Jesus from the mission received from his Father.

"The reason the Son of God appeared was to destroy the works of the devil' (1 Jn 3:8). In its consequences the gravest of these works was the mendacious seduction that led man to disobey God."

#395—"The power of Satan is, nonetheless, not infinite. He is only a creature, powerful from the fact that he is pure spirit, but still a creature. He cannot prevent the building up of God's reign.

"Although Satan may act in the world out of hatred for God and his kingdom in Christ Jesus, and although his action may cause grave injuries—of a spiritual nature and, indirectly, even of a physical nature—to each man and to society, the action is permitted by divine Providence which, with strength and gentleness, guides human and cosmic history.

"It is a great mystery that providence should permit diabolical activity, but 'we know that in everything God works for good with those who love him' (Rom 8:28)."

#1673—"When the Church asks publicly and authoritatively in the name of Jesus Christ that a person or object be protected against the power of the Evil One and withdrawn from his dominion, it is called exorcism.

"Jesus performed exorcisms and from him the Church has received the power and office of exorcizing. In a simple form, exorcism is performed at the celebration of Baptism. The solemn exorcism, called 'a major exorcism,' can be performed only by a priest and with the permission of the bishop.

"The priest must proceed with prudence, strictly observing the rules established by the Church. Exorcism is directed at the expulsion of demons or to the liberation from demonic possession through the spiritual authority which Jesus entrusted to his Church.

"Illness, especially psychological illness, is a very different matter; treating this is the concern of medical science. Therefore, before an exorcism is performed, it is important to ascertain that one is dealing with the presence of the Evil One, and not an illness." †

There are four basic kinds of extraordinary activities of the devil

By Sean Gallagher

Father Vincent Lampert said there are four basic kinds of extraordinary activities of the devil.

The ordinary way that the devil works in people's lives, said Father Lampert, the exorcist of the Archdiocese of Indianapolis, is simply through the temptation to sin that people experience every day.

Here are the extraordinary kinds as described by Father Lampert:

- Infestation—Where the devil or another evil spirit causes disturbances in a particular place or object.

- Oppression—When people feel that the devil or one or more evil spirits are attacking them. Father Lampert said this situation has frequently happened in the past to saints, such as St. Pio of Pietrelcina.

- Obsession—Where people have constant thoughts about evil.

- Possession—The most extreme form of extraordinary activity of the devil in which he or some other evil spirit or spirits actually gain a degree of control over a person's body.

Father Lampert said possession is rare because "it's a complete rejection of God."

The priest said that possessions cannot occur against our will, and that a person has to make a choice to invite the devil into his or her life.

Father Lampert explained how this can happen.

"Sometimes people get involved in occult practices, maybe out of a sense of curiosity or entertainment," he said. "Then they build up a reliance on that. And the reliance on that leads to dependence. And then the dependence can lead to a more solidified relationship."

"And, ultimately, the question is, 'Is this a relationship that's wanted so that it becomes something mutual or will the person always be in a combative

relationship with the evil?' They'll open the doorway to it, but now they wish it wasn't there."

That is when the possessed person may come to Father Lambert or be referred to him by a friend or relative.

In even more rare cases, however, Father Lampert said that "perfect possession" can occur. That is when a person no longer opposes the possession, but actually cooperates with the evil spirit or spirits within him or her.

Father Lampert met one such person and was certain that he was not suffering from any mental illness, such as schizophrenia.

"He was an elderly gentleman,"

Father Lampert said. "He said that he'd had this relationship most of his life, for perhaps 50 or 60 years. At that point, he had no desire to change. They were his friends. He couldn't have imagined existing without them."

Although ministering to the possessed is the exclusive responsibility of an exorcist, Father Lampert said that any priest can effectively minister to people experiencing the other three kinds of extraordinary activities of the devil.

Instead of creating a team of psychologists, doctors and other pastoral ministers to assist people combatting evil in their lives, as some exorcists do, Father Lampert would rather elicit the assistance of his brother priests in central and southern Indiana.

"I think priests need to be educated that, by virtue of their ordination, they're already equipped to handle the average situation of a person that comes to them," Father Lampert said. "To me, I would rather have the presbyterate as a team, if you will, and to kind of realize their role based on the sacrament of holy orders. I would rather, then, consult with them if they believe that it's something of a higher degree or nature of evil." †

Photo by Mary Ann Wyand

—Father Vincent Lampert