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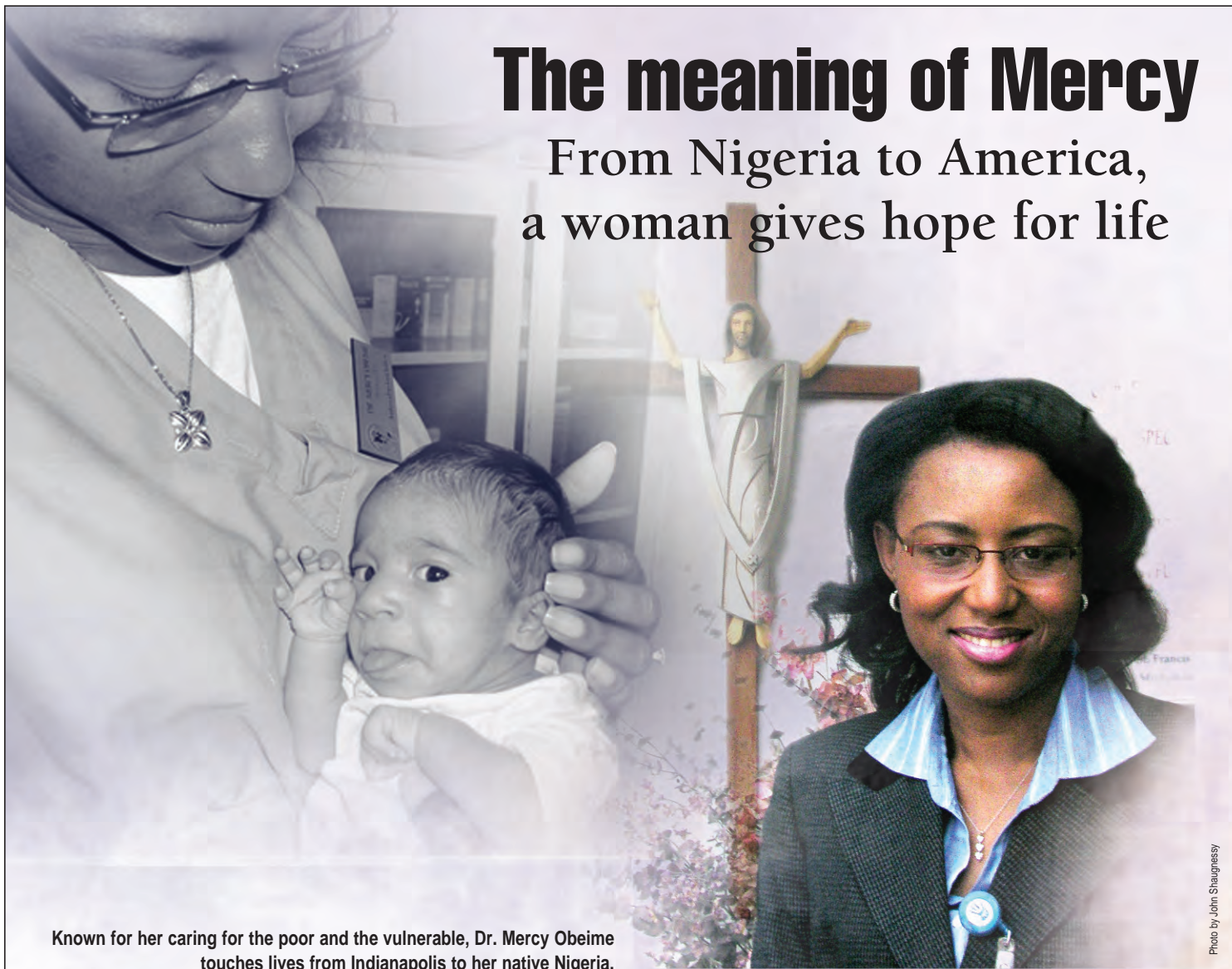


## 'Dear Brave Soldier'

Military chaplain provides sacraments for soldiers in combat, page 11.

## The meaning of Mercy

From Nigeria to America, a woman gives hope for life



Known for her caring for the poor and the vulnerable, Dr. Mercy Obeime touches lives from Indianapolis to her native Nigeria.

By John Shaughnessy

The blue-on-white china cup on Dr. Mercy Obeime's desk helps remind her of the different ways that people view the meaning of their life.

Obeime received the china cup during a visit she made to a woman in her 70s who is dying of cancer. The woman wanted the medical director of St. Francis Hospice in Indianapolis to have the cup as a way "to remember her, to remember that our lives had crossed."

"A year ago, she was told she had six months to live," Obeime says. "She's lived longer than she expected, and she thanks God for the extra time. She's been

getting worse lately. She talks about how wonderful her life has been, and she's looking forward to a peaceful rest."

Not everyone is at peace when they know they will die soon, says Obeime, pronounced "Oh-bay-mee."

"It's a time when people think about the meaning of their lives," she says. "That's a very big and universal question that people ask. The answer to that question often determines the process of how a person dies. The people who feel they have accomplished their goals and led the life that they've wanted to live are more at peace, and their families are at peace, too. The people who are confused about that are

usually the ones who have a difficult time working through that process."

At 43, Obeime knows how hard it is for someone to find the meaning of their life. After years of struggling with that concern, the member of St. Luke's Parish in Indianapolis believes she's finally headed in the direction she was meant to follow.

As the medical director of St. Francis Hospice, she tries to help people have as dignified and as peaceful a death as possible. As the medical director of St. Francis Neighborhood Health Center, she works tirelessly to serve the poor and people who are uninsured and underinsured.

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## Pope visits youth detention center, celebrates Mass

ROME (CNS)—Pope Benedict XVI visited a Rome juvenile detention center and told young people that true happiness involves discipline as well as freedom.

The pope celebrated Mass in the chapel of the Casal del Marmo Prison for Minors on March 18, then met with the 49 young detainees in a gym.

Greeting them individually, he gave each one a blessing and a rosary.

The young people, including many immigrants and non-Catholics, said they were moved by the fact that a pope would take time to visit them.

"When they told us you were coming, we were shocked. We couldn't imagine someone as important as you would come to see us," one young man said in an official greeting to the pontiff.

He said the young people at the center knew they had made mistakes, and "we know we have to pay, but the price is high and we suffer a lot."

The pope's visit brought a ray of hope and festivity to the routine at the detention center, according to officials there. The pope smiled when told that one of the girls had broken down in tears when she learned she was being released, and would miss the papal event.

The pope delivered his sermon mostly off the cuff, reviewing the Gospel parable of the prodigal son who returns home after his spendthrift habits fail to bring fulfillment.

The lesson, the pope said, is that "freedom when it is interpreted as doing as much as I want, or living only for myself" is not enough, and that life is more satisfying when lived also for others.

After reconciling with his father, the prodigal son understood that "work, humility and everyday discipline create true happiness and true freedom" and that "a life without God doesn't work," the pope said.

In this sense, the pope said, the Ten Commandments should not be understood as obstacles to the good life, but as signposts along the right path.

See POPE, page 14

## Accounts offer two inside views of late pope's life

VATICAN CITY (CNS)—As Pope John Paul II's sainthood cause rolled forward, two people close to him have offered quite different insider accounts of his life and times.

Cardinal Stanislaw Dziwisz of Krakow, the late pope's personal secretary for 39 years, has produced a conversational memoir called *A Life with Karol*. In anecdotal fashion, it sketches many of their major and minor experiences together.

Pope Benedict XVI has meanwhile released *John Paul II: My Beloved Predecessor*, a more analytical look at the philosophical and theological impact of his pontificate.

Although the books focus on the same subject, they don't make for redundant reading. That says something about the breadth of Pope John Paul's 26-year pontificate.

The volumes arrived in European bookstores just as Church officials announced that the diocesan phase of Pope John Paul's sainthood cause would end on

April 2, the second anniversary of his death. The cause now goes to the Vatican.

Vatican sources cautioned that it could still be a long time before Pope John Paul is declared a saint.

But Cardinal Dziwisz, after meeting with Pope Benedict in early March, gently dropped a bombshell in a conversation with a small group of reporters in Rome. He asked whether beatification, a step that allows "local" devotion, was even necessary for a world figure like Pope John Paul.

"There is no need to rush, absolutely none. But it is certainly possible to skip the beatification and immediately begin the canonization process. This is something the Holy Father can decide," Cardinal Dziwisz said.

Cardinal Dziwisz's more or less chronological account in *A Life with Karol* begins with the day Archbishop Karol Wojtyla of Krakow asked him to be his personal secretary.

"When?" Father Dziwisz asked. "You can

See BOOKS, page 14



*A Life With Karol* is an inside look at the papacy of Pope John Paul II written by the late pope's longtime personal secretary, Cardinal Stanislaw Dziwisz of Krakow.

# MERCY

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She also founded the Mercy Foundation “to celebrate life as a precious gift of God, prevent premature deaths in vulnerable populations and to restore hope in people” in her native Nigeria, a country struggling with poverty and disease.

In recent years, her foundation has organized mission trips to Nigeria, delivering more than \$1 million worth of medical supplies to help families touched by the AIDS pandemic and other health crises in that African country.

For Obeime, it’s all part of a remarkable faith journey that began when she left home at age 11, a point in her life that left her lonely and crying.

The oldest of 10 children, she was identified in her childhood as someone who could make the most of an advanced education at a boarding school in Nigeria that drew students from different villages, cities and countries. She remembers her father taking her to the school—and leaving. She recalls how scared she was to be away from her family, and how she soon learned how poor her small village of Uromi was.

The experience planted the seed that she never wanted to live in poverty again. By 16, she decided to become a doctor.

“I thought as a doctor, you wouldn’t be wealthy but you’d be comfortable and you’d be taking care of people or helping them through difficult times,” she recalls.

She graduated from medical school in 1988, but her plans for the future were turned upside down on Christmas Day in 1987 in the village where her family lived. A young doctor from the United States, who had grown up in the same village, returned to visit his family that Christmas. He saw her, they talked and their relationship began. Soon, Christopher Obeime asked her to marry him and move to Indianapolis, where he lived.

“My mother wrote a letter to St. Matthew’s where he went to church,” Mercy Obeime recalls with a laugh. “She wanted to know about him and whether the priest would approve of him and whether he went to church.”

When they were married in 1989, she came to Indianapolis and faced another turning point.

“I thought I’m leaving all this poverty and craziness behind and coming to America,” she says. “One thing that bothered me was the fact that some people came to America from Nigeria and never reunited with their family. They come here and lead a decent life, yet it’s not enough to do anything for those at home to transform their lives. Before I left home, I met with my family and promised I would stay close to them.”

It was hard, especially as she attended the Indiana University School of Medicine in Indianapolis from 1991 to 1993. It was also a time when their first child, Ivie, was born.

“I did my family medicine residency at Wishard Hospital,” she says. “All of a sudden, I’m seeing there is this degree of poverty in this country. The good part was when I got people to a social worker, the social worker got them help. If they didn’t have food at home, we’d get them food. If they needed electricity, they got electricity.”

By 1996, she had job offers from most of the hospitals in Indianapolis but she wanted to work with the poor. St. Francis gave her that opportunity at a then-new clinic for the uninsured and the underinsured. She tapped into the network of resources she had at Wishard, combining the elements of medicine and social work for her patients, hoping to build their trust.

“One of my very first patients was this woman who was scared of people and crowds,” she recalls. “She lived with her brother who was blind and a sister who wasn’t much more functional than her. She would only come out of the house to see me and her hairdresser. I put her on medicine and she was better. As the clinic grew, we were able to take care of her needs.”

In the years that followed, Obeime learned how poor the woman was and the even worse condition of the home where she lived. She continued caring for the woman as she developed diabetes and heart disease. She helped her apply for Medicaid and Medicare. She and her staff even helped clean the home where the woman lived with her siblings. Obeime continued being there for the woman until she died.

“These people lived five minutes from downtown,” she says. “How can we as a community let people live like that and die like that every day? What are we doing about it?”

Obeime gave her own answer to that question through her caring. She used the same approach when she turned her efforts to her family still living in Nigeria.

She brought her parents to America. She also brought most of her siblings to this country, helping uphold her parents’ dream to provide an education for all their children. One of her siblings is now a nurse, another is a pharmacist, one works in a medical supply office and another works with people who have special care needs. One of her siblings is studying to become a doctor. Another one is training to be a nurse.

Obeime thought she had fulfilled her goals and dreams, especially after she gave birth to two more children, Jeme and Jalu.

“By 2000, everything is great,” she says. “I can get anything for anyone who comes to my clinic. I have taken care of my family, too. I tell myself I am done. I can start living. I was feeling good.”

Then she returned to Nigeria in 2001, believing it would be one of her last visits to her village and her homeland. She stopped by a clinic where one of her former medical professors worked, never sensing that her life would change again.

Obeime was at the clinic when a man rushed in carrying his wife, who was deathly sick. The husband desperately explained that he had been running around all day, trying to get medical supplies that he was told would help his wife. But he didn’t have enough money and he couldn’t get the supplies. Obeime tried to help the woman, but it was too late.

“I come out and I’m trying to tell my professor what happened,” she recalls. “The man starts screaming and cursing at God. I say to myself, ‘I wish I could have helped.’ He goes back to pick her up and he’s crying. A 5-year-old boy is by her. He doesn’t know she’s dead. He’s holding on to the clothes of his mother and he’s saying, ‘Mom, I’ve been



From left, Ivie, Jalu, Mercy, Christopher and Jeme Obeime are all smiles in this family portrait.

Holding a video camera, Dr. Mercy Obeime of Indianapolis captures the medical supplies that have arrived in Nigeria thanks to the Mercy Foundation, the organization she started.



telling you all day, I’m dying of hunger.’ ” Obeime pauses. When she continues, she says, “My son was about 5 years old then. I thought that could be me if I still lived there.”

Obeime gave the man money to bury his wife and feed his son.

“He goes and kneels down and thanks God for the money,” she recalls. “It shows how hopelessness can make people act in a totally different way from who they are. He can bury his wife. He can feed his son. At that point, it was time for me to go.”

Returning to Indianapolis, Obeime knew the family she had to care for in Nigeria was bigger than her parents and her siblings. In 2003, on her 40th birthday, she started the Mercy Foundation, dedicating her organization to bringing hope, mission trips and medical supplies

to the people of her homeland.

After all the twists and turns in her life, she had come full circle.

“She has a sense of purpose,” says Cynde Barnes of Indianapolis, a friend who went on a mission trip with Obeime. “She says she doesn’t have a grand plan. She acts out of a sense of faith and divine guidance. She says she always ends up where she’s supposed to be.”

Her faith has led to the meaning in her life, Obeime says.

“My faith is everything,” she says. “I think we’re in this world for a reason, and we’re supposed to use our gifts for that reason. When you see there’s a need that has to be met, you have to meet the need. I’ve been blessed. To show my thanks to God, I want to do my best for the people who need it most.” †

## Official Appointments

**Rev. Michael C. Fritsch**, pastor of St. John the Apostle Parish in Bloomington, appointed to a second six-year term, effective July 2, 2007.

**Rev. Stanley J. Herber**, pastor of St. Gabriel Parish in Connersville, appointed to an additional one-year term while continuing as dean of the Connersville Deanery and administrator of St. Bridget of Ireland Parish in Liberty, effective Aug. 15, 2007.

*These appointments are from the office of the Most Rev. Daniel M. Buechlein, O.S.B., Archbishop of Indianapolis.*

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# Eighth-graders grow in faith by critiquing controversial film

By Sean Gallagher

GREENWOOD—A few weeks ago, the makers of “The Lost Tomb of Jesus,” a documentary that aired on the Discovery Channel on March 4, made a media splash by claiming to have found not only the real tomb of Jesus, but also those of his wife and son.

Various Christian leaders around the world as well as academic authorities in archaeology quickly rallied to dispute their findings.

But they weren’t the only ones. The eighth-grade class at Our Lady of the Greenwood School in Greenwood viewed the documentary, and students are researching and writing papers that question the film’s findings and support the Church’s beliefs regarding Christ and the credibility of the Scriptures.

Their papers will be mailed to the documentary’s director, Simcha Jacobovici; its producer, Charles Pellegrino, who co-authored with Jacobovici a book on the same topic; filmmaker James Cameron; and executives at the Discovery Channel.

A notable thing about this project is that, according to Paula Howard, Our Lady of the Greenwood’s middle school religion teacher, it was initiated by the students.

Kaelin Dugan, a member of the eighth-grade class, had heard about the documentary and asked Howard about it. The teacher chose to show it to the class.

After viewing it, the students expressed their objections to its claims.

“[I was mad] that they were saying all this bad stuff about our faith,” said eighth-grader Lindsey Sandler, “and saying how everything that they think is right and when they find something, it’s factual, but when we [claim] something, it’s not factual at all and not credible.”

When the students expressed a desire to write letters to the filmmakers, Howard had her class research the topic and craft well-reasoned arguments.

She was confident that they were up to the task.

“They were very much on top of it,”

Howard said. “I felt very comfortable in doing it with this group because they’ve had two and a half years of Scripture as well as a lot of dogma and doctrine of the Church.”

Howard has taught middle school religion classes at Our Lady of the Greenwood School for 20 years.

During that time, she developed a method of teaching that follows the archdiocesan curriculum. But instead of following textbooks, Howard has had students delve directly into Scripture for nearly three full years.

Sixth-graders at the school study the Old Testament for the entire year. Seventh-graders take on the New Testament.

In their fall semester, eighth-graders look specifically at the Gospels and Acts of the Apostles. And in their spring semester, they tackle Church history up to the time of the Reformation.

With two and a half years of study with Howard under their belts, the eighth-grade class at Our Lady of the Greenwood was well-equipped to counter the documentary’s claims.

“We’ve gone over pretty much everything in our faith,” said eighth-grader Mollie Huber. “And the way [Mrs. Howard] teaches us, we remember everything. And it helps us day to day, especially with this, so we can point out [the errors] ourselves.”

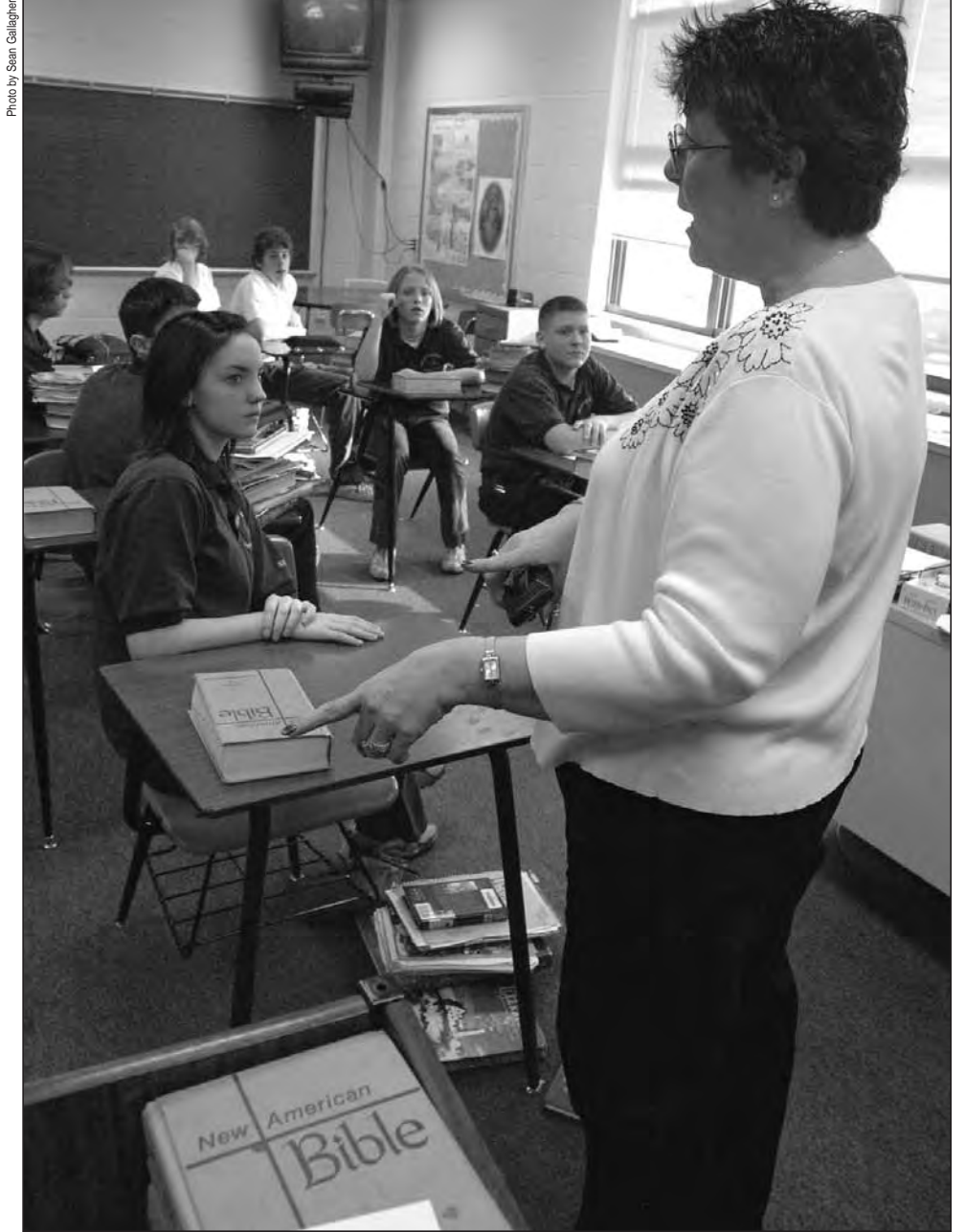
When Howard sends the papers off, she will include a cover letter requesting that those to whom they are addressed will at least acknowledge that they received them.

However, she does not expect the students to receive replies that are as detailed as their papers.

Howard, though, sees a greater purpose in mind for her students.

“They are, in their own way, evangelizing,” she said. “They are very much aware of the fact that these people ... are probably not going to listen to them. But they will have spoken.”

In addition to sharing the Gospel and their learning with some leaders in the prevailing culture, the eighth-grade class at



Paula Howard, Our Lady of the Greenwood middle school religion teacher, discusses “The Lost Tomb of Jesus” documentary with eighth-grade students on March 14.

Our Lady of the Greenwood School will have also grown in their faith.

“By doing this project, we took a bad situation and we made it into something

good because we all got something out of this,” she said. “We learned, and we have a greater appreciation for our faith. And we definitely strengthened our faith as well.” †

# Eucharist gives love of Jesus so it can be shared, says pope

VATICAN CITY (CNS)—When Catholics nourish themselves with the Eucharist, the love of Jesus grows in them so that they can share that love

with the world, Pope Benedict XVI said.

“In the Eucharist, Christ wanted to give us his love, which led him to offer his life on the cross for us,” the pope said on March 18 during his midday

Angelus address.

Speaking about his apostolic exhortation, “*Sacramentum Caritatis*” (“The Sacrament of Charity”), which was published on March 13, the pope said he had wanted to emphasize the bond between the sacrament and the love of God demonstrated in Christ.

He said Jesus himself underlined the bond at the Last Supper when he instituted the Eucharist and gave Christians the command to love others.

“Because this is possible only by remaining united with him like branches with the vine, he has chosen to remain with us in the Eucharist so that we can remain in him,” the pope said.

“Therefore, when with faith we nourish ourselves with his body and blood, his love passes to us and makes us able in turn to give our lives for our brothers and sisters,” Pope Benedict said.

“This is the source of Christian joy, the joy of love,” the pope said.

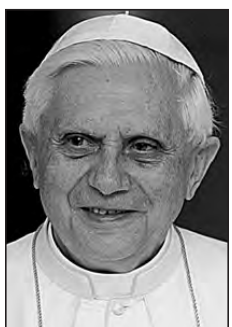
Pope Benedict prayed that by celebrating and receiving the Eucharist, Catholics would be infused with the love of Christ and spread “its fruits of joy and peace to all humanity.”

The pope also spoke about the importance of Christian love during a March 18 audience with members of two large Italian Catholic organizations,

one that helps the blind evangelize each other and one that arranges pilgrimages for the sick and those with physical disabilities.

Pope Benedict said the organizations offer “experiences of fraternal sharing based on the Gospel,” helping their members fully participate in the life of the Church and become “builders of a civilization of love.”

The organizations, he said, “are a witness of how Christian love allows people to overcome handicaps and positively live their diversity as an occasion of openness to others and attention to their problems, but even more as attention to their gifts.” †



Pope Benedict XVI

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## Editorial



A woman prays at the newly restored Sacred Heart Cathedral in Guangzhou, in south China's Guangdong province, on Feb. 9. A rare study done inside China found that 31 percent of Chinese consider themselves to be religious, despite the country's atheist status. According to the study results, the majority of all believers claim Buddhism or Taoism as their religion. About 12 percent of believers—40 million Chinese—claim Christianity.

## Atheism on the move

Atheism seems to be the latest fad.

It started with the success of British atheist Richard Dawkins' book *The God Delusion*, which remains on best-seller lists.

American atheist Sam Harris also had a best-seller, called *The End of Faith: Religion, Terror, and the Future of Reason*. He followed that up with *Letter to a Christian Nation*, which also achieved success. They argued, in effect, that religious beliefs are mainly responsible for most of the evil in the world.

Those books' success spurred a conference last November in La Jolla, Calif., called "Beyond Belief: Science, Religion, Reason and Survival."

The point of the conference was that science and belief in God are incompatible. Dawkins was one of the speakers. He compared God to a small child's imaginary friend, or a little purple man with a tinkling bell.

Finally, there came the establishment of something called the Center for Inquiry Transnational, founded by atheist Paul Kurtz. The purpose of this center is to lobby against the influence of religion in politics, especially in areas of science such as stem-cell research. Its leaders placed an ad in *The New York Times* that argued for a "scientific viewpoint" in politics that would not permit "legislation or executive action to be influenced by religious belief."

Obviously, atheism is a popular belief (or disbelief) at the present time. Anti-religion books sell well, especially when their authors present religion as being incompatible with science. For many of these authors, science has become their religion.

But there cannot be incompatibility between science and religion because God is the author of both. It's true that Catholic Church officials were once wrong when they condemned the teachings of Galileo, but the Church has learned from that mistake.

Some atheists who put all their faith in science want to give the impression that most scientists are atheists. That simply isn't true. As far as we know, there is no study that shows that there's a greater percentage of atheists among scientists than in other professions. Atheists remain a small minority among scientists just as they do in other fields.

Throughout history, our greatest

scientists have tended to be believers, many of them devout believers. Sometimes that belief comes from recognition that there is tremendous order in the universe, an order that could not have occurred accidentally.

Belief among scientists continues today. Another successful recent book is Francis S. Collins' *The Language of God: A Scientist Presents Evidence for Belief*.

Collins was director of the International Human Genome Project that successfully mapped the human genome. In his book, Collins writes about his journey from agnosticism to atheism and then a reverse to Christianity.

He attributes his journey partially to the writings of Christian apologist C. S. Lewis, who made a similar journey. Lewis had many reasons for his belief, but one of them was the universality of the moral law, the sense of right and wrong in all cultures and time. Where could the natural law come from but from God?

Collins sees no contradiction between his belief in God and in evolution. He quotes scientist Stephen Hawking's observation that scientific acceptance of the Big Bang as the beginning of the universe is difficult unless it was the act of some God who had in his mind the creation of human beings like us.

Pope Benedict XVI spoke about Christianity and science last November in a talk to the Pontifical Academy of the Sciences. Here are excerpts:

"Christianity does not posit an inevitable conflict between supernatural faith and scientific progress. The very starting-point of biblical revelation is the affirmation that God created human beings, endowed them with reason, and set them over all the creatures of the earth. In this way, man has become the steward of creation and God's 'helper.'"

"... Man cannot place in science and technology so radical and unconditional a trust as to believe that scientific and technological progress can explain everything and completely fulfill all his existential and spiritual needs. Science cannot replace philosophy and revelation by giving an exhaustive answer to man's most radical questions: questions about the meaning of living and dying, about ultimate values, and about the nature of progress itself."

— John F. Fink

## Faith & Precedent/Douglas W. Kmiec

# A tale of two Carolyns who honor work and family

This is a tale of two Carolyns. They are the heart of their families and, as reflected here, invaluable to their public communities as well.



One is Carolyn Short, mother of four and a highly respected lawyer. The other is Carolyn Kmiec, mother of five, director of a university fine arts program for disadvantaged children and my bride of 34 years. Their story, that of millions of women, merits telling.

Twenty-six years ago, Pope John Paul II published a thoughtful apostolic exhortation on the Christian family in the modern world.

In "*Familiaris Consortio*," he wrote: "The mentality that honors women more for their work outside the home than for their work within the family must be overcome."

The phraseology gives priority to family. In Catholic theology, which treasures the home as civilization's first vital cell, that is understandable and important. Yet knowing the two Carolyns, the sentiment may also understate the ability and earnest desire of modern women to blend harmoniously work in and outside the home.

In the arc of St. Patrick's Day, it bears mention that both Carolyns are descendants of the Irish: policemen, firemen, aldermen, poets.

Carolyn Short is the daughter of a Navy commander and businessman who sent five of his children to the University of Notre Dame with the admonition, "You are privileged to be there. Don't waste it."

One of nine children, Carolyn Keenan Kmiec was a daughter of DePaul, where her professor father made sure his modest tuition discount went equally to daughters and sons.

Both were taught to give back to their community, and both did almost immediately: Short as a public defender; Kmiec helping students get textbooks.

A few years ago, the Senate Judiciary Committee chairman invited Short to return to public service. Deep within her makeup, "woven together," she says, "with the Notre Dame culture of service and giving," she heard a whisper calling her to take up this duty. However, much

in the spirit of the pope's reflection, she resisted: "I told the voice that I was no longer capable of public service. My Church, my husband, my children and my clients deserved and needed all of my service."

Kmiec also heard, and at first defied, a similar calling, contenting herself with, as she says, "reasonable substitutes." She is a naturally gifted teacher; when our children were small, she opened a small Montessori school on a farm, touching the lives of rural families who often lacked the wherewithal to otherwise afford such preparation. Our children, scarcely older than her preschool charges, were her teaching assistants.

For a considerable stretch, she honored the pope's insight by not working outside the home, even as, like Short, she felt the yearning to contribute more. A woman's contemplation of "more" in a man's culture is remarkable, of course, since it seldom entails forgoing service as the backbone volunteer for the parish school, the community center and just about anyone in need.

Carolyn Short became general counsel for the U.S. Senate Judiciary Committee. During her tenure, she successfully helped confirm the new Supreme Court chief justice and associate justice, and dealt with some of the most difficult legal issues surrounding the war on terror.

Carolyn Kmiec went on to run an outreach program that brings thousands of inner-city children to the university for theater and the arts.

It took some doing for their families to adjust. Occasionally, schedules would not mesh, meals were missed or the household was, as the children say, "only boy clean."

But the Carolyns, like the women they represent, managed by wit, will and prayer to honor both work and family—notwithstanding a society that still does little by daily business schedule or flexible career paths to enable that.

In 2007, the papal instruction may warrant a respectful update. Neither women nor men should be honored more for work outside the home, but then women alone should not have to keep demonstrating against an unbending culture that extraordinary love can accomplish both.

(Douglas W. Kmiec, a professor at the Pepperdine University School of Law, writes for Catholic News Service.) †

## Presidential Qualities

What are the most important characteristics you look for in a presidential candidate?

55% strong character

33% stand on specific issues

21% leadership qualities

14% experience

13% compassion/considerate

11% intelligence/knowledge/  
common sense

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



# SEEKING THE FACE OF THE LORD

## BUSCANDO LA CARA DEL SEÑOR

### Confirmation letters encourage the faith of all of us

I received a packet of letters from candidates for the sacrament of confirmation from St. Mary Parish in Navilleton.

As we are approaching Holy Week and Easter, their thoughts can stimulate the faith of all of us as we prepare to renew our baptismal profession of faith on Easter Sunday.

*Dear Archbishop Daniel, when I was told I had to write a letter about why I wanted to be confirmed, I didn't really know why. I thought about it awhile and I came up with two very important reasons why. First of all, I want to be confirmed to help me be able to go to heaven. My final reason is so that I can become a better Catholic-Christian.*

The young woman went right to a basic motivation. She intuitively knows the fact that in order "to go to heaven" we can't do it on our own.

We need the help of God and that help comes to us through the gifts of the Holy Spirit as well as through the other sacraments of the Church. She also recognized that through the same Holy Spirit a person can become holier.

*Dear Bishop, At the Mount St. Francis retreat, they said we have a gift that God gave us, and I haven't found mine yet. Also, there was a question they asked. That was, who am I? Three small words with a big meaning, and I don't even know the*

*answer. I guess what my reason is for wanting to get confirmed is to find out who I am and finding my gift through the Catholic faith and God. I hope that's a good reason, and I hope I actually find the answers to those questions.*

With such disarming honesty, as this young person approaches the gifts of the Holy Spirit, there will be answers to her questions.

Implicitly, she expresses a deep faith and an encouraging openness to her Catholic faith and God. With the Spirit's help, she can come to a self-knowledge that is deep, not determined by the common notions of our secular society.

*Dear Archbishop, I choose to be confirmed because it professes my faith. It shows that I accept and believe in God. And once I am confirmed everyone will know that about me. That is something I have been waiting for.*

There is a subtle awareness in this letter that in the sacrament of confirmation we receive, we accept something.

In other words, in receiving the sacrament it is not so much what we do, rather the true import is that the Holy Spirit is acting upon us.

This young man also recognizes that as active Catholics we witness our belief in God to others. And there is a sense of pride in doing so. It is "something that he has been waiting for." That is truly an

important insight.

*Bishop, confirming my baptism means a lot to me. ... In Confirmation, we are filled with the Holy Spirit. I think this empowers us to have the strength to reflect Christ in our lives. ... I want to continue participating in the Eucharist, the central sacrament of the Church. It is the most unique gift we as Catholics have in that we believe in the presence of Jesus. Jesus is truly living in us. I want to be confirmed because I want to become a true member of the Catholic Church.*

This candidate provides a fine reflection of the meaning of the role of the Holy Spirit as one who empowers us with the strength to believe and to live as Christ. The connection to the sacrament of the Eucharist, the uniqueness and centrality of that sacrament, hits the mark.

The young woman knows the connection of the sacrament of baptism, confirmation and the Eucharist in being a true member of the Catholic Church.

*Dear Archbishop, I wish to confirm my baptism because as a teen the Catholic values give me sturdy ground to stand on. They guide me through the tough issues. I wish to be a member of the Catholic*

*Church so I can help younger members to see what their religion is. ... The sacrament of the Eucharist will have a polished meaning to me as each time I receive it I will be confirming my faith.*

This young man also senses the role of being a witness of the faith to others. He also makes the connection to the importance of the Eucharist.

*Dear Bishop, It feels good to go to church and worship God, and I know he will always be there when I need him. This is why becoming confirmed is so important. I believe that when my journey ends I will be able to see God in person.*

Amen!

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.

## Las cartas de confirmación inspiran fe en todos nosotros

Recibí un paquete de cartas de los candidatos al sacramento de la confirmación de la parroquia Santa María en Navilleton.

A medida que nos acercamos a la Semana Santa y la Pascua, sus pensamientos estimulan la fe en todos nosotros mientras nos preparamos para renovar nuestra profesión de fe bautismal el Domingo de Resurrección.

*Querido Arzobispo Daniel: Cuando se me dijo que debía escribir una carta sobre por qué deseaba recibir la confirmación, realmente no sabía por qué. Pensé sobre ello por un tiempo y descubrí dos razones muy importantes. Primero, quiero recibir la confirmación para que me ayude a ir al Cielo. Mi razón final es porque deseo convertirme en una mejor católica-cristiana.*

La joven se refirió directamente a una motivación básica. Ella intuye el hecho de que para poder "ir al Cielo" no podemos lograrlo por nuestra cuenta.

Necesitamos la ayuda de Dios y esa ayuda nos llega por medio de los obsequios del Espíritu Santo (así como por los demás sacramentos de la Iglesia). Ella también reconoció que a través del Espíritu Santo las personas pueden volverse más santas.

*Querido Obispo: Durante el retiro en Mount St. Francis nos dijeron que teníamos un don que Dios nos había dado y yo todavía no he encontrado el mío. También nos hicieron una pregunta. ¿Quién soy? Dos pequeñas palabras con un gran significado y ni siquiera sé la respuesta. Creo que la razón por la que*

*deseo recibir la confirmación es para descubrir quién soy y descubrir cuál es mi don por medio de la fe católica en Dios. Espero que esa sea una buena razón, y espero poder encontrar las respuestas a estas preguntas.*

Con una sinceridad tan imbatible, a medida que esta persona se acerque a los dones del Espíritu Santo, obtendrá respuestas a sus preguntas.

De manera implícita, ella expresa una profunda fe y una disposición alentadora hacia su fe católica y hacia Dios. Con la ayuda del Espíritu podrá lograr una profunda conciencia de sí misma que no estará determinada por las nociones comunes de nuestra sociedad seglar.

*Querido arzobispo: Elijo recibir la confirmación porque es una profesión de mi fe. Eso demuestra que acepto y creo en Dios. Y una vez que me confirme todo el mundo lo sabrá. Es algo que he estado esperando.*

En esta carta existe una conciencia sutil de que en el sacramento de la confirmación recibimos, aceptamos algo.

Es decir, al recibir el sacramento no se trata tanto de lo que hacemos, lo que verdaderamente importa es que el Espíritu Santo está actuando en nosotros.

Este joven también reconoce que como católicos activos somos testimonio de nuestra creencia en Dios para los demás. Y existe un cierto orgullo en hacer esto. Es "algo que ha estado esperando." Esta es, ciertamente, una perspectiva importante.

*Obispo: La confirmación de mi bautismo significa mucho para mí. En la*

*Confirmación nos llenamos del Espíritu Santo. Creo que esto nos otorga la fuerza para reflejar a Cristo en nuestras vidas. ... Deseo seguir participando en la Eucaristía, el sacramento central de la Iglesia. Es el obsequio más especial que tenemos los católicos de creer en la presencia de Jesús. Jesús verdaderamente vive entre nosotros. Deseo confirmarme porque quiero ser un miembro verdadero de la Iglesia Católica.*

Este candidato proporciona una excelente reflexión sobre el significado del papel que juega el Espíritu Santo como aquel que nos otorga la fuerza para creer y vivir como Cristo. Su vinculación con el sacramento de la Eucaristía, la cualidad única y la importancia de ese sacramento, es muy acertada.

Esta joven sabe la conexión existente entre el sacramento del bautismo, la confirmación y la Eucaristía como miembro verdadero de la Iglesia Católica.

*Querido arzobispo: Deseo confirmar mi bautismo porque como adolescente, los valores católicos me ofrecen una base sólida sobre la cual levantarme. Son ellos quienes me guían en situaciones difíciles. Quiero ser miembro de la Iglesia Católica para poder ayudar a que los miembros más jóvenes vean cómo es su religión...*

*El sacramento de la Eucaristía tendrá un nuevo significado para mí ya que cada vez que lo reciba estaré confirmando mi fe.*

Este joven también siente su papel como testigo de fe para los demás. Asimismo, lo asocia a la importancia de la Eucaristía.

*Querido Obispo: Se siente muy bien ir a la iglesia y alabar a Dios y sé que Él siempre estará allí cuando lo necesite. Es por esto que recibir la confirmación es tan importante. Creo que cuando termine mi travesía podré ver a Dios en persona.*

¡Amén!

¿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: 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 23

St. Anthony Parish, 379 N. Warman Ave., Indianapolis. **Lenten fish fry**, 6-7 p.m., \$5 per person. Information: 317-636-4828.

St. Therese of the Infant Jesus (Little Flower) Parish, 1401 N. Bosart Ave., Indianapolis. **Lenten fish fry**, 4:30-7:30 p.m., \$6.50 adults, \$5.75 seniors, \$3.50 children under 10. Information: 317-357-8352.

St. Gabriel the Archangel Parish, 6000 W. 34th St., Indianapolis. **Lenten fish fry**, 5-7:30 p.m., carryout available. Information: 317-291-7014.

St. Andrew the Apostle Parish, 4052 E. 38th St., Indianapolis. Council and Court of the Knights of Peter Claver #201, **Lenten fish fry**, 3-8 p.m. Information: 317-546-1571.

St. Gabriel the Archangel Parish, 6000 W. 34th St., Indianapolis. Marian College Department of Theology, **Lenten Scripture Series, "Galatians,"** 7:45-9:15 p.m. Information: 317-291-7014.

St. Joan of Arc Church, 4217 N. Central Ave., Indianapolis. **Rosary**, 6 p.m., **Mass**, 6:30 p.m., **Way of the Cross**, 7 p.m. Information: 317-283-5508.

St. Martin Parish, 8044 Yorkridge Road, Guilford. **Lenten fish fry**, 4:30-7 p.m. Information: 812-623-3408.

## March 24

Central Catholic School, 1155 Cameron St., Indianapolis. **Sacred Heart of Jesus Parish, social**, 5 p.m.-midnight. Information: 317-638-5551.

Marian College, Allen Whitehill Clowes Ampitheater, 3200 Cold Spring Road, Indianapolis. **Catholic Committee on Scouting, "Spring Retreat 2007,"** 8 a.m., \$7 per person. Information: 317-236-1451 or e-mail [steve.james@archindy.org](mailto:steve.james@archindy.org).

Cordiafonte House of Prayer, 3650 E. 46th St., Indianapolis. **Silent prayer day**, 9 a.m.-2:30 p.m., bring lunch, free-will offering. Registration: 317-543-0154.

Sacred Heart of Jesus Parish, 1840 E. Eighth St., Jeffersonville. **"Reflection on the Lenten Gospels,"** adult evening, 6:30 p.m., \$20 per person includes dinner. Information: 812-284-6672, ext. 224, or e-mail [Joanmscott@aol.com](mailto:Joanmscott@aol.com).

Oldenburg Franciscan Center, 22143 Main St., Oldenburg. Batesville Deanery Center sponsors **National Catholic Ministry to the Bereaved, "Ministry of Consolation Training,"** session one. Information: 812-933-6407 or e-mail [bdeanery@aol.com](mailto:bdeanery@aol.com).

## March 25

St. Christopher Parish, 5301 W. 16th St., Indianapolis. **Euchre party**, 1 p.m., \$3 per person. Information: 317-241-6314, ext. 100.

Butler University, Jordan Hall, Room 141, 4600 Sunset Ave., Indianapolis. **Italian Heritage Society, "The White Gold of Carrara,"** author Carol Faenzi, presenter, and **"The Indianapolis Italians,"** author James Divita, presenter, 1-3 p.m., no charge. Information: 317-508-3956.

MKVS and DM Center, Rexville (located on 925 South, .8 mile east of 421 South, 12 miles south of Versailles). **Mass**, 1 p.m., Father Elmer Burwinkel, celebrant. Information: 812-689-3551.

## March 26-27

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., Indianapolis. **Revival**, Father Charles Smith, presenter, 6:30 p.m. Information: 317-632-9349.

## March 28

Our Lady of the Most Holy Rosary Church, 520 Stevens St., Indianapolis. **"Spaghetti and Spirituality" series**, Mass, 5:45 p.m., meatless pasta dinner, 6:30 p.m., Priori Hall, "Mission for Truth," Mercy Father William Casey, presenter, 7:15 p.m., suggested donation \$5. Information and reservations: 317-636-4478.

St. John the Evangelist Church, 126 W. Georgia St., Indianapolis. **Organ recital**, Travis Person, organist, 11:30 a.m.

Knights of Columbus Hall, 225 E. Market St., Jeffersonville. **Daughters of Isabella, Circle 95, annual card party**, 7 p.m., \$3 per person. Information: 812-282-3659.

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., Indianapolis. **Penance service**, 6:30 p.m. Information: 317-632-9349.

## March 29

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., Indianapolis. **Bible study, "The Seven Last Words of Jesus,"** Father Charles Smith, presenter,

6:30 p.m. Information: 317-632-9349.

Ursuline Sisters of Louisville, Brescia Hall, 3105 Lexington Road, Lexington, Ky. **"Come and See program,"** 7-8:30 p.m. Information: 502-896-3956.

## March 30

St. Therese of the Infant Jesus (Little Flower) Parish, social hall, 1401 N. Bosart Ave., Indianapolis. **Ladies Club, spring luncheon and card party**, doors open 10 a.m., lunch 11 a.m., \$7 per person. Information: 317-356-9812 or 317-356-0774.

St. Mark the Evangelist Parish, 535 E. Edgewood Ave., Indianapolis. **Men's Club, Lenten fish fry**, 5-9 p.m., \$7 adults, \$4 children, carryout available. Information: 317-787-8246.

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., Indianapolis. **Stations of the Cross**, 6:30 p.m. Information: 317-632-9349.

St. Paul Hermitage, 501 N. 17th Ave., Beech Grove. **Ave Marie Guild, spring rummage sale**. Information: 317-882-7109.

## March 31

St. Anthony Church, 379 N. Warman Ave., Indianapolis. **"Healing Hidden Hurts," Mass of Thanksgiving**, 9 a.m. Information: 317-297-7578.

Holy Name of Jesus Parish, school gymnasium, 89 N. 17th Ave., Beech Grove. Altar Society, **annual spring rummage sale**, 8 a.m.-3 p.m. Information: 317-784-5454, ext. 2.

Oldenburg Franciscan Center, 22143 Main St., Oldenburg. Batesville Deanery Center sponsors **National Catholic Ministry to the Bereaved, "Ministry of Consolation Training,"** session two. Information: 812-933-6407 or e-mail [bdeanery@aol.com](mailto:bdeanery@aol.com).

Kordes Retreat Center, 841 E. 14th St., Ferdinand, Ind. **"Saturday Morning at the Dome,"** Sisters of St. Benedict, presenters, 9:30 a.m.-noon. Information: 812-367-2777, 800-880-2777 or [kordes@thedome.org](mailto:kordes@thedome.org).

Ursuline Sisters of Louisville, Brescia Hall, 3105 Lexington Road, Lexington, Ky. **"Come and See" program**, 10-11:30 a.m. Information: 502-896-3956.

## April 6

Calvary Cemetery, 435 W. Troy Ave., Indianapolis. **Way of the Cross**, Msgr. Joseph F. Schaedel, president, with Knights of Columbus Fourth Degree Honor Guard, noon. Information: 317-574-8898.

Our Lady of Peace Cemetery, 9001 Haverstick Road, Indianapolis. **Way of the Cross**, Msgr. Joseph F. Schaedel, president, with Knights of Columbus Fourth Degree Honor Guard, 2 p.m. Information: 317-574-8898.

American Legion Plaza, North Street between Meridian and Pennsylvania streets, Indianapolis. Indianapolis Chapter of the Knights of Columbus, **Outdoor Way of the Cross**, noon. Information: 317-445-6701.

St. Mary Church, 415 E. Eighth St., New Albany. **Outdoor Via**

**Crucis**, 7 p.m. Information: 502-494-3264.

## April 12

St. Athanasius the Great Byzantine Church, St. Mary Hall, 1117 Blaine Ave., Indianapolis. **Catholic Charismatic Renewal of Central Indiana**, praise, worship and healing prayers, 7:15-8:45 p.m. Information: 317-592-1992, [www.inholyspirit.org](http://www.inholyspirit.org) or e-mail [ccrci@inholyspirit.org](mailto:ccrci@inholyspirit.org).

## Daily events

St. John the Evangelist Church, 126 W. Georgia St., Indianapolis. **Liturgy of the Hours**, Mon.-Fri., morning prayer, 7:30 a.m., evening prayer, 5:15 p.m. Information: 317-635-2021.

Sacred Heart of Jesus Church, 1530 Union St., Indianapolis. **Liturgy of the Hours**, Mon.-Fri., morning prayer, 7:05 a.m., evening prayer 5:30 p.m. Information: 317-638-5551.

Our Lady of the Most Holy Rosary Church, 520 Stevens St., Indianapolis. **Tridentine (Latin) Mass**, Mon.-Fri., noon; Wed., Fri., 5:45 p.m. Information: 317-636-4478.

St. Barnabas Church, 8300 Rahke Road, Indianapolis. Mon.-Fri., **Liturgy of the Hours**, morning prayer, 7:30 a.m., evening prayer, 6:30 p.m. Information: 317-882-0724.

St. Thomas Aquinas Church, Bosler Chapel, 46th and Illinois streets, Indianapolis. Mon.-Fri., **Liturgy of the Hours**, morning prayer, 7:30 a.m. Information: 317-253-1461. †



## St. Patrick's Day parade

Msgr. Joseph F. Schaedel, vicar general, above, waves during the annual St. Patrick's Day parade on March 16 in downtown Indianapolis. Father William Munshower, a retired diocesan priest who now serves as chaplain at Cathedral High School in Indianapolis, was honored by the Ancient Order of Hibernians with their 2007 President's Award. He rode in the parade with Benedictine Father Noah Casey, pastor of St. John the Evangelist Parish in Indianapolis, at left, and Father Patrick Beidelman, pastor of SS. Peter and Paul Cathedral Parish in Indianapolis. Father Glenn O'Connor, pastor of St. Joseph and St. Ann parishes in Indianapolis and chaplain of the Hibernians, marched in the parade.

## Father Mitch Pacwa will speak in Indianapolis and Batesville in April

Jesuit Father Mitch Pacwa, a nationally known author and host of *EWTN Live* and *Threshold of Hope*, will present several programs in the Archdiocese of Indianapolis during April.

On April 19, Father Pacwa will discuss the role of Catholic radio and television in the new evangelism during the Catholic Radio 89.1 FM annual dinner at the Archbishop O'Meara Catholic Center, 1400 N. Meridian St., in Indianapolis.

The reception begins at 6:30 p.m. and dinner follows at 7 p.m.

During the dinner, Robert Teipen, chairman of Inter Mirifica, a not-for-profit organization that operates Catholic Radio 89.1 FM, will present the details about a new lease and purchase agreement that will make it possible for Inter Mirifica to own the station in several years.

Tickets for the dinner are \$50 per person or \$350 for a table of eight. Priests, sisters and brothers are invited to attend the dinner

at no charge, but reservations are requested.

Jim Ganley, station manager, said Father Pacwa is a popular speaker and space is limited so people should order tickets early.

For reservations, call the station at 317-870-8400, ext. 21, or send a check to Catholic Radio, 3500 DePauw Blvd., Suite 2085, Indianapolis, IN 46268. The station is able to accept Visa or MasterCard payments.

On April 21, the Abba Father chapter of Catholics United for the Faith is sponsoring three talks on the sacraments presented by Father Pacwa in Batesville.

The program begins at 10 a.m. and concludes at 4 p.m. at St. Louis Church, 13 St. Louis Place, in Batesville.

Father Pacwa will discuss the ways in which the sacraments are rooted in the death and resurrection of Jesus.

He also will celebrate the Maronite Divine Liturgy at St. Louis Church after the presentations.

The cost is \$25 per person for the programs and a box lunch if registrations are received by April 13. There is no charge for priests, sisters and brothers, but registration is requested.

For registration information, call St. Joseph parishioner Patricia Arthur of Indianapolis at 317-328-4863. †

## CD of St. Theodora news stories, photos available

*The Criterion* is making available an archival CD of the newspaper's coverage from the beatification to the canonization of St. Theodora Guérin.

The disc will include not only all the stories surrounding St. Theodora published in *The Criterion* since 1998, but also all the contents of the blog (Web log) that was featured on the newspaper's Web site, [www.CriterionOnline.com](http://www.CriterionOnline.com), during her 2006 canonization.

Disc buyers can also access the photos

that were taken as part of the newspaper's canonization coverage in Italy.

The disc is available for \$5. Send either cash or a check made out to *"The Criterion"* to:

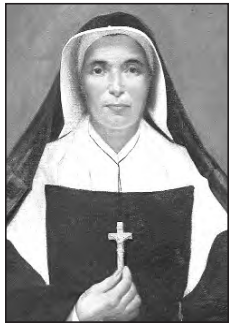
**St. Theodora CD**  
c/o Brandon A. Evans  
P.O. Box 1410  
Indianapolis, IN 46206-1410

Be sure to include the address where you want the CD mailed. †

# Teachers honored for outstanding work in education

Criterion staff report

In a tribute to the "unsung heroes" of Catholic schools, 40 teachers from throughout the archdiocese recently received St. Theodora Guérin Excellence in Education Awards.



St. Theodora Guérin

Another 122 teachers received recognition for their special anniversaries of service to Catholic schools in the archdiocese, ranging from 15 years to 54 years of service.

"One of the many things that make a Catholic school unique and distinctively Catholic is that it is so much more than just an institution,"

said Annette "Mickey" Lentz, executive director of Catholic education and faith formation for the archdiocese. "Our schools are an extension of the home. A Catholic school is a genuine community of faith."

"The parents of the children that you teach have entrusted you to fill in for them when those children are in your care. And I know from the many parents I talk to over the course of the year that they have great respect for the difficult job you have to do."

Lentz shared those comments during the 2007 Tribute to Teachers on March 5 at Primo Banquet Hall South in Indianapolis.

"Each year, the expectations for teachers and students increase and each year you rise to the challenge and you help our students meet these growing expectations," Lentz continued. "And the result of all of your hard work is easily verified. All one has to do is look at our ISTEP scores, the percentage of students we graduate and the number of Blue Ribbon schools we have each year. You have played a key role in creating one of the best school systems in the United States."

The Excellence in Education Awards celebrate the spirit of St. Theodora Guérin, who came to Indiana in 1840 and founded the Sisters of Providence at Saint Mary-of-the-Woods.

Besides following the example of St. Theodora, Lentz said, Catholic school teachers fulfill the words of Archbishop Daniel M. Buechlein "to make the face of Jesus visible to those around us."

"What great role models you are for our children in how to live a Christ-centered life," Lentz told the

## 2007 St. Theodora Guérin Excellence in Education Award recipients

**Beth Brogan**  
St. Matthew School,  
Indianapolis

**Linda Gastineau**  
Immaculate Heart of Mary  
School, Indianapolis

**Stacey Kern**  
St. Vincent de Paul School,  
Bedford

**Sue Schneider**  
St. Joan of Arc School,  
Indianapolis

**Linda Buckley**  
St. Mark School,  
Indianapolis

**Kathy Gogola**  
Christ the King School,  
Indianapolis

**Jeanne Landrum**  
St. Mary-of-the-Knobs  
School, Floyd Knobs

**Kristina Schwendenmann**  
St. Mary School,  
North Vernon

**Josephine Cavanaugh**  
Cathedral High School,  
Indianapolis

**Erika Hall**  
St. Christopher School,  
Indianapolis

**Jean Laskowski**  
Pope John XXIII School,  
Madison

**Rebecca Spitznagel**  
Central Catholic School,  
Indianapolis

**Teri Collins**  
St. Barnabas School,  
Indianapolis

**Rose Haltom**  
Nativity School,  
Indianapolis

**Susan McDowell**  
St. Patrick School,  
Terre Haute

**Kathy Stein**  
Our Lady of Perpetual Help  
School, New Albany

**Chris Corrado**  
St. Monica School,  
Indianapolis

**Lisa Hannon**  
St. Malachy School,  
Brownsburg

**Susan McGregor**  
St. Simon School,  
Indianapolis

**Susie Tipton**  
St. Gabriel School,  
Connersville

**Linda Curran**  
St. Lawrence School,  
Indianapolis

**Stephanie Hasecuster**  
St. Mary School, Rushville

**Judy Moley**  
Holy Spirit School,  
Indianapolis

**Kelly VanVleet**  
St. Elizabeth Ann Seton  
School, Richmond

**Karen Dabney**  
St. Roch School,  
Indianapolis

**Karen Hosek**  
St. Susanna School,  
Plainfield

**Tiffany Nordman**  
St. Bartholomew School,  
Columbus

**Jeanie Warrick**  
St. Pius X School,  
Indianapolis

**Missy Ellis**  
Bishop Chatard High  
School, Indianapolis

**Sandy Hoy**  
St. Thomas Aquinas School,  
Indianapolis

**Laura Olivera**  
St. Charles Borromeo  
School, Bloomington

**Kathy Weber**  
Holy Family School,  
New Albany

**Mary Endris**  
St. Joseph School,  
Shelbyville

**Kerry Jones**  
Our Lady of Providence  
Jr./Sr. High School,  
Clarksville

**Liz Ramos**  
Cardinal Ritter Jr./Sr. High  
School, Indianapolis

**Tricia Witkemper**  
St. Mary School,  
Greensburg

**Suzan Fields**  
St. Gabriel School,  
Indianapolis

**Christine Kelly**  
St. Luke School,  
Indianapolis

**Shaune Rebilas**  
St. Anthony School,  
Clarksville

**Janice York**  
Sacred Heart School,  
Jeffersonville

teachers. "You are doing so much more than passing on the book knowledge they need to be successful in life. Each day, you are making the face of Jesus visible to

your students. Children who learn to see God in all things will also learn to make the face of Christ visible to those around them." †

## Catholic educators told school choice is becoming less partisan issue

WASHINGTON (CNS)—"School choice is becoming less and less a partisan issue," Morgan Brown, an assistant deputy secretary of the U.S. Department of Education, told a group of Catholic education leaders gathered in Washington for congressional advocacy days.

The Bush administration "is the most pro-school-choice administration we've ever had at the federal level," said Brown, who heads the Education Department's Office of Innovation and Improvement.

About 70 educators from more than 20 states came to Washington on March 11-13 to discuss current federal legislative issues that may affect Catholic education and to lobby members of Congress on behalf of measures that would provide more equal participation of private school students and teachers in federal programs.

"Much of the real action on school choice is in the states," Brown acknowledged. But he said the federal government can "create incentives" for states to improve school choice possibilities by providing "seed money" in

the way of programs that include participation by those in private schools.

The federal government can also serve as a "bully pulpit" to make the case to the American public that parents should have a choice in what schools their children attend, he said.

Brown said advances on issues such as tax credits for parents of children in private schools or the equitable inclusion of private schools in public programs to improve all children's education "are usually incremental ... a little here, a little there."

But he cited Utah's new law, the first universal school-choice legislation in the United States, as a major breakthrough.

The Parent Choice in Education Act, adopted by the Utah Legislature in early February and signed into law on Feb. 12, provides scholarships ranging from \$500 to \$3,000, based on family income, that parents can use to send their children to any private school of their choice.

Among issues the education leaders lobbied for were:

- Tax credits or deductions for families with children to help pay educational expenses, including tuition.
- Tax credits for personal and corporate donations to organizations providing scholarships for children.

See CHOICE page 10

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# Forgotten Families:

Anile, a 10-year-old Haitian girl, lives with her family along "the line" — the border and international road separating the Dominican Republic and Haiti.

Locals refer to this border area as "the cut" — a place where forgotten families continue to endure extreme poverty every day.

Anile is the only member of her family to attend school. She's the eldest child and is her family's hope for the future. But, because of the severe hunger that ravages the border area, Anile struggles to physically make it through each day. "I feel weak," she said. "Even though I'm weak, I want to finish school every day. My stomach hurts. I learn to be strong."

If she can somehow complete her education, Anile's greatest desire is to be able to help her family. Her other aspirations include becoming a nun and working with children in hospitals.

But for now, Anile's family struggles for survival. Poor Haitian families living along the border must rely on the farming of predominantly barren land for food. They attempt to grow crops in environmentally degraded and severely deforested

areas. Sadly, their efforts result in meager yields. And when the dry season plagues this already unfruitful region, the suffering caused by hunger and starvation intensifies for the local people.

**"Nobody comes out here. No one can help. Everybody's [all the border families] the same."**

Upon our visit, Anile's father, Marcello, had just gathered a few handfuls of undergrown, rotten vegetables for his family. Last month, the desperate family reaped absolutely no harvest. They went five days without food — a sad but common occurrence for families throughout the region.

Yanna, Anile's mother, says that during these harsh times, her children become dizzy and cry often. Regrettably, Yanna claims that, to an extent, her children have become accustomed to going without food for long periods of time.

"God give me strength," Yanna prays. "Please help me sustain my children." After her prayer, Yanna

laments, "Nobody comes out here. No one can help. Everybody's [all the border families] the same."

**"...the children beg for bread, but no one gives it to them."  
(Lamentations 4:4b, NIV)**

Children living along "the line" beg for food in guttural grunts, their bodies heaving and bellowing like animals. Their famished mouths utter no words. Their expressions of hunger are limited to outstretched hands and frantic moans.

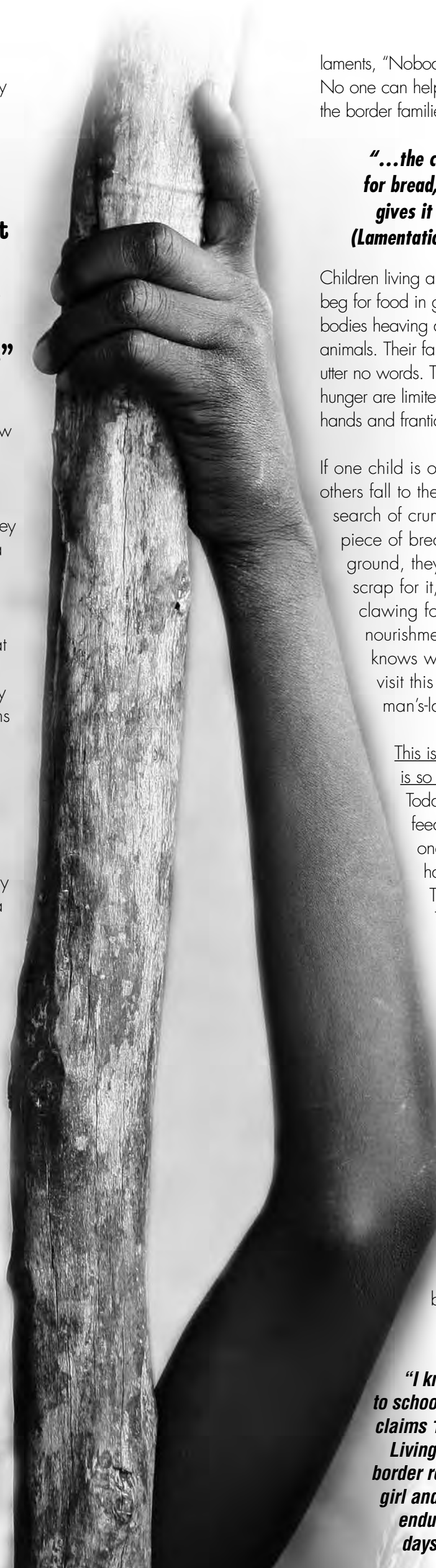
If one child is offered bread, the others fall to the ground in search of crumbs. If an entire piece of bread falls to the ground, they all aggressively scrap for it, scratching and clawing for any means of nourishment — for who knows when anyone will visit this desolate "no-man's-land" again?

This is why your support is so urgently needed.

Today, your gift can feed forgotten little ones like these who have nothing to eat. Through Food For The Poor, you can provide their daily bread.

Founded in 1982, Food For The Poor works to end the suffering of the poor in the Caribbean and Latin America. Not only do we provide food for the starving, but we also build

**"I know how to go to school without eating," claims 10-year-old Anile. Living in the desolate border region, the languid girl and her family often endure consecutive days without food.**





# Life on "the Line"

small houses for the destitute, dig water wells for parched villagers, provide medicine and medical equipment for the sick and elderly, support orphanages and education for children and much, much more. In 2006, more than 96% of all donations received went directly to programs that help the poor.

Churches, missionaries and ministries within these areas tell us what they need to serve the poor, and we strive to provide them with what's needed. In order to relieve the border area's suffering people, we're working alongside compassionate individuals like

Father Daniel Gee — an American priest from Virginia who is currently serving the destitute located within "the cut."

Like Father Gee, we must not forget those whom the world often neglects. Jesus taught us that although a good shepherd might have a hundred sheep, he will still search for the lost one that is missing from the fold.

***"I will search for the lost...  
I will bind up the injured  
and strengthen the weak..."  
(Ezekiel 34:16a, NIV)***

The families who are lost in "the cut" hold on tightly to God's merciful promises. Severely hungry, sick and unsheltered, they patiently wait for relief from suffering.

Faith helps sustain them in their time of need. After going five days without food, Yanna fervently prayed for her family and faithfully concluded, "Eventually God always resolves the problem."

Through your generosity for those in greatest need, you can be an instrument of God's healing mercy and love. Your gifts will help ease the suffering that sweeps across this desolate region and other areas where families desperately struggle to survive.

Please help Food For The Poor ease the pain of suffering children through your gift today. May God bless you for reaching out to touch the outstretched hands of the forgotten poor.

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# Parishes schedule annual Lenten penance services

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

Due to space constraints, penance services scheduled later during Lent may be omitted from the list in this week's newspaper. However, the entire schedule is posted on *The Criterion Online* at [www.CriterionOnline.com](http://www.CriterionOnline.com).

## Batesville Deanery

March 27, 7 p.m. at St. John the Evangelist, Enochsburg  
 March 28, 7 p.m. at St. Vincent de Paul, Shelby County  
 March 30, 7 p.m. at St. Mary, Greensburg

## Connersville Deanery

March 29, 7 p.m. at St. Bridget, Liberty

## Indianapolis South Deanery

April 2, 7 p.m. at Our Lady of the Greenwood, Greenwood

## Indianapolis West Deanery

March 27, 6:30 p.m. at St. Susanna, Plainfield  
 March 29, 7 p.m. at Holy Angels

CNS photo/Gregory A. Shemitz, Long Island Catholic



A cloudy evening sky provides the backdrop for a cross outside St. Elizabeth Ann Seton Church in Lake Ronkonkoma, N.Y., during Lent last April. The penitential season, which began on Ash Wednesday, calls Christians to prayer, fasting, repentance and charity.

## New Albany Deanery

March 25, 7 p.m. at St. Mary, Lanesville  
 March 26, 7 p.m. at St. Michael, Bradford  
 March 29, 7 p.m. at St. Anthony of

## Padua, Clarksville

March 29, 6:30 p.m. at St. Paul, Sellersburg  
 April 1, 4 p.m. at Holy Family, New Albany

## Terre Haute Deanery

March 29, 1:30 p.m. deanery service at Sacred Heart of Jesus, Terre Haute  
 March 29, 7 p.m. deanery service at St. Benedict, Terre Haute †

## CHOICE

continued from page 7

- Keeping language in the No Child Left Behind Act that protects full, equitable participation of eligible children and teachers in nonpublic schools wherever they are currently covered.
  - Expanding that coverage to other areas where children in nonpublic schools currently are not eligible to participate, such as the "Striving Readers" program.
  - Strengthening requirements that state and local educational administrations consult with appropriate representatives of religious and other private schools before making any program or funding decisions that could affect their students, teachers or institutions.
  - Enforcement measures, such as withholding of funds, for those public administrations that fail to carry out such consultation where required by the No Child Left Behind law.
  - Continuing to include religious and other private schools in the Universal Service Fund provisions of the Telecommunications Act when it is reauthorized. The fund is a fee that consumers pay on their phone bills and the money provides a subsidy for technology programs for schools.
- Brown, who worked on private education issues in Minnesota before coming to Washington, said one example

he likes to cite to illustrate the value of Catholic schools is Ascension, an elementary school in Minneapolis that "serves almost 100 percent African-American students, the vast majority from low-income families."

He said that besides a solid core curriculum in reading, math and science, the school has a music program that requires every student to learn to play an instrument.

In Minnesota's eighth-grade basic skills tests for reading and math in 2005, he said, "91 percent of the students in Ascension School passed the math test and 95 percent passed the reading test. Ascension scored 43 percentage points higher on the math pass rate and 31 points higher in reading than the Minneapolis public schools' average. Not only that, but they did better than almost all of the Twin Cities suburban school districts."

"Here's a school that really has closed the achievement gap," he said.

He also cited the important role that Catholic schools played in rebuilding the community life of New Orleans following Hurricane Katrina in 2005, when the New Orleans Archdiocese quickly reopened many Catholic schools and also welcomed students from public schools that were still closed.

"Be sure to tell your story," he said.

"The bottom line is, the public needs to have a broader appreciation for nonpublic education," he said. †



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CNS photo/Bob Ruffler



Morgan Brown, an assistant deputy secretary of the U.S. Department of Education, speaks on March 12 to a group of Catholic educators gathered in Washington for congressional advocacy days. About 70 educators from more than 20 states participated in the March 11-13 event.

# 'Dear Brave Soldier'

## Military chaplain provides sacraments for soldiers in combat



By Mary Ann Wyand

*Dear Brave Soldier, I want to thank you for what you are doing for our country. I feel you are brave because you are serving our country and because you are fighting for justice. ...*

The child's letter, decorated with hearts carefully colored with a red crayon, brought smiles to the faces of soldiers who read it while serving their country in Iraq.

Father Eric Albertson, a priest of the Military Archdiocese in Arlington, Va., and U.S. Army Major, included a picture of that letter in his compelling slide show of photographs taken in Iraq to share the true story of soldiers' lives in combat.

Dressed in his Army uniform, Father Albertson narrated "Dear Brave Soldier: A Pictorial Account of a Chaplain's Experience in Iraq" on March 7 at Our Lady of the Most Holy Rosary Parish in Indianapolis as part of the "Spaghetti and Spirituality" Lenten speaker series.

March 19 was the fourth anniversary of the start of the war in Iraq.

"Many of [the soldiers] went through an awakening of patriotism and a realization that in a post-9/11 era they didn't want to be on the sidelines," Father Albertson said, "but were

willing to step forward and do their part in serving their country. Rather than get into the politics of the war, and there are many opinions on that, this [program] is just an exposé of what's going on there."

From the first slide to the last, the audience was caught up in his personal look at the courage, humor and grief of enlisted men and women serving in America's all-volunteer Armed Forces.

"While I was forward [deployed with troops in combat]," he said, "I decided that I would capture as much of this as I could with my camera in an attempt to tell the story from the angle of somebody that was there and was ... witnessing up close and personal what was going on."

Military chaplains do not carry or use weapons, he said, but are equipped with standard Army gear in addition to their Bible, a *Sacramentary* and a Mass kit.

Their ministry involves bringing the sacraments to the troops at base camps and providing spiritual support, Father Albertson said, which includes the anointing of the sick for wounded soldiers and presiding at memorial ceremonies for soldiers who died in the line of duty.

Father Albertson attended Mount St. Mary's Seminary in Emmitsburg, Md., and was ordained to the priesthood in 1986. He joined the Army in 1993.

An Army Ranger, he earned a Bronze Star, other meritorious service awards and senior parachute wings. He served with troops in Korea three times as well as in Haiti, Bosnia and Iraq.

When his bishop asked for an update on his ministry with the Army's Second Infantry Division, Father Albertson told him, "My congregation is really not much older than my [parish] youth group was. They're all pretty much right out of high school. Really the only difference is a lot of them smoke, a lot of them drink and every last one of them has a machine gun. The spirituality of the soldier is always impressive, but it's not what you would think it would normally be."

In light of the historical experience of chaplains going off to war, Father Albertson said, he expected to see large numbers of soldiers at the base chapels for Mass or a Protestant service. Instead, he often prayed with them beside tanks.

"My deployment was a little bit unique," he said. "We were in Korea on the



A friend took this photograph of Father Eric Albertson during his time ministering to soldiers in Iraq several years ago. He is a priest of the Military Archdiocese and U.S. Army Major.

See CHAPLAIN, page 24

*Brave soldier,  
I want to thank you for  
you're doing for our country  
you are brave because you  
are man you can do it. I know  
it you can save our country  
I can give you food*

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# Speaker encourages women to listen to God, embrace life

By Mary Ann Wyand

Encouraging several hundred women to "listen to what God is asking of you at this time in your life," Mercy Sister Mary Ruth Broz asked participants at St. Christopher Parish's fifth annual Catholic Women's Conference on March 3 to embrace the Lenten journey and the coming of spring.

Just as the flowers are spearing their way through the soil and preparing to bloom, she said, women need to trust that inner growth is also happening at this time in their own life and in their own family.

God has something to say to each of us, Sister Mary Ruth said, and it might happen during something as simple as drinking a cup of coffee in the morning.

"It's important to pay attention and listen for that," she said, and to reflect on the many challenges and obstacles in our paths over a lifetime that have made us who we are today.

The co-founder and co-director of Wellstreams, a center for feminine spirituality in Chicago, said Women's History Month in March affirms the many diverse gifts that women bring to society.

Sister Mary Ruth serves on the leadership team for the Sisters of Mercy and recently co-authored *Midwives of an Unnamed Future*, a book on women's spirituality. Her keynote address was titled "Sowing Seeds of Change: Awakening the Mystic and Prophet Within."

"We're surrounded by war and violence," she said. "I think, for many of us, we've had enough. What do we do? What is God asking of us?"

We can learn from nature and the vernal equinox on March 21, Sister Mary Ruth said, when light and darkness try to find a balance.

"We need to go back to the light wherever we can find it," she said. "We need to do that because we need to be more

loving in this world."

In the context of ordinary life, never underestimate the moments when you are called to make decisions, Sister Mary Ruth said. To do that better, take a few minutes every morning to reflect on your life and thank God for another day of waking up.

Women continue to usher in a new era in Western society, she said. "... I think this is a time when we need to take to heart the words of Isaiah to enlarge the space for your tent, ... lengthen your ropes and make firm your space" (Is 54:2).

We need to focus on our gentle strength and take seriously our own work of transformation, Sister Mary Ruth said. "... We have to take seriously our own inner journey. How do we awaken the mystic and prophet inside of us? Because I think that's the key to the future. Only then are we going to be able to reclaim our power and leave this world a better place."

Remember the privilege it is to be alive in this time when our lives count for so much, she said, as we raise children and tend to our communities.

"If nothing else, these times are offering us a shining moment to become what God has called us to be," Sister Mary Ruth said, "to call forth one another's goodness and to help one another become who we are capable of being."

While Michelangelo was sculpting the statue of David, she said, the story goes that he first saw David within the marble and he felt that his task as an artist was to chip away at the marble so that David could come forth.

"When I heard that story," Sister Mary Ruth said, "I thought, 'That's how God has to be looking at each of us, seeing us in the marble and wanting so much for us to believe in the riches that are there and who we really can become, ... inviting us to something more.'"

There is something within us that needs



Mercy Sister Mary Ruth Broz of Chicago holds a bowl of sage on March 3 as she discusses the wisdom that women gain from the experiences of aging. She was the keynote speaker for St. Christopher Parish's fifth annual Catholic Women's Conference in Indianapolis.

to get free, she said. "Corinthians tells us there is a treasure in this earthen vessel and its power comes from God and not from us (2 Cor 4:7). ... Ephesians says ... there is a Spirit working in us that can do infinitely more than we can ask or even imagine (Eph 3:20). Just think of that. There is a part of us that knows the way through whatever presents itself to us ... as we are trying to find our way through life."

We have a deep well of courage and creativity within us, Sister Mary Ruth said, that we don't even know is there until we learn how to tap it through spiritual practices then slow down enough to reflect on it.

The mystic reminds us to stop taking our existence for granted, she said, and to stay connected to that part of ourselves that knows life is a gift.

"St. Teresa of Avila says ... 'I like to imagine that we are not hollow inside,'" Sister Mary Ruth said. "Let's begin to imagine that Women's History Month isn't just meant to take us back in memory ... to what went before us, but that each year we can use it ... to remember again there are

seeds that are sacred planted deep within each of us, that there's a mystic and prophet inside of us.

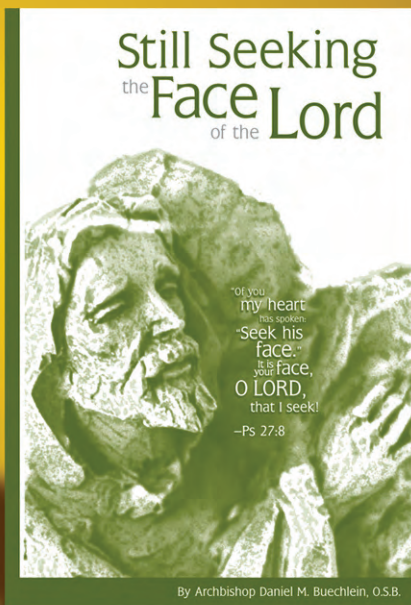
"... To awaken the mystic and prophet is to slow life down in the littlest ways we can," she said. "... Awakening the mystic within helps us to find our way back to the heart of the matter ... to really be in touch with whatever you hear in your heart, whatever God is saying."

Sister Mary Ruth also presented a workshop about the wisdom of aging, comparing it to sage, which intrigued Ruth Grugel of Kenosha, Wis.

Grugel attended the conference with her mother, St. Christopher parishioner Delores Sidor of Indianapolis, as well as her sister and sister-in-law.

"I really enjoyed the keynote speech and wanted to hear more about what she had to say about aging," Grugel said. "I liked her message that aging only gets better because you have more experience and wisdom to share with others. ... But sometimes we discount our own experience and don't wear it as a badge of something accomplished, as a medal of valor." †

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## Holy Week liturgies set at cathedral, Saint Meinrad

Holy Week liturgies for SS. Peter and Paul Cathedral in Indianapolis and Saint Meinrad Archabbey in St. Meinrad are open to the public.

Due to space constraints, *The Criterion* is only able to list these two Holy Week schedules. For information about liturgies at parishes or other religious communities, contact them individually.

### SS. Peter and Paul Cathedral

March 31—5 p.m. Vigil Mass for

Palm Sunday of the Lord's Passion

April 1—10:30 a.m. Mass for

Palm Sunday of the Lord's Passion,

Archbishop Daniel M. Buechlein,

principal celebrant

April 3—7 p.m. Chrism Mass, Archbishop

Buechlein, principal celebrant

April 5—6:30 p.m. Holy Thursday Mass,

Archbishop Buechlein, principal

celebrant

April 6—1 p.m. Liturgy of the Passion

and Death of the Lord, Archbishop

Buechlein, principal celebrant

April 7—9 p.m. Holy Saturday Easter

Vigil, Archbishop Buechlein, principal

celebrant

April 8—10:30 a.m. Easter Sunday Mass,

Father Patrick Beidelman, celebrant

### Saint Meinrad Archabbey

March 31—5 p.m. Blessing of Palms and

procession followed by Vespers

April 1—9:30 a.m. Mass for Palm Sunday

of the Lord's Passion; 5 p.m. Vespers

April 5—5 p.m. Holy Thursday Mass

April 6—3 p.m. Liturgy of the Passion

and Death of the Lord; 7 p.m. Vigil for

Holy Saturday

April 7—5 p.m. Holy Saturday Vespers;

8:30 p.m. beginning of the Easter Vigil

April 8—5 a.m. Conclusion of the Easter

Vigil and Mass; 5 p.m. Vespers

April 9—9:30 a.m. Easter Monday Mass;

5 p.m. Vespers

April 10—7:30 a.m. Easter Tuesday Mass;

5 p.m. Vespers †



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From left, Sandra Compus, a third-grader at St. Anthony School in Indianapolis, and Brandon Duke, a kindergartner at the school, sing a song and make sign language gestures during a March 12 Mass at St. Anthony Church in honor of St. Theodora.

# WEST DEANERY STUDENTS CELEBRATE ST. THEODORA



Archbishop Daniel M. Buechlein and 11 concelebrating priests process into St. Anthony Church in Indianapolis on March 12 for a Mass in honor of St. Theodora Guérin.



Kaylee Titsworth, a seventh-grader at St. Susanna School in Plainfield, prays during the Mass.

By Sean Gallagher

During a festive eucharistic liturgy, students from schools across the Indianapolis West Deanery celebrated St. Theodora Guérin, Indiana's first saint, on March 12 at St. Anthony Church in Indianapolis.

Archbishop Daniel M. Buechlein was the primary celebrant of the Mass. He was joined by 11 priests who serve in the deanery's parishes.

Describing St. Theodora as a "valiant missionary," the archbishop called upon his young listeners to become missionaries, too.

"Now, we need some of you young people to become missionaries—missionary sisters like Mother Theodore, missionary priests like St. Francis Xavier," said the archbishop in reference to the patroness and patron of the archdiocese.

"All of us, all of us in church here today, in our own way, can be missionaries for Christ, for Jesus."

Providence Sister Joan Frame was in the church on March 12. A member of the religious community founded by St. Theodora, she has spent the last 60 years ministering in several parishes and schools in the archdiocese.

Sister Joan taught at the former All Saints School, now St. Anthony School, from 1975-87.

Before the Mass, she said that coming back to the parish for the celebration was "a wonderful experience because it brings back a lot of good memories of St. Anthony's and the fact that our sisters have been here for practically 100 years."

Sister Joan was joined at the Mass by other members of her community who ministered in the Indianapolis West Deanery.

Providence Sister Mary Quinn ministered as a pastoral associate for more than a quarter century at Holy Angels Parish in the Indianapolis West Deanery, ending her tenure there last summer.

"It's a wonderful thrill to see all the people and the children," she said. "All of the sisters are so thrilled to be back [and] to have St. Mother Theodore better known and loved, and to have her story being told. It's a wonderful story of a woman who did ordinary things with great courage and selflessness."

One young student at St. Anthony School who has learned about St. Theodora is fourth-grader Jose Carlos.



Father John McCaslin, pastor of St. Anthony Parish in Indianapolis, and Archbishop Daniel M. Buechlein pray the doxology at the end of the eucharistic prayer.



Anotasia Trowbride, a kindergartner at St. Anthony School in Indianapolis, prays during the Mass.

"St. Mother Theodore is a nice saint," said Jose. "I wish she was still alive so we could meet her."

Another fourth-grader at St. Anthony School, Tyree Edmonds, was glad that the students were able to celebrate St. Theodora with members of her order.

"It's really great for them to do that," Tyree said. "They're really celebrating her. She was a really great woman." †

# POPE

continued from page 1

The pope later reminded the youths that “whatever errors we commit, even if they are big ones, do not diminish God’s love for us.” God also offers everyone the chance to “change tracks and make a new beginning,” he said.

“The secret is to let God occupy the first place in our lives,” he said.

Before leaving, the pope told the young people he wished he could stay longer, and promised to keep them in his prayers. †



Pope Benedict XVI greets a boy during his visit to Casal del Marmo Prison for Minors in Rome on March 18.

## Pope: Confession helps growing number of those burdened with ‘guilt complexes’

VATICAN CITY (CNS)—Many people today seem to have a difficult time recognizing sin, but at the same time the number of people suffering from “guilt complexes” seems to be growing, Pope Benedict XVI said.

“We see a humanity that wants to be self-sufficient, where not a few maintain they can do without God and still live well, and yet so many seem

sadly condemned to face dramatic situations” of emptiness, violence and solitude, the pope said on March 16.

“Today it seems that a ‘sense of sin’ has been lost, but in return ‘guilt complexes’ have increased,” he told priests and seminarians participating in a Vatican-sponsored course on the sacrament of confession.

Only Jesus, who died “to defeat forever the power of evil with the omnipotence of

divine love,” can free people from “the yoke of death” that oppresses them, the pope said.

“We all need to draw from the inexhaustible spring of divine love, which has been manifested to us completely in the mystery of the cross, in order to find real peace with God, with ourselves and with our neighbors,” Pope Benedict said.

The sacrament of confession, he said, makes the love and mercy of God visible

and gives people the grace they need to continue fighting sin.

“The task of the priest and confessor principally is this: to lead each person to experience Christ’s love for him by meeting him on the path of his own life,” the pope said.

“In his words and the way he approaches the penitent,” Pope Benedict said, the priest must allow God’s loving mercy to shine forth. †

# BOOKS

continued from page 1

start today,” the archbishop replied. After a pause, the priest answered, “I’ll come tomorrow.”

When Pope John Paul II’s election was announced in

1978, Father Dziwisz was under the main balcony in St. Peter’s Square with a crowd of Romans, most of whom didn’t recognize Cardinal Wojtyla’s name.

“That’s my bishop!” was the incredulous secretary’s first thought. “It happened!”

The book reveals some

private papal moments with the world’s powerful and powerless. In Chile in 1987, shortly after being constrained to appear with Gen. Augusto Pinochet on his presidential balcony, the pope told the dictator it was time to think about handing back power to a civilian

government.

After visiting Blessed Teresa at her home for the dying in Calcutta in 1986, the pope whispered to her, “If I could, I’d be pope from here.” Frequently, Cardinal Dziwisz wrote, the pope would direct his motorcade to pull over so he could visit

poor families in between official stops on foreign travels to Third World countries.

The pope’s visits to his native Poland helped spark a spiritual-political revolution, and Cardinal Dziwisz tells the story from the pope’s perspective. The book recounts that when the

government allowed the pope to meet in 1983 with Solidarity leader Lech Walesa in a mountain hut, the pope figured the place must be bugged and so led Walesa outside for their talks.

Cardinal Dziwisz is adamant on the question of clandestine Vatican funding for Solidarity: It’s a myth, and never happened, he said. And although the United States shared with the Vatican some intelligence information about Eastern Europe, “it didn’t add much to what the Holy See already knew from other sources,” he said.

Pope Benedict’s book is a collection of previous talks and essays, so there are no real revelations. Perhaps because Popes John Paul and Benedict were so much in synch on nearly every issue, press reports have focused on one minor disagreement: the Bob Dylan concert of 1997.

As news, it’s recycled—from a paper he wrote as Cardinal Joseph Ratzinger in 1998, for the 20th anniversary of Pope John Paul’s election. The concert closed out the World Eucharistic Congress in Bologna, Italy, and Cardinal Ratzinger said he had been skeptical of the idea of an increasingly frail and ailing pope sharing the stage with a group of rock and pop stars. (“Bob Dylan and others whose names I don’t remember.”).

“They had a message that was completely different from the one the pope was committed to,” then-Cardinal Ratzinger wrote. He said he wondered whether “it was really right to let these types of ‘prophets’ intervene.”

His comment was probably aimed more at a genre of music than at Dylan, who played a short but great set for the pope and 300,000 people, including “A Hard Rain’s A-Gonna Fall” and “Knockin’ on Heaven’s Door.”

Pope John Paul listened, chin in hand, and then capitalized on the moment to give a sermon based on the lyrics to “Blowin’ in the Wind.” It was a characteristic effort by someone who was always trying to build bridges to younger generations.

In response, Dylan sang an encore that seemed intended for the aging pontiff: “Forever Young.” †

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# Bill to pressure Sudan government to end genocide advances

By Brigid Curtis Ayer

What can the state of Indiana do to put an end to the Sudan government's genocide in Darfur? Indiana lawmakers want to hit the Sudanese government where it counts—their pocketbook.

House Bill 1484, which passed the House last month 97-0 and was heard by the Senate Pensions and Labor Committee on March 14, is now eligible for a vote by committee members. The bill would require two of the largest Hoosier funds to end investments in companies that support the Sudanese government's military efforts against the people of Darfur.

Rep. Cindy Noe (R-Indianapolis), original author of the bill, and Rep. Phil



Rep. Cindy Noe

GiaQuinta (D-Fort Wayne), current lead author of the bill, believe Indiana can have an impact by cutting off investments to 24 targeted foreign companies which provide vital services to the Sudanese

government's strategic elimination of the people of Darfur. Indiana's Public Employees Retirement Fund (PERF) and the Teachers' Retirement Fund (TRF) hold investments in at least 13 of the targeted companies.

Rep. Noe said she became familiar with the situation in Sudan through *World Magazine*. After reading about it and seeing photos, she felt compelled to do something, but didn't know what role she could play.

Then Rep. Noe said she became aware of model legislation which "takes

a very surgical approach of bringing economic pressure upon the Sudanese



Rep. Phil GiaQuinta

government, pressure which the Sudanese government is very sensitive to" and which has been effective in the past.

The other motivating factor for authoring the bill for Rep. Noe was the fact that

this is the first time in history that genocide was declared while the genocide was still taking place, giving the U.S. government, state governments and individuals an opportunity to act to end the violence.

Twenty-five other states have introduced legislation similar to House Bill 1484 to put economic pressure on the Sudanese government.

"We're not going after companies that are beneficial to the people of Sudan," Rep. Noe said.

"The bill goes after companies which are aiding and abetting the government's genocide, including oil and power companies, among others," she said. "The targeted companies are those that provide services which can greatly help the military."

Since 2003, the Sudanese government has systematically killed at least

400,000 of its own people in Darfur, and more than 2.5 million persons have been victimized and displaced with their homes and villages devastated. Roughly 2,000 villages have been destroyed, which is more than 90 percent of the villages in the Darfur region.

Rep. Noe explained that the extermination is taking place based on a classist, elitist mentality with Muslims of Arabic heritage believing they are superior to Muslims of African heritage. She said that years ago when genocide was taking place in Sudan, it was the Muslims killing the Christians, but since 2003, Muslims of Arabic descent have

been killing Muslims of African descent.

Rep. GiaQuinta, a freshman lawmaker, said he got involved with the issue during his campaign when he was asked to speak at a general rally to protest what was going on in Sudan. He also learned that Fort Wayne has the highest percentage of refugees from Darfur in the state and possibly the nation.

"This targeted divestment is not targeting companies that provide educational services or humanitarian needs

to the people, but companies that are funneling resources into the [Sudanese] government," Rep. GiaQuinta said. "The bill also gives the companies an

opportunity to correct their behavior, and if they do within the allotted time frame, they will not be sanctioned.

"The bottom line for me is do I really want my retirement funds tied up with companies that are funneling money into a terrorist group? It's like blood money, and I don't want to be any part of that," Rep. GiaQuinta said.

Sen. John Broden (D-South Bend), Senate sponsor of House Bill 1484, said he became involved with the bill when the U.S. government declared the situation in Darfur to be genocide. He



Sen. John Broden

began looking for ways that Indiana could make a difference where the unjust situation is concerned.

As an example of the impact Indiana could have, Sen. Broden said, "There is \$16 billion in the

PERF, and \$40 million is invested in the scrutinized companies. I don't want to sit idly by when there is at least one way we can have an impact on this situation."

Glenn Tebbe, executive director of the Indiana Catholic Conference, who testified in support of House Bill 1484 on March 14 before the Senate panel, said, "Morally, we have an obligation to take steps to help the people and to try to stop the harm being committed by the government of Sudan."

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



**'The bill goes after companies which are aiding and abetting the government's genocide, including oil and power companies, among others. The targeted companies are those that provide services which can greatly help the military.'**

— Rep. Cindy Noe

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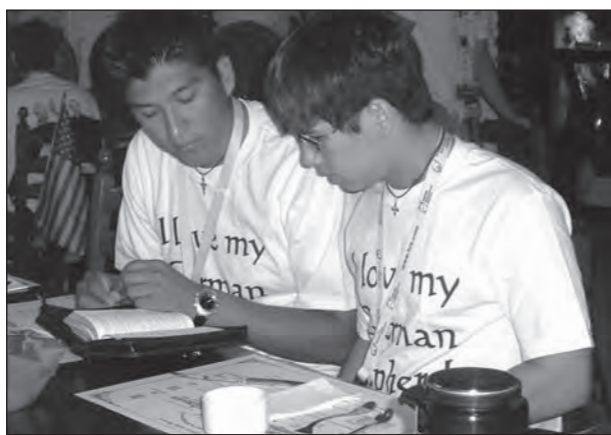
*For Our Children and the Future*

### BISHOP SIMON BRUTÉ COLLEGE SEMINARY HELPS BUILD RELATIONSHIPS FOR THE FUTURE

Young men enrolled in the Bishop Simon Bruté College Seminary at Marian College in Indianapolis have the benefit of developing relationships with pastoral leadership majors who they may work with when they become parish priests. This is one of several advantages offered at this remarkable college seminary that is supported by proceeds from the *Legacy for Our Mission* campaign.

"Seminarians have the opportunity to interact with Marian students in general and those studying for lay leadership roles in particular. This allows the seminarians and these students to better understand each other's perspectives and in general to build respect for the ideal of collaboration," said Father Bob Robeson, rector of the college seminary.

Aaron Thomas, a seminarian and third-year college student, concurred. "Several of the students have a pastoral leadership major. It's a wonderful opportunity to interact with the future lay leaders of the Church who we may be working with at the parish level in the future."



*Bishop Bruté Days is a retreat for young men considering the priesthood. Shown here are a seminarian and a high school student at lunch during the 2006 event.*

Buechlein, a former seminary rector who is so dedicated to the growth of seminarians," Father Robeson said.

The college seminary provides an ideal environment to practice mission, sacrifice and generosity, particularly in response to the current shortage of priests. "We are seeing an increase in generosity, not only in the young men who give their lives to the priesthood, but in their parents, teachers, and benefactors who support them," Father Robeson said.

Both believe that having expanded facilities for the seminarians would be ideal. "Just as Jesus had to go away and spend time with his disciples, so we too must spend time in formation. It would be good if we could have separate facilities yet still be connected to the campus. This would help us establish our identity as seminarians and present a more positive impression to visiting seminarians," Thomas said. Father Robeson said he is working with the college to try to obtain expanded facilities on campus, in part to accommodate anticipated growth of the program.

The Bishop Simon Bruté College Seminary opened in 2004 and Father Robeson was named as its first rector. "From the beginning, I saw this as God's work, something the Lord wanted from me," he said of his appointment.

With the help of ongoing funding from the *Legacy for Our Mission* campaign, the college seminary has more than doubled in size as the number of seminarians has increased from six to 14. Father Robeson anticipates enrollment will increase as young men of the archdiocese become more aware of the program through priests and seminarians. "More young men are becoming aware of the goodness and holiness and beauty of the priesthood and are becoming open to the possibility of a calling to this vocation at an earlier age than before."

It is appropriate that the college seminary be named after Bishop Bruté because he played a critical role in pioneering the training of seminarians in the early days of the Church in the United States, particularly in Indiana and Illinois, Father Robeson explained. "We, too, are pioneers with our seminary on a college campus. We are inspired by the innovative spirit and drive of this learned theologian and our patron, Bishop Simon Bruté," he said.

*Legacy for Our Mission, the archdiocese's capital campaign, is guided by the principles of Christian stewardship and addresses the needs of archdiocesan ministries such as seminarian education. By contributing to the Legacy for Our Mission campaign through your local parish, a portion of your gift will be allocated to future ministry needs and distributed to efforts such as the Bishop Simon Bruté College Seminary.*

Please visit the new online home of the *Legacy for Our Mission* campaign at [www.archindy.org/legacy](http://www.archindy.org/legacy). It can also be accessed at [www.LegacyforOurMission.org](http://www.LegacyforOurMission.org)

*"We, too, are pioneers with our seminary on a college campus. We are inspired by the innovative spirit and drive of this learned theologian and our patron, Bishop Simon Bruté."*

"In addition, seminarians are exposed to a broad variety of activities, both academic and extracurricular, at Marian College. Inside the seminary, they have the opportunity to live and learn with their peers from across Indiana. And the college seminary has a huge advantage in being based at Indianapolis where it benefits from the guidance of Archbishop Daniel

# Cardinal: U.S. needs 'more humane' policy on immigration

BOSTON (CNS)—After federal immigration officials spirited away to Texas nearly half of the 327 people arrested in a March 6 raid on a New Bedford handbag and backpack factory, Cardinal Sean P. O'Malley of Boston called for "some kind of comprehensive immigration reform."

"While immigration reform is urgent, the needs of the women and children in New Bedford are desperate," Cardinal O'Malley said in the March 15 *Boston Globe* in an opinion piece titled "A more humane immigration policy."

According to news reports, Massachusetts officials, including Gov. Deval Patrick, were angered that before caseworkers from the state Department of Social Services were allowed to speak to detainees to determine whether any of those arrested had left children behind at home or school, almost half of the detainees were flown to Texas on March 8. Federal officials refused to share with the state a list of those detained, and have refused requests by the state to halt additional flights.

"I hope our first priority is the families who were impacted, not a search for the villains,"

Cardinal O'Malley said.

"It is the case that most of these families are 'illegals,' people who do not have the proper legal documents to be in the United States," he said. "But before they are 'illegal,' they are human—women and men with families, hopes and dreams, a determination to find a better life for their children. Their humanity, human dignity and—most of all—their children have the first claim on our conscience as Americans."

Cardinal O'Malley did not propose elements of current immigration policy that need to be improved, but he pointed out the shortcomings that were evident following the raid.

"In order to be released from custody, those arrested in New Bedford had to assert that they were 'the sole caretaker' of their children," the cardinal said. "Mothers can be separated from their children, and perhaps deported, as long as there would be a caretaker for the children remaining in Massachusetts."

"Immigration law and policy are complex, but a test of 'sole caretaker or parent' as the determinant of being able to



Cardinal Sean P. O'Malley of Boston celebrates Mass in the Crypt Church of the Basilica of the National Shrine of the Immaculate Conception in Washington in late January. "While immigration reform is urgent, the needs of the women and children in New Bedford are desperate," Cardinal O'Malley said, referring to a recent immigration raid on a Massachusetts factory that left families separated. He made the comment in a March 15 opinion piece in *The Boston Globe*.

remain united with one's children fails the test of humane response."

Cardinal O'Malley added, "The concrete, crying needs of the most vulnerable people impacted by this raid must be addressed before we set out to fix the system."

The majority of those taken into custody in the March 6 raid were Guatemalans, Mexicans and Hondurans, along with a few Brazilians and some Portuguese and Salvadorans, according to a lawyer for the Catholic Social Services office in Fall River.

Most of those who were rounded up were women who operated sewing machines. The sweep also revealed sweatshop conditions in the factory.

After the raid, about 200 women were transported to Fort Devens in Ayer for questioning; about 60 were later let go after they were found to be eligible for release.

"These events provide another example of why some form of comprehensive immigration reform is needed. President George W. Bush has called for it, Sens. Edward Kennedy (D-Mass.) and John McCain (R-Ariz.) have worked for it, but the objective has been mired in political rhetoric and obstructive tactics at several levels of the political process," Cardinal O'Malley said in his *Globe* opinion piece.

The failure to create a new immigration policy "that recognizes the realities of interdependence will multiply human tragedies," he said. †



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## Solidarity is a virtue needed in globalization era

By Fr. Kenneth R. Himes, O.F.M.

Globalization is a social phenomenon that has caused a good deal of discussion in recent years. There are many definitions of the globalization process, but just about all reflect the common belief that our world is getting smaller.

Distances are being compressed by modern means of travel and communication.

People travel hundreds, even thousands, of miles on a long weekend and routinely visit places that once involved great expense, planning and even danger.

Events taking place in distant parts of the world are instantaneously brought to our desks through computers and into our living rooms via television and radio.

The sense that the world is smaller has political, economic, psychological and spiritual implications.

Unrest in one part of the globe can trigger upheaval at home.

Thanks to mass communication, people identify with the joys and sufferings of others they will never meet in person.

The plurality of religious beliefs can enrich or threaten our own sense of faith.

The car we drive may have parts made in several countries and assembled in yet another nation before being shipped to another location.

On many levels, we are shaped by globalization. But the challenging question is: How do we respond to this fact? What do we make of our connectedness?

Some people may despise the idea that others in distant lands do work that we are dependent upon in the U.S.

While some people enjoy encountering new immigrants who arrive with different folkways, other people fret over whatever is alien and seemingly strange to them.

Interdependence and globalization can entail injustice and manipulation, and may inspire hatred and fear. But globalization and interdependence may move us to a deeper appreciation of others, enriching our lives and also the lives of those we encounter.

Properly understood, being “catholic” is more than just admitting we live in a global context. It also has to do with how we respond to globalization.

What will be the moral quality of the ties that bind us to others who are near and distant?

Catholics of a certain age will recall that among the lists we memorized in catechism class, one defined the true Church as being “one, holy, catholic and apostolic.”

When used with a small “c,” the word “catholic” traditionally was considered a characteristic or mark of the Church. The English word came from the Greek word “*katholikos*,” meaning universal or comprehensive.

Roman Catholicism by its very nature is a universal Church. It is not restricted by territory, ethnicity, economic class, gender, social status or other demarcations that we use to divide the human family into subgroups.

If a Church is Catholic, then it acknowledges that it embraces all people, cultures and places. Nothing that is truly human is foreign to a Catholic Church. We are all children of our loving God, created in the divine image and, therefore, equal in dignity.

Partly due to the growing sense of global interconnection, modern popes—both Paul VI and John Paul II, for instance—underlined the importance of a virtue particularly needed in our time, the virtue of solidarity.

The word “solidarity” resonates with some who remember it as a theme of the organized labor movement, promoting worker unity. Still another group of people recall the Solidarity movement in Poland that helped to bring about the fall of communism in that land.

The way Catholic teaching uses the term is distinct.

Solidarity is the moral virtue that shapes how we ought to respond to life in a globalized world. It is a dimension of our character, a habit of being that motivates, attunes and empowers us.

Cultivating solidarity in our lives inspires us to care about people who may be far off and very different from us. It moves us to compassion for those in our world who are vulnerable and at risk. Our hearts are moved and we are motivated to reach out to others.

Solidarity also enlightens us, raising our awareness levels so that we pay attention to what appears to be marginal and what is overlooked. It assists us in understanding what others truly need, as distinct from what we might otherwise assume is their need. We become attuned to how others are different from us.

Finally, the virtue of solidarity gives us the willpower to act in ways that serve the common good and the best interests of others as well as of ourselves.

We know that we ought to do something, but the struggle involves mustering the interior resolve to do it. We need to be empowered to overcome our moral inertia.

Cultivating solidarity as a prime virtue for the age of globalization is one way we can be truly catholic and, thereby, faithful to our Catholic heritage.

*(Franciscan Father Kenneth R. Himes is the chairman of the Department of Theology at Boston College in Chestnut Hill, Mass.) †*

## Dialogue requires respect, integrity and wisdom

By John Borelli

American Catholic attitudes toward other religions are generally positive. American democracy encourages cooperation and dialogue among religious groups.

The Second Vatican Council also promoted dialogue, and American Catholics responded positively.

In 1965, the year that Vatican Council II concluded with several documents encouraging Catholics to make dialogue a characteristic of their Christian life, Congress passed the Immigration and Nationality Act that greatly changed the face of American society.

Today “interfaith” experiences through family and friends are common for American Catholics. Christians pray together in many settings, study Scripture and serve together in various groups. Experiences extend beyond ecumenical relations to interreligious encounters with Muslims and others in today’s globalized world.



A child kneels with two adults to pray at a Catholic church in Tactic, Guatemala. Roman Catholicism by its very nature is a universal Church. It is not restricted by territory, ethnicity, economic class, gender, social status or other demarcations that we use to divide the human family into subgroups.

Hand in hand with the economic factors that created globalization are the geopolitical realities and rapid changes in communications in the world. Dialogue is needed for the challenges and tragedies of everyday life.

Three virtues are needed for this type of world: respect, integrity and wisdom.

Respect for others begins with a willingness to listen, learn and exchange views. Integrity involves service to truth and respect for freedom of conscience.

Restoring Christian unity and growing in interreligious relationships are God’s work from a Christian point of view, not just human work. Wisdom is the great teacher—gained through experience and discernment.

God guides us and graces our efforts.

*(John Borelli is special assistant to the president of Georgetown University for interreligious initiatives and a consultant to the Pontifical Council for Interreligious Dialogue.) †*

### Discussion Point

## People need respect and kindness

### This Week’s Question

What attitude or behavior would you like to label a virtue because you think our world truly needs it?

“Friendliness. We have to make the first move instead of waiting for someone else to do it. If we’d be willing to do that, what a warm place the world and our environment would be.” (Cathy Maggart, Lebanon, Tenn.)

“Forgiveness. People today don’t forgive. There’s too much hate in the world, and people are too quick to blame other people.” (Joan Schulz, Cape Coral, Fla.)

“Paying attention. ... If we truly paid attention to others, both their words and actions, we’d know their needs. We’d learn more, and could become more

compassionate and loving.” (Marie Kilbane, Parma, Ohio)

“Neighborliness. You have to have concern for the well-being of your neighbors without overpowering them. You have to allow them to be who they are, but assist them to be better than they are.” (George McBride, Fairview Park, Ohio)

### Lend Us Your Voice

An upcoming edition asks: When is it difficult to love? Is it still possible to love under those circumstances?

To respond for possible publication, send an e-mail to [cgreene@catholicnews.com](mailto:cgreene@catholicnews.com) or write to *Faith Alive!* at 3211 Fourth St. N.E., Washington, D.C. 20017-1100. †



From the Editor Emeritus/John F. Fink

## The battle to overcome difficulties in prayer

(Twenty-second in a series)

The *Catechism of the Catholic Church* says that prayer “always presupposes effort.” Then it’s even stronger when it says: “Prayer is a battle.” We have to fight constantly against ourselves and, as the catechism says, “against the wiles of the tempter who does all he can to turn man [and woman, I presume] away from prayer, away from union with God” (#2725).



C.S. Lewis understood that. “Prayer is irksome,” he wrote. “An excuse to omit it is never unwelcome. When it is over, this casts a feeling of relief and holiday over the rest of the day. We are reluctant to begin. We are delighted to finish.”

And he cites the following to show that this feeling is universal: “The fact that prayers are constantly set as penances tells its own tale.”

Obviously, this isn’t as it should be. It

should be a delight to have a conversation with God. Just to be in God’s presence should thrill us. That is, after all, what we are looking forward to spending eternity doing—living in God’s presence. Why does it seem like a penance now and what should we do about it?

The answer, of course, is that we haven’t yet been perfected. After we get our spiritual bodies, we won’t be afflicted with all the stuff we have to endure with our physical bodies, with all their limitations.

Now we’re preoccupied with finding our physical pleasures, those things that delight our senses. Once we have our spiritual bodies we will no longer be concerned about our physical senses.

Until then, though, prayer is a battle. The battle is to confront the difficulties we experience in prayer.

One difficulty is spiritual dryness when our heart seems separated from God and we have no desire for spiritual things. Many canonized saints experienced dryness.

St. Francis de Sales wrote that if we should happen to find no joy or comfort in meditation to “open your heart’s door to

words of vocal prayer.” In other words, ask God for his help.

“At other times,” he wrote, “turn to some spiritual book and read it attentively until your mind is awakened and restored within you.” And if this doesn’t work, he said not to worry about it.

Spiritual writers identify another difficulty in prayer as *acedia*, which is spiritual torpor or apathy. This, I think, we must overcome through willpower.

Another reason for difficulties in prayer, of course, is alluded to in that quotation with which I opened this column: the wiles of the tempter.

Often, it is the devil who suggests that we really would get more out of that television program than we could from prayer. He doesn’t have to tempt us with sinful inclinations, just convince us that something else is more important.

If prayer is a battle against the devil, perhaps one of our greatest weapons is the prayer to St. Michael the Archangel in which we ask him to “defend us in battle” and “be our safeguard against the wiles and snares of the devil.” †

Cornucopia/Cynthia Dewes

## Dreams, expectations and current realities

Some of our “grands” are making nesting noises, as in getting married. I can’t imagine how we’ve progressed to this stage of life already, but there you are.



This circumstance leads me to reflect on marriage and what we quaintly used to call “courtship,” then and now. The dreams and expectations for these

events seem to have changed. I’m not sure the realities have changed, but I believe our perceptions of them have.

Courtship, the preliminary time spent sizing up a prospective mate before marriage, used to involve dating. This meant going with your steady boyfriend or girlfriend to the movies, to ballgames or even to church together if your parents were looking antsy.

If the prospect was revealed to have a mean streak, no sense of humor or what girls called “Roman hands and Russian fingers” that was the end of that particular courtship. Today dating seems to mean sleeping with casual acquaintances to pass the time before the real thing comes along, whatever that may be. *Ad infinitum*. Go figure.

Of course, healthy physical attraction is still a big reason for seeking a partner when we’re young. Being “hot” is a necessary quality for young men and women to possess these days, but it’s certainly not new. We just didn’t call it that.

Whatever we call it, it creates an emotional and biological urgency that leads to raising a family in what we would hope to be a stable living arrangement. The problem today is that marriage is often not the living arrangement of choice, and we may wind up living in an actual stable, certainly not the fairytale bungalow with the white picket fence.

Some of us remember when women worried about marrying a “good provider” because their job was to stay home and raise kids, while the men’s responsibility was to go out and work to support the family.

Men, on the other hand, sought girls who would be “good wives and mothers,” creating pleasant homes to which they returned daily for renewal and support.

That was the paradigm of an ideal marriage, but it really sounds passé in these days of two wage earners, house husbands and the like.

Fidelity is another idea which used to be required in marriage, and that idea usually worked. I’m constantly touched by the large number of long-married and truly happy

couples among my friends and acquaintances in a time when serial monogamy rules.

Although expectations may be different, it seems to me the realities of marriage remain the same. First, there needs to be the physical attraction to get things started. Then, there’s whatever time is necessary to get to know each other but not—pay attention here—in the “biblical sense.”

That kind of knowing only leads to complications which will probably be destructive to us personally, to any children we may have and to our relationship.

Things like starting a family before we’re ready to be parents or mistaking short-term lust for love that should last a lifetime.

Next is the preparation necessary for practicalities that lie ahead. That means having an education in place, a marketable skill, goals for what a family should be, and a shared vision of working and loving together into the future.

Most of all, we need to include God in the marriage through daily prayer and gratitude.

After all, God is the Creator of the whole thing and us besides.

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

Faithful Lines/Shirley Vogler Meister

## Lenten thoughts on listening and hearing

When others discovered that he was eavesdropping, actor Don Knotts said in an old episode of the television show “Three’s Company” that “I don’t pay any attention to what I hear when I listen.”



Knotts, also remembered as Barney Fife in “The Andy Griffith Show,” died last year. As fans

know, Barney was also known for his habit of eavesdropping in TV’s “Mayberry” series.

In a film, *The Spirit is Willing*, Sid Caesar, who died in 1998, played a father who said to his son, “There’s so much noise in the world today that sometimes a fellow has to yell just to be heard.”

I am not comfortable yelling. In fact, one time at a grade school baseball game in which my grandson played, his mother, my daughter, Diane, seemed shocked when I yelled with the crowd. I even surprised

myself. Normally, I don’t like shouting crowds either so I rarely attend rallies.

One time years ago, my husband and I and another couple went to a German festival near a mall. The food and music were great. People were happy. Then the band leader asked the crowd to follow his instructions.

This was musical fun—and funny—until he asked everyone to stand on his or her chair. Paul and I and our friends remained seated. Most others, even older persons, did as they were told. This made me very uneasy, especially when our friend, a psychologist, said evenly, “Now we know how Hitler could accomplish what he did.”

I’ve never forgotten that when I see large crowds—or mobs—on TV, whether shouting assent or dissent.

We must be peacefully discerning as to what we are told to think and to do, and Lent is the perfect time to center ourselves and better understand our role in any listening situation.

However, hearing—truly hearing—what others have to say is a part of our American freedom as long as we do this respectfully.

What we hear in our homes, at work or recreation, during public performances and, most of all, in church, affects our personal reactions, which are integral to our well-being.

How we hear others is especially important in personal relationships, especially our spiritual connection with God the Father, the Son and the Holy Spirit as well as the angels and saints. Lent is the perfect time to listen and hear.

About a dozen years ago, I saved a “Family Circus” cartoon by Bil Keane, which makes another point. The father is resting in a comfortable chair, reading the paper. The son is nearby trying to get his Dad to pay attention to him. Then the son says, “You hafta listen to me with your eyes, Daddy ... not just your ears.”

Remember this when interacting at Mass.

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

The Bottom Line/Antoinette Bosco

## The reality of post-abortion trauma

Back in the late 1960s when abortion was a headline topic for everyone from politicians to religious leaders, I was a reporter with *The Long Island Catholic*.

As a Catholic mother of seven, I plunged into reporting the pros and cons of this deeply important issue. I did extensive research on the effects of abortion in countries such as Sweden, Hungary, Romania and Japan because these countries had liberalized abortion laws.

The picture was alarming. Prestigious publications like the *World Medical Journal* were reporting a rarely mentioned fact: the extensive “mental injury” experienced by women after abortion.

“In the clamor for liberalization of abortion laws, ‘side effects’ of the procedure are sometimes overlooked,” said the *World Medical Journal* in 1966. “Both physical and mental injury may result from legal as well as illegal abortion.”

The following year, I interviewed Dr. Mary Calderone, then executive director of the Sex Education and Information Council of the United States. She was talking openly about the “mental condition of women post-abortion,” and told me, “Aside from the fact that abortion is the taking of a life, I am also mindful of what was brought out by our psychiatrists—that in almost every case abortion, whether legal or illegal, is a traumatic experience that may have severe consequences later on.”

Now, 40 years later in an era of legalized abortion, we still are debating the negative effects of abortion.

The Jan. 21, 2007, issue of *The New York Times* magazine ran a hefty article that asked, “Is There a Post-Abortion Syndrome?” While the article maintained that abortion is not “at the root of women’s psychological ills,” it did focus on what is definitely a growing movement, the abortion-recovery ministry.

While the Catholic Church “runs abortion-recovery ministries in at least 165 dioceses in the United States,” according to the article, “abortion-recovery activists go one step further to make people aware of a simple truth: ‘Abortion doesn’t help women. It hurts them.’”

This is the same message I heard from the research I did four decades ago!

Recently, Cathy Trowbridge, an Illinois mother, sent me a copy of a manuscript she wrote that came from the depths of her own long-term pain following an abortion. Her book, she said, was “about my life in sin and return to our Lord.”

Trowbridge was forthright in explaining that she had an abortion when she was a teenager in the wrong place at the wrong time. She turned away from her Catholic faith then. Now she is convinced that her “special angel” child has brought her back to God.

Trowbridge wrote: “It has been a long journey ... and I have scars that will remind me of my mistake, and although it is forgiven, it is not forgotten. ... I have now returned to the Church with a hunger for knowledge about my faith, and I seek to deepen my relationship with our Lord.”

I remember back in the 1950s, when I was a young mother of four, I had gone to a restaurant with a friend. An older man and woman were at the next table. The woman accused, “You made me kill my baby.” She kept saying this.

The man quietly countered, “That was 25 years ago.”

But she didn’t stop, and so we left.

Discarding a baby. Can that ever be forgotten?

I had seen firsthand the everlasting trauma of abortion and never forgot it.

(Antoinette Bosco writes for *Catholic News Service*.) †

Fifth Sunday of Lent/Msgr. Owen F. Campion

# The Sunday Readings

Sunday, March 25, 2007

- Isaiah 43:16-21
- Philippians 3:8-14
- John 8:1-11

The Book of Isaiah supplies the first reading for this weekend in Lent.



The reading is from the second part of Isaiah, written at a time that was not the best period in the history of God's people.

The people had been rescued from exile. They, or their parents or grandparents, had survived the

conquest of the Hebrew kingdoms by the Babylonians, the conquest that led to the exile.

However, by no means was all well. The land was not overflowing with milk and honey. To the contrary, it was lifeless and absent of yield.

The very starkness and poverty of the land, and consequently of life on the land, easily prompted people to be cynical and to deny that God cared for the people and even to say that God did not exist.

With great power and clarity, this section of Isaiah insists that God will make all right. He is almighty. He will not forsake the people. He will cause rivers of life-giving water to flow through the arid land.

For the second reading, the Church presents a passage from the Epistle to the Philippians.

The Christians of Philippi had this in common with Christians living in every other major city of the Roman Empire. They were few in number, by comparison, and their devotion to Christ drew them into a lifestyle and way of thinking utterly opposite the culture.

So, this epistle, as did the other epistles, encouraged but also challenged the Christians. It is eloquent in its message, using the imagery of racing.

Paul says that he has not yet finished the race, but he has his eyes on one sight alone, namely the finish line. When he crosses this line—in other words, when he dies an earthly death—he will have won because he will enter life everlasting.

For its third reading this weekend, the Church gives us a selection from John's Gospel.

John's Gospel is a literary gem. It tells its version of the life and teaching of Jesus with remarkable brilliance and appeal. Important

to this appeal is the Gospel's clarity and pathos.

Certainly such is the case in this reading. The danger before the woman, and the mercy of God in Christ, are so evident.

By way of explanation, the woman had been caught in the act of adultery. Jewish law and custom were very hard on adulterers, not to victimize women, but rather to secure the racial integrity of the people who were chosen to be God's special people.

If an adulterous woman gave birth to a child, conceived outside her marriage, then fraud would taint the family's line of descent and the identity of the people might be in jeopardy.

Jesus stepped into the picture. It was an ugly scene without doubt. A mob was in charge. Mob rule was in control since, under the laws of the occupation, only the Romans could execute a criminal and the criminal had to be judged as such by Roman, not Jewish, law.

Yet, fearlessly, Jesus came to the woman's rescue. He forgave her. He also admonished her not to sin again.

### Reflection

Next weekend, the Church will observe Palm Sunday. Holy Week will begin. There are only two more weeks of Lent.

Anxiously, the Church tells us that there is still time to repent and to refine our determination to follow Christ. Our own sins in the past, or other strong pressures, may lead us to think that for us there is no hope. However, this reading tells us that Christ will strengthen us, support us and protect us.

God will help us to turn to Christ. The Church bluntly tells us, in the second reading, that nothing else matters. We need the Lord. He awaits us. †

### Readers may submit prose or poetry for faith column

*The Criterion* invites readers to submit original prose or poetry relating to faith or experiences of prayer for possible publication in the "My Journey to God" column.

Seasonal reflections also are appreciated. Please include name, address, parish and telephone number with submissions.

Send material for consideration to "My Journey to God," *The Criterion*, P.O. Box 1717, Indianapolis, IN 46206 or e-mail to [criterion@archindy.org](mailto:criterion@archindy.org). †

## Daily Readings

Monday, March 26

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

Tuesday, March 27

Numbers 21:4-9  
Psalm 102:2-3, 16-21  
John 8:21-30

Wednesday, March 28

Daniel 3:14-20, 91-92, 95  
(Response) Daniel 3:52-56  
John 8:31-42

Thursday, March 29

Genesis 17:3-9  
Psalm 105:4-9  
John 8:51-59

Friday, March 30

Jeremiah 20:10-13  
Psalm 18:2-7  
John 10:31-42

Saturday, March 31

Ezekiel 37:21-28  
(Response) Jeremiah 31:10-13  
John 11:45-56

Sunday, April 1

Palm Sunday of the Lord's  
Passion  
Luke 19:28-40  
Isaiah 50:4-7  
Psalm 22:8-9, 17-18a, 19-20,  
23-24  
Philippians 2:6-11  
Luke 22:14-23:56  
or Luke 23:1-49

### Question Corner/Fr. John Dietzen

## We can be thankful we are beneficiaries of divine love

**Q**I just finished reading your column on the Catholic concept of hell. I



am old enough to think about the eventualities of this life and appreciate your thoughts.

God loves me and forgives me. What a wonderful consolation that is. My mandate then is to live a moral life.

But what of my friend down the street, the guy who cannot seem to stay out of the wrong bed? Or Suzie, who has a sharp tongue that could file a shark?

God is merciful to all his children, yes. But I have a problem applying that concept specifically. At what point do I fall into the abyss while my brother watches from a cloud?

Our sins were similar. Perhaps one time I made a terrible mistake, and because I am human and flawed I simply could not repent.

St. Augustine argued that only through baptism does one gain the right to eternal salvation. As a Christian that sounds favorable. But does that leave out Mahatma Gandhi? My Jewish best friend? Millions of Muslims? Not if God is just and merciful.

What then am I to believe? I do believe in God, a merciful God. Otherwise, we are all doomed. My God is not manipulative. Nor is he a puppeteer. God does not cause disease, famine, hatred or depression. Such things are of our nature, not God's. God did not choose my wife's cancer—it happened, that is all.

We are mortals with huge imperfections. But something magical happens at death. I believe we come to a total realization, an absolute, stark knowledge of God. We realize that God is the essence of goodness.

Maybe there is no separation between heaven and hell—only, for all of us, the starkly clear realization of the life we have lived in this mortal world.

As we have lived a good life, God's radiance reflects on us, and we are in ecstasy. That is our heaven. If we lived our lives poorly, we have seen goodness and we are not it.

I do not know if I am right. I do know it is my responsibility to think and probe, and that my conscience is what

will determine my eternity. (Illinois)

**A**Thank you for your delightful and profound letter, which unfortunately I had to abbreviate for use in this column. Obviously, you do not expect me to have an answer to all your questions. But most of what you say expresses well where many people are in confronting the great mysteries of God, life and our final destiny.

As you wisely point out, our individual understanding of these eternal realities depends most of all on what kind of a God we believe in.

Is God basically like us, only bigger? Does he think and judge and react as we do, only more authoritatively and powerfully?

Just putting these questions into words convinces us that this way of thinking must be off track. Someone like that would not be God, totally transcendent, totally other.

Only this kind of God, one who acts in ways unfathomable to us, makes sense of comments by many of the great theologian saints.

St. Thérèse of Lisieux, the Little Flower, for example, now proclaimed a doctor of the Church, rejected the idea of a God who had to be worshipped with anxiety and placated with heroic acts of reparation.

This for her was not our Christian faith. Even if she had committed every possible sin, she said, she would still have the same confidence in God.

She came to see in one sense that it really makes no difference whether we are virtuous or not. Either way, we are beneficiaries of the same divine love, even if its method is different.

Whether God keeps us from sin by his grace or picks us up after we stumble, we depend on him and trust him the same way.

Other great spiritual writers, whose works the Church has embraced as authentic theology and spirituality, have spoken with this same conviction.

(A free brochure in English or Spanish answering questions that Catholics ask about baptism practices and sponsors is available by sending a stamped, self-addressed envelope to Father John Dietzen, Box 5515, Peoria, IL 61612. Questions may be sent to Father Dietzen at the same address or by e-mail to [jjdietzen@aol.com](mailto:jjdietzen@aol.com).) †

### My Journey to God

## My Lenten Journey

I go within,  
Looking at where I've been,  
Pondering life's twists and turns,  
Seeing Your hand at work,  
Forever calling me,  
Bringing me back  
When I stray,  
Purifying me time after time.

Your love so sweet,  
Filling my soul once more,  
Overflowing love built on love,  
Letting go all that binds,  
Listening to Your voice,  
Choosing goodness,  
I am Yours,  
Glorifying my Lord and God.

By Sandy Bierly

(Sandy Bierly is a member of Our Lady of Perpetual Help Parish in New Albany. She wrote this poem during eucharistic adoration. Christ's ascent to heaven is depicted in art at St. Pius X Church in Lourdes, France.)



# Churches seek to stop repression in Philippines

WASHINGTON (CNS)—The stories of harassment, violent attacks and murders of missionaries, indigenous leaders, farmers and human rights activists in the Philippines reminded Sen. Barbara Boxer (D-Calif.) of another place and time.

Paired with information that the U.S. recently increased aid to the Philippine military, alleged to be behind many of the incidents, Boxer questioned a State Department representative about whether the situation has parallels to the U.S. role in Central America's civil wars of decades past.

"As with El Salvador, are we going to be attacked for training a military that goes out and does these things? Should we be attaching strings to the money we give them?" Boxer asked Eric G. John, deputy assistant secretary for East Asian and Pacific Affairs.

She questioned John during a March 14 hearing of the Senate Foreign Affairs Subcommittee on East Asian and Pacific Affairs, which she chairs.

The hearing came on the final day of an International Ecumenical Conference on Human Rights in the Philippines. Filipino religious and human rights activists, including a Catholic bishop, asked the U.S. government to pressure the Philippine president to better address human rights

abuses in the former U.S. territory.

Marie Hilao-Enriquez, secretary-general of the Alliance for the Advancement of People's Rights in the Philippines, better known as Karapatan, said the human rights group has documented 836 cases it considers "extrajudicial killings" that have occurred since President Gloria Macapagal-Arroyo took office in 2001.

"Three hundred fifty-seven more were documented to have survived attacks on their lives,"

Hilao-Enriquez said. She said another 196 people have been abducted and remain missing, scores have been tortured, thousands harassed and hundreds assaulted "in the course of military operations or while exercising their rights to assembly and free speech."

Among those killed were 45 Church or human rights workers, including Bishop Alberto B. Ramento of the Philippine Independent Church. He was stabbed at his rectory in October in what police said was a robbery. However, his family said Bishop Ramento had received death threats for two years, warnings against his support for striking workers.

Citing a "culture of impunity," the National Council of Churches in the Philippines released during the ecumenical conference a report describing some recent



Soldiers from the Philippines parade after an inspection by President Gloria Macapagal-Arroyo at the military headquarters in Manila in this 2006 file photo. Philip Alston, special rapporteur of the U.N. Human Rights Council, recently said the nation's military "remains in a state of almost total denial" about killings of missionaries and human rights activists, allegedly at the hands of members of the military.

killings, kidnappings, illegal arrests and incidents of torture which they say Macapagal-Arroyo has failed to address.

"Something is wrong when members of the clergy and lay missionaries are being silenced," said the preface to "Let the Stones Cry Out: An Ecumenical Report on Human Rights in the Philippines and a Call to Action."

"Something is wrong," it continued, "when members of the Church and faith institutions are killed, go missing or are arrested while pursuing their calling to bring justice closer to the poor, to fight for their rights and advocate peace in a society that is torn asunder by armed conflicts fueled by structural problems."

On Feb. 21, Philip Alston, special rapporteur of the U.N. Human Rights Council, issued a report on extrajudicial, summary or arbitrary killings in the Philippines. He said in a press statement that the Philippine military "remains in a state of almost total denial" about the killings.

He challenged the government to restore accountability mechanisms in Philippine laws, "too many of which have been systematically drained of their force in recent years."

The Council of Churches report said Macapagal-Arroyo and her government have failed to protect people and have not aggressively pursued the prosecution of those responsible.

It asked the U.N. Human Rights Council to intervene, and asked global religious institutions to pressure the Philippine government. It also asked members of the religious community to call upon their respective governments to review development assistance to the Philippines, "especially when such aid exacerbates, instead of reducing, social and economic inequities."

Catholic Bishop Deogracias Iniguez of Kalookan, chairman of the Philippine bishops' conference committee on public affairs, was part of the nine-member delegation from the Philippines at the ecumenical conference.

In an interview, he told Catholic News Service that attacks on religious figures have caught the attention of Church leaders of all faiths. Though few attacks have been directed at Catholic clergy or activists, Bishop Iniguez said he thinks that is because Catholics make up a majority of the population of the Philippines, and dominate in government and the military. He believes that is a deterrent to attacks by those who use violent tactics.

"The Catholic Church is quite influential," he said. "If something happened against a Catholic pastor or a bishop, there would certainly be an uproar."

The Council of Churches report said three extrajudicial killings and one death threat were against Catholics, out of 35 human rights violations against Church representatives. Seventeen attacks were on members of the United Church of Christ.

Another witness at the Senate hearing, G. Eugene Martin, who directs a Philippine project for the U.S. Institute of Peace, said one of the legacies of the dictatorship of Ferdinand Marcos is the continued alienation of religious groups, academics, farmers and indigenous people from the government and the military.

He said they remain suspicious because "of the oppression and violence used against them during martial law" imposed by Marcos in 1972-81.

In return, said Martin, "many government officials, particularly the armed forces and police, reciprocate the mistrust, seeing a communist hand behind civil society protests against administration policies and actions."

In response to Boxer's question about U.S. funding for the Philippines' military, John, of the State Department, said that, while the administration is encouraging the Philippine government to exert control over the situation, imposing conditions on funding is not considered an appropriate approach.

Boxer, however, wanted to be clear about her priorities for such decisions.

"I think it's really important that we not have blood on our hands in this country," Boxer said. †

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# 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.

**AUSTERMAN, James**, 59, St. Andrew, Richmond, Feb. 19. Husband of Jean Austerman. Father of Ben and Jim Austerman. Brother of Delores Hawkins and Jane Randley. Grandfather of four.

**BAILEY, Robert Eugene**, 79, St. Bartholomew, Columbus, March 11. Husband of Evelyn Bailey. Father of Tim Bailey. Brother of Betty Walker. Grandfather of four.

**BERFANGER, Robert Joseph**, 58, St. Luke, Indianapolis, March 7. Husband of Elizabeth Berfanger. Father of Michelle and Rebecca Berfanger.

**BILTZ, Emma R.**, 87, Holy Family, Oldenburg, March 12. Mother of Margo Dietz, Ann Obermeyer, David and Michael Biltz. Grandmother of 13. Great-grandmother of 18.

**BYERLEY, Mary Margaret**, 87, Holy Family, New Albany, March 12. Mother of Paula Chandler, Sharon Freiburger, Veronica Hardie, Benedictine Sister Karen Byerley, Gary,

Keith, Ron, Stanley and Steve Byerley. Sister of Herbert Ellenbrand. Grandmother of 18. Great-grandmother of nine.

**CONCANNON, Rose M.**, 78, St. Vincent de Paul, Bedford, Feb. 25. Wife of Philip Concanon. Mother of Marianna Teague and Philip Concannon. Sister of Rita Morris. Grandmother of six. Great-grandmother of four.

**FAUST, Edward C.**, 85, Holy Name of Jesus, Beech Grove, March 4. Husband of Winona (Freed) Faust. Father of Adiene Wright, Carol, David and Michael Faust. Brother of Delores, Donald and Larry Faust. Grandfather of six. Great-grandfather of six.

**GABE, Carole L.**, 65, Prince of Peace, Madison, March 12. Wife of Charles Gabe. Mother of David and Ed Gabe.

**GRANTZ, Mary Edith**, 82, Holy Family, New Albany, March 10. Wife of William Grantz. Mother of Therese Beal, Diane Hauswald and Raymond Grantz. Grandmother of seven. Great-grandmother of three.

**GRUNKEMEYER, Raymond H.**, 90, St. Mary-of-the-Rock, Franklin County, March 14. Father of Helen Reverman, Alma Simmermeyer and Jane Vierling. Grandfather of 10. Great-grandfather of 23.

**HUNNICUTT, Christine**, 91, St. Anne, New Castle, March 5. Mother of Bill Hunnicutt. Sister of Madonna Addison and

Kathleen Collier. Grandmother of three. Great-grandmother of two.

**HUTH, William F.**, 78, Holy Name of Jesus, Beech Grove, Feb. 20. Husband of Dorothy F. (Hagan) Huth. Father of Ellen Bailey, Janet Shearer, Steve and William Huth. Grandfather of six. Great-grandfather of eight.

**KORTE, Liz**, 59, St. Mary-of-the-Knobs, Floyds Knobs, March 12. Sister of Helen Atkins, Mary Klotz, Margaret Schafer, Alma Schneller, Charles, Ray and Tony Korte.

**LANGEVIN, Ada**, 91, St. Mary, Richmond, March 10. Mother of Larry, Ronald, Virgil and Warner Langevin. Grandmother of 18. Great-grandmother of 24. Great-great-grandmother of eight.

**MAY, Mary Catherine**, 85, Sacred Heart, Terre Haute, March 12. Mother of Mary Lou, Don and Joe May. Grandmother of four. Great-grandmother of three.

**MILLER, Carolyn A.**, 68, St. Anthony, Indianapolis, March 3. Wife of Wayne D. Miller. Mother of Bernard and David Miller.

**MITCHELL, Rena H.**, 69, Holy Spirit, Indianapolis, Feb. 24. Wife of Richard Mitchell. Mother of Pam Broschart and Kim Pope. Sister of Roy Hensley. Grandmother of five.

**MOELLER, Mary Louise**, 75, St. Anne, Hamburg, March 9. Mother of Diane Bedel, Dennis and Stephen Moeller. Sister of Joann Lecher, Patricia Wessler and Cyril Schebler. Grandmother of seven. Great-grandmother of two.

**NAVILLE, Allis M.**, 90, Holy Family, New Albany,

March 11. Sister of Herbert and Herman Bowen.

**PAPPAS, James V., Sr.**, 83, St. Joseph, Indianapolis, March 7. Father of Anna Marie Drake, Antoinette Hammans, Marianne King, Karen St. Clair, Christopher and James Pappas Jr. Brother of Thomas Pappas. Grandfather of 13. Great-grandfather of seven.

**PRICHARD, Diane Marie (Bradford)**, 57, Holy Spirit, Indianapolis, Feb. 27. Mother of Amanda Cain, Dustin and Scott Prichard. Sister of Susanne Bartucca, Cherie Rhoads, Cathy, David, John and Mark Bradley. Grandmother of five.

**RAVER, Larry A.**, 62, St. Louis, Batesville, March 14. Husband of Joyce Raver. Father of Chris, Jonathan and Tonya Raver. Brother of Laverne Urdal, Ruth Anne Watson and Robert Raver.

**SCHWEGMAN, Marie H.**, 90, St. Mary-of-the-Rock, Franklin County, March 11. Sister of Alma Bruns. Aunt of several.

**SHANKS, Wilbur**, 83, Holy Spirit, Indianapolis, Feb. 7. Husband of Betty Shanks. Father of Terri Richards and Phyllis Walker. Grandfather of three. Great-grandfather of four.

**SHEPHERD, Harold James**, 71, St. Barnabas, Indianapolis, March 5. Husband of Sondra Shepherd. Father of Brad Shepherd. Stepfather of Susan Richards, Mike and Patrick Workman. Brother of Iva Dalton, Kenneth and Robert Shepherd. Grandfather of six.

**STEPHENS, Verona Lily (Wills)**, 90, St. Paul, Tell City, March 1. Wife of Walter Eugene Stephens. Mother of Sharon Carson, Brenda Ferriolio, Janet

Wheeler and Steve Wills. Grandmother of 12. Great-grandmother of 16. Great-great-grandmother of one.

**STEVELY, Mary M.**, 68, Prince of Peace, Madison, March 1. Wife of Don Stevely. Mother of J.B. Greene, Barbara Stevens, Jackie Thurston, Patti Wallace and Tom Stevely. Sister of Alfred, Richard and Vincent Goebel. Grandmother of eight.

**STURM, Walter A.**, 87, Holy Name of Jesus, Beech Grove, Feb. 28. Husband of Margaret Sturm. Father of Jim, Mark, Paul, Peter, Philip and Tom Sturm.

**TOLLE, Marilyn Ann (Koetter)**, 43, St. John the Baptist, Starlight, March 11. Mother of Sarah Ann Tolle. Daughter of Betty (Kruer) Koetter. Sister of Susan Fields, Darlene Kuzmic, David, Mark, Raymond and Regis Koetter. Stepdaughter of Theresa Koetter.

**TOSCHLOG, Vicky**, 43, St. Andrew, Richmond, March 6. Daughter of Lorin and Marilyn Toschlog. Sister of Debi Brim, Carla Calvelage, Lori Roots, Sandy Seider and Darin Toschlog.

**TOWNSEND, Joann Marguerite (Felske)**, 75, SS. Francis and Clare, Greenwood, Feb. 27. Wife of Richard Townsend. Mother of Jan Bailey, Judy Raker and Jeff Townsend. Sister of Bernardine Cosgrove. Grandmother of nine.

**TYNER, Rosella M.**, 92, Holy Spirit, Indianapolis, March 3. Mother of Thomas Tyner. Grandmother of one.

**UHLMAN, Alfred W.**, 78, St. Lawrence, Lawrenceburg, March 12. Husband of Virginia Uhlman. Father of Diana

Dickson, Althea Tomijima, Janice, Dewayne, Matt and Todd Dickson. Brother of Grace Murakami, Jean Weaver, Harold, John and Russell Uhlman. Grandfather of eight.

**ULLRICH, John F.**, 88, St. Mary of the Immaculate Conception, Aurora, March 1. Husband of Nettie Ullrich. Father of John, Kevin, Nicholas, Roger and William Ullrich. Grandfather of nine. Great-grandfather of one. Great-great-grandfather of one.


**WALSH, Phillip Andrew**, 45, St. Barnabas, Indianapolis, March 14. Husband of Diana R. Walsh. Father of Katelyn, Kathleen, Kelly and Phillip Walsh. Son of Phillip E. Walsh. Brother of Marianne Agresta, Karen Roeder, Cathy Stoltz, Jennifer, Jim, Joe and Mike Walsh. Grandson of Connie Taylor. Grandfather of three.

**WATHEN, Betty V.**, 77, St. Vincent de Paul, Bedford, March 8. Wife of Leonard Wathen. Mother of Kathleen Foster, Rebecca Murphy, Vicki, James and Michael Wathen. Grandmother of four. Great-grandmother of two.

**WILT, Mary (Bonifas)**, 92, St. Anne, New Castle, Feb. 24.

**WORLAND, Vincent L.**, 90, St. Joseph, Shelbyville, March 3. Father of Noell Krughoff, Sue Ann Torelli and Peter Worland. Brother of Pauline Buckley and Franciscan Sister Noel Marie Worland. Grandfather of 12. Great-grandfather of three.

**YING, Mary Pittman**, 88, St. Joan of Arc, Indianapolis, March 10. Mother of Bonita, Elizabeth, Darral and Leott Ying. Grandmother of 13. Great-grandmother of 13. †



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Information about the position and about the school as well as application materials are available at the Diocese of Peoria website [www.cdop.org](http://www.cdop.org) [click on Catholic Schools] or the Schlarman website. The application deadline is **April 13, 2007**.

Interviews will take place in late April/early May. Interested individuals may also call the Office of Catholic Schools, Diocese of Peoria at 309-671-1550 to obtain materials.

### Pastoral Associate

**St. Martin of Tours Catholic Church** in Martinsville, Indiana is seeking a full-time Pastoral Associate whose focus will be in *Adult Education and Youth Ministry*. Responsibilities include, but are not limited to, building up the Adult Education programs in areas of Faith Development and Bible Study Groups; and to develop a Youth Ministry program by gathering and supervising volunteers to minister to our youth in grades 6-12 with programs that relate to the Faith Formation programs already in place.

Applicant should possess a love for and knowledge of the Catholic Faith, as well as a strong commitment to the faith development of people of all ages. The applicant must have the ability to organize and work well with volunteers and exhibit good leadership skills.

An advanced degree in Theology and 3 years experience in a Parish setting are required.

Rev. John Hall  
St. Martin of Tours Catholic Church  
1709 E. Harrison Street  
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## Principal-Elementary School

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Candidates must fulfill the requirements of the Office of Catholic Education of the Archdiocese of Indianapolis. Please send your resumé by April 15, 2007 to:

Mr. Rob Rash, Office of Catholic Education  
1400 North Meridian Street  
Indianapolis, IN 46206-1410  
[rrash@archindy.org](mailto:rrash@archindy.org)

## Director of Religious Education

**St. Anthony of Padua Parish**, Clarksville, IN, New Albany Deanery, 935 families, is seeking a full-time Director of Religious Education. MA in Theology, Religious Studies of Education preferred; responsibilities include: catechetical programs for children and youth; sacramental programs, Christian Initiation of Adults & Children, and Adult Education. Visit our website at [www.stanthonychurch.us](http://www.stanthonychurch.us).

Candidates must fulfill the requirements of the Office of Catholic Education of the Archdiocese of Indianapolis. Please send your resumé by April 15, 2007 to:

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# Peace activists form chain around Hezbollah-led protesters

BEIRUT, Lebanon (CNS)—The sun-swept streets of downtown Beirut were a picture of contrasting images as hundreds of peace activists formed a human chain around grubby tents housing hundreds of Hezbollah-led protesters.

For nearly four months, the city's financial and commercial heartland has been filled with the Hezbollah-led protesters, who have been calling for a new government with greater representation for the Shiite militant group's allies. The sit-in has forced the closure of dozens of trendy bars and chic boutiques at the cost of several hundred jobs and an estimated \$20 million a day.

The camp's evening entertainment regularly entails blaring baritone anthems which laud Hezbollah fighters killed during last summer's 34-day war with Israel.

But for a couple of hours on March 17, upbeat guitar melodies replaced the war tunes as smiling children, students and women from across Lebanon's diverse religious spectrum formed a human chain, and called for a peaceful and unified Lebanon.

While some wore headscarves and others crucifixes, all were uniformly dressed in white T-shirts or caps, and were linked by a red and white Lebanese flag.

The human chain was formed by the Christian-based charity *Offre Joie* (Joy of Giving), with the message: "Our unity is our salvation."

Although officially nondenominational, *Offre Joie*, whose symbol is a dove inside the Lebanese cedar, has strong Christian foundations. Its three tenets are love, forgiveness and respect, and about half its volunteers attend Beirut's Jesuit-run St. Joseph's University.

The human chain snaked for hundreds of yards between the Martyrs' and Riad el-Solh squares in downtown Beirut. Running alongside the protest camp and in the shadow of the Ottoman-style fortress which houses Lebanon's besieged prime minister, the chain was linked at a barricade cleaving



Members of the *Offre Joie* (Joy of Giving) organization release balloons and create a line of Lebanese flags between Riad el Solh and Martyrs' squares in Beirut, Lebanon, on March 17. The two squares are separated by barbed wires and guarded by the Lebanese army. Hezbollah-led protesters have staged a sit-in at Riad el Solh Square for more than 100 days. *Offre Joie* is urging unity and peace among rival political sides.

Martyrs' Square in two by a massive Lebanese flag flung over barbed wire.

"There are so many different groups of nuns, students, schoolchildren brought together today," said a 58-year-old Armenian Catholic from Beirut, who only gave the name Francoise. "It's a testament that everyone is coming together

for peace."

After a message calling on rival leaders to end the political deadlock was read, hundreds of multicolored balloons were released with a flock of doves in the shadow of the massive Mohammed El-Amin Mosque on the corner of Martyrs' Square.

Standing in the chain, Georgia Haddad, 48, an Orthodox mother of two, said, "We are making the bridge between the government and the opposition so that Lebanese can live together in peace."

"After 30 years of conflict, we don't have any other choice—we cannot be torn from our roots," she said, referring to Lebanon's 1975-90 civil war and the years of Syrian occupation that followed.

Nadine Assi, spokeswoman for *Offre Joie*, said the goal of the human chain was to "catapult Lebanon out of its fatal state of stagnation ... to reject the image of a country smashed by barbed wires, and affirm once more our rejection of any public confrontations in the streets."

"The human chain aims at shedding light on the danger falling upon our nation, the calamity and shame that barbed wires are attaching to our Lebanese nation that is fed up with these disparities, miscommunication and accusations," said Assi.

A group of burly Hezbollah men looked on bemused as the human chain snaked out in front of them.

"It's good what they're doing," said one of the black-capped Hezbollah officials after consulting with his superior via walkie-talkie.

The bearded Hezbollah official said he was in favor of any initiative that promoted peace and hoped there would be a resolution to the impasse soon.

Lebanon's ongoing deadlock has divided Lebanon's Christian community, which represents about 40 percent of the population though the figure is dropping swiftly due to emigration. Some support the government and other Christians are part of the opposition movement.

A string of recent meetings between rival political leaders has raised hopes that a "no victor, no vanquished" power-sharing deal may be reached by the end of March.

Rayam Hamade, 16, a Shiite *Offre Joie* volunteer from the southern town of Marjayoun, stood pensively beside the barbed wire as he prepared to release a white dove. He was skeptical about the day's events.

"I don't think what we're doing today is going to make a big difference, but it's a good sentiment," he said.

The links in the chain broke into circles of gleefully dancing volunteers on each side of the barbed-wire barricade who left behind them approximately 1,000 candles linking the two squares.

Flickering defiantly in the dusk breeze as darkness fell, the candles marked a clear trail alongside the protesters' camp to the prime minister's building, sending a message that the connection between the two should not be broken. †



Members of the *Offre Joie* (Joy of Giving) organization stand with doves behind barbed wires between Riad el Solh and Martyrs' squares in Beirut, Lebanon, on March 17. The two squares are separated by barbed wires and guarded by the Lebanese army. Hezbollah-led protesters have staged a sit-in at Riad el Solh Square for more than 100 days. *Offre Joie* is urging unity and peace among rival political sides.

## Classified Directory, continued from page 22

### Positions Available

#### Pastoral Associate

A multi-cultural parish with 850 families is currently seeking a Pastoral Associate.

The Pastoral Associate will serve as assistant to the Pastor with administrative and pastoral duties. Successful candidates will be a practicing Roman Catholic, bi-lingual (Spanish), taking general direction from the Pastor, working in a collaborative setting with Pastor, Faith Education Director/Youth Minister and Principal.

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#### Campus Minister

**St Paul Catholic Center** seeks a Director of Campus Ministry, a full-time position to begin 1 July 2007. St Paul is a university parish of about 700 resident households located at Indiana University-Bloomington, a Big Ten school of 39,000 students. Areas of responsibility include student leadership formation, retreat programming, community building and social concerns. The ideal candidate will be a Catholic in good standing, have a Masters Degree or equivalent in theology or pastoral studies, five years of ministerial experience, ability to work collaboratively with a pastoral team, and administrative skills. Please send a résumé and a one-page theology of ministry to:

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The ideal candidate must hold or be working toward an Indiana Administration License. Salary and benefits are commensurate with education and experience.

Qualified candidates are asked to submit a letter of interest addressing the requirements and skills named above, along with a résumé containing the names, addresses, and telephone numbers of three references. Send to:

Kim Pryzbylski, Ph.D., Superintendent of Schools  
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Applications must be postmarked no later than April 21, 2007.

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The diocese is located in the lower peninsula of Michigan along the western lakeshore, and serves over 170,000 Catholics in the 102 parishes and missions in an 11 county area. The Cathedral of Saint Andrew, located in downtown Grand Rapids, serves Bishop Walter A. Hurley and the people of the diocese.

Candidate must be a practicing Catholic and possess high energy and strong ability to organize structures and sustain working relationships. A master degree in liturgy or a related field is necessary. Practical experience in liturgy and in collaborative leadership at a diocesan or national level is a strong value. Compensation is based on educational level achieved and previous experience. Send résumé, other pertinent information and a list of any publications, c/o:

Dr. Patricia J. Hughes, Director, Pastoral Services Division,  
Diocese of Grand Rapids  
660 Burton St. SE  
Grand Rapids, MI 49507

or in PDF to [phughes@dioceseofgrandrapids.org](mailto:phughes@dioceseofgrandrapids.org)

Applications must be received by April 20.

Interviews begin week of May 14, 2007.

# CHAPLAIN

continued from page 11

DMZ [demilitarized zone] and ... at the end of our hardship tour there we were notified that we were going to Iraq. So that meant we ended up staying 14 months in Korea and we did 12 months in Iraq [then] one more month in Kuwait before we rolled back.

"The Army Times reported that the Second Brigade combat team from the Second Infantry Division was the longest deployed unit in the history of the Army since the Korean War," he said. "So we had been away from our families for some time, and sadly a number of those marriages didn't survive that."

The soldiers are well-trained and very loyal to each other, he said, as they face the threat of mortar rounds, machine-gun fire and roadside bombs together.

"The richness of my experience was that, although the [Catholic] soldiers didn't necessarily attend Mass, they were always willing to receive Communion [in the midst of their duties]," he said. "If they were in the staging area before they were pushing out for their operations and if the chaplain went by and didn't pray with them, their feelings were deeply hurt.

"There was this extraordinary receptivity [among the soldiers] to the presence of the chaplain and their openness to prayer," Father Albertson said. "So although it didn't manifest itself in the way we might traditionally think it should, their spirituality was very much alive and their recognition of God's presence with them and the importance of being close to him ... was very

much a part of their experience."

He said celebrating the Mass and praying the Liturgy of the Hours gave him strength to minister to soldiers facing injury and death every day. Writing poetry also helped him reflect on his ministry.

"We were coming in off a convoy ... and our vehicle was hit," Father Albertson said. "Several were. I was with them so I took a picture afterwards. They were all happy because nobody got hurt. They said, 'Of course we didn't get hurt. The chaplain was with us.' ... The soldiers take great pride in protecting their chaplain."

U.S. soldiers are doing extraordinary things for their country and for the Iraqi people, he said, including opening schools and rebuilding utilities.

"There are very powerful stories of heroism," Father Albertson said. "Sometimes the soldiers just take it for granted after awhile. But I can tell you, having served with them, that it was a tremendous privilege and a great experience. I think the American people can be very, very proud of what the soldiers are doing over there ... serving with tremendous devotion and commitment."

In Iraq, the Army's Second Infantry Division served with the First Marine Division, whose motto was "No better friend. No worse enemy," he said. "They lived up to that. They were a very potent fighting force and we were glad to serve with them in joint operations.

"As young as they are, [the soldiers] were very often involved with some pretty intense firefights where they killed a number of people," Father Albertson said. "They would come back and talk to you about it, and you would see it in their eyes.



Soldiers must keep their machine guns with them at all times in combat situations, even during a break for Mass at the base camp chapel.

"One of the great difficulties of a forward area is casualties," he said. "One of our soldiers was killed in action, and we had a memorial ceremony for him and ... a rainbow formed over our base camp. I sent a photograph to his dad and he was very appreciative. Sometimes God might speak to us in nature."

People don't hear the whole story about Iraq in the news, Father Albertson said. "If you let your guard down for a minute, the enemy would capitalize on that. ... The enemy is so ruthless."

Mail drops helped lighten the intensity of the war, he said. "We received quite a few things [in care packages]. We got a ton of Girl Scout cookies. ... We had a number of rosaries sent to us and the soldiers did use them.

"My own faith was at times tried because it's just hard to see these kids get hurt," Father Albertson said. "... We're doing a good thing here. Why aren't we

more successful? So it does weigh on you.

"This is my appeal to you," he said. "Pray for an increase in vocations to the priesthood and the religious life and for a generous response to the [ministry of military] chaplains. When I left Ramadi, there was a five-month lapse before a replacement priest came in. So in the most hostile area of Iraq, for five months there wasn't a priest in the entire area of operations, which was huge ... about 20,000 troops."

Indiana National Guard Captain Tony Kaiser, who is stationed at Camp Atterbury now, spent nearly a year serving in Iraq before returning home three months ago. He attends Mass at Holy Rosary Church.

"It was a catharsis to see what other people went through over there," Kaiser said after the slide presentation. "I spent a little less time out in the street, but I had to deal with memorial services." †



A soldier prays the rosary during a break from combat in Iraq.

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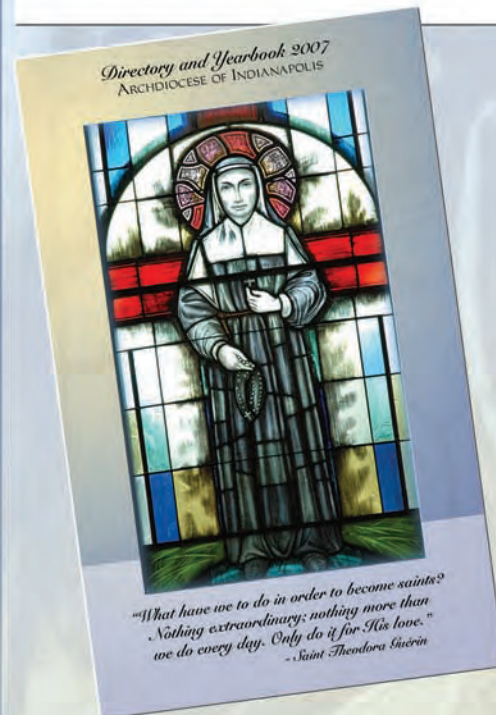
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