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Criterion

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A worthy tribute

Providence sisters to be honored as Irish Citizens of the Year, page 16.

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'Witness to mystery'



Photo by Mary Ann Ward

Bishop Coyne ordained as first Indianapolis auxiliary bishop since 1933

By Sean Gallagher

A witness to mystery.

That is how Archbishop Daniel M. Buechlein described Bishop-designate Christopher J. Coyne in a homily that he delivered just minutes before he ordained the former priest from the Boston Archdiocese as the first auxiliary bishop for the Church in central and southern Indiana since 1933.

"In a secularized world that believes only in what it sees, by your consecration and by what you do, Bishop Coyne, you will be a witness to mystery," Archbishop Buechlein said during the March 2 liturgy at St. John the Evangelist Church in Indianapolis. "The very life and identity of a bishop—and of priests—are rooted in the order of faith, the order of the unseen, and not in the secular

More ordination coverage, pages 7-10.

order of values." In a sense, the 1,000 people that filled the oldest

Catholic church in Indianapolis also witnessed mystery during the two-hour ordination Mass.

Mystery-laden rituals occurred before them that stretch back thousands of years to the earliest days of the Church.

When Archbishop Buechlein, the co-ordaining bishops—Paul D. Etienne of Cheyenne, Wyo., and Richard G. Lennon of Cleveland—and the 15 other bishops present for the liturgy prayerfully laid their hands on the head of Bishop Coyne, they continued a ritual that the Apostles themselves used to call down the Holy Spirit upon those who would succeed them in their mission of proclaiming the Gospel to all nations.

Those successors now include Bishop Coyne.

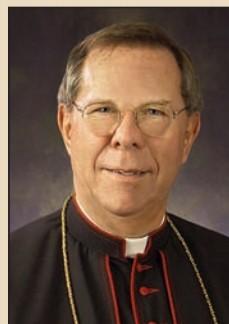
"We can all be good administrators, liturgists, preachers, healers, teachers, good and friendly guys," Bishop Coyne said in remarks after Communion. "But if we're not about spreading the Good News of salvation in and through the Catholic Church, then we've missed the point of our ministry."

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Archbishop Daniel M. Buechlein, right, exchanges a sign of peace with Bishop Christopher J. Coyne after ordaining him an auxiliary bishop for the Archdiocese of Indianapolis on March 2 at St. John the Evangelist Church in Indianapolis.

Thank you for a beautiful ordination

The ordination of Bishop Christopher J. Coyne on March 2 as our new auxiliary bishop was a historic moment for the Archdiocese of Indianapolis.



Archbishop Daniel M. Buechlein

He is only the third auxiliary bishop in the 177-year history of our archdiocese.

We thank God for Bishop Coyne and for all the

blessings showered upon the Church in central and southern Indiana.

Bishop Coyne's ordination Mass was truly moving and inspiring, and there are many people to thank. It was a marvelous demonstration of the wonder

that God works through us when we unite in faith and selfless charity.

The presence of Cardinal Seán Patrick O'Malley, the Archbishop of Boston, and several of my brother bishops, priests and Archabbot Justin DuVall of Saint Meinrad Archabbey made the ordination all the more special.

On behalf of all the laity, religious and clergy, I offer grateful prayers for everyone who shouldered the planning, did the heavy lifting and offered the sweat equity of worry over the myriad details of hospitality and a splendid, noble liturgy.

I pray that we can hold on to the joy and lift the spirit granted to our local Church as a blessing that carries us forward with our new auxiliary bishop.

Heartfelt special thanks to Annette "Mickey" Lentz, who coordinated the planning of the Mass

and surrounding events.

Other key individuals in the planning included Father Patrick Beidelman, Greg Otolski, Ford Cox, Charles Gardner, Carolyn Noone, Christina Tuley, Father James Bonke, Cathy Mayer, Dianne Adams, Tom Nichols and musicians, Father Rick Nagel and the behind-the-scenes staff of St. John the Evangelist Parish.

I'd also like to thank all of the young adults, Catholic Center staff and other volunteers who provided invaluable assistance.

Heartfelt congratulations and thank you, one and all!

+ Daniel M. Buechlein, A

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

ORDINATION

continued from page 1

Pope Benedict XVI appointed Bishop Coyne on Jan. 14 to the episcopal ministry that he now takes up in the Archdiocese of Indianapolis. He noted in his letter of appointment, which was read at the start of the rite of ordination by Father William Stumpf, the moderator of the curia, that Bishop Coyne was “endowed with ... outstanding qualities of mind and heart as well as pastoral experience” that made him “suitable for undertaking that of fice.”

In an interview before the ordination, Cardinal Seán P. O’Malley of Boston echoed the Holy Father’s assessment of Bishop Coyne.

“We’re very proud of the new bishop, and grateful to the Holy Father for recognizing his talents and ability,” Cardinal O’Malley said. “At the same time, his parishioners and the priests and everyone in Boston will miss him. But we know that the Church is universal, and we all are interdependent upon one another. So we’re delighted that he’ll be here to help the people of this wonderful archdiocese.”

Toward the end of his homily, Archbishop Buechlein summarized for Bishop Coyne all of the various tasks of the office for which he was about to be ordained.

“Bishops are called to live the simple life of the Gospel in a way that somehow mirrors Jesus, the one who serves,” Archbishop Buechlein said. “Wouldn’t you agree that, when all is said and done, what our Church needs more than anything from us bishops and priests is integrity and holiness?”

“The Church needs us to be no-nonsense, down to earth, holy, spiritual and moral leaders who are who we claim to be. With Jesus, in Jesus and for Jesus, that is the ultimate service, the ultimate witness to the unity of faith.”

The ordination rite that followed included many ancient rituals in addition to the laying on of hands.

While Archbishop Buechlein and the co-ordaining bishops prayed the prayer of ordination, two deacons held an open *Book of the Gospels* over Bishop Coyne’s head as a symbol of the pre-eminent importance of evangelization in the ministry of a bishop.

Archbishop Buechlein later anointed Bishop Coyne’s head with sacred chrism oil and ritually gave him the insignia of bishops—an episcopal ring, miter and crozier.

Although such symbols mark the distinctiveness of Bishop Coyne’s ministry, he called all present at the Mass to work with him in fulfilling it.

“My friends, we can never lose sight of the fact that the mission of this Church is about salvation, whether we are ordained, religious, or lay men and women,” Bishop Coyne said in his remarks after Communion. “Each of us in our own way is asked to participate in spreading the Good News. As it has in the past, and as it is now, all that we do as Christians must be formed by this truth of the faith.”

He also described the many places and ways in which that Good News is shared with others.

“We proclaim this Gospel from the pulpit, the altar and the baptismal font,” Bishop Coyne said. “We proclaim this Gospel at the hospital bedside, the dining room table, the

Photos by Sean Gallagher



Archbishop Daniel M. Buechlein, second from right, pours sacred chrism oil on the head of Bishop Christopher J. Coyne during the March 2 episcopal ordination Mass at St. John the Evangelist Church in Indianapolis.



Archbishop Daniel M. Buechlein, left, places an episcopal ring on Bishop Christopher J. Coyne’s finger during the March 2 ordination Mass. Co-ordaining Bishop Paul D. Etienne of Cheyenne, Wyo., second from left, looks on while seminarian David Marcotte, second from right, assists during the ordination rite.



Archbishop Daniel M. Buechlein, second from left, ritually lays hands on Bishop Christopher J. Coyne during the March 2 Mass at St. John the Evangelist Church in which he and co-ordaining bishops Richard G. Lennon of Cleveland, left, and Paul D. Etienne of Cheyenne, Wyo., ordained the new auxiliary bishop of the Archdiocese of Indianapolis.

school classroom, the university hall, the senior center and the nursing home. We proclaim this Gospel on the phone, in e-mail and on the blog.

And, in a humorous aside, he said, “By the way, if you want the address to my blog, just ask.”

That line was one of many that elicited laughter during Bishop Coyne’s remarks. His lighter side came through, especially in the thanks he gave to various people in his life, including his family, many of whom were present at the liturgy.

“To my brothers and sisters, my aunts and uncles, my nieces and nephews, and all my cousins that are here, I salute you with a proper Boston salute, ‘You are wicked awesome!’” said Bishop Coyne with a particularly thick Boston accent.

Addressing his former parishioners at St. Margaret Mary

Parish in Westwood, Mass., dozens of whom were on hand for the liturgy, he jokingly said that he had “asked [Cardinal] O’Malley to send you a new pastor who is a bit of a jerk so you would continue to miss me for a long time.”

All kidding aside, Bishop Coyne closed his remarks by humbly describing himself as “a servant to the Church universal and local, as a brother who walks with you, and as someone who seeks to be a friend to all.

“I am truly excited about coming to Indianapolis and being a bishop for you,” Bishop Coyne said. “I promise that I will try and do all that is possible to be a shepherd after God’s own heart.”

(For more coverage of Bishop Coyne’s ordination, including a video, and photos that are available for purchase or online viewing, log on to www.CriterionOnline.com.) †

Bishop Coyne feels welcomed, wants to minister on the Internet

By Sean Gallagher

Following his March 2 ordination as an auxiliary bishop for the Archdiocese of Indianapolis, Bishop Christopher J. Coyne met with members of the news media who were on hand for the historic liturgy.

Bishop Coyne told reporters that as he was lying prostrate on the floor of St. John the Evangelist Church in Indianapolis during the praying of the Litanies of the Saints minutes before he was ordained, he “felt very embraced by the prayer and the worship of the people around me.”

The spiritual embrace that Bishop Coyne experienced during that ritual matched the welcome he said he has received since moving to Indianapolis a week before his ordination.

“I haven’t had one person come up to me [who hasn’t

said], ‘Welcome to Indianapolis. We’re so glad that you’re here,’” he said. “I think a lot of it is because they love Archbishop Daniel, and they recognize that he can’t do it on his own. They’re just so glad that someone is coming out to help him.

“But I also think that they love their Church, and I think they see in an auxiliary [bishop] coming to Indianapolis to help the work of the Church some encouragement for the work that we continue to do here.”

Bishop Coyne said he hopes to continue that work in part through ministering on the Internet via his blog and audio podcasts. A link to his blog is posted online at www.archindy.org/auxiliary.

“We want to baptize the Internet,” Bishop Coyne said. “We have to have a catechumenate before you can have a baptism. So we’re going to talk about how you begin to convert some

parts of the Internet so that you can spread the Good News.”

Bishop Coyne will live at St. John the Evangelist Parish in Indianapolis, which has become a hub for young adult ministry in the city.

He spoke about how the Internet is an important means to get Catholics in their 20s and 30s more connected to their faith and the Church.

“That’s how we need to reach out to people more and more,” he said, “through communication avenues that are available to us, especially things like the Internet.”

Toward the end of the press conference, Bishop Coyne was asked if he felt like a bishop now.

“My heart is the heart of a priest still,” he said. “But I’m a bishop now. What that means really hasn’t sunk in yet. But the heart of a pastor—the heart of a priest—to take that one step further is going to take time.” †



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Archbishop calls Obama's decision on federal marriage law 'alar ming'

WASHINGTON (CNS)—The Obama administration's decision to no longer defend in court the federal Defense of Marriage Act (DOMA) is an "alarming and grave injustice," said New York Archbishop Timothy M. Dolan, the president of the U.S. Conference of Catholic Bishops.

"Our nation and government have the duty to recognize and protect marriage, not tamper with and redefine it, nor to caricature the deeply held beliefs of so many citizens as 'discrimination,'" he said in a March 3 statement.

The archbishop's comments were in response to a Feb. 23 announcement that President Barack Obama had instructed the Department of Justice to stop defending the federal law passed by Congress, and signed into law in 1996 by President Bill Clinton.

The Defense of Marriage Act says the federal government defines marriage as a union between one man and one woman, and that no state must recognize a same-sex marriage from another state.

A day after Archbishop Dolan's statement, other Catholic bishops joined Protestant and Sikh religious leaders in urging the U.S. House of Representatives to fight for the federal marriage law.

Attorney General Eric Holder said on Feb. 23 that although the administration has defended the law in some federal courts, it will no longer continue to do so in cases pending in the 2nd U.S. Circuit Court of Appeals. Unlike in the previous cases, said Holder, the 2nd Circuit "has no established or binding standard for how laws concerning

sexual orientation should be treated."

See related column, page 4.

Holder's statement said Obama "has concluded that given a

number of factors, including a documented history of discrimination, classifications based on sexual orientation should be subject to a more heightened standard of scrutiny."

Archbishop Dolan disagreed, saying the federal law "does not single out people based on sexual 'orientation' or inclination. Every person deserves to be treated with justice, compassion and respect, a proposition of natural law and American law that we as Catholics vigorously promote. Unjust discrimination against any person is always wrong."

He said the marriage law was not "unjust discrimination" but instead, legislation that "merely affirms and protects the time-tested and unalterable meaning of marriage.

"The suggestion that this definition amounts to 'discrimination' is grossly false and represents an affront to millions of citizens in this country," he added.

"On behalf of the U.S. Conference of Catholic Bishops, I express my deep disappointment over the administration's recent decision," he said, noting that he has written to the president to express his concerns in separate correspondence.

Archbishop Dolan said he prays that the president and the Justice Department "may yet make the right choice to carry out their constitutional responsibility, defending the irreplaceable institution of marriage, and in so doing protect the future generations of our children."

The administration's decision "does not stand the test of common sense. It is hardly 'discrimination' to say that a husband and a wife have a unique and singular relationship that two persons of the same sex—or any unmarried persons—simply do not and cannot have," the archbishop said.

CNS photo/Nancy Wiechec



New York Archbishop Timothy M. Dolan, right, addresses members of the media at the U.S. Conference of Catholic Bishops' annual fall meeting in Baltimore on Nov. 16, 2010. The bishops elected him the president of the conference. At left is the newly elected vice president, Archbishop Joseph E. Kurtz of Louisville, Ky. Archbishop Dolan called President Barack Obama's recent decision to no longer support the federal Defense of Marriage Act an "alarming and grave injustice."

"Nor is it 'discrimination' to believe that the union of husband and wife has a distinctive and exclusive significance worthy of promotion and protection by the state," he continued. "It is not 'discrimination' to say that having both a mother and a father matters to and benefits a child. Nor is it 'discrimination' to say that the state has more than zero interest in ensuring that children will be intimately connected with and raised by their mother and father.

"Protecting the definition of marriage is not merely permissible, but actually necessary as a matter of justice," he added.

In a March 3 letter to House Speaker John Boehner of Ohio, the Catholic, Protestant and Sikh religious leaders said they were "very troubled" by Obama's decision to "no longer protect the traditional definition of marriage and defend existing law."

They asked that "the House intervene as a party in all cases where DOMA is challenged, not merely to file *amicus curiae* briefs," noting that, although intervention "would be unusual, it would be both lawful and warranted under our current legal system and political context."

Signers of the letter to Boehner included Archbishop Wilton D. Gregory of Atlanta, the chairman of the U.S. Bishops' Committee on Ecumenical and Interreligious Affairs; Bishop Salvatore J. Cordileone of Oakland, Calif., the chairman of the bishops' Ad Hoc Committee on Defense of Marriage; the Rev. Leith Anderson, the president of the National Association of Evangelicals; Glenn C. Burris, Jr., the president of the International Church of the Foursquare Gospel;

Archbishop Robert Duncan of the Anglican Church in North America; the Rev. Richard Land, the president of the Southern Baptist Convention's Ethics and Religious Liberty Commission; and Tarunjit Singh Butalia, the secretary-general of the World Sikh Council—America Region.

In a March 4 column in his diocesan newspaper, *The Catholic Voice*, Bishop Cordileone called the Obama administration's decision "an egregious violation of separation of powers.

"It is a curious irony that in this moment of history, when people in a number of countries in the Middle East are agitating for change from dictatorship to democracy, here in our own country, the oldest democracy with a written constitution in the world, there is a movement of the ruling class toward taking more and more power into its own hands," he wrote. "The flashpoint for this movement? The hot-button issue of our day—marriage.

"Regardless of one's position on the marriage issue, these and so many other moves by our public officials should give cause for concern about the fate of democracy in our country," Bishop Cordileone said.

"I urge all of our people to inform themselves of the facts," he continued, "to inform their consciences from the natural moral law and Church teaching—understanding that marriage is not discrimination against anyone, but benefits everyone, and that we must treat those who disagree with us on this issue with respect and compassion—and then to take action by speaking truth to power, advocating for this fundamental good of our society and voting their conscience at the ballot box." †

Parishes and schools are hopeful charitable gaming proposal becomes law

By Brigid Curtis Ayer

As planning gets under way for parish and school fundraising events, some organizations are dealing with a challenge from a law passed in 2009.

That change and new rules from the Indiana Gaming Commission have made running charitable events cumbersome and, in some cases, are causing a significant reduction in fundraising.

Sen. Dennis Kruse (R-Auburn), the author of Senate Bill 340, is working to change those rules. The charitable gaming bill legislation, which passed the Senate on Feb. 22 by a 47-2 vote, would make changes to the charitable gaming law to 1) allow raffle tickets to be purchased with a credit card; 2) ensure that licensing fees for charitable events are based on charity gaming proceeds only; and 3) allow money raised in gaming events to be used to pay salaries of full-time staff members.

"The Indiana Catholic Conference is supporting the bill, and will be following its progress throughout the legislative process," said Glenn Tebbe, the ICC executive director.

Kruse said that there are about 20 charitable organizations in his area that have raised concerns with current gaming laws.

"I identified four that I could handle myself this year through legislation," he said. "I am an anti-legalized gambling person, but we do have legalized gaming in Indiana. I think if we are going to have gaming in Indiana, it might as well be just and fair for those who are participating in it.

"One area where I felt an injustice was occurring was when an organization has an event with five different fundraising events going on at the same time—but only

one of those was a gaming event—[and] the gaming commission was charging a percentage fee on all those events," Kruse said. "I felt the percentage fee should only be charged on the gaming event, not the other activities . . ."

Kruse said that the bill also allows full-time employees of legitimate non-profit organizations to use money raised through gaming proceeds to pay salaries.

"Current law prohibits salaries to be paid from gaming proceeds," the senator said. "But for some charities, their annual fundraiser raises up to 90 percent of the group's budget." The provision would allow staff to be paid from the group's budget even if some of the money was attained through gaming."

Kris Markham, the special events coordinator at Bishop Dwenger High School in Fort Wayne, began experiencing firsthand the problems that the changes in the law created, and brought her concerns to Kruse and others.

"We host four major events throughout the year. Our Saints Alive Dinner and Auction is a huge fundraiser for our school," she said. "We have a silent auction booth, a live auction, a bishop's scholarship event. We sell raffle tickets, and have a \$300 per couple dinner."

Markham said that last year the gaming commission told her that the school's licensing fee would be based on its

entire proceeds for the evening, not just the charitable gaming or game of chance portion of the event.

"We were also told people could not buy raffle tickets with credit cards," she said.

"We are in our 32nd year for this event. For the past 31 years, people have been able to purchase raffle tickets using credit cards."

This year, people were not allowed to use their credit cards to buy raffle tickets, Markham said. "It has hurt us immensely. Our sales are down a good 50 percent. We sell anywhere from \$80,000 to \$100,000 in raffle tickets.

"Currently, the law is crippling our fundraising efforts. If Senate Bill 340 passes, it will effectively untie our hands. It will help us to fulfill our mission of educating children," she said. "Through our fundraising efforts, we are able to offer scholarships and can help so many children who could not otherwise afford a Catholic education."

Harry Verhiley, the development director for the Diocese of Fort Wayne-South Bend, said, "After talking to Kris Markham, I realized that our 80 parishes, 40 schools and four high schools would be affected in some way by this if they were going to do any kind of gaming event.

"The law was changed with good intent in 2009, but we have some very legitimate non-profits that rely on gaming events to support their mission," Verhiley said.

Kruse said he was "very encouraged" that the bill passed the Senate almost unanimously. He said that if the Democrat House lawmakers come back to work, "I think we have an excellent chance of this passing this year."

Senate Bill 340 is awaiting a hearing in the House.

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



Sen. Dennis Kruse



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Editorial



CNS photo/Mike O'Connell, Catholic Courier

Kyle Daniels prays during an Ash Wednesday Mass at St. Boniface Church in Rochester, N.Y., on Feb. 17, 2010. Ash Wednesday is the first day of Lent, the season before Easter that calls Christians to prayer, fasting and almsgiving.

Lent is the season for stewardship

"Each year, you give us this joyful season when we prepare to celebrate the paschal mystery with mind and heart renewed. You give us a spirit of loving reverence for you, our Father, and of willing service to our neighbor. As we recall the great events that gave us new life in Christ, you bring the image of your Son to new perfection within us" (Preface for Lent I).

More than any other season of the liturgical year, Lent is the season for stewardship.

It is the time of year when the Church asks us to pay particular attention to prayer, fasting and almsgiving. These are—or should be—year-round practices for faithful Christian stewards, but they are especially important to our observance of Lent.

Why are these three Christian disciplines so important to our understanding and observance of Lent?

Why does the preface for the first Sunday of Lent refer to this time of asceticism—prayer, fasting and almsgiving—as a joyful season “when we prepare to celebrate the paschal mystery with mind and heart renewed”?

And what do these penitential practices have to do with stewardship?

Lent is a time of preparation, a time to ready ourselves for the great feast of Easter. The anticipation of Easter is what gives Lent its joyful character. If our minds and hearts are attuned to the paschal mystery—the Passion, death and resurrection of our Lord—we cannot help but be grateful to Almighty God for the gift of his only Son, and for the victory won for us by his suffering and death on the cross.

Gratitude is the first, and most fundamental, characteristic of a Christian steward. Lent reminds us vividly of the gifts that we have received from a good and gracious God. By calling attention to the depths of God's love for us, and by expressing in prayer our heartfelt thanks and praise, we grow in our understanding and practice of stewardship.

So Lent calls us to renewed prayerfulness. But the Lord cautions us not to be like “the hypocrites who love to stand and pray in the synagogues and on street corners so that others may see them” (Mt 6:5). They already have their

reward, Jesus says.

Instead, the Lord admonishes us to pray in secret, behind closed doors, where only our heavenly Father, who knows all our prayers before we can utter them, will hear us.

Like prayer, the ascetical practices of Lent strengthen us in our commitment to stewardship as a way of life. The ritual observance of fasting and abstinence is intended to symbolize our self-denial, which is never to be gloomy or self-serving (Mt 6:16-18).

The practice of self-denial helps us break the bonds of selfishness and sin that weigh us down and prevent us from experiencing the freedom and joy of life in Christ. If we cannot say “no” to ourselves, we cannot say “yes” to God, and to our sisters and brothers in Christ.

Lent helps us to practice the year-round Christian virtues of sacrificial giving—time, talent and treasure—that are critical to our success as faithful Christian stewards.

Finally, the ancient Lenten practice of almsgiving is designed to renew in us the spirit of generous sharing that is absolutely essential to stewardship as a way of life. Giving to the poor, sharing our gifts with others and returning all God's gifts with increase are essential stewardship practices. The joyful season of Lent helps us recognize that it is better to give than to receive—and it is much healthier to let go generously than to cling to our material and spiritual gifts selfishly.

Lent is a penitential season, but there is nothing negative about this holy time of year. Lent is a time when we open our minds and hearts to God in prayer. It is a time when we empty ourselves of all the “stuff” that prevents us from receiving Christ into our crowded and busy lives. Lent is the season of giving and sharing in order to receive back the grace of Christ one hundred fold.

More than any other season of the liturgical year, Lent is the season for stewardship. This Lent, let us deny ourselves and share with others as faithful Christian stewards.

And let us pray with the Church for the grace to grow as stewards during this very special time of year.

—Daniel Conway

be Our Guest/Dr. Hans Geisler

The erosion of liberty in America

When one looks at the changes that have occurred in the United States in the last year and three months in regard to issues directly affecting conscientious Catholics and, indeed, all Christians, one is reminded of the tale of the frog placed into a tub of lukewarm water.

Slowly, the heat underneath the tub of water is turned up, but the frog is so comfortable that it never notices the gradual rise in temperature. Finally, the frog realizes that the water is boiling, but by then it is too late to jump out.

One of the first changes to occur when the present White House administration came to power was its abrogation of the so-called “Mexico City Policy,” which was meant to ensure that any money appropriated for foreign aid would not be used to fund abortions in the countries receiving that foreign aid.

More recently, the orders extant in the U.S. Department of Defense since the mid-1990s banning openly gay or lesbian men and women from joining the armed forces were rescinded.

Within the last few weeks, the public was informed that the Defense of Marriage Act, passed by Congress and signed by President Bill Clinton during his administration, would no longer be defended in court by the U.S. Department of Justice.

This withdrawal of judicial support for defending the model of “one man, one woman” as a definition of marriage means that marriage between two women or two men would, in essence, have as much standing in the eyes of the government in Washington as the common-sense reality that marriage can be contracted only between two people of the opposite sex—a basic tenant relating to marriage from the time of the world's creation.

Finally, in mid-February, another change in the evermore ambiguous moral tone prevalent in Washington was introduced so silently that most Americans did not even take note of its occurrence.

Not many U.S. citizens were aware that the Bush administration, during its waning months in office, by executive order, promulgated a federal regulation broadening the existence of federal conscience statutes related to abortion to include health care professionals opposed to emergency

contraception, such as Ella or Plan B drugs, which can also act as abortifacients (see www.lifesitenews.com/news/28489).

In so doing, conscience protection rights were extended to everyone engaged in one of the health care professions, such as doctors, nurses and pharmacists.

Accordingly, health care workers could opt out of prescribing, administering or selling Ella or a Plan B medication because, in so doing, they would be acting contrary to their religious or moral beliefs.

For example, if any pharmacist was opposed to selling abortifacient contraception, such as the Plan B “morning after” pill, on moral and/or religious grounds, they could do so without risking their job security.

Sadly, the present Department of Health and Human Services, by another executive order, has rescinded the extension of the conscience protection rights granted under the Bush administration.

HHS Secretary Kathleen Sibelius, replacing the executive order enacted in the previous administration, narrowed the conscience protection rights of health care workers so that now they are protected only from having to participate in abortions or sterilizations on moral or religious grounds.

Accordingly, a physician presumably will have to refer a patient to an abortion provider, if asked, even if morally he or she is opposed to such a referral. Also, a pharmacist would have to sell Ella or the Plan B drugs even though in good conscience he or she is opposed to such a transaction.

I submit that the changes listed above that have occurred since January 2009 are examples of an evermore rapid erosion of our moral and religious liberties, which remains unnoticed by many people.

These liberties, I believe, were enshrined in our Constitution and Bill of Rights since the beginning of this nation, arguably the greatest experiment ever tried by man, and dedicated to upholding the innate dignity and freedom of all human beings.

Finally, as hard as it may be, I firmly believe that we must steadfastly, in any legal and moral way we can, resist these erosions of our moral and religious freedoms.

(Dr. Hans Geisler is a retired gynecologist-oncologist and member of St. Luke the Evangelist Parish in Indianapolis. He is certified in health care ethics by the National Catholic Bioethics Center.) †

Letters to the Editor

Let's stop tolerating what goes on at Planned Parenthood

Don't let the demonstrations at the legislature and recently introduced pro-life bills distract us. The topic of abortion has risen to the forefront of the national news in recent months and weeks, and it hasn't been because of what is going on at the Capitol.

Beginning in early February, abortion providers were thrust into the limelight for two reasons.

First, a series of undercover videos showed a willingness by several Planned Parenthood facilities to turn a blind eye to sex trafficking and potential sex abuse. These videos show a shocking pattern of cover up, and a callous disregard toward the abuse of women by the nation's largest abortion provider, Planned Parenthood.

Here in Indiana, similar videos were recorded more than a year ago by Live Action documenting Planned Parenthood of Indiana's willingness to cover up statutory rape, offer inaccurate medical information and help guide teenagers across state lines to circumvent Indiana law.

Second, seven pro-choice employees at a reproductive health clinic in Philadelphia were arrested and charged with murder after

dead newborns were found in the basement. The clinic, run by abortionist Kermit Gosnell, was described by authorities as a “house of horrors” because of the carnage found there.

Just last week, it was announced that prosecutors are seeking the death penalty for Gosnell.

The worst part of the story from Philadelphia, however, was that state health officials charged with overseeing the abortion industry in Pennsylvania apparently hadn't inspected the facility since 1993—despite the deaths of two women from botched abortions.

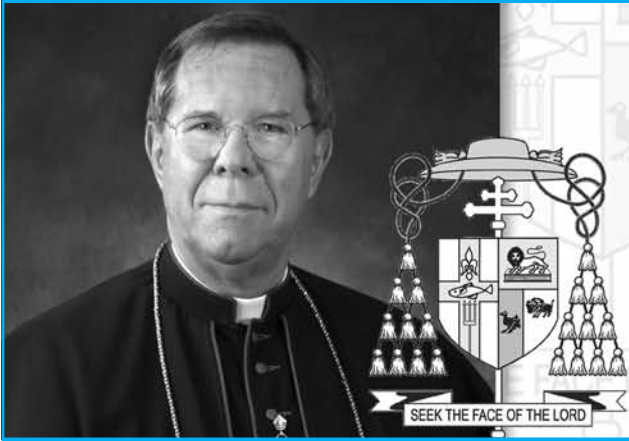
And now, just like the characters in *The Wizard of Oz*, we are told to pay no attention to what is happening behind the curtain. Planned Parenthood of Indiana is trying to distract us from what they are doing in their facilities with a staged rally downtown and letters to the editor in our state's newspapers.

“Choice” and “reproductive rights” are fancy words, but they don't hide the reality of what is being done and hidden behind closed doors at Planned Parenthood.

Indiana taxpayers should not be subsidizing an organization that performs abortions, promotes teen sex and hides the exploitation of children from their own parents. In fact, we shouldn't even be tolerating these actions.

**Marc Tuttle
President, Right to Life of Indianapolis**

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



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

Take time to slow down during this Lenten season

I associate some pretty vivid childhood memories with the season of Lent.

I am sure that, like other folks my age, these memories have been enhanced by the distance of time from my youth, but the substance of them I will maintain is real.

My memories have to do with Lenten practices. One has to do with the Good Friday observance.

The scene needs to be set with an awareness of the simplicity of life of childhood in southern Indiana in the 1940s, and a certain childhood culture which we kind of developed.

When I say “we,” I am speaking of a rural neighborhood that was largely populated by first and second cousins. In some respects, we were like an extended family of sisters and brothers.

In our earliest years, we were, practically speaking, the core of students enrolled in the county public school. We received our earliest years of religious education under the tutelage of the Sisters of Providence at St. Joseph School on Saturday mornings.

I don’t recall how we got to the school, which was in town, but I have some memories of five or six of us walking the two miles home after the instruction. That sets the scene for my first memory related to Lenten observance.

Many of us had a nickel to spend for a

treat after Saturday religious instructions so we would stop by Burger’s Grocery to buy some candy. It became a ritual.

When Lent came and the Sisters taught us about the idea of doing a little penance during the season, we decided we would still get our after-instruction candy, but we would not eat it until Easter. It became a matter of honor and competition to keep the candy until then. I recall storing my candy in a box under my bed—a continuous source of temptation.

When Easter finally arrived, I had a nice store of treats to enjoy. And I had begun to get a sense of what it meant to do voluntary penance—maybe not for the best motives—but it was a sacrificial experience and one that we kids owned.

My second memory of Lent was seeing the statues and crucifixes in St. Joe’s Church covered with purple cloth at the beginning of Passiontide. My mom and dad patiently explained to me why that happened. I was curious about why Jesus and the saints were hidden for a couple of weeks, but I got the picture.

My final childhood recollection of Holy Week had to do with the observance of Good Friday. This may have happened only once, but I remember it. Mom sent me to my room to be quiet from noon until 3 p.m.

That three-hour period seemed really long. But she explained why it was a good thing to do, tying the silence to doing it in

love for Jesus, who gave his life for us.

I have no idea what I did during that time, but I still find Good Friday a time for quiet out of respect for the death of Jesus. In fact, I remember stopping for some soup after Good Friday services in Memphis, and was astonished that some people were having a birthday party in the restaurant that afternoon.

Now, I would never expect or even recommend that my childhood experiences of Lent should be imposed on children in our day. It was a different day and a different culture in my early years. Yet, making something special of the Lenten season can be formative, especially for our youths.

With a little imagination, I think it would be a good thing for us adults and also our youths to be introduced to the penitential spirit of the season of Lent. A bit of sacrificial fasting for spiritual reasons can be wholesome, and help us to focus on the true meaning of Christ’s Passion and death. Holy Week can be especially fruitful, leading us to the joy and beauty of the great Easter Solemnity.

I recommend the Lenten season as a time to slow down. The frenetic busyness

of our present-day activism doesn’t do much to encourage us in our faith.

We need moments, extended moments at times, for at least a bit of solitary time with the Lord. It isn’t easy to be still, but the rewards are great.

I recommend some intentional time to stop and pray in whatever way is helpful. Most of us need to spend time alone and in quiet with a prayer book to keep us focused, and to help us battle the inevitable distractions that often afflict us.

Time with Jesus and his mother, even if just for a few minutes, can be a blessing for us, and a gift to the Lord and his mother. †

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.

Dedique tiempo para aminorar la marcha durante la época de la Cuaresma

Para mí, la época de la Cuaresma está asociada con recuerdos de infancia muy vívidos.

Estoy seguro de que, al igual que otras personas de mi edad, la distancia de tiempo con respecto a mi juventud ha acentuado dichos recuerdos, pero la esencia que conservaré es real.

Mis recuerdos tienen que ver con las costumbres de la Cuaresma. Una de ellas se relaciona con la observancia del Viernes Santo.

Debemos enmarcar la escena tomando en cuenta la sencillez de la vida de infancia en el sur de Indiana durante los años 40, y una cierta cultura infantil que en cierto modo desarrollamos.

Al hablar en plural me refiero a la comunidad rural que estaba mayormente conformada por primos hermanos y primos segundos. En cierta forma, éramos como una gran familia de hermanos y hermanas.

Durante nuestros primeros años formábamos, en términos prácticos, el grueso de los alumnos inscritos en la escuela pública del condado. Los sábados por la mañana, bajo la tutela de las Hermanas de la Providencia en la Escuela St. Joseph, recibimos nuestra primera instrucción de educación religiosa.

No recuerdo cómo llegamos a la escuela, que estaba en el pueblo, pero tengo recuerdos de cinco o seis de nosotros caminando las dos millas de regreso a casa luego de la instrucción. Este es el marco de mi primer recuerdo relacionado con la observancia de la Cuaresma.

Muchos de nosotros teníamos una moneda de cinco centavos para darnos un gusto después de la instrucción religiosa sabatina, de modo que parábamos en la

tienda de abarrotes Burger’s para comprar golosinas, lo cual se convirtió en un ritual.

Cuando llegó la Cuaresma y las Hermanas nos enseñaron sobre la idea de hacer un poco de penitencia durante la temporada, decidimos que seguiríamos comprando dulces después de la clase, pero no los comeríamos hasta la Pascua. Conservar los dulces hasta entonces se convirtió en una cuestión de honor y una competencia. Recuerdo que guardaba mis dulces en una caja debajo de mi cama, lo cual era una fuente de tentación constante.

Cuando por fin llegaba la Pascua, tenía una reserva sustanciosa de golosinas para mi disfrute. Y había comenzado a entender el sentido de lo que significa hacer penitencia voluntaria, quizás no por los mejores motivos, pero era una experiencia de sacrificio que nos pertenecía como niños.

Mi segundo recuerdo de la Cuaresma era ver las estatuas y los crucifijos de la Iglesia de San José cubiertos con telas moradas al comienzo de la temporada de la Pasión. Mamá y papá me explicaron pacientemente por qué sucedía eso. Tenía curiosidad de saber por qué Jesús y los santos permanecían escondidos por un par de semanas, pero entendí la idea.

Mi último recuerdo de la infancia sobre la Semana Santa tiene que ver con la observancia del Viernes Santo. Quizás haya ocurrido una sola vez, pero lo recuerdo. Mamá me envió a mi habitación para que estuviera en silencio desde el mediodía hasta las 3 p.m.

Ese período de tres horas me pareció muy largo. Pero ella me explicó por qué era bueno hacerlo, vinculando el silencio con el hecho de hacerlo por amor a Jesús quien entregó su vida por nosotros.

No tengo idea de qué hice durante ese rato, pero todavía asocio el Viernes Santo con un momento para estar en silencio por respeto a la muerte de Jesús. De hecho, recuerdo una vez que me detuve a tomar sopa después del servicio del Viernes Santo en Memphis y me sentí impactado al ver que unas personas celebraban una fiesta de cumpleaños en el restaurante esa tarde.

Por supuesto, nunca esperaría y ni siquiera recomendaría que se impusieran a los niños de hoy en día mis experiencias de la infancia sobre la Cuaresma. Se trataba de una época y una cultura distintas. No obstante, hacer algo especial para la época de la Cuaresma puede ser instructivo, especialmente para nuestros jóvenes.

Con un poco de imaginación creo que sería beneficioso para los adultos y también para nuestros jóvenes, exponerse al espíritu penitencial de la época de la Cuaresma. Un poco de ayuno penitencial por motivos espirituales puede resultar una experiencia integral y ayudarnos a concentrarnos en el verdadero significado de la pasión y muerte de Cristo. La Semana Santa puede ser especialmente fructífera y conducimos al júbilo y la hermosura de la gran solemnidad de la Pascua.

Recomiendo que la época de la Cuaresma sea un momento para aminorar la marcha. El ajeteo frenético de las actividades de nuestra época no contribuye a fomentar demasiado nuestra fe.

Necesitamos momentos, en ocasiones momentos más prolongados, para gozar por lo menos de un poco de tiempo a solas con el Señor. No es fácil lograr el sosiego, pero las recompensas son sustanciosas.

Recomiendo algo de tiempo para detenernos intencionalmente y orar de una forma que resulte provechosa. La mayoría de nosotros necesita pasar tiempo a solas y en silencio con un libro de oración para mantener la concentración y para que nos ayude a combatir las distracciones inevitables que con frecuencia nos afligen.

Pasar tiempo con Jesús y su madre, aunque sea por unos pocos minutos, puede ser una bendición para nosotros y una dádiva para el Señor y su madre. †

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

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

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

Las intenciones vocacionales del Arzobispo Buechlein para marzo

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

Events Calendar

March 11

Our Lady of the Greenwood Parish, 335 S. Meridian St., Greenwood. **"Prayer Alone is Heaven's Key," Lenten presentation,** Benedictine Archabbot Lambert Reilly, presenter, 7 p.m. Information: 317-888-2861 or jerrykaren1@juno.com.

St. Mark the Evangelist Parish, 535 E. Edgewood Ave., Indianapolis. **Lenten fish fry,** 5-7:30 p.m., adults \$7, seniors and children \$4, drive-through available. Information: 317-787-8246.

Holy Spirit Parish, 7243 E. 10th St., Indianapolis. **Lenten fish fry,** 5:30-7 p.m. Information: 317-353-9404.

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

St. Ann Parish, 1440 Locust St., Terre Haute. **Lenten fish fry,** 4-7:30 p.m. Information: 812-232-6832.

St. Therese of the Infant Jesus (Little Flower) Parish, 1401 N. Bosart Ave., Indianapolis. **Stations of the Cross,** 5:30 p.m. at church, **Lenten fish fry,** 4:30-7 p.m., carry-out available, \$7 adults, \$6.25 seniors, \$4 children under 10. Information: 317-357-8352.

Oldenburg Academy of the Immaculate Conception, auditorium, 1 Twister Circle, Oldenburg. **Arsenic and Old Lace, play,** 7 p.m., \$7 adults, \$5 students. Information: 812-934-4440.

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

March 12

St. Roch Parish, Family Life Center, 3603 S. Meridian St., Indianapolis. **Single Seniors,** meeting, 1 p.m., age 50 and over. Information: 317-784-4207.

St. Luke the Evangelist Parish, 7575 Holliday Drive E., Indianapolis. **Archdiocesan Office of Worship, "Revised Roman Missal" workshop** for parish liturgical leaders and pastoral musicians, 9 a.m.-4 p.m., no charge for workshop, optional lunch \$10 per person. Information: 317-236-1483 or ctuley@archindy.org.

Primo Banquet and Conference Center, 2353 E. Perry Road, Plainfield. **19th annual "St. Susanna Social,"** 5-10 p.m., \$65 per person includes dinner. Information: 317-203-5363.

Oldenburg Academy of the Immaculate Conception, auditorium, 1 Twister Circle, Oldenburg. **Arsenic and Old Lace, play,** 7 p.m., \$7 adults, \$5 students. Information: 812-934-4440.

March 13

Most Holy Name of Jesus Parish, 89 N. 17th Ave., Beech Grove. **Men's Club, "Father and Son Breakfast,"** Josh Bleill, speaker, 10 a.m., \$10 per person. Information: 317-783-7053 or mike.lamping@marshelectronics.com.

Indiana Roof Ballroom, 140 W. Washington St., Indianapolis. **Ancient Order of Hibernians, Kevin Barry Division #3, 141st St. Patrick's Day celebration, banquet and awards ceremony,** 12:30 p.m., \$35 adults, \$16 children 12 and under. Information: 317-359-7147 or aohindy@gmail.com.

Holy Cross Parish, Kelley Gymnasium, 125 N. Oriental St., Indianapolis. **St. Patrick's Day party,** adults only, 4-7 p.m., \$5 per person. Information: 317-637-2620 or 317-833-9684.

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

March 14-16

St. Peter Parish and St. Mary-of-the-Rock Parish, **"Lenten Mission,"** Paulist Father D. Bruce Nieli, presenter, Mon. and Wed., 7 p.m., St. Mary-of-the-Rock Parish, 17440 St. Mary's Road, Batesville, Tues., 7 p.m., St. Peter Parish, 1207 East Road, Brookville. Information: 812-623-3670 or 812-623-2917.

March 16

St. John the Evangelist Church, 126 W. Georgia St., Indianapolis. **Lenten organ concert,** Tom Nichols, organist, 11:30 a.m., no charge. Information: 317-635-2021.

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

Our Lady of the Most Holy Rosary Parish, 520 Stevens St., Indianapolis. **Spaghetti and Spirituality,** Mass, 5:45 p.m., pasta dinner, **"The Sanctity of Pope Pius XII,"** Sister Margherita Marchione, presenter, suggested donation \$7, reservations no later than 5 p.m. on March 14. Information: 317-636-4478 or www.holyrosaryindy.org.

March 17

Our Lady of Peace Cemetery, Mausoleum Chapel, 9001 N. Haverstick Road, Indianapolis. **Mass,** 2 p.m. Information: 317-574-8898 or www.catholiccemeteries.cc.

St. Martin of Tours Knights of Columbus Council, Sexton Hall, 1709 E. Harrison St., Martinsville. **St. Patrick's Day dinner,** 5:30-8:30 p.m., \$9 adults, \$5 children under 16, ticket deadline March 13. Information: 317-544-8012 or kenconk37@whc.net.

March 18

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

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

St. Therese of the Infant Jesus (Little Flower) Parish, 1401 N. Bosart Ave., Indianapolis. **Stations of the Cross,** 5:30 p.m. at church, **Lenten fish fry,** 4:30-7:30 p.m., carry-out available, \$7 adults, \$6.25 seniors, \$4 children under 10. Information: 317-357-8352.

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

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

March 19

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

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

March 20

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

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

Dinner dance to support Bishop Chatard tuition grant

"Tropical Tribute," a fundraising dinner dance to support a tuition grant at Bishop Chatard High School in Indianapolis, will begin at 7:30 p.m. on March 18 at the Northside Knights of Columbus Hall, 2100 E. 71st St., in Indianapolis.

The Joe and Barb Krier Memorial Grant is given annually to an eighth-grade student from a Catholic grade school in the Indianapolis North Deanery who plans to attend Bishop Chatard.

The Kriers, who were members of Chatard's Class of 1974, died in a 2006 plane crash.

Six couples who are friends of the Kriers and members of the Class of 1974 helped to establish the grant in honor of their longtime friends.

Tickets are \$30 per person. For more information, call Sherry Pappas at 317-370-6970 or Beth Ann Krier at 317-607-6252 or send an e-mail to sherrymp@comcast.net or bethannkrier@gmail.com. †

Vocalist Matt Maher to perform on March 23 in Bloomington

Internationally known Catholic vocalist and songwriter Matt Maher of Mesa, Ariz., will perform his popular Christian songs during a 7 p.m. concert on March 23 at the St. Paul Catholic Center, 1413 E. 17th St., in Bloomington.

Maher performed at World Youth Day in 2008 in Australia, and has been featured at other Catholic youth ministry events throughout the world.

For more information about the concert, call 812-339-5561 or log on to www.hoosiercatholic.org. †

Notre Dame Glee Club concert is March 19 at Carmel High School

The Notre Dame Glee Club will present a varied program of a *cappella* music for men's chorus at 7:30 p.m. on March 19 at the Carmel High School auditorium, 520 E. Main St., in Carmel, Ind.

The men's choir, which is directed by Daniel Stowe, will perform sacred and secular classical music as well as

spirituals, folk songs, barbershop tunes and contemporary love songs.

They are visiting Carmel as part of their 2011 concert tour.

Recently, the Glee Club performed at many major cathedrals in Europe.

For more information, log on to <http://gleeclub.nd.edu/index-web.htm>. †



School donation

Students from St. Louis School in Batesville pose with staff members from their town's emergency medical services after giving them a \$500 donation from a Feb. 11 fundraiser held by the school's chapter of the National Junior Honor Society.



New citizen

Discalced Carmelite Father Matthew Choorapantiyil, the chaplain of Our Lady of Providence Jr./Sr. High School in Clarksville, celebrates Mass on Feb. 3 with students and faculty members at the school's chapel. Father Matthew, a native of India, became a naturalized citizen of the United States during a Jan. 27 ceremony at the U.S. District Courthouse in Indianapolis. "I love this country because it's a Christian country and [because of] the freedom this country has," Father Matthew said of becoming a U.S. citizen.

Correction

In the March 4, 2011, issue of *The Criterion*, the starting time was listed incorrectly in a notice about a March 20

pro-life educational seminar at Holy Name of Jesus Parish in Beech Grove. "The Stem Cell Revolution—The Science and Morality of Stem Cell Research and Therapy" will begin at 5 p.m. on March 20. †

Episcopal ordination draws people from throughout archdiocese

Criterion staff report

Jeanette Kannapel has seen her share of bishops' ordinations and installations.

The longtime member of Our Lady of Perpetual Help Parish in New Albany attended the ordination and installation of Bishop Paul D. Etienne of Cheyenne, Wyo., in 2009 and Bishop Gerald A. Gettelfinger of Evansville in 1989.

She also attended Bishop William E. Lori's installation as the bishop of Bridgeport, Conn., in 2001.

Bishop Etienne is a former pastor of Our Lady of Perpetual Help Parish in New Albany, and Bishop Lori is a native of New Albany. Bishop Gettelfinger was the vicar general of the Archdiocese of Indianapolis before being appointed to lead the Evansville Diocese.

Kannapel can now add the ordination of Bishop Christopher J. Coyne to her list.

"We just came up as representatives from our parish. It was a beautiful, beautiful ceremony," she said of Bishop Coyne's ordination Mass on March 2 at St. John the Evangelist Church in Indianapolis. "I think we're going to have a good auxiliary bishop who has good ideas and a lot of energy."

Sandy Bierly is also no stranger to episcopal ordinations and installations.

"It's just such a beautiful ceremony," said Bierly, a member of Our Lady of Perpetual Help Parish in New Albany, who also attended the ordination of Bishop Etienne and Bishop Lori's installation.

Witnessing the ordination of a bishop, they said, is inspiring.

"We have a greater appreciation, I think, for the office and just priesthood in general," Kannapel said.

"It shows the beauty of our Catholic faith," Bierly added.

The women weren't the only members of Our Lady of Perpetual Help Parish in attendance. And they weren't the only ones to attend Bishop Etienne's episcopal ordination in Wyoming.

Jeff Powell, who is in his third year in the archdiocese's deacon formation program, can make that claim as well.

Powell called the March 2 liturgy "amazing," and said it was similar in many ways to what he experienced in Wyoming.

"I was just saying that I had lived 53 years and didn't see any and now, in less than two years, I've been to two episcopal ordinations," he said. "And I may never see another one. Who knows?"

Powell said he liked hearing

Bishop Coyne discuss the new evangelization and outreach. He also liked the fact that the new bishop, like Father Eric Augenstein, his pastor at Our Lady of Perpetual Help Parish, is using the Internet to evangelize, and taking a hands-on approach to blogging and podcasting.

"I think that's something that the Church is still catching up to," he said. "The communication in the world today has changed so much from years past."

As one of the co-ordinating bishops for Bishop Coyne, Bishop Etienne said he didn't have the words to express how special the experience was—especially being able to return to the archdiocese where he served for so many years.

"This place will always be home. And to be invited to be a part of this celebration as a co-ordinating bishop in a church where I was [the] pastor in a diocese where I was ordained a priest—it really has been a very meaningful experience today," he said, "a powerful experience, and a renewing experience for my own priesthood and episcopacy."

Father Robert Robeson, the rector of Bishop Simon Bruté College Seminary in Indianapolis, said he was hopeful that Bishop Coyne would take an active interest in the seminary.

The new bishop was scheduled to lead a day of recollection in January at the seminary, but a snowstorm in Massachusetts forced him to postpone the visit, Father Robeson said.

"I just saw him yesterday at lunch, and he said to me, 'I owe you a visit.'"

Father Robeson said he hopes the new bishop can visit the seminary this spring.

"I think he has a lot to offer. Certainly, with his experiences as a pastor and working for the Archdiocese of Boston, I think it will be exciting for the guys to have a chance to get to know him."

All the seminarians attended Bishop Coyne's ordination, Father Robeson added.

Brian Lee, a young adult Fellowship of Catholic University Students missionary at Indiana University-Purdue University Indianapolis, said he is looking forward to having Bishop Coyne in residence at St. John the Evangelist Parish, which has become a hub for IUPUI campus ministry.

"It's hard to put words to it besides it just being exciting, you know? It's like what Mother Teresa said, 'Joy is a net of love by which you can catch souls,'" Lee explained. "When someone [like Bishop Coyne] has that life and that joy, and when people can tell that it's genuine and exciting, even if they don't fully understand and comprehend everything that's going on, they still want to be a part of



Archbishop Daniel M. Buechlein prays over Bishop-designate Christopher J. Coyne as transitional Deacon Dustin Boehm of Greenwood, left, and Deacon Joseph Holderried of St. Margaret Mary Parish in Westwood, Mass., hold a *Book of Gospels* over the new auxiliary bishop's head on March 2 at St. John the Evangelist Church in Indianapolis. This part of the ordination is a sign that the faithful preaching of the word of God is the pre-eminent obligation of the office of the bishop.

it. And it makes them want to learn more."

Hospitality was the focus of the day for St. John the Evangelist parishioners and other volunteers who assisted with a variety of preparations for Bishop Coyne's ordination at the downtown church.

"The people of St. John's are so hospitable all the time because we are here right at the heart of the city and are always receiving visitors," Father Rick Nagel, the administrator of St. John the Evangelist Parish, explained before the liturgy.

"Hospitality has been the spirit of our parishioners and staff," he said. "At the turn of the millennium, Pope John Paul II said, 'Open wide the doors to Christ.' The [Church's] new evangelization has opened wide the doors to Christ—and has brought an awesome man to help lead us and shepherd us along with Archbishop [Daniel M.] Buechlein—so we're very excited to be a part of that and to be able to welcome people in our doors."

Father Nagel, who also serves as the archdiocesan director of young adult and college campus ministry, had lots of help with hospitality duties from IUPUI students who attend Mass at the downtown church.

Spring cleaning started early this year at the huge church, Father Nagel said. "You've got to do some cleaning if you're going to welcome people into your home."

Transitional Deacon Dustin Boehm, a member of Our Lady of the Greenwood Parish in Greenwood, will be ordained to the priesthood on June 4. He proclaimed the Gospel during the ordination Mass.

"I have prayed for God's help for Bishop Coyne, and also in thanksgiving for him saying yes," Deacon Boehm said after the liturgy. "... I am about to say yes to the priesthood in June. He has already been a great [role] model in my life and my vocation, and he has only been a bishop for a couple of hours."

Seminarian Timothy Wyciskalla, a member of St. Barnabas Parish in Indianapolis and a first-year theology student at Saint Meinrad Seminary and School of Theology in St. Meinrad, was the cross bearer.

"I felt a lot of joy," he said after the ordination Mass. "It was humbling to see the whole archdiocese come together like this, and it was really exciting for us to get a new auxiliary bishop. There was a lot of joy in my heart."

Wyciskalla said he was especially moved by the ritual handing on of the Gospel during Bishop Coyne's ordination.

"That was probably my favorite part of the liturgy," he said, "to know and be reminded that as priests—and as a bishop—the very center of our lives is the Gospel, ... which permeates our lives and ministry. We are called to live the word." †

Boston area music directors bring sense of universal Church to choir

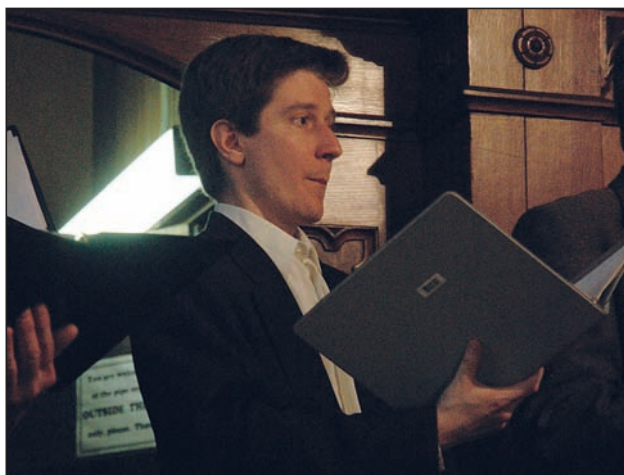
By John Shaughnessy

If they could just get their wish granted, Terry Kerr and Patrick Valentino figured they would have the perfect way to share in the ordination of their friend, Bishop Christopher J. Coyne.

So the two friends from the Boston area followed the sound of the music as they climbed the 32 steps of the red-carpeted spiral staircase that leads to the choir loft of St. John the Evangelist Church in Indianapolis.

When they reached the top step shortly after 1 p.m. on March 2, Kerr and Valentino peeked into the loft where the ordination choir was already rehearsing under the direction of Ed Greene, the music director at SS. Peter and Paul Cathedral in Indianapolis.

During a break in the rehearsal, the two men told Greene



Patrick Valentino, who is the music director of St. Margaret Mary Parish in Westwood, Mass., sings during the March 2 liturgy.

that they are friends of the soon-to-be bishop and music directors of parishes in the Boston area. Kerr shared that he is the music director of St. Joseph Parish in Medway, Mass. And Valentino added that he is the music director of St. Margaret Mary Parish in Westwood, Mass., the parish where Bishop Coyne was the pastor before Pope Benedict XVI appointed him as an auxiliary bishop of Indianapolis in January.

Kerr and Valentino asked if they could sing in the ordination choir as a personal way of honoring their friend on his special day. When Greene said yes, Kerr and Valentino smiled as they took their places among the male singers.

"We were excited to see [St. John's] church when we came here this morning. We saw the loft and thought it would be cool to sing here," Valentino said before the ordination Mass. "We're having a blast up here. As musicians, it's nice to participate in Father Chris' day as best we can. Father Chris did so many wonderful things for our parish. It's such an honor, not only for Indianapolis, but for Westwood. It's great to be able to support him this way on his special day."

Kerr added, "Patrick and I felt it would be fun to participate in the music, too, because Chris has that love for music, too. He's very special. You're going to love him."

Kerr took a place in the choir right next to Tom Lakatos, an Indianapolis tenor whose crutches rested against the wall behind his seat. At 66, Lakatos is still recovering from the two surgeries that he's had following a broken leg he suffered during a motorcycle accident in August. Lakatos hopped up the 32 steps of the spiral staircase so he could be part of the ordination choir.

"I'm glad I was able to take the day off from work to be here," said Lakatos, a member of SS. Peter and Paul Cathedral Parish.

Rosemary Keen was also thrilled to be in the choir. She considered singing at the ordination of the auxiliary bishop as



Terry Kerr, left, who is the music director of St. Joseph Parish in Medway, Mass., sings with Tom Lakatos and John Kassebaum, both members of the archdiocesan choir, during the March 2 episcopal ordination Mass for Bishop Christopher J. Coyne at St. John the Evangelist Church in Indianapolis.

one of the major highlights of a musical career that has included 56 years as a member of the choir at St. John Parish.

"It was beautiful, just beautiful," she said after the Mass. "I'm glad I was part of it."

So were Kerr and Valentino. They saw the opportunity to join in the ordination choir as a sign of community between Bishop Coyne's family and friends in the Boston area, and his new family and friends in the Archdiocese of Indianapolis. That sense of community in the Church touched them during and after the ordination Mass.

"I found myself really moved by it," Kerr said. "I couldn't be more proud of Chris. To have a personal part in this day was magnificent. It was the most emotional experience." †

'A SHEPHERD AFTER GOD'S OWN HEART'



Photo by John Shaughnessy

Priests and seminarians process on March 2 into St. John the Evangelist Church in Indianapolis at the start of the Mass during which Bishop-designate Christopher J. Coyne was ordained as an auxiliary bishop of the Archdiocese of Indianapolis.



Archbishop Daniel M. Buechlein ritually places a mitre on the head of Bishop Christopher J. Coyne during the new auxiliary bishop's ordination Mass on March 2 at St. John the Evangelist Church in Indianapolis.



Photo by Mary Ann Wyzant

Bishop Christopher J. Coyne acknowledges extended applause from the congregation at the conclusion of the rite of ordination during his episcopal ordination Mass on March 2 at St. John the Evangelist Church in Indianapolis.



Photo by Mary Ann Wyzant

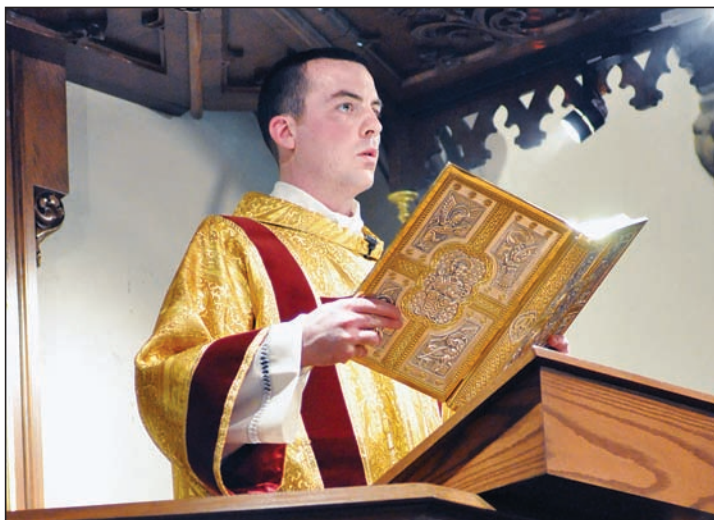


Photo by Mary Ann Wyzant



Photo by Mary Ann Wyzant



Photo by Mary Ann Wyzant



Photo by John Shaughnessy

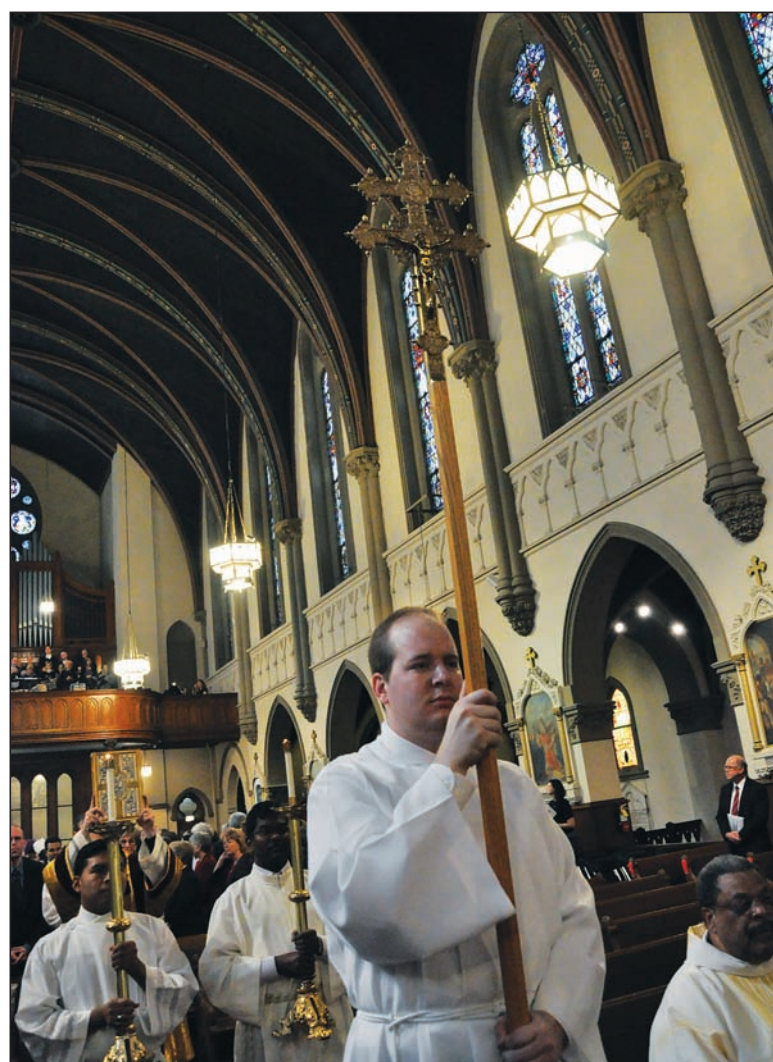


Photo by Mary Ann Wyzant

Above left, two members of the Knights and Ladies of Peter Claver, Marvin Bardo and Phyllis Carr from St. Rita Parish in Indianapolis, process into St. John the Evangelist Church in Indianapolis on March 2 for Bishop Christopher J. Coyne's ordination Mass. Members of the Knights of Columbus, Knights of St. John, Order of Malta and Equestrian Order of the Holy Sepulchre of Jerusalem also participated in the historic liturgy.

Above, transitional Deacon Dustin Boehm, a member of Our Lady of the Greenwood Parish in Greenwood, proclaims the Gospel reading from the ambo during the episcopal ordination Mass for Bishop Christopher J. Coyne on March 2 at St. John the Evangelist Church in Indianapolis. Deacon Boehm will be ordained to the priesthood on June 4.

Above center, during his episcopal ordination, Bishop Christopher J. Coyne received an episcopal ring that belonged to the late Archbishop Edward T. O'Meara, who served the Church in central and southern Indiana from Jan. 10, 1980, until his death on Jan. 10, 1992, the 12th anniversary of his installation.

Left, seminarian Timothy Wyciskalla, a member of St. Barnabas Parish in Indianapolis, serves as the cross bearer during the episcopal ordination Mass.



Photo by Mary Ann Wyzant

Above, archdiocesan chancellor Annette "Mickey" Lentz proclaims the second reading during the episcopal ordination Mass for Bishop Christopher J. Coyne on March 2 at St. John the Evangelist Church in Indianapolis.

Above right, Catholics from across the Archdiocese of Indianapolis and visitors from the Boston Archdiocese sing in a choir during the March 2 ordination Mass at St. John the Evangelist Church in Indianapolis.

Left, Archbishop Daniel M. Buechlein, center, the principal celebrant, prays the eucharistic prayers during the episcopal ordination Mass on March 2 at St. John the Evangelist Church in Indianapolis. He is joined by, from left, Deacon Kerry Blandford; Bishop Richard G. Lennon of Cleveland, standing behind candelabra; Bishop Christopher J. Coyne; Father Patrick Beidelman, the master of ceremonies; Father William Stumpf, the moderator of the curia; Bishop Paul D. Etienne of Cheyenne, Wyo., a Tell City native; and Cardinal Seán P. O'Malley of Boston.

Right, members of the Missionaries of Charity who minister in Indianapolis kneel in prayer after the ordination Mass on March 2 to receive a blessing from newly ordained Bishop Christopher J. Coyne.



Photo by Sean Gallagher

Coyne family enjoys emotional ordination Mass

By Mary Ann Wyand

Joy tinged with sadness.

During the episcopal ordination of her son, Bishop Christopher J. Coyne, on March 2 as the new auxiliary bishop of the Archdiocese of Indianapolis, Rita Coyne couldn't help feeling both happy and sad.

As she prayed at historic St. John the Evangelist Church in Indianapolis, she was reminded yet again that one of her sons would be living at the downtown parish while serving the Church in central and southern Indiana.

Bishop Coyne's papal appointment to the Midwest means that he now lives more than 900 miles and 15 hours away from her family's home in New England and his last ministry assignment as the pastor of St. Margaret Mary Parish in Westwood, Mass.

Rita Coyne also serves the Church as the secretary of St. Barbara Parish in Woburn, Mass., where she has ministered for more than 30 years. So she understands the sacrifices that priests—and their parents—make because of God's call to the priesthood.

"That's the hard part," she said after the liturgy. "You can't be as close. I never expected to be as emotional as I was. I really thought I had myself under control. But I was just looking at him, and all of a sudden realizing who he was and what he is now, and it was just so emotional. ... I thought, 'It's not about me. It's about him now, and what he can do for God. He can do very good things.'

"When he was ordained a bishop and he turned around, I realized that he's not mine anymore," she said. "Of course, he wasn't from the day he was ordained [a deacon], but he really isn't now. He belongs to the people. I cried a few tears. ... My prayer is that he will never change from what he is today. He's a loving, giving man, and I think that he will reach out to the people in [the Archdiocese of] Indianapolis, and I hope that they will respond to him. He will do a good job."

Before the liturgy, Bishop Coyne escorted his mother to her seat in a front pew. Later, as he processed into the church, he looked over at her and smiled broadly then hugged her.

Rita Coyne also has served St. Barbara Parish as a lector and committee member. "I've been involved in the Church all my life," she said. "That's what our [daily] life has been—our family, our Church and our friends."

Her husband, William Coyne, was not able to travel to Indiana to attend their son's episcopal ordination due to health problems.

"There was an empty space [in the pew] next to my mother because my father could not be there," Bishop Coyne explained after the Mass. "I'm sure my mother felt it as we all did. I offered special prayers for him."

Family members planned to share a video of the liturgy as well as lots of photographs with William Coyne when they returned to Massachusetts.

"He's always been there for us," Rita Coyne said of her son. "We're a very close-knit family. That is the only hard part of the whole thing—having him so far away. But he will be home to visit us."

"It is joyful," she said of her son's papal appointment. "There's no doubt about it. The people in this area have been just wonderful, and they give me a sense that he is going to be well taken care of. ... Everybody is really caring, and I think they will do everything they can for him to make his way easier. That's all I can ask."

"We met Archbishop [Daniel M.] Buechlein at the dinner," she said, "and I think they seem to already have forged a bond between them. I think that he realizes that Chris will be a good help to him."

Then Rita Coyne laughed and said, "I'm overwhelmed right now. I'm going to tell my husband that he should have come! But it really was physically impossible for him. We realized while we were



Bishop Christopher J. Coyne, the new auxiliary bishop of the Archdiocese of Indianapolis, lays prostrate in prayer on March 2 before the altar and sanctuary at St. John the Evangelist Church in Indianapolis during the praying of the Litany of the Saints as part of his episcopal ordination Mass. His mother, Rita Coyne of Woburn, Mass., center, and other members of his family kneel in prayer in the pews behind him. Bishop Coyne's posture is a prayerful sign of humility before God and obedience to the ministry that he has been called by Pope Benedict XVI to serve the Catholic Church in central and southern Indiana. Seminarian Jerry Byrd, a member of St. Louis Parish in Batesville, is shown to the right of Bishop Coyne.

traveling here that it would have been very, very difficult for him. But he was with us in prayer.

"One thing I'm really delighted about is to see so many priests here," she said. "To see so many young priests from all over the country here today is inspiring. Chris has a very strong feeling for the priests in Boston, and I'm sure it will translate to the same thing here."

Seated next to her mother, Anne-Marie Coyne said her brother was very happy during his years in ministry at St. Margaret Mary Parish in Westwood.

"I want that joy to continue for him here," she said, "and I want that joy to come through him to all the people that he serves."

Patricia Silverman said she hopes that her brother "will find happiness in his servitude to the people" in the Archdiocese of Indianapolis.

"You're very lucky to have him," she said. "You'll be thrilled,



Janet (Coyne) Zorbas, right, and her daughter, Aviana Zorbas, from St. John Parish in Boston watch as Bishop Christopher J. Coyne is ordained the auxiliary bishop of the Archdiocese of Indianapolis on March 2 at St. John the Evangelist Church in Indianapolis.

and you'll look back on his years [of ministry] here and feel very grateful that you had that time with him. I hope he keeps his Boston roots with him here."

Maureen Coyne said she prays

that God will give her brother the strength that he needs to carry out his episcopal ministries.

"Chris, we wish you every happiness," she said, "as you continue your journey with God." †

Former parishioners say Bishop Coyne will excel in his new episcopal ministry

By Mike Krokos

You could hear the emotion in Mary Jo Hood's voice as she struggled to share what Bishop Christopher J. Coyne meant to her and other members of St. Margaret Mary Parish in Westwood, Mass.

"I am just going to miss him terribly. He has been a wonderful friend to all of us at St. Margaret Mary Parish," said Hood, who has been a member of the suburban Boston parish for 45 years.

"He has a way of including everyone, and making each one of us feel so welcome and important," added Hood, who was among the group of several dozen people from the Archdiocese of Boston that traveled to Indiana to witness Bishop Coyne's ordination as an auxiliary bishop on March 2 at St. John the Evangelist Church in Indianapolis.

"He's a beautiful man, a beautiful priest."

Hood was not alone in those sentiments.

Karlene Duffy, the parish's director of religious education and youth ministry, said that Bishop Coyne arrived at their parish in 2006, "and lifted our parish out of a lot of hurt."

As their pastor, then-Father Coyne connected with elementary, middle school and high school-age youths at the parish, Duffy said.

"He allowed them to do what they do—to be themselves, but to know that he was there," she said. "He taught [too]. Not a lot of priests come over to teach CCD and fill in for absent teachers. He really related [to them]."

Margaret Rustrian, who serves as an extraordinary minister of holy Communion and lector at St. Margaret Mary Parish, said Bishop Coyne mobilized people like her to get more involved in lay ministries.

"I had never been a eucharistic minister before, and he inspired me to get involved more deeply in my faith and faith life," she said.

Ken Foscaldo, a member of St. Margaret Mary Parish for 42 years, said that he felt his former pastor was destined to be ordained a bishop.

"I think he has a lot of gifts. I was just moved by the liturgy and the response," he said of the March 2 Mass. "When you're used to being in your home parish—as good as it is—you're not used to hearing a resounding response. I have grandchildren, and I would love them to have that experience [and] understand what faith is and what believing is. And you got that sense by this liturgy today."

Like several other former parishioners, Foscaldo fought back tears as he reflected on Bishop Coyne's ordination.

"He's going to do great things," he said.

"I hope he can do for this archdiocese what he's done for our parish," Foscaldo continued. "He's a very focused, logical person. He's very sensitive to people. People will be first in his priority."



Bishop-designate Christopher J. Coyne smiles at family members and friends from the Archdiocese of Boston as he processes up the aisle on March 2 at St. John the Evangelist Church in Indianapolis for his episcopal ordination Mass. Walking behind Bishop Coyne is Cyrus Sethna of St. Margaret Mary Parish in Westwood, Mass., who—along with his twin brother, Reggie—assisted as an altar server during the liturgy.

Mary Sethna's two teenage sons, Reggie and Cyrus, assisted at the ordination Mass at the request of Bishop Coyne.

"I had tears in my eyes because it was just a very moving experience to have them help him," she said.

Sethna, too, said Bishop Coyne will excel in his new ministry as a bishop.

"His own words at the end—to live in service and to be a model of the priesthood—was what it was all about. That's who Father [Coyne] is at his very best. He's an example of the living sacrament ... to everyone he knows."

(Reporter Sean Gallagher contributed to this story.) †



Cardinal Seán P. O'Malley of Boston prays over Bishop Christopher J. Coyne after his ordination as the auxiliary bishop of the Archdiocese of Indianapolis on March 2 at St. John the Evangelist Church in Indianapolis.

Faith *Alive!*

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Our need for a Savior is foretold in Scripture

By Fr. Dale Launderville, O.S.B.

Genesis 3:8 reports that Adam and Eve “heard the sound of the Lord God moving about in the garden at the breezy time of the day,” and “hid themselves from the Lord God among the trees of the garden.”

This is the first time in the biblical narrative that we hear of any problems that the first human couple have in their relationship with God.

Genesis 3:8 starts out on a positive tone. It appears that God is close to these two human beings, and is taking a stroll in the garden to visit them as he probably did on a number of occasions.

But then the warning signs appear. Adam and Eve do not want God to see them. There is something about themselves that makes them feel uneasy and fearful.

Adam says that he was afraid and hid because he was naked (Gn 3:10).

God then asks Adam how he was aware that he was naked (Gn 3:11).

In his uneasiness, Adam shifts the blame for the transgression of eating the forbidden fruit onto Eve (Gn 3:12).

God then questions Eve, who shifts the blame to the serpent.

The fact that all three—Adam, Eve and the serpent—are punished for this transgression indicates that they share collective responsibility, and will need to shoulder this responsibility when they are expelled from the garden.

The “fallenness” described here focuses upon the easy, intimate relationship that this first human couple enjoyed with God, with one another and with the natural world of the garden.

After the transgression, fear, guilt, hostility, pain and labor challenge them and their descendants. The stories of Cain and Abel, and of the wicked generations prior to the flood confirm that the alienation Adam and Eve experienced after their sin was a new condition that their descendants would likewise have to navigate.

Genesis 1:26-27 says that the first human couple was made in God’s image. This rich passage, which has generated continuous commentary down through the

generations, makes known that God originally intended that humans exercise stewardship over creation as his trusted lieutenants.

By their love for one another and their care for the world around them, the first human couple was to be a source of blessing for creation, bringing it fertility and vitality.

This constructive, powerfully positive role for humans was diminished in

Genesis 3 by the rebellious choice they made. They succumbed to the temptation to supplant God as the ruler over creation. The serpent lured them into eating the forbidden fruit with the suggestion that this divine food would transform them into gods, who know everything from good to bad (Gn 3:4).

This hunger for more power by way of knowledge was apparently irresistible for these first humans.

Perhaps this situation is most informative about the human condition that we have inherited.

We have this hunger for knowledge, which has been intensified but also warped by eating the divine fruit, and we

realize that this new knowledge is burdensome and places heavy responsibilities upon us.

But we must learn how to use this knowledge within a cosmos in which our first responsibility is obedience to God. Our newfound wisdom makes this obedience even more difficult.

The historical narratives contained in the Old Testament books from Joshua to 2 Kings tell of the repeated failures of God’s chosen people to obey the stipulations of the covenant.

God’s gracious gesture of choosing the Israelites and blessing them gave hope to the entire world that the relationship with God might be restored. But the Israelite story is one of so many backslidings and failures that, in the later prophets, God promises to transplant their hearts (Ez 36:26; cf. Jer 31:33).

God would carry out this drastic spiritual surgery in order to replace this inner core of their being that continually made wrong decisions about the covenant relationship.

God even goes a step further by promising to place his own Spirit in them so that they will obey (Ez 36:27). Here, God recognizes that the only way that humans are going to be able to return to right relationship with him is by an infusion of grace that almost seems to take away their freedom of choice.

In Romans 5:15, St. Paul tells us that Christ came into the world to save us from sin and death:

“For if by that one person’s transgression the many died, how much more did the grace of God and the gracious gift of the one person Jesus Christ overflow for the many.”

All baptized Christians have been incorporated into the body of Christ. Therefore, the primary challenge for us Christians is not to try to correct our faults solely through greater self-discipline and smarter ways of organizing our communities. Rather, the

‘... the first thing we are called to do is to acknowledge what Christ did for us, and allow his grace to transform our fear and guilt into confidence.’



CNS photo/Crossiers

The expulsion of Adam and Eve from the Garden of Eden is portrayed in this stained-glass window. Fear, guilt, pain and difficulty in work characterize human life and relationships after the Fall of Adam and Eve that is recounted in Chapter 3 of the Book of Genesis.

first thing we are called to do is to acknowledge what Christ did for us, and allow his grace to transform our fear and guilt into confidence.

This new status of baptized Christians as adopted children of God leads us to pray in the Easter

Exultet: “O happy faulty, O necessary sin of Adam, which gained for us such a Redeemer.”

(Benedictine Father Dale Launderville is a Scripture scholar at St. John’s University in Collegeville, Minn.) †

Confessing sins can lead to healing and a fruitful life

By Sr. Joan Roccasalvo, C.S.J.

Psalms 51, like all 150 of the psalms, is addressed to God. Its author,



CNS photo by Victor Aleman

Two women pose with a box of grapes they picked in a field near Delano, Calif., in the San Joaquin Valley. By confessing our sins, we can be renewed in spirit and bear fruit for the Lord.

King David, pleads for forgiveness.

Why so?

The background for this psalm is found in 2 Samuel 12:1-15. Because of his lust for Bathsheba, David plots the death of her husband, Uriah the Hittite.

After the fact, God sends the prophet Nathan to tell David a parable about two men, “one rich and one poor.” When the rich man receives a visitor, he does not take a lamb from his own flocks and herds to prepare a meal for the visitor. “Instead he took the poor man’s ewe lamb,” the only one he had, and made a meal of it for his visitor (2 Sm 12:4).

David is outraged that the rich man should sin so grievously. But David does not apply the sin to himself. Then Nathan stings David with, “You are the man!”

Psalms 51, therefore, is David’s poignant response. He cries out to God for mercy and compassion: “Wipe out my offense. Thoroughly wash me from my guilt and of my sin cleanse me. For I acknowledge my offense and my sin is

before me always: ... Wash me, and I shall be whiter than snow” (Ps 51:3-5, 9).

During Lent, Christians stand before God as David did, lamenting their sin and pleading for forgiveness.

Psalms 51 suggests that we must avoid focusing on the speck in others’ eyes because our own beam is ever before us. And if it isn’t, it should be.

Sin’s rancid odor seeks cleansing that brings the fragrance of holiness. Psalm 51 is not so much about David as it is about the mercy of God, whose fidelity to us remains constant.

Ransomed, healed, forgiven and restored, we can, with God’s help, rebuild the world as an ordered and purposeful harmony. Psalm 51 closes with this positive image of rebuilding.

Psalms 92, which praises God’s just government of mankind, uses the garden to describe those who bear fruit. Bearing fruit means disciplined creativity, using our gifts to build a better world. The just

ones bear fruit because they remain rooted in the Lord. They flourish like the palm tree and grow like a Lebanon cedar (Ps 92:12-15).

Jesus said: “I am the true vine, you are the branches. Whoever remains in me and I in him will bear much fruit because without me you can do nothing” (Jn 15:5).

Decayed leaves and fruit are cut down and thrown away. Where there is no fruit, there is no life (Mt 7:15-20).

The just are also like trees planted near streams. They bear fruit in due season and their leaves never wither. All that they do prospers (Ps 1:3), and the master will say, “Well done, good servant!” (Lk 19:17).

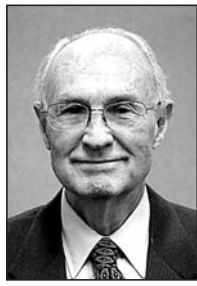
With David (Ps 51:12), we too can pray, “O God, ... a steadfast spirit renew within me” that I may bear good fruit.

(St. Joseph Sister Joan Roccasalvo of Brentwood, N.Y., researches theological aesthetics and the liturgy.) †

From the Editor Emeritus/John F. Fink

The wisdom of the saints: St. Patrick

To the chagrin of some Irish people, St. Patrick was British. His feast is celebrated—is it ever celebrated!—on March 17.



Actually, Magonius Sucatus Patricius was a Roman citizen born around 385 in Roman Britain, possibly in North Wales, Scotland or England. Captured

by Irish raiders when he was 16, he spent six years as a slave in Ireland, tending sheep. He escaped, walked 200 miles, and found a ship headed for Gaul, present-day France.

He was ordained a priest and, in 432 when he was about 47, was consecrated a bishop and sent back to Ireland. He spent the next 29 years, until his death in 461, traveling all over the island. He converted virtually all of the Irish people. He ordained many Irish priests, and carefully integrated the Christian faith with native Irish-Celtic culture.

“The Breastplate of St. Patrick” is

well-known. “Christ shield me this day: Christ with me, Christ before me, Christ behind me, Christ in me, Christ beneath me, Christ above me, Christ on my right, Christ on my left, Christ when I lie down, Christ when I arise, Christ in the heart of every person who thinks of me, Christ in the eye that sees me, Christ in the ear that hears me.”

In his book *Confession*, Patrick wrote: “I give unceasing thanks to my God, who kept me faithful in the day of my testing. Today I can offer him sacrifice with confidence, giving myself as a living victim to Christ, my Lord, who kept me safe through all my trials.”

He wrote that he rejoiced to glorify God’s name wherever he might be, both in prosperity and in adversity. God worked through him, he acknowledged, “so that, whatever happened to me, I might accept good and evil equally, always giving thanks to God.”

God showed him how to have faith in him forever, he wrote, as one never to be doubted. “He answered my prayer in such a way that in the last days, ignorant

though I am, I might be bold enough to take up so holy and so wonderful a task, and imitate in some degree those whom the Lord had so long ago foretold as heralds of his Gospel, bearing witness to all nations.”

How did he get this wisdom, he asked, that wasn’t his before? How did he receive the gift of knowing and loving God, though at the cost of homeland and family? He endured the taunts of unbelievers, he wrote, “suffering many persecutions, even bondage, and losing my birthright of freedom for the benefit of others.”

He professed that he wanted to remain among those people, even in death, waiting for the promise made by God. He was ready to give up his life, he wrote, without hesitation and willingly, for God’s name.

He said that he was deeply in God’s debt because God gave him the great grace that through him many people “were reborn in God and then made perfect by confirmation, and everywhere among them clergy ordained for a people so recently coming to believe.” †

Cornucopia/Cynthia Dewes

Tell me, are we saved or aren’t we?

If there is anything most of us need, it is forgiveness.

When we think of the things that we have done wrong just in the past week, it can be embarrassing. And I’m not talking here about forgetting to put out the trash or missing the mailman by oversleeping. Those are mistakes, not exactly wrongs.



No, I am referring

to willful decisions that we make, knowing that we shouldn’t. Things like missing Mass because we want to go fishing or ignoring a child who is obviously anxious to talk because we want to finish reading this chapter or keep watching “Survivor.” You know, those conscience-driven kinds of things.

We may snub our sister because she hurt our feelings or snap at our spouse because we are tired and they are not. We might neglect to tell the sales clerk that she charged us too little because we are in a hurry or pass along a tidbit of gossip because we are feeling mean at the moment. We can choose to be confrontational or sullen or sarcastic.

Usually, murder or extortion or even adultery are not the sins we need to be forgiven for. The biggies of sin just don’t happen in most of our lives. But, lest we take too much comfort in that fact, we know that all the insidious “little” sins can add up.

The key idea here is that our sins are willful. We purposely defy God’s instruction and will—just because we can. That’s free will for you. We may be made in God’s image, but we can ignore our divine heritage by choosing to do wrong. And, ultimately, that requires forgiveness.

Which brings me to the concept of salvation. Recently, while discussing with an old friend what it means to be saved, she startled me by saying that, if we accept Christ and his promises, we are saved. Period. To me, this sounded a bit like the sentiments expressed by aggressive evangelists.

When I told her I thought that idea was presumptuous, she was the startled one. She said her Bible studies, among other things, convinced her that salvation was more or less assured for one who believes in the meaning of Christ’s sacrifice, and tries to follow God’s will.

Well, I hope she is right. But I have a

sneaking suspicion that there is more to it than that. And if it is Bible backup that we need for our argument, I’ve found it in the book of Sirach: “Of forgiveness, be not overconfident, adding sin upon sin. Say not, ‘Great is his mercy; my many sins he will forgive.’ For mercy and anger alike are with him; upon the wicked, almighty his wrath” (Sir 5:5-7).

While it may be true that you can find support for all kinds of opposing arguments in Scripture, I’m sticking with that one. It seems to me that there are too many little willful wrongs in my life to commit to such confidence. Just because we firmly trust in the mercy of a loving God doesn’t mean that we should forget the responsibilities that come with free will—and its consequences.

It is vanity that lets us compare our willful sins to Satan’s defiance of God, of course. But, much as I would like to believe as my friend does, I think I will just have to wait to find out who is right.

Lent is a good time to think about that on the way to the Easter glory of the Resurrection.

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

The Bottom Line/Antoinette Bosco

A 105-year-old Bataan Death March survivor’s story

In the spring of 1942, as the horror of war was beginning to sink in for those of us who were young students, we prayed so fervently for our servicemen, most of whom were so young and dying in places with names that we had never heard of.



One of these places was the Bataan Peninsula in the

Philippines. Its name was burned into our memories because of an infamous, atrocious order that was forced on American and Filipino soldiers who were captured by the Japanese, earning the name Bataan Death March.

Fast-forward to early 2011.

Kevin Moore, a friend whom I often greet at church with his wife and four lovely children, has co-authored with Don Morrow *Forsaken Heroes of the Pacific War: One Man’s True Story*, a biography of U.S. Army Major Albert Brown, an Illinois dentist, now 105. Brown is the oldest confirmed living World War II veteran of that infamous Bataan Death March.

You read this book with a sense that

miracles can happen.

Some 75,000 American and Filipino troops, after fighting valiantly on the Bataan Peninsula for months, surrendered to the Japanese in April 1942 after their ammunition and food were virtually gone. The prisoners were forced to march 70 miles to a prison camp. Many were shot on the spot or beheaded just for trying to get water. The march was later accounted as a Japanese war crime.

“We were sickly, wounded skeletons,” Brown told the authors. He survived beatings, tortures, a bayonet stabbing, a broken back and neck, and about 15 serious tropical diseases.

According to Brown, U.S. Army Gen. Douglas MacArthur ordered that there was to be no surrender. “He wanted us to fight to the last man,” Brown said in a taped interview that I was able to listen to. “We had to surrender to prevent an out-and-out killing of all Americans.”

Brown still speaks of his amazing life, and how he became friends with Notre Dame’s famed football coach, Knute Rockne, during college. He was the captain of a semipro basketball team that beat the Harlem Globetrotters, and he became a dentist and a pilot in the late-1920s with his own air travel

business.

As a 32-year-old dentist with a wife and three children, Brown was called up by the Army in 1937 as America prepared for war. Ten years elapsed before he saw his family again.

Morrow, a World War II veteran and professional voice actor, met Brown in the 1980s in California. Believing that Brown’s story should be told, Morrow contacted Moore, who is a professional writer and heads a business development and communications firm in Danbury, Conn., and proposed that they co-write a book about this amazing veteran.

“Doc Brown turned 105 on Oct. 26,” the authors told me, and shared another unexpected bit of information: “He is the godson of Buffalo Bill.”

Profits from the sale of *Forsaken Heroes of the Pacific War: One Man’s True Story* will benefit the Wounded Warriors Project, a nonprofit organization that assists military members who are struggling to meet medical, social and personal needs resulting from service-related injuries and illnesses. To buy the book, send an e-mail to moorekvn@aol.com.

(Antoinette Bosco writes for Catholic News Service.) †

Twenty Something/
Christina Capecci

Lord, help us spring ahead and leap again

Five inches of snow melted yesterday, and I could hear it dripping off the roof. It sounded like rain, and looked like hope.



We have been buried in five feet of snow over the course of this Minnesota winter, which isn’t over.

One December Saturday brought nearly two feet of snow, collapsing the roof of the Minnesota Vikings’

Metrodome and capsizing our weekend plans.

But today the sun is shining. A chickadee is singing. And the stems of my trimmed hydrangeas are popping out from the snow. It is a marvel to think that they have slept all winter, and eventually will sprout bright, fluffy bouquets.

I am reflecting on the symbols of spring in my life, the people and things that show me what it looks like to defeat winter.

There is the old oak in the back yard, spotted by moss and choked by a vine. Though it has lost limbs and endured woodpeckers, it stands firm, fanning its gnarled branches with a peacock’s pride.

Then there are the people, like the meteorologist, who produced today’s snow report. Weatherman Paul Douglas was laid off three years ago, but he hasn’t stopped tracking heat waves and cold fronts. He created a blog and Twitter account, and has 3,287 followers, which isn’t bad. “Entrepreneur and father of two amazing boys, making the transition from old [dying] media to new media,” his Twitter profile reads.

There is the mom in snowy Fargo, N.D., raising five kids and pinching pennies, who posted on her blog a Luci Shaw poem that begins “Blessed be God for thaw.”

There is the widow in Wisconsin, who bought a new memory-free house and a 105-pound Labradoodle named Gabe. They go on walks down to the lake, and she has begun taking him out at night to star gaze. Enveloped in the dark, she has focusing on the tiny, twinkling lights overhead.

My 80-year-old grandmother buried her husband, Jim, at age 44, with six children at her side, and stood beside a snow-covered gravesite this February, bidding farewell to her beloved companion, Dick. During the visitation, I watched her hug and comfort others, true to form. On such a sad day, there was my grandmother, so beautiful and vibrant.

She called the other day, and I saved her voicemail. “Just know that I’m getting along real well,” she said. “It’s just kind of one special blessing after another going on around me.”

That is the promise of spring, packed in each sunrise, in each day that we try to make a little better.

This month, we enter into Lent, the sober liturgical season that carries us into the ultimate springtime victory. We are prepared for the 40-day journey by a Sunday Gospel reminding us how to weather the winter.

Like the wise man that St. Matthew describes, we must heed God’s commandments and build our homes on firm foundations. “The rain fell, the flood came, and the winds blew and buffeted the house. But it did not collapse; it had been set solidly on rock” (Mt 7:25).

I am grateful for the people in my life who model resilience, who live with the faith that spring will always follow winter. They demonstrate the Latin meaning of the word—to be resilient, “to leap again.”

We 20-somethings may seem fearless, but we need to observe resilience in action—30- and 50- and 70-somethings diving into new careers and new relationships, new homes and new hobbies. They help us imagine our lives in unrestricted terms, to see that older can mean better. They teach us how to forgive ourselves and our loved ones, to find new strength and to leap again.

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

First Sunday of Lent/Msg. Owen F. Campion

The Sunday Readings

Sunday, March 13, 2011

- Genesis 2:7-9; 3:1-7
- Romans 5:12-19
- Matthew 4:1-11

The first reading for this first weekend of Lent is from the Book of Genesis.



Few passages in the Scriptures are as abundant in literary technique, and in theological message, as is this reading from Genesis.

Bluntly confronting paganism and the tendency of all humans to avoid accusing

themselves of fault, it goes to the heart of sin.

The heart of sin is that it is the result of a freely chosen act by humans. In this reading, the role of the tempting devil is clear, but it also is clear that the devil only tempts. The devil does not force the first man and woman to sin. They sinned of their own will.

However, the temptation in itself has a lesson. Rebelling against God was hardly the best thing to do. Yet, imperfect even in their pristine state of holiness, the first man and woman listened to bad advice and trusted not God but another.

It is a process that has been repeated an untold number of times in the lives of us all.

The second reading is from St. Paul's Epistle to the Romans.

In this reading, Paul looks back to the incident described in Genesis. It reminds us that by the Original Sin the first humans introduced sin—and resulting chaos and trouble—into earthly existence.

Thus, death and hardship are not God's designs for us. They were not curses sent upon the human race by an angry God. The first humans chose them when they sinned. Sin—voluntary and deliberate—brought devastatingly bad results into the world.

God is the center and source of everlasting love and mercy. He did not leave humanity in the whirlpool of death and despair created by human sin. Instead, God sent Jesus, the Redeemer, the

Son of God.

St. Matthew's Gospel provides the last reading.

It recalls the temptation of Jesus. It is a Synoptic tradition, not unique to Matthew. Similar stories appear in Mark and Luke.

As was the case with Genesis, this reading is heavy in its symbolism. For example, in the time of Jesus, bread much more obviously represented survival than it would for people today.

Modern refrigeration and quick transportation of food products have given us a great selection as to what we will eat in daily life.

In the time of Jesus, the selection was considerably less. There was no refrigeration, and very few foods could be transported safely at any distance without spoiling.

However, grain—and flour made from grain—could be stored. Bread was a principal food so the devil tries to convince Jesus that the devil can give true life.

In another example, the devil takes Jesus to the top of the temple. Even the Earth, created by God, can be contaminated by evil.

The final and most powerful message is that Jesus can command even the devil. Jesus is God.

Reflection

This weekend is the first weekend of Lent. The Church uses the opportunity of this weekend to teach us one of the most basic facts of spiritual life.

Sin removes us from God. Sin is not thrust upon us. We are not captured by sin against our will. We choose to sin.

Perhaps, ultimately, the deadliest effect of Original Sin was the human tendency to minimize the danger of sin and to deny personal responsibility.

In these readings, the Church calls us to awake and then turn away from sin. It reminds us of our own personal role in sin. It pleads with us not to underestimate temptation.

It reassures us that, although temptations may be strong, Jesus is our Redeemer and our strength. His strength is enough to overcome any temptation, but we must fortify ourselves by asking for the Lord's strength. This is the purpose of Lent. †

Daily Readings

Monday, March 14
Leviticus 19:1-2, 11-18
Psalm 19:8-10, 15
Matthew 25:31-46

Tuesday, March 15
Isaiah 55:10-11
Psalm 34:4-7, 16-19
Matthew 6:7-15

Wednesday, March 16
Jonah 3:1-10
Psalm 51:3-4, 12-13, 18-19
Luke 11:29-32

Thursday, March 17
Patrick, bishop
Esther C:12, 14-16, 23-25
Psalm 138:1-3, 7c-8
Matthew 7:7-12

Friday, March 18
Cyril of Jerusalem, bishop and doctor
Ezekiel 18:21-28
Psalm 130:1-8
Matthew 5:20-26

Saturday, March 19
Joseph, husband of the Virgin Mary
2 Samuel 7:4-5a, 12-14a, 16
Psalm 89:2-5, 27-29
Romans 4:13, 16-18, 22
Matthew 1:16, 18-21, 24a or Luke 2:41-51a

Sunday, March 20
Second Sunday of Lent
Genesis 12:1-4a
Psalm 33:4-5, 18-20, 22
2 Timothy 1:8b-10
Matthew 17:1-9

Go Ask Your Father/Fr. Francis Hoffman

Even saints sometimes struggled with spiritual dryness in their prayer life

QI read that St. Thérèse of Lisieux suffered from "spiritual dryness."

What is that?



ASpiritual dryness is just that—when it comes to conversation with God, you feel like you don't have anything to say and that God isn't saying much either.

If you turned it into a movie, it would be a bust at the box office. But from God's perspective, spiritual dryness is a valuable test.

Those who persevere in their practices of piety and devotion—even when they feel like they get nothing out of it—win God's grace and grow in holiness by proving their fidelity and loyalty to the good Master.

Not only did St. Thérèse experience this trial, but many other saints have as well. There's a marvelous section of the *Catechism of the Catholic Church* on prayer, which is well worth reading.

Regarding spiritual dryness, the catechism has this to say:

"Another difficulty, especially for those who sincerely want to pray, is dryness. Dryness belongs to contemplative prayer when the heart is separated from God, with no taste for thoughts, memories, and feelings, even spiritual ones.

"This is the moment of sheer faith clinging faithfully to Jesus in his agony and in his tomb. 'Unless a grain of wheat falls into the Earth and dies, it remains alone; but if it dies, it bears much fruit' (Jn 12:24). If dryness is due to the lack of roots, because the word has fallen on rocky soil, the battle requires conversion" (#2731).

QI am sure that you have heard or read about the legend that the world will end or be changed radically on Dec. 21, 2012.

What do you think about this?

AAccording to my calculations, the end of the world cannot happen before Nov. 1, 2011. That's the earliest that the Chicago Cubs could hope to win the World Series!

I refrain from offering a serious answer to this question because the question itself is not serious. It's the type of question that generally appeals to superstitious and fearful people.

When asked about the end of the world, Jesus said: "See that you not be deceived, for many will come in my name, saying, 'I am he,' and 'The time has come.' Do not follow them! When you hear of wars and insurrections, do not be terrified; for such things must happen first, but it will not immediately be the

end" (Lk 21:8-9).

QI came from a practicing, totally loyal Catholic family. However, through the years, some of our children—sons, daughters, nieces and nephews—have had failed marriages then remarried outside the Catholic Church.

Consequently, now some of their children are marrying in non-Catholic ceremonies.

My question is, should we Catholic relatives be attending and participating in all these non-Catholic celebrations?

By doing so, aren't we condoning and contributing to the erosion of Catholicism in our family? Are there moral consequences?

ASadly, yours is a very common question. If your attendance at these non-Catholic weddings facilitates or accelerates defections from the Church, you should not attend.

But if your presence allows you to deepen your relationships with these relatives in order to help you bring them back to the Church, then it would be permissible.

In fact, the situation is usually quite complex.

The Church offers some clear principles. You cannot be the official "witness" of a marriage which you know is invalid, such as would be the case when a divorced person attempts remarriage without an annulment.

In the case of your relatives who are nominally Catholic, you should encourage them to be married in the Church, and you should work with them to facilitate this.

You should also pray and work with those who are remarried outside of the Church to come back to their Catholic faith and get things straightened out.

It can be a painful process of growth in humility and honesty for everyone involved. †

My Journey to God

The Presence of God

Gentle the touch, quiet the heart
awakening in me wonder,
stirring in me awe,
drawing me to beauty,
enveloping me in love.

Urgent the call, persistent the voice
inviting me to risk,
challenging me to grow,
compelling me to seek,
beckoning me to stillness.

Loving the words, tender the embrace
wrapping me in silence,
lifting me to freedom,
moving me in grace,
kindling in me passion.

Strong the hands, constant the gaze
unsettling me from complacency,
uprooting me from stagnation,
transplanting me 'midst life,
nurturing me into wholeness.

By Sister Susan Marie Lindstrom, O.S.B.

(Benedictine Sister Susan Marie Lindstrom is a member of Our Lady of Grace Monastery in Beech Grove. Sunlight illuminates a crucifix in the sanctuary of St. Albert Chapel at the Dominican Sisters' motherhouse in Amityville, N.Y., on Feb. 20. Good Friday, which will be observed on April 22 this year, commemorates the Passion and death of Jesus.)



ONS photo/Gregory A. Schemitz

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.

BOBADILLO, John Cruz, 8, St. Anthony, Indianapolis, Feb. 18. Son of Francisco Javier and Enequina Bobadilla.

BRAIN, Mary Lou (Haase), 80, St. Vincent de Paul, Bedford, Feb. 20. Mother of Theresa Magnus, Angela Shank, Aaron, Jeffrey and Jerry Brain. Sister of Eugene and Pete Haase. Grandmother of 10. Great-grandmother of one.

DOSSMAN, Mary Pauline, 78, St. Luke the Evangelist, Indianapolis, Feb. 20. Wife of Jim Dossman. Mother of Donna Bopp, Martha Matthews, Laura, Jeff and Jim Dossman. Grandmother of 10.

DURY, Mary K., 77, Christ the King, Indianapolis, Feb. 15. Mother of Nancy Filar, Anne Godlevske, Mary Wannemuehler, George and John Dury. Sister of Nancy Revard and Walter Sahn. Grandmother of 11.

EVERSGERD, Marilyn A., 79, St. Lawrence, Indianapolis, Feb. 7. Wife of H. W. Eversgerd. Mother of Larisa Dotson, Cindy Owings and Tony Eversgerd. Sister of Millie, Rita, Don and Ralph Cerny. Grandmother of four. Great-grandmother of 10.

GEIS, Laura Mary, 48, St. Michael the Archangel, Indianapolis, Feb. 10. Daughter of Robert and Margaret Geis. Sister of Maureen Karaba, Latilia Mann, Ardelle Stemmer, Christopher, John, Patrick and Robert Geis.

GLOGOZA, Walter V., 82, St. Michael the Archangel,

Indianapolis, Feb. 22. Husband of Patricia (Owens) Glogoza. Father of Nancy Cline, Cece Cronkhite, Tracy Gleixner, Joseph, Peter, Philip and Vincent Glogoza. Grandfather of 22. Great-grandfather of 15.

GOODMAN, Titus J., 100, St. Joseph, Corydon, Feb. 10.

GRAY, Viola (Collins), 73, St. Anthony, Indianapolis, Jan. 31. Mother of Robin Jenkins, Geordie, Royce and Wayne Collins. Sister of Susan Smith.

HUMBLES, Joan (Bowlen), 83, Holy Spirit, Indianapolis, Feb. 24. Mother of Donna Fuss, Gail Lester, Eugene Jr. and Wayne Humbles. Sister of Rosemary Jennings and Elizabeth Reiley. Grandmother of six. Great-grandmother of six.

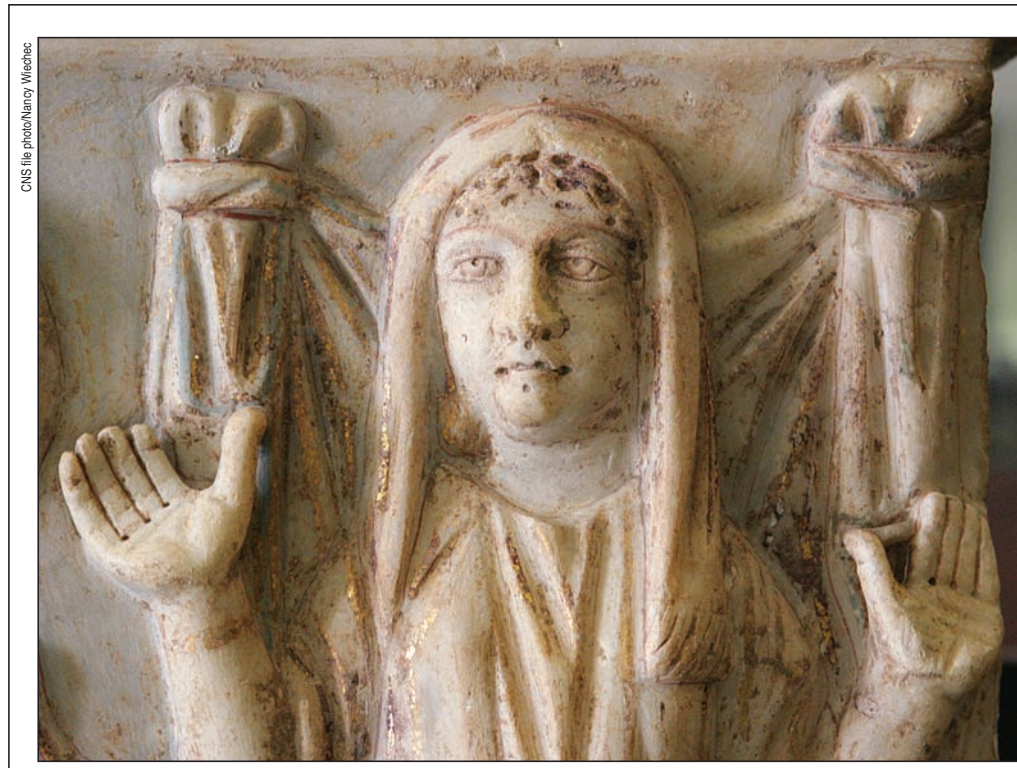
JAYNES, Donald Ray, 72, St. Augustine, Jeffersonville, Feb. 21. Brother of Jean Henriott, Rene Richards, Cathy Robinson, Pat Stansbury, Mary and David Jaynes. Uncle of several.

JOHNSTON, Muriel (Sullivan), 82, St. Malachy, Brownsburg, Feb. 25. Wife of David Johnston. Mother of Nancy McKinney, Janet and Dan Johnston. Sister of Florence Buckhorn. Grandmother of six. Great-grandmother of one.

KIRK, Dona M. (Nordhoff), 48, St. Vincent de Paul, Bedford, Feb. 20. Wife of Dan Kirk. Mother of Cherie Holmes, Holly and Levi Kirk, and Brandi, Danielle and Nikki Vejar. Step-mother of Paul Kirk. Daughter of Donald and Lee Nordhoff. Sister of Kyle Baxter, Mark and Scott Nordhoff. Grandmother of three.

KNASEL, Ronald W., 46, St. Mary-of-the-Knobs, Floyd County, Feb. 26. Father of Tana Brown, Courtney Smith and Brandon Faulkenburg. Son of Rowena (Brown) Knasel. Brother of Don and John Knasel. Grandson of Virgie Troncin. Grandfather of one.

KNUE, Joseph A., 81, Christ the King, Indianapolis, Feb. 18. Husband of Ruth Knue. Father of Anne Franz, Kerry Gibbons, Joseph and Patrick Knue. Brother



CNS file photo/Nancy Wiebes

Early sarcophagus

A corner of an ancient sarcophagus is seen in the pre-Christian and early Christian art and artifacts display at the Vatican Museums in Rome. The Vatican Museums staff have started special tours for the deaf and blind, offering a multisensory experience of some of its most famous artwork.

of Rosemary Crowder. Grandfather of five. Great-grandfather of one.

LUDWIG, Ella Margaret, 81, St. Charles Borromeo, Bloomington, Feb. 20. Mother of Tonya Dial, Donna, Andrew and Michael Ludwig. Grandmother of seven. Great-grandmother of three.

MACK, Roberta Jean, 52, St. Barnabas, Indianapolis, Feb. 20. Wife of Robert Mack. Mother of Mary Jo, Rachel, Regina and Joseph Mack. Sister of Valerie Bejarano, Alan Burkhardtmeier, Susan Koleno and Karen Lehotay.

McGILL, Kathryn, 87, St. Joan of Arc, Indianapolis, Feb. 19. Mother of Anne Marie, Andrew, Daniel, Kevin, Michael, Robert and Thomas McGill. Grandmother of 10.

MEHLBAUER, Aiden K., 4, St. Louis, Batesville, Feb. 16. Son of Greg and Shavonne Mehlbauer. Brother of Rhian and Mason Mehlbauer. Grandson of Rick and Mary Sue Koch, Kenneth Mehlbauer, Rick and Candy Zins. Great-grandson of Harold and Dolores Pulskamp.

NIEBRUGGE, Clara M., 95, St. Therese of the Infant Jesus (Little Flower), Indianapolis,

Jan. 30. Mother of Dennis and Paul Niebrugge.

NOECKER, Frances M., 89, St. Malachy, Brownsburg, Feb. 19. Mother of Lee Brunetti and Anne Sering. Sister of Dorothy Hall. Grandmother of five. Great-grandmother of eight.

NOEL, Mildred, 89, St. Mary, Rushville, Feb. 19. Mother of Sharon Geis, Frances Marshall, Larry and Mark Noel. Sister of Roseann Adkins, Theresa Noah and Tony Hood. Grandmother of eight.

O'BRIEN, Elizabeth R., 91, St. Joan of Arc, Indianapolis, Feb. 15. Mother of Kathleen, James, Jeffrey, Michael, Patrick, Steven and William O'Brien. Grandmother of 14. Great-grandmother of three.

OLIVER, John C., 94, St. Michael the Archangel, Indianapolis, Feb. 22. Father of Patty Enders, Barbara Marquis, Susan Oslos, Bob, Jack, Joe and Tom Oliver. Grandfather of 12. Great-grandfather of 12.

PFISTER, Mary Margaret, 80, St. Joseph, Indianapolis, Feb. 5. Wife of William Pfister. Mother of Steve Pfister.

POPEJOY, Elmer L., 95, St. Mary, Greensburg, Feb. 13. Father of Susan Corbin, Cynthia Scott and Daniel Popejoy. Grandfather of eight. Great-grandfather of one. Great-great-grandfather of one.

PRENDERGAST, Nora, 87, Holy Spirit, Indianapolis,

Feb. 22. Mother of Eileen Robinson and Thomas Prendergast. Sister of Nancy Bond. Grandmother of five. Great-grandmother of six.

RICHMER, Theresa J., 86, St. Mary, Lanesville, Feb. 20. Sister of Edward and Wilbur Richmer.

SHAW, Thelma H., 41, St. Gabriel the Archangel, Indianapolis, Feb. 12. Mother of Daniel and David Brooks. Daughter of Emma Herron-Chambers. Sister of Jessie Lewis, Keisha, Edward, Frank and Sammy Herron.

SHOEMAKER, Marguerite A., 94, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Feb. 2. Mother of Carol Bull, Sandy Farley, Margaret Green, Bette Smith and Larry Shoemaker. Grandmother of 17. Great-grandmother of 29.

SPROUSE, Christine Elizabeth, 83, St. Michael the Archangel, Indianapolis, Feb. 18. Mother of Sandra Sheets, Gloria, John, Mel and Rodney Sprouse. Sister of Teny Kissner and Shirley Miller. Grandmother of 16. Great-grandmother of 12.

STIEGLITZ, Dorothy A., 88, St. Joseph, Shelbyville, Feb. 21. Mother of Joe, John and Tom Stieglitz. Sister of Andrew Hall. Grandmother of two. Great-grandmother of three.

STRANGE, Norbert S., 99, Annunciation, Brazil, Feb. 8. Father of Patty Deakins, Bernie,

Jerry and Ron Strange. Grandfather of nine. Great-grandfather of seven.

THORNE, Oliver B., 86, St. Lawrence, Indianapolis, Jan. 22. Husband of Stella Thorne. Father of Louise Mitchell, Marischka Radez, John, Mikel and Larry Thorne. Grandfather of nine.

THROCKMORTON, Alveda, 81, St. Augustine, Jeffersonville, Feb. 10. Wife of William Throckmorton. Mother of David Throckmorton. Sister of Lorri Mayhue and Herb Schlageter. Grandmother of two.

VEERKAMP, Clarence, Jr., 69, St. Mary, Greensburg, Feb. 23. Brother of Gladys Catron, Joyce Hahn, Betty Hudnall, Helen Robbins, Dianna Roberts, Mary Roseberry, Georgianna, Sharon, Bob, Chuck and Dale Veerkamp.

VINCI, Angela R., 88, St. Lawrence, Indianapolis, Jan. 17.

VOYLES, Edwin R., Sr., 71, Sacred Heart of Jesus, Jeffersonville, Dec. 9. Husband of Kathleen Voyles. Father of Michelle Sammet and Edwin Voyles Jr. Brother of Wanda Eskridge. Grandfather of six.

WALKER, Virginia, 74, St. Andrew, Richmond, Feb. 15. Wife of Walt Walker. Sister of Paul Bloemke.

WYATT, Marcella Gayle, 91, St. Christopher, Indianapolis, Feb. 17. Aunt of several. †

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Our Lady of Fatima Retreat House

The 'FBI: Fatima/Benedict Inn' present...

"Encountering Surprising Images During Our Lenten Journey"
Presented by Sr. Angela Jarboe, OSB
March 24, 2011
5:00-9:00 pm * Our Lady of Fatima Retreat House

What are the images that come to your mind when you think of Lent?
Is it the image of darkness to light?
Do you think of Christ's journey from the cross on Calvary to resurrection from the tomb?
Do you think of transformation from death to life, desert to spring?
Sr. Angela, a Benedictine sister of Our Lady of Grace Monastery, will lead us in reflection, sharing and prayer giving us time to allow the many images of Lent to soak into our souls while we anticipate the resurrection.

\$30 per person • Mass begins at 5:00 pm followed by buffet dinner and the program • Evening will conclude by 9:00 pm

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A place to be...with God!

Archdiocesan parishes schedule Lenten penance services

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

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

Batesville Deanery

March 20, 1 p.m. for St. Maurice, Napoleon, and Immaculate Conception, Millhousen, at Immaculate Conception, Millhousen
 March 23, 6 p.m. for St. Mary Magdalen, New Marion, and St. John the Baptist, Osgood, at St. John the Baptist, Osgood
 March 28, 4-5:30 p.m. and 6:30-8 p.m. at St. Peter, Franklin County
 March 29, 7 p.m. at St. Lawrence, Lawrenceburg
 March 30, 7 p.m. at St. Maurice, Decatur County
 March 31, 4-5:30 p.m. and 6:30-8 p.m. at St. Mary-of-the-Rock, Franklin County
 April 4, 7 p.m. at St. Mary, Aurora
 April 5, 7 p.m. at St. Joseph, Shelbyville
 April 6, 6:30 p.m. for St. John, Dover, and St. Joseph, St. Leon, at St. Joseph, St. Leon
 April 6, 7 p.m. for St. Paul, New Alsace, and St. Martin, Yorkville, at St. Martin, Yorkville
 April 7, 7 p.m. at St. Anthony, Morris
 April 11, 7 p.m. at St. Teresa Benedicta of the Cross, Bright
 April 13, 7 p.m. at St. Vincent de Paul, Shelby County
 April 13, 7 p.m. at St. John the Evangelist, Enochsburg
 April 14, 7 p.m. at St. Mary, Greensburg

Bloomington Deanery

March 22, 7 p.m. at St. Jude the Apostle, Spencer
 March 29, 7 p.m. at St. Vincent de Paul, Bedford
 April 5, 7 p.m. at St. Agnes, Nashville
 April 8, 3-5 p.m. and 7-9 p.m. for St. Paul Catholic Center, Bloomington; St. Charles Borromeo, Bloomington; and St. John the Apostle, Bloomington, at St. Paul Catholic Center, Bloomington
 April 14, 7 p.m. at St. Martin of Tours, Martinsville

Connersville Deanery

April 5, 7 p.m. at St. Elizabeth of Hungary, Cambridge City
 April 6, 7 p.m. at St. Gabriel, Connersville
 April 7, 7 p.m. at St. Bridget, Liberty
 April 13, 7 p.m. at St. Anne, New Castle
 April 14, 7 p.m. at St. Andrew, Richmond

Indianapolis East Deanery

March 23, 7:30 p.m. at Holy Spirit
 March 23, 1 p.m. for Holy Cross and St. Philip Neri at St. Philip Neri
 April 4, 7 p.m. for St. Therese of the Infant Jesus (Little Flower), St. Bernadette and Our Lady of Lourdes at Our Lady of Lourdes
 April 5, 7 p.m. at St. Rita
 April 6, 7 p.m. at St. Thomas, Fortville
 April 7, 7 p.m. at St. Michael, Greenfield

Indianapolis North Deanery

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

Indianapolis South Deanery

March 15, 7 p.m. at St. Mark the Evangelist
 March 23, 7 p.m. at Holy Name of Jesus, Beech Grove

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

Indianapolis West Deanery

March 15, 7 p.m. at St. Thomas More, Mooresville
 March 22, 7 p.m. at St. Monica
 March 29, 7 p.m. for Holy Trinity and St. Anthony at St. Anthony
 March 29, 7 p.m. at Mary, Queen of Peace, Danville
 March 31, 7 p.m. at Holy Angels
 April 4, 7 p.m. at St. Gabriel the Archangel
 April 6, 7 p.m. at St. Christopher
 April 7, 7 p.m. at St. Malachy, Brownsburg
 April 12, 6:30 p.m. at St. Susanna, Plainfield
 April 13, 7 p.m. at St. Joseph
 April 14, 7 p.m. at St. Michael the Archangel

New Albany Deanery

March 12, 10 a.m. at St. Mary, Lanesville
 March 23, 7 p.m. at St. Michael, Charlestown
 March 23, 7 p.m. at St. Michael, Bradford
 March 28, 7 p.m. at St. Joseph, Sellersburg
 March 29, 7 p.m. for St. Augustine, Jeffersonville, and Sacred Heart of Jesus, Jeffersonville, at Sacred Heart of Jesus, Jeffersonville
 March 29, 8 a.m.-8 p.m. at Our Lady of Perpetual Help, New Albany
 March 30, 7 p.m. at St. Joseph, Corydon
 March 31, 7 p.m. at St. Anthony of Padua, Clarksville
 April 3, 4 p.m. at St. Mary, New Albany
 April 6, 7 p.m. at St. Mary-of-the-Knobs, Floyd County
 April 7, 6:30 p.m. at St. Paul, Sellersburg
 April 10, 3 p.m. at Holy Family, New Albany
 April 13, 7 p.m. at St. Mary, Navilleton
 April 17, 1 p.m. at St. John the Baptist, Starlight

Seymour Deanery

March 29, 7 p.m. for Most Sorrowful Mother of God, Vevay, and Prince of Peace, Madison, at Prince of Peace, Madison



CNS photo/Dan Blake, The Daily

Priests hear confession during the Youth Rally and Mass for Life at the Verizon Center in Washington on Jan. 24. Young people from across the nation packed the arena for events before the annual March for Life.

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

Tell City Deanery

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

Terre Haute Deanery

March 16, 7 p.m. at Annunciation, Brazil
 March 17, 7 p.m. at Holy Rosary, Seelyville
 March 29, 1:30 p.m. at Sacred Heart of Jesus, Terre Haute
 March 29, 7 p.m. at St. Benedict, Terre Haute
 March 31, 12:30 p.m. and 7 p.m. at Sacred Heart, Clinton
 March 31, 7 p.m. at St. Patrick, Terre Haute
 April 3, 7 p.m. at St. Joseph, Rockville
 April 14, 7 p.m. at St. Paul the Apostle, Greencastle †

Lenten activities available online

Be sure to visit *The Criterion's* Lenten Web page at www.archindy.org/lent.

The page consists of links to daily readings, a Lenten column by Archbishop Daniel M. Buechlein, a full list of communal penance services taking place at parishes and other features. †

New media help Church listen, build community, says Vatican official

VATICAN CITY (CNS)—A secret ingredient to good communication is listening, and interactive technologies are making that so much easier to do, said a Vatican official.

Msgr. Paul Tighe, the secretary of the Pontifical Council for Social Communications, said the key to using new media successfully is in "building relationships. It's not just about transferring information.

"Good communication begins with listening, and new technologies can let you listen if you use them right," he said.

He and Cardinal Roger M. Mahony, the retired archbishop of Los Angeles, were among many participants attending the council's plenary assembly on Feb. 28 to March 3 on the theme "Language and Communication."

Cardinal Mahony said the Church more than ever has to enlist the help of young Catholics, who are fluent in new technologies and "are very anxious to assist the Church in this endeavor.

"I think we need to enlist their care and their leadership

a lot more than we have done before," he told Catholic News Service.

Giving young people solid formation and a more active role to play also helps them "take ownership [of] the Church and their own faith, and then they work closely together with all of us to proclaim the Gospel in new ways," he added.

Msgr. Tighe told CNS that one of the important points to come out of the meeting was remembering the real point of communication.

"It's not getting information from person A to person B. It's establishing a relationship between A and B, where there is an understanding of each other's perspective," he said.

Using new technologies isn't just about putting text or images into new digital formats, he said. "It's about creating community around that information," and devoting resources to have the right people manage the new community that is created. †

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Providence sisters to be honored as Irish Citizens of the Year

By John Shaughnessy

The two friends have shared so much through the years, especially the belief that God will always lead them to the right place at the right moment for the right purpose. Still, they figure that God must be showing a touch of mischievous Irish humor with his plans for them for March 17.

On that day, Providence Sisters Barbara McClelland and Rita Ann Wade will be honored as the 2011 Irish Citizens of the Year in Indianapolis—an honor that includes riding in a convertible, and waving continuously to a crowd of green during the city's annual St. Patrick's Day Parade.

Being the center of attention is not exactly—by any stretch of the imagination—the preferred path of life for the sisters. But it is part of the bargain that comes this time as the longtime friends are being honored for two special reasons.

First, for the past 11 years, they have led Miracle Place, a neighborhood ministry on the near-eastside of Indianapolis that provides numerous services for low-income residents, with a special emphasis on children and senior citizens.

Under the direction of Sister Rita, who is 80, and Sister Barbara, who is 62, Miracle Place offers after-school music and summer academic programs for children, special meals and events for senior citizens, a vegetable garden for the community, and a safe haven for residents who need support, comfort and counseling.

"For many of our people, Miracle Place has become a spiritual center for them, a place of peace and hope," Sister Barbara says. "Everyone who comes here gets to know each other as people. It's not the Hispanics, the blacks, the whites or the people who have and the people who don't have. They just come together.

"A lot of the children who come here have changed schools during their lives. One of our goals is to give them a sense of belonging. We always talk to them as being 'Miracle Place kids' so they feel they belong somewhere."

That goal connects with the second reason they are being honored as

the Irish Citizens of the Year—for representing their Irish heritage and the tradition of generously sharing what they have with others in need.

"It's a real tribute to our Irish ancestors," Sister Rita says. "My grandmother's name was Mary Kennedy McHugh. She came to Indianapolis in the late 1800s. She really gave hospitality to so many people. She and her husband had three bedrooms in their home. Different people from Ireland came to live with them until they could get established. They weren't wealthy, but they shared what they had."

Sister Barbara's life was also influenced by her Irish grandmother.

"She was the mother of seven children," Sister Barbara says. "I admired her strength and courage when she faced adversity in her life. She turned to the Catholic Church for help at times. As a child, I stayed with my grandmother during the day. We'd go to Holy Rosary Church every morning for Mass. I attribute part of my religious vocation to her faithfulness to the Church, and the Church's faithfulness to her."

Those family roots have led to the desire to create a family setting at Miracle Place. That goal has also created a deep bond between the sisters.

"We wonder how we could do this if we didn't have each other," Sister Rita says.

Sister Barbara nods and adds, "We complement each other. We help develop each other's gifts. I think we help each other see the goodness in situations. It's a gift from God to share this ministry together."

They also praise the support of their religious order, the Sisters of Providence of Saint Mary-of-the-Woods, and the contributions of the volunteers and donors who keep Miracle Place open and thriving.

"They're people who are putting their faith in action," Sister Barbara notes. "From the beginning, this place has been dedicated to Mother Theodore. Our reliance on Providence time and again has reinforced [God's] presence through the hard times and the good times. There have been times when we didn't know if we'd have enough to get through the next month, and the money has been there."

Volunteers and supporters give all the



Providence Sisters Barbara McClelland, left, and Rita Ann Wade have been chosen the 2011 Irish Citizens of the Year for their work at Miracle Place, a neighborhood ministry on the near-eastside of Indianapolis. They are shown posing in front of a quilt at Miracle Place. The quilt features a portrait of St. Theodora Guérin, the foundress of their religious order.

credit to the sisters.

"They're saintly," says Shiela Mooney, a longtime volunteer at Miracle Place. "Their devotion to their work stands out. They provide a very warm atmosphere for the children whose lives aren't always warm. They see the needs of the neighborhood, and they do something about it in a very caring way, like a parent does for a child."

"The work they do at Miracle Place is extraordinary," says Father Glenn O'Connor, the pastor of St. Ann and St. Joseph parishes in Indianapolis, who was the 2010 Irish Citizen of the Year in Indianapolis. "They not only promote the Catholic faith but service. It's amazing what they do for young people and senior citizens in an area that needs help. They deserve this honor."

The sisters are even warming up to the idea of being celebrities in the St. Patrick's Day Parade.

For Sister Barbara, the parade recalls memories of her time as the principal of Holy Cross Central School in Indianapolis from 1981 to 1996.

During those years, she would lead the students as they marched in the parade. Her mom, Helena, would be right there with her.

Sister Barbara thinks of her mother, and knows she would be proud and excited for her and Sister Rita.

Both sisters also think of their Irish grandmothers—and the immigrants who come to the United States today with their dreams of a better life.

"We're inspired by them," Sister Barbara says. "It's an opportunity for us to reflect on what it means to be an immigrant, to reflect on how hard they worked and the faith they had to make a new life possible for their families."

It's also an opportunity to reflect on the descendants of those immigrants, and the way they work to create a better life for others.

That spirit lives on at Miracle Place. It's reason enough to cheer for and wave back at two sisters riding in a convertible in a parade. †

Religion vs. science: Writer delves into sainthood process in new book

NASHVILLE, Tenn. (CNS)—Bill Briggs was at his home in Denver reading a short newspaper article about the Archdiocese of Denver bringing in teams of doctors to investigate a possible miracle in the cure of an infant girl as part of a canonization cause.



Bill Briggs

"I was intrigued by priests and doctors in the same room on the same page," said Briggs, and the possibility of a book began to swirl in his mind.

"I saw an opportunity to apply journalism to the miracle process," said Briggs, a former reporter for

the now closed *Nashville Banner* and *The Denver Post*, and currently a writer for MSNBC.com. Ingrained in the Catholic Church's ancient process of recognizing and elevating saints are the struggles of faith vs. reason and religion vs. science that play out in contemporary culture, Briggs said.

The idea eventually became *The Third Miracle: An Ordinary Man, A Medical Mystery and a Trial of Faith* (Broadway Books, \$24) about the successful canonization process of St. Theodora Guérin, a French nun who in 1840 led a group of Sisters of Providence to the American frontier near Terre Haute to establish a motherhouse, novitiate and a school now known as Saint Mary-of-the-Woods College.

Briggs returned to Nashville on Feb. 1 to talk about his book as part of a speaker series sponsored by the McNeely Pigott and Fox public relations firm.

He was raised a Catholic, and as a child he helped his mother clean All Saints Church every Saturday in his hometown of Lansing, N.Y. Briggs is a graduate of St. Bonaventure University in western New York.

He went looking for a case to write about, and eventually settled on the 2006 canonization of Mother Theodore. What decided it for him was the man at the center of the second miracle attributed to her, which opened the doors to her canonization once it was confirmed by medical and theological authorities, Briggs said.

Phil McCord was the director of facilities management at Saint Mary-of-the-Woods College and Convent when he received a miraculous cure. Troubled by the prospect of undergoing surgery for a cornea transplant, McCord had stopped in the chapel at the motherhouse one day and offered a short prayer asking Mother Theodore and God for the strength to go through with the surgery.

After the prayer, he felt a sense of peace, and the next day, he noticed his eye had improved. Eventually, doctors determined that McCord's eye had completely healed and

there was no need for the surgery.

Briggs was intrigued by the case because McCord, an engineer and scientist by nature and training as well as a non-Catholic and not particularly religious, was troubled by the idea that he had received a miracle and questioned why he was more deserving of a divine cure than others.

"When I read that tension, I thought this might be my narrative," Briggs said. "Five minutes into my first interview [with McCord], I knew this was the guy."

"The goal was to carry that unease from the start of the story to literally the last page," Briggs said. In the end, McCord was able to come to terms with the miracle, Briggs said.

Briggs spent about nine months in 2008 and 2009 researching the history of the cause for St. Theodora Guérin's sainthood, doing countless interviews and reviewing many Church documents, trying to pull back the curtain on an often secret and

little understood process.

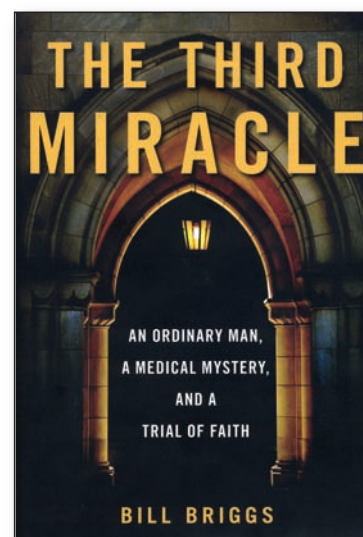
Most miracles investigated as part of a canonization cause involve unexplained medical cures, Briggs said, and as such become a question of science vs. faith.

Briggs interviewed one Italian doctor who belongs to a team of doctors that the Vatican uses to make sure there is no scientific explanation for a possibly miraculous cure, and who told him, "I do this because I'm a doubter."

Briggs said the process needs a doubter to maintain its credibility and integrity.

The book also looks at other aspects of the canonization process that some consider controversial, including the cost of pursuing a cause for sainthood, and the changes instituted by Pope John Paul II that streamlined the process and led to the canonization of more than 480 saints during his papacy, far more than any other pope.

For the Church, saints offer examples of holy lives for people to follow and to give them hope, Briggs said, and miracles are a sign from God that the person is indeed in heaven and interceding on our behalf. †



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