



The

Criterion

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Twenty Something

Columnist Christina Capecci reflects on a short life bookended by tragedy, page 12.

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Planned Parenthood program in public school leads to Catholic protest

KNOXVILLE, Tenn. (CNS)—A young parishioner in the Diocese of Knoxville who was upset about a Planned Parenthood presentation in her public high school classroom last fall said she never dreamed the issue would grow as much as it has.

Sophomore Alayna McCormick, who attends Hardin Valley Academy in Knoxville, and her mother, Kym, were among the speakers at a recent information session for parents at Sacred Heart Cathedral School that drew an audience of nearly 200 and considerable media coverage.

Those in the audience included Knox County Mayor Tim Burchett and Knox County Schools Superintendent Jim McIntyre.

Alayna, a member of St. John Neumann Parish in Farragut, said the presentation in her lifetime-wellness class at Hardin Valley in October was supposed to be about abstinence, but the subject never came up.

Later, the student and her mother saw the graphic material posted on the “Info for Teens” portion of the Planned Parenthood website. The site address was given to students during the presentation. Material on the site highlights practices that are contrary to the Catholic view on human sexuality.

That prompted Kym McCormick to launch a campaign to remove Planned Parenthood from the list of approved speakers for Knox County Schools.

Nationally, Planned Parenthood partners with many public school systems to provide sex education materials for the classroom.

Kym McCormick told the Sacred Heart audience of her frustrations in dealing with school officials, especially over the fact that no consent form was provided to parents regarding the Planned Parenthood visit. Such forms are normally provided for anything with the remotest possibility of inappropriate content, even the showing of “G-rated movies,” she said.

Paul Simoneau, the director of the Diocese of Knoxville’s Office of Justice and

See PROTEST, page 2

Photo by Jay Menzel



The prayer of a champion

A memorial to Indianapolis Metropolitan Police Department officer David Moore is displayed in the front lobby of Roncalli High School in Indianapolis. A 2000 graduate of Roncalli High School, Moore died on Jan. 26 after being shot during a traffic stop three days earlier.

Police officer who gave his life for others lived the prayer he wrote

By John Shaughnessy

All coaches have teams and players that they’ll never forget—no matter how many years pass.

And when tragedy strikes a former player, a coach often feels the heartbreak deeply because of the dreams they once shared, the triumphs they celebrated together, and the disappointments they endured together.

Roncalli High School head football coach Bruce Scifres had that feeling when

he first heard the news that Indianapolis Metropolitan Police Department officer David Moore had been shot four times while making a traffic stop on Jan. 23.

To help deal with the heartbreak of knowing that Moore was fighting for his life, Scifres pulled out a copy of the football yearbook that he made in 1999—the season when Moore was one of the four co-captains who helped lead Roncalli’s football team to a 15-0 record and an Indiana State High School Athletic Association championship.

“As part of the yearbook, I always ask our seniors to write a reflection about what their football experience means to them,” Scifres recalled. “His reflection was short and profound. To understand it fully, you have to know that still today, David, pound for pound, is the strongest player to ever walk through Roncalli. As a senior, he was 195 pounds, and he bench-pressed 400 pounds and dead-lifted 600 pounds. Still, his primary strength was from within.”

Scifres then shared Moore’s reflection:

See MOORE, page 8

New St. Gabriel the Archangel Church is dedicated

By Mary Ann Wyand

Countless prayers were answered—and 11 years of planning, fundraising and design work were officially completed—on Feb. 6 when Archbishop Daniel M. Buechlein blessed and dedicated the new St. Gabriel the Archangel Church in Indianapolis.

Excited St. Gabriel parishioners filled the pews in the renovated and expanded church for the Mass of Dedication with Archbishop Buechlein, the principal celebrant, to thank God for their beautiful worship space at 6000 W. 34th St.

Their joy was evident by the way they enthusiastically raised their voices in song during the liturgy concelebrated by Father Larry Crawford, St. Gabriel’s longtime pastor, and seven other priests.

Sunlight streamed through the magnificent stained-glass windows and illuminated the lofty apse above the tent-shaped tabernacle as the archbishop incensed the gleaming wooden altar then anointed it with sacred chrism oil.

The unique shape of the tabernacle is meant to remind the faithful of how God pitched his tent among his people.

Thirteen colorful, contemporary window designs depict the

See DEDICATION, page 16

Photo by Mary Ann Wyand



Archbishop Daniel M. Buechlein pours sacred chrism oil on the new wooden altar during the Mass of Dedication on Feb. 6 at St. Gabriel the Archangel Church in Indianapolis. Father Patrick Beidelman, center, assists the archbishop as the master of ceremonies. Father Larry Crawford, left, St. Gabriel’s longtime pastor, watches Archbishop Buechlein anoint the altar.



CNS photo/Dan McWilliams, The East Tennessee Catholic

PROTEST

continued from page 1

Peace, exceed the meeting. He said he was there not so much in his role with the diocese, but as “a parent of six children in three different Knox County schools because my primary vocation in life is that of a husband and father.”

Bishop Richard F. Stika of Knoxville has written to McIntyre expressing his concerns over the Planned Parenthood curriculum.

The meeting’s goals included helping the audience “understand what Planned Parenthood really is,” Simoneau said. “They’re not just wellness educators.

They’re the largest providers of abortion services in the United States,” he said. “The other purpose of our gathering tonight is to ask that Planned Parenthood’s hallway pass to the classrooms of our youth be revoked.”

Sophomore Alayna McCormick of Hardin Valley Academy in Knoxville, Tenn., speaks at an information session for parents on Jan. 27 at Sacred Heart Cathedral School in Knoxville. Alayna objected to a Planned Parenthood presentation in her public high school classroom last fall.

The organization’s website defines a number of sexual practices short of intercourse as “outercourse,” takes a no-right-or-wrong approach to moral issues and has links to other sites with extremely graphic content.

Many of those attending the meeting signed a petition to “remove Planned Parenthood from our schools.”

Lisa Morris, a pro-life advocate and Office of Justice and Peace volunteer, said she wanted to dispel the belief that Planned Parenthood was a “benign organization.”

“Planned Parenthood, as you’ve heard over and over, is the nation’s largest abortion provider, using \$363 million of our tax dollars—one-third of their annual budget—to do it. The founder of Planned Parenthood, Margaret Sanger, was an advocate of eugenics and of uninhibited sex promoting liberation for women.”

Morris spoke of “the graphic and pornographic nature” of a site that teenagers can link to via the Planned Parenthood site.

School parent William Cutshall said McIntyre and Hardin Valley Academy had known about the Planned Parenthood curriculum for months, but had “done nothing” to stop its use in classrooms.

McIntyre said he intends “to review the materials that are a part of the presentation for all of our presenters in the family-life curriculum.”

He added that he will “do that in conjunction with the Knox County Health Department, with the state of Tennessee Department of Education and some health-education professors from the local colleges, and really step back and take a look at the material and the presentations.” †

Abortion clinic videos show need for changes, pro-life official says

WASHINGTON (CNS)—The recent undercover videos showing a Planned Parenthood worker advising clients how to skirt age restrictions on abortion and mandatory reporting laws came as no surprise to Jennifer A. Ruggiero, the director of the Office of Respect for Life in the Diocese of Metuchen, N.J.

“We’ve made an ongoing effort to raise awareness of some of the myths about Planned Parenthood,” Ruggiero told Catholic News Service in a telephone interview on Feb. 4.

The video “sting” conducted by the group Live Action at the Planned Parenthood of Central New Jersey clinic in Perth Amboy showed the clinic’s office manager—who since has been fired—talking to a young man and woman posing as a pimp and an underage sex worker. She urges them not to reveal that the sex worker is 14 because state law would require clinic personnel to report it as a case of statutory rape and child abuse.

Other undercover videos released by Live Action have shown Planned Parenthood personnel in 10 states offering advice that would help hide the sexual exploitation of minors or sex trafficking of foreign-born women.

Although Ruggiero said she found it “very disturbing” that the Planned Parenthood abuses were taking place “in our backyard,” she said it was “not surprising” for an organization that has long targeted minorities and young women.

“It’s been a concern for years” that abortion clinics

“need to be investigated and regulated,” she said, adding that the new revelations have “caught the attention of legislators” in New Jersey, making improvements in abortion laws in the state more likely.

Also in the works is a new “statewide action plan” being drawn up by pro-life directors in dioceses throughout the state to address abortion in a coordinated way, Ruggiero said.

The undercover videos also have prompted a move in Congress to defund Planned Parenthood.

“To say it is an outrage is an understatement,” said Rep. Mike Pence, R-Ind., during a Feb. 3 webcast

co-hosted by Family Research Council Action and Live Action. “The time has come to deny any and all federal funding to Planned Parenthood, the largest abortion provider in America and also the largest recipient of federal funds under Title X,” the federal grant program for family planning.

Pence’s Title X Abortion Provider Prohibition Act, House Resolution 217, would “prohibit family planning grants from being awarded to any entity that performs abortions.”

As of Feb. 7, it had 154 co-sponsors in the House.

Abby Johnson, a former Planned Parenthood director

in Texas who also appeared on the webcast, said the types of information given in the videos were “a common occurrence, unfortunately” at the clinic where she had worked.

“Many women are subjected to the cover-ups of Planned Parenthood and the tweaking of information,” she said. “They will do anything, coerce anyone into having an abortion. ... We’re all good salespeople at Planned Parenthood. That is our job.”

Johnson called Planned Parenthood “a safe haven for people who are trying to exploit young girls.”

Stuart Schear, the vice president for communications at the Planned Parenthood Federation of America, said in a statement that the organization’s “top priority is the health and safety of our patients, and the health and well-being of women and teens across the country.”

“When Planned Parenthood learns of an operation that exploits young women, we vigilantly work with law enforcement authorities to uncover and stop this abhorrent activity,” Schear said.

Live Action describes itself as a “youth-led movement” that uses new media and investigative journalism “to expose threats against the vulnerable and defenseless.” †



Rep. Mike Pence



Abby Johnson

Holy Father urges health care workers to treat patients as whole persons

VATICAN CITY (CNS)—Pope Benedict XVI urged health care workers to look beyond the illnesses afflicting people in their care, and see the individual who is suffering and deserving of humane attention and good medical treatment.

Speaking to crowds gathered in St. Peter’s Square for his regular Sunday Angelus prayer on Feb. 6, Pope Benedict reminded the faithful of the upcoming World Day of the Sick, and called on Church leaders and Catholic laity to pray for those suffering with illness.

“I exhort all health care workers to look at the sick person and see not only a fragile body, but above all a person, who deserves solidarity and adequate and competent treatment,” the pope said.

He called for the efforts of all to spread “the culture of life,” and to “make the value of the human person central, in every circumstance.”

The pope said that God shares peoples’ suffering, and “opens hearts to hope.” At the same time, he said,

“God radically opposes the arrogance of evil.”

Pope Benedict’s comments came one day after representatives of Catholic health care associations met in Rome to mark the 25th anniversary of the establishment of the Pontifical Council for Health Care Ministry.

At the Feb. 5 meeting, Guzman Carriguiri, undersecretary of the Pontifical Council for the Laity, said that Catholic associations had encountered hostility and obstacles to their work throughout history, including the present when they face policies and attitudes of an increasingly secularized world.

Catholic health care workers, he said, face difficulties in an increasingly secularized world where “international organizations, transnational powers and highly organized lobbies” join with a culture of conformity and relativism to make policies that condone abortion, euthanasia, eugenics and “crimes against life.”

Carriguiri also said that Christians need to be vocal and open witnesses to their faith, including in hospitals

where often, he said, “health care workers who say they are Catholic don’t even know each other, and this is a serious problem.”

Another speaker at the meeting, Juan Vinas, the rector of the University of Lerida, Spain, said that Catholic health workers should “evangelize world health effectively” by joining up with other Christian health professionals to meet new challenges in a globalized age.

He said that Catholic health workers were needed now more than ever, but that the majority of lay Catholics tended to be passive about incorporating their faith into their work, especially in the practice of health professions.

Vinas also said that health care workers need to remember that “we are not dealing with illness, but with a sick individual person,” and that patients need more humane and personal care.

The Church celebrates World Day of the Sick on Feb. 11, the feast of Our Lady of Lourdes. †



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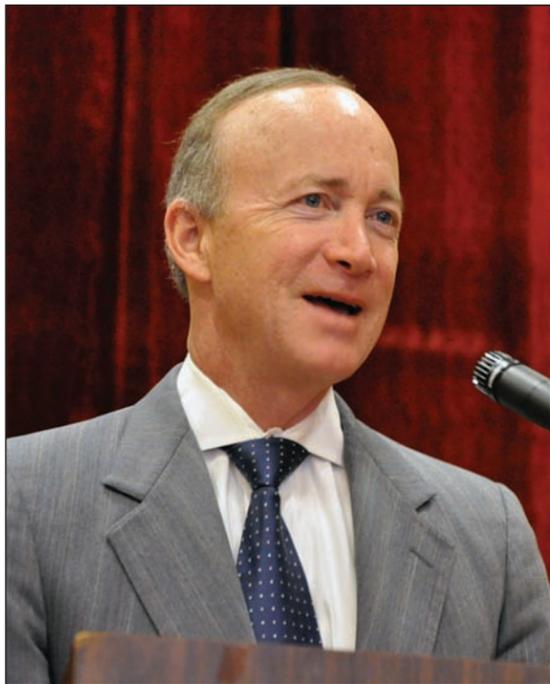
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School choice legislation



Indiana Gov. Mitch Daniels, left, and Indiana Superintendent of Public Instruction Tony Bennett, above, speak to representatives from archdiocesan parishes and schools on Feb. 8 at the Archbishop O'Meara Catholic Center in Indianapolis about the importance of passing House Bill 1003. The bill would enhance opportunities for low- and middle-income students by improving the state's Scholarship Tax Credit Program, and also create a new scholarship program that allows more students to attend the school of their choice. The governor and education superintendent also praised the contributions of Catholic education throughout the state.

Fate of Christians, Muslims tied in Middle East, scholar says

ROME (CNS)—Christians and Muslims are involved together in the democracy and reform movements bubbling up around the Middle East, and members of both communities will gain from their success and suffer if they are violently suppressed, said a leading Lebanese Muslim scholar.

With demonstrations in Tunisia and Egypt, simmering unrest in Yemen and government changes in Lebanon, "I am both worried and hopeful," said Muhammad al-Sammak, the adviser to the chief mufti of Lebanon and secretary general of Lebanon's Christian-Muslim Committee for Dialogue.

Al-Sammak, whom Pope Benedict XVI invited to speak to the Synod of Bishops



Muhammad al-Sammak

for the Middle East in October, met with journalists on Feb. 4 at the Rome headquarters of the Community of Sant'Egidio, a lay organization active in interreligious dialogue for peace.

"It is true that the situation of Christians in the Middle East is not good," al-Sammak said, adding that the region's governments must do more to protect the religious minorities in their midst.

One concrete proposal for accomplishing that, he said, is a "fatwa"—an Islamic legal opinion—declaring that in Islam and for a Muslim "harming a Christian is like harming a Muslim and attacking a church is like attacking a mosque."

Al-Sammak drafted a fatwa at the request of Saad Hariri when Hariri was still Lebanon's prime minister. Adoption of the fatwa by Islamic and government leaders

around the Middle East stalled only because Hariri's government fell, and the essential support of influential Muslim scholars at Al-Ahzar University in Cairo was difficult to obtain while their country was experiencing widespread demonstrations, al-Sammak said.

The scholar told reporters in Rome that the protests and unrest throughout the Middle East "just started, but it came after a long period of fermentation. The political outcome is likely to take different shapes in different countries," he said.

But one thing he knows for sure, and that, he said, is "the Christians in the Middle East are part of this change. They are not opposed to it. They are not leading it. They are part of it."

Members of the bishops' conference of northern Africa, which held its annual meeting on Jan. 29 to Feb. 2 in Algiers, Algeria, said the protests in Tunisia, Egypt and other Arab countries are a sign of the "demand for freedom and dignity, particularly by the younger generations in the region."

The bishops in the conference, which covers Algeria, Tunisia, Morocco and Libya, said the demonstrations show that the region's inhabitants want to "be recognized as citizens" with full rights and responsibilities to participate in governing their countries.

The North African bishops said wider respect for religious freedom should be part of the regional push for human rights.

Religious freedom "means, above all, freedom of conscience granted to everyone, the freedom to seek the truth. It implies respect for others, their dignity, [which is] the foundation of the moral legitimacy of any legal or social norm," the bishops said in a statement published on Feb. 3.

The bishops said freedom of conscience



Men pray in front of a tank during a protest in Cairo, Egypt, on Feb. 7.

and the meaning of citizenship "will no doubt increasingly be at the heart of the dialogue between Muslim and Christian believers" who live in northern Africa.

Decades of dialogue, of living side by side, and of sharing joys and hardships have led to real friendships being formed between Christians and Muslims in the region, the bishops said.

The experience has convinced the bishops that, "yes, Christian-Muslim dialogue is possible," they said.

Also on Feb. 3, Fides, the Vatican's missionary news agency, published an interview with Comboni Father Luciano Verdoscia, who lives and works in Cairo. The Italian missionary said that after several days of peaceful protests, "the climate has changed," with many people blaming members of President Hosni Mubarak's National Party for provoking

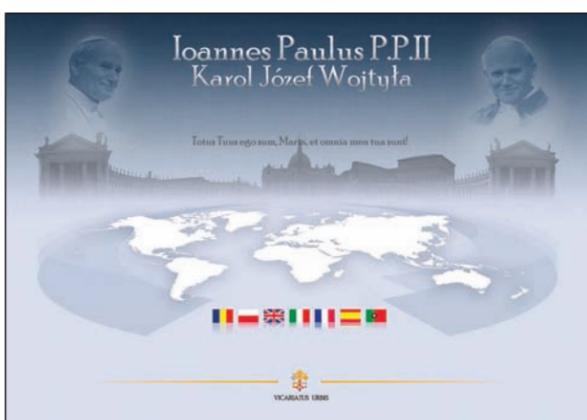
violence among the crowd on Feb. 3. "Temperatures are heating up," the priest said, and foreigners have been urged not to leave their homes.

Father Verdoscia said the situation is complex, with the protesters calling for Mubarak to leave after almost 30 years in power.

But "there are many people who support Mubarak," Father Verdoscia said. "In my opinion, they may account for 40 percent of the population, particularly people from the upper and upper-middle classes," in a country where the divide between the rich and poor "is very deep and evident."

"I hope that this will not have a bloody ending because what has been occurring in recent days has been an example of nobility, gentleness and courage on the part of the people," he said. †

Rome Diocese launches site dedicated to John Paul II's beatification



This is a screen grab of the new website launched for the beatification of Pope John Paul II.

ROME (CNS)—The Diocese of Rome has launched a new website dedicated to the beatification and canonization of Pope John Paul II.

Published in seven languages, the site—located at www.karol-wojtyla.org—offers news updates and background information on the late pope and his sainthood cause as well as a live webcam of his tomb in the grotto of St. Peter's Basilica.

The website also announced that the beatification ceremony in St. Peter's Square on May 1, Divine Mercy Sunday, will be open to the public and no tickets will be required to attend. Pope John Paul's death and funeral brought millions of people to Rome, and Vatican officials expect a similar crowd for the beatification.

The evening before the ceremony, on April 30, there will be a prayer vigil at Rome's ancient Circus Maximus racetrack, the website said.

The website offers the diocesan-approved prayer asking for graces through the intercession of Pope John Paul in 31 languages, including Chinese, Arabic, Russian and Swahili.

A miracle after Pope John Paul's beatification would be needed for his canonization, which is a Church declaration that the person is a saint and worthy of universal veneration.

On Jan. 14, Pope Benedict XVI approved a first miracle attributed to the late pope's intercession, clearing the way for his beatification.

The Vatican said it took special care with verification of the miracle, the spontaneous cure of a French nun from Parkinson's disease—the same illness that afflicted Pope John Paul in his final years.

The approval came after more than five years of investigation into the life and writings of the Polish pontiff, who died in April 2005 after more than 26 years as pope. †

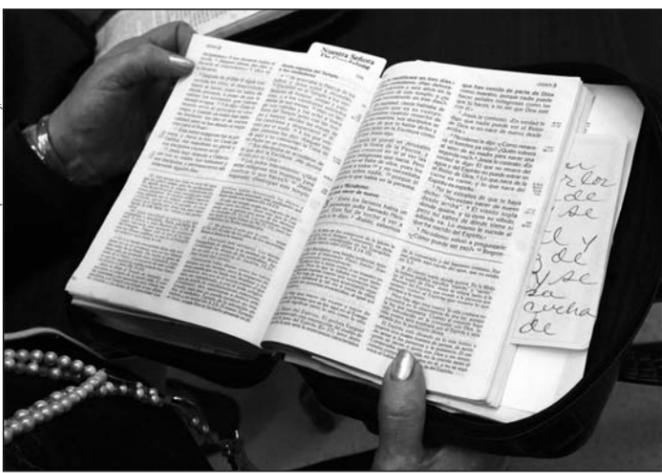


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Editorial

CNS photo/Karen Callaway, Catholic New World



A woman studies the Bible in 2009 at St. Mary of Celle Parish in Berwyn, Ill. God constantly tries to enter into dialogue with the people he created, particularly through the Bible and through his son, Jesus Christ, Pope Benedict XVI said.

Are you reading the Bible?

When Pope Benedict XVI chose the topic for his first World Synod of Bishops in October 2008, he chose "The Word of God in the life and mission of the Church." This indicated the importance that he gave to Scripture.

The pope has had a love for Scripture from his earliest days in the seminary. In his memoirs, *Milestones*, he wrote, "Exegesis [interpreting Sacred Scripture] has always remained for me the center of my theological work."

When he closed that synod on Oct. 27, 2008, he said that it had helped the Church focus on the importance of Scripture, and he urged participants to return home and launch a program of scriptural renewal in their dioceses and parishes.

So have you been reading and studying the Bible more often since the synod ended more than two years ago?

The pope was concerned that Catholics are not as familiar with the Bible as they should be.

Yet the Bible is the Word of God for us. Through it, God speaks to us. The ancient Church leaders spent a considerable amount of time determining what sacred writings should be in this book, and we Catholics should know what is in it.

There was a time when the Church didn't emphasize the Bible for fear that Catholics might misinterpret what they read. That should have changed, though, after the Second Vatican Council produced its document "*Dei Verbum*," the Dogmatic Constitution on Divine Revelation.

However, there is every indication that modern Catholics are no more familiar with the Bible than earlier generations. Those earlier generations, by the way, were familiar with Bible stories even if they weren't encouraged to read the Bible itself.

Father William C. Graham recently contributed a column to *Commonweal* magazine on this topic. Among other things, Father Graham teaches Catholic Studies at the College of St. Scholastica in Duluth, Minn. He said that his students "are largely ignorant of Scripture."

He wrote, "At the beginning of a recent semester, a student told me there were five Gospels, though he couldn't name one. When I asked one of my classes what happened at Cana, only two of the 24 students had heard of the

story—and even those two couldn't say anything about it." Yet these students grew up as Catholics, and received some kind of religious instruction.

He continued, "Never before has it been so easy for lay Catholics to read and study Scripture, and yet Catholic children are now less familiar with the Bible than Catholic children were before Vatican II."

It is not only children either. Polls indicate that, when adults are quizzed about Bible stories, they often do abysmally.

Yes, Catholics hear Scripture read whenever they attend Mass. However, what they hear over the three-year cycle of Sunday readings, or the two-year cycle of weekday readings, is only a small part of the Bible, especially of the Old Testament.

Jesuit Father Felix Just analyzed the Lectionary used at Mass, and found that only 3.7 percent of the Old Testament is used in the readings for Sundays and major feast days. If you attend Mass daily, including weekends, you would still hear only 13.5 percent of the Old Testament proclaimed.

We have a suggestion. Each week, *The Criterion* publishes the "Daily Readings," the biblical readings proclaimed during Mass the following week. If you can't attend daily Mass, perhaps you could at least read those readings each day.

But we suggest that you do more, even those who do attend Mass daily. Those daily readings usually omit much of the material in the chapters of the books from which they are taken, whether in the Old Testament, the Gospels or other readings from the New Testament. Perhaps you could read the parts that are omitted. We know people who do exactly that, and they become much more aware of what the Bible contains.

The Church is not as concerned as it once was that Bible readers might misinterpret what they read, mainly because there are so many good Catholic Bibles today. Those Bibles almost always have footnotes that explain difficult passages, and serious Bible readers should make it a practice to study those footnotes.

Catholic Bibles are available at Catholic bookstores or through the Internet. If you don't already have one, then purchase a Bible today.

—John F. Fink

Be Our Guest/Steve Seitz

We are never alone on the incredible journey we call life

Isn't it funny how a conversation can sometimes take a turn in an unexpected direction, and the next thing you know you find yourself in deep water?

I had one of those moments with my brother recently. When I discovered that the water was getting deep, I had two options—"turn the boat ashore," so to speak, or sail on and see what might be over this new horizon we had found together. I chose the latter.

My brother had commented on his encounters with the gentleman that he shaves with every day, and that it seemed to be a bit more difficult every morning to look at that person than it was before.

I must admit that I can relate. There is nothing like a look in the mirror to remind myself that I lost my "spring chicken" card years ago. How did it happen so fast?

The conversation we were having centered on this as well as the rest of our family, and some of the struggles that come along the way on this incredible journey we call life.

When I found myself wandering into "meaning of life and suffering" territory—very deep waters, I'm sure you will agree—I could almost hear the mental alarm bells and see the flashing sign warning me to turn back.

I was surprised to find that in choosing to move ahead, even in our brief conversation, there was peace.

It seems that taking just a few minutes to honestly assess where we are on this journey provides a sense of assurance that, in spite of the momentary crises that come along, all is well.

A friend recently shared with me the peace that he finds "intentionally living in the moment." I think in this discussion with my brother that I stumbled onto why the moment is the only place where peace can be found.

As I was driving home that day with my wife and sons, the inside of the car

was quiet. We were all tired from visiting relatives over the Christmas holiday. So, as we drove along, I had time to think. Bear with me, and see what you think of the following:

Consider that for each of us the journey begins at the moment of conception. Imagine an angel dropping you off at some cosmic bus station.

This part of the journey, for most of us, is tranquil, tucked away in the peace and safety of our mother's womb.

Then, after roughly nine months, it is time to change buses. Against all of our protests, that blissful leg of the journey ends and the next one begins. Some people get only a very brief time, others a few years, but the rest of us will ride this bus for decades.

We stop frequently along the route, and at these stops are various moments, all of them opportunities to respond to our Creator who is always with us.

Those opportunities are lost when, rather than living in those moments, we busy ourselves either looking at postcards of where we have been or reviewing the travel brochure and vainly attempting to plan the route.

Significant life events represent bus changes along the way, but they are no more than that.

The important stuff is in all those moments—that first day of school, moving the tassel from right to left on graduation day, slipping a ring on the finger of your beloved, standing breathless at the births of your children, and all our triumphs, sorrows and disappointments.

And, just as significant, one day looking in the mirror and acknowledging how long the journey has been.

Then, someday, we all return to that bus stop and—I like to imagine—just like children jumping off the bus to tell their parents all about the day they just had, we run to the welcoming arms of our Savior, who says, "I know, I was there! Didn't you see me?"

(Steve Seitz is a member of St. Louis de Montfort Parish in Fishers, Ind., in the Lafayette Diocese.) †

Letters to the Editor

Recognition of sanctity of human life is lacking in much of our society

Reflecting on the recent 38th anniversary of the horribly misguided U.S. Supreme Court *Roe v. Wade* decision somehow permitting the destruction of innocent human life in the womb, I remain astonished by the extent to which U.S. abortion clinic "killing fields" are justified by the so-called "right of a woman to choose."

On Jan. 22, two letter writers in *The Indianapolis Star* both essentially suggested that the baby in a woman's womb is her property, and that she should be at liberty to do whatever she wants to do with it—apparently including ending its life if convenient.

One letter writer even went a step further, stating that the right to abortion is a civil rights issue, and to deny that right "has an unfair impact on women of color."

These and other defenders of the elimination of more than 50 million babies in the womb since 1973 might reflect on the fact that the nation's largest, taxpayer subsidized—and very profitable—provider of abortions, Planned Parenthood, Inc., eliminates far more black babies than white babies percentage wise.

Hardly on the side of the angels, this organization is very successfully progressing toward founder Margaret Sanger's stated goal of eliminating the "undesirable" black population via birth control and abortion.

Unfortunately, recognition of the sanctity of all human life appears to be sadly lacking in much of our contemporary society.

Dr. David A. Nealy Greenwood

Letters Policy

Letters from readers are welcome and should be informed, relevant, well-expressed, concise, temperate in tone, courteous and respectful.

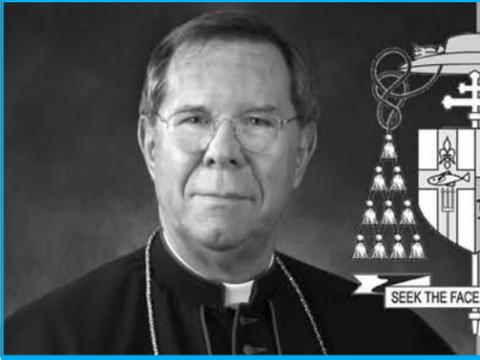
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Letters must be signed, but, for serious reasons, names may be withheld.

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Readers with access to e-mail may send letters to critterion@archindy.org.

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



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

Religious 'cast out into the deep' with trust in Christ's grace

On Jan. 30, we celebrated the annual World Day of Consecrated Life at SS. Peter and Paul Cathedral in Indianapolis.

As I reflected on the lives of our many consecrated religious women and men, Christ's words "Cast out into the deep"—"*Duc in altum*"—came to mind because our religious live a life of utter trust, largely a hidden life in God.

These religious live lives of profound trust, much like the disciples who were challenged by these words of Christ.

After all, it did take profound trust for the disciples to follow the direction of Jesus to cast their nets one more time into the deep after a fruitless night of fishing. They were experienced fishermen. He was a carpenter. But they did what he asked, and that made all the difference.

How often, in consecrated life, religious women and men are challenged to cast out into the deep of their faith to live a profound commitment to the Gospel. Most often, this profound trust is largely hidden, but it makes all the difference.

We gathered in our cathedral to celebrate the enormously important gift of the consecrated religious who serve so generously in our archdiocese, and who have done so in the past.

The International Synod for Consecrated Religious of some years ago reminded us that the consecrated life is a unique state of life in the Church, alongside that of the laity and the clergy. We need to praise God for that gift.

And so, on a cold Sunday afternoon, we especially celebrated and congratulated those who are jubilarians this year. Rightly, we congratulated and gave thanks for 75, 60, 50 and 25 years of beautiful service of our professed, consecrated religious.

Hundreds of years of consecrated life were represented in our cathedral—not to mention the number of sister and brother religious who were with us in spirit from their infirmary rooms at their motherhouses.

We remembered them in a special way, and also those religious who live a consecrated, cloistered life as well. It was a privilege to celebrate untold years of God's wonderful grace made flesh before our eyes.

As our jubilarians looked back through the grace-filled years of their consecrated life, I know they understand more fully Christ's call to "cast out into the deep" and to do so with trust in his grace. They have done that in word and in deed—by their very lives.

And we blessed God for the grace of perseverance that he has given our jubilarians. For they have cast their life with Christ. They have not turned back, and they have continued to journey faithfully toward the kingdom.

In celebrating consecrated life in the Church, we also thank God for the marvelous and particular charisms represented by our religious communities living and serving in the archdiocese.

We thank God for bestowing those charisms on our religious, who are "of us," part of our larger community of faith. How much we need their witness—reminding us that there is a kingdom where God truly reigns!

We treasure the witness of consecrated lives in a society and a culture for whom the Kingdom of God seems so foreign. God crowns his own gift of grace to our sisters and brothers, whom we love and know. One thinks of the familiar words: Gratitude is the memory of the heart.

Our jubilarians witness fidelity in a world that recognizes little about the beauty of fidelity and commitment. What a great gift to our Church and our world. Folks can see that with God's help it is possible to keep promises in a world of so many broken promises. How important it is for all of us, but especially for our youths, to see that there is a kingdom worth living for and dying for.

We owe special prayers of appreciation for our sisters and brothers religious who are in the evening of this life, and who—like the cloistered religious—continue to offer the incomparable ministry of Jesus at prayer.

Our older sisters and brothers have served long and well in many different ways, and now they offer their ministry of patient prayer from wheelchairs and their infirmary beds or the privacy of their rooms. Their evening of life ministry is even more beautiful and supportive because the ministry of prayer was so much a part of the life of Jesus.

Our sisters and brothers in consecrated life are the hands and feet and voice of Jesus to bring hope to our world. They offer love and meaning to those seeking the One who cares.

Please join me in offering thanks to God for the many unsung consecrated religious women and men in our local Church! After all, they pray for us day in and day out. †

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 February

Young Adults: That they may realize the importance of their presence in our parishes, and have the generosity and courage to consider service in the Church, especially as priests and religious.

Los religiosos 'remar mar adentro' con confianza en la gracia de Cristo

El 30 de enero celebramos el Día mundial de la vida consagrada en nuestra catedral de San Pedro y San Pablo en Indianápolis.

Mientras reflexionaba acerca de las vidas de nuestros numerosos hombres y mujeres consagrados, me vinieron a la mente las palabras de Cristo "Rema mar adentro," *duc in altum*, porque nuestros religiosos llevan una vida de absoluta confianza, en gran medida, una vida oculta en Dios.

Esos religiosos llevan vidas de profunda confianza, semejantes a los discípulos que enfrentaron el desafío de esas palabras de Cristo.

Después de todo, los discípulos debieron armarse de una profunda confianza para seguir las indicaciones de Jesús para echar sus redes una vez más en las profundidades, después de una noche de pesca infructuosa. Eran pescadores expertos. Él era un carpintero. Pero hicieron lo que les pidió y eso hizo toda la diferencia.

Con qué frecuencia en la vida consagrada los hombres y mujeres religiosos enfrentan el desafío de remar mar adentro en su fe para vivir un profundo compromiso con el Evangelio. Muy a menudo esta profunda confianza se encuentra mayormente oculta, pero hace toda la diferencia.

Nos reunimos en nuestra catedral para celebrar el obsequio inmensamente importante de los religiosos consagrados que sirven tan generosamente en nuestra Arquidiócesis y de aquellos que lo han hecho en el pasado.

El Sínodo Internacional para Religiosos nos recordaba hace algunos años que la vida consagrada es una condición de vida única en la Iglesia, junto a la de los laicos y del

clero. Debemos alabar a Dios por ese don.

Así pues, en una fría tarde de domingo celebramos y felicitamos muy especialmente a aquellos que estaban de aniversario este año. Felicitamos y dimos gracias como es debido por 75, 60, 50 y 25 años de hermoso servicio a nuestros religiosos consagrados profesos.

Cientos de años de vida consagrada estuvieron representados en nuestra catedral, para no mencionar la cantidad de hermanos y hermanas religiosos que estuvieron presentes en espíritu desde sus habitaciones de hospital en sus casas matrices.

Los recordamos de un modo especial, así también como a aquellos religiosos que viven una vida consagrada de claustro. Fue un privilegio celebrar incontables años de la maravillosa gracia de Dios encarnada ante nuestros ojos.

Mientras nuestros agasajados miraban atrás a los años llenos de gracia de sus vidas consagradas, sé que entienden más plenamente el llamado de Cristo a remar mar adentro y hacerlo con confianza en su gracia. Lo han hecho en palabra y en obras por medio de sus propias vidas.

Y bendecimos a Dios por la gracia de la perseverancia que les ha concedido, pues han entregado sus vidas a Cristo. No han dado marcha atrás y han proseguido su camino fielmente hacia el Reino.

Al celebrar la vida consagrada en la Iglesia también agradecemos a Dios el maravilloso y particular carisma que representan cada una de nuestras comunidades religiosas que viven y sirven en la Arquidiócesis.

Agradecemos a Dios que haya otorgado ese carisma a aquellos que son "de los

nuestros", parte de nuestra más extensa comunidad de fe. ¡Cuánto necesitamos su testimonio que nos recuerda que existe un reino en el que Dios reina verdaderamente!

Valoramos las vidas consagradas en una sociedad y en una cultura donde el Reino de Dios parece algo extraño. Dios corona su propio don de la gracia en nuestros hermanos y hermanas a quienes conocemos y amamos. Recordamos el dicho conocido: la gratitud es la memoria del corazón.

Estos hermanos y hermanas a quienes celebramos son testimonio de la fidelidad en un mundo que sabe poco de la belleza de la fidelidad y del compromiso. Qué gran regalo para nuestra Iglesia y para el mundo: la gente puede ver que con la ayuda de Dios podemos mantener nuestras promesas en un mundo de tantas promesas rotas. Qué importante es para todos nosotros, pero especialmente para nuestra juventud, ver que hay un reino por el que vale la pena vivir y morir.

Les debemos oraciones especiales de reconocimiento a nuestros hermanos y hermanas religiosos que están ahora en el ocaso de sus vidas y quienes, como los religiosos de claustro, continúan ofreciendo el incomparable ministerio de Jesús en la oración.

Nuestros hermanos y hermanas mayores han servido bien y por mucho tiempo de distintas formas y ahora ofrecen su ministerio de paciente oración desde sus sillas de

ruedas, desde sus lechos de enfermos o en la privacidad de sus habitaciones. El ministerio del ocaso de sus vidas es aún más hermoso y solidario porque el ministerio de la oración era una parte importante de la vida de Jesús.

Nuestros hermanos y hermanas de la vida consagrada son las manos, los pies y la voz de Jesús para llevar esperanza a nuestro mundo. Ofrecen amor y sentido a aquellos que buscan a Aquél a quien le importan.

¡Acompañenme a dar gracias a Dios por la cantidad de hombres y mujeres religiosos consagrados que pasan desapercibidos en nuestra Iglesia local! Después de todo, ellos rezan por nosotros todos los días. †

¿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 Indianápolis
1400 N. Meridian St.
P.O. Box 1410
Indianapolis, IN 46202-1410

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

La intención del Arzobispo Buechlein para vocaciones en febrero

Adultos jóvenes: que se den cuenta de la importancia de su presencia en nuestras parroquias y tengan la generosidad y el valor de considerar el servicio en la iglesia, especialmente como sacerdotes y religiosos.

Events Calendar

February 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.

Hillview Country Club, 1800 E. King St., Franklin. **St. Rose of Lima Parish, annual dinner and social**, 6 p.m., \$40 per person. Information: 317-738-3451 or community@stroselions.net.

Our Lady of Perpetual Help Parish, 1752 Scheller Lane, New Albany. **Dinner and social**, 6:30 p.m., \$60 per person. Information: 812-944-1184 or lslusser@olphna.org.

St. Joseph Parish, 319 E. South St., Lebanon, Ind. (Diocese of Lafayette). **"Citywide Ultreya,"** Cursillo program, Mass, 5:30 p.m., pitch-in dinner following Mass, program, 7:30 p.m. Information: 317-733-4184.

February 13

St. Nicholas Parish, 6461 E. St. Nicholas Drive, Sunman. **Ladies Sodality, "Valentine Breakfast,"** 7:30 a.m.-noon, free-will offering. Information: 812-623-2964.

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.

February 14

Mount St. Francis Center for Spirituality, 101 St. Anthony Drive, Mount St. Francis. **"Mondays at the Mount," Scripture study, session two, "Themes of II Corinthians,"** 10 a.m. and 7 p.m., Conventual Franciscan Brother Bob Baxter, presenter. Information: 812-923-8817.

February 15

Our Lady of Peace Cemetery, Mausoleum Chapel, 9001 N. Haverstick Road, Indianapolis. **Valentine Mass**, 6 p.m. Information: 317-574-8898 or www.catholiccemeteries.cc.

St. Monica Parish Center, 6131 N. Michigan Road, Indianapolis. **"Divorce and Beyond" program for separated and divorced Catholics**, six-week session, \$25 per person, 7-9 p.m., registration limited. Information: 317-253-2193, ext. 2, or mhess@archindy.org.

February 16

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

Immaculate Heart of Mary Parish, 5692 N. Central Ave., Indianapolis. **"Young adult Catholics—Claiming the Church's Hidden Treasure,"** Joan Weber, presenter, 7 p.m., no charge. Information: 317-257-2266.

February 17

St. Lawrence School, 6950 E. 46th St., Indianapolis. **Open house**, 5:30-7:30 p.m. Information: 317-543-4923.

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

Saint Meinrad Archabbey Seminary and School of Theology, gallery, 200 Hill Drive, St. Meinrad. **"Black History Lecture,"** Divine Word Father Bernard Kwame Assenyoh, presenter, 7 p.m. Information: 800-682-0988 or www.saintmeinrad.edu.

February 18

Northside Knights of Columbus Hall, 2100 E. 71st St., Indianapolis.

Catholic Business Exchange, Mass, breakfast and program, **"Bioethics—What Makes It Catholic?"** Bishop Timothy Doherty of the Lafayette Diocese, presenter, 6:30-8:30 a.m., online reservations only. Reservations and information: www.catholicbusinessexchange.org.

February 19

St. Michael the Archangel Church, 3354 W. 30th St., Indianapolis. **Helpers of God's Precious Infants, pro-life Mass**, Father Glenn O'Connor, 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.

February 20

Holy Trinity Parish, 902 N. Holmes Ave., Indianapolis. **Euchre party**, 1:30 p.m., \$4 per person.

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

February 23

St. Monica Church, 6131 N. Michigan Road, Indianapolis.

Charismatic Mass, song and praise, 7 p.m., bilingual Mass, 7:30 p.m., Father Todd Goodson, presider. Information: 317-846-0705.

February 24

Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. **Catholics United for the Faith, Abba, Father Chapter, meeting**, 6:30-8 p.m. Information: 317-236-1569, 800-382-9836, ext. 1569, or parthur@archindy.org.

February 25

Immaculate Heart of Mary School, 317 E. 57th St., Indianapolis. **Late Nite Catechism, play**, 8 p.m., \$25 per person. Information: 317-319-3717 or 317-257-2266.

February 26

Holy Family Parish, 815 W. Main St., Richmond. **"Chocolate Fest,"** 6-9 p.m., \$10 advance sale, \$12 at door, \$5 children ages 6-12, no charge for children ages 5 and under. Information: 765-935-2552 or ptloghome@gmail.com.

March 1

Marian University, Hackelmeier Memorial Library, 3200 Cold Spring Road, Indianapolis. Sen. Richard G. Lugar Franciscan Center for Global Studies, speaker series,

"Interrogation in the Era of Non-Traditional Combatants," Greg Hartley, presenter, 7 p.m., free admission. Registration required. Reservations: <http://www.marian.edu/LFCGS/Pages/SpeakerSeriesRegistration.aspx>.

March 2

Archbishop Edward T. O'Meara Catholic Center, staff lounge, 1400 N. Meridian St., Indianapolis. **Solo Seniors**, Catholic, educational, charitable and social singles, 50 and over, single, separated, widowed or divorced, new members welcome, 6:30 p.m. Information: 317-370-1189.

March 3

Riverwalk Banquet Center, 6729 Westfield Blvd., Indianapolis. **Office for Pro-Life Ministry, "Sanctity of Life" dinner**, \$45 adults, \$30 students, \$400 table of 10, reservations due Feb. 22. Information: 317-236-1569 or 800-382-9836, ext. 1569.

March 6

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

Retreats and Programs

February 11-13

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"A Love Triangle That Works—A Valentine Retreat for Married Couples,"** Benedictine Father Jeremy King, presenter. Information: 800-581-6905 or MZoeller@saintmeinrad.edu.

February 12

Oldenburg Franciscan Center, Oldenburg. **"You Are My Valentine," couples retreat**, Suzanne and Phil McHugh, presenters, 4-8 p.m., \$50 per couple includes dinner. Information: 812-933-6437 or center@oldenburgosf.com.

February 13

Oldenburg Franciscan Center, Oldenburg. **"Who Is God and Who Am I That You Should Love Me So Much?"** Franciscan Sister Patty Campbell, presenter, following 9:30 a.m. liturgy, free-will offering. Information: 812-933-6437 or center@oldenburgosf.com.

February 14

Oldenburg Franciscan Center, Oldenburg. **"Men's Night at the 'Burg,"** Father Carl Hawver, presenter, 7-8:30 p.m., free-will offering. Information: 812-933-6437 or center@oldenburgosf.com.

February 16

Oldenburg Franciscan Center, Oldenburg. **"Seeing Scripture in a New Light—Parable for Couples,"** Father James Farrell, presenter, 7-8:30 p.m., \$15 each or \$25 per couple. Information: 812-933-6437 or center@oldenburgosf.com.

February 18-20

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Tobit Weekend," marriage preparation retreat**. Information: 317-545-7681 or spasotti@archindy.org.

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"Praying the Bible,"**

Benedictine Brother Zachary Wilberding, presenter. Information: 800-581-6905 or MZoeller@saintmeinrad.edu.

February 19

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

February 21

Sisters of St. Benedict, Monastery Immaculate Conception, 802 E. 10th St., Ferdinand, Ind. (Evansville Diocese). **"Compassionate Healing,"** Benedictine Sister Anita Louise Lowe, presenter, 8:30 a.m.-4 p.m., \$65 per person. Information: 812-367-1411.

Oldenburg Franciscan Center, Oldenburg. **"Youth Night at the 'Burg,"** 6:30-8 p.m. Information: 812-933-6437 or center@oldenburgosf.com.

February 22-24

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"A Personal Preparation for the Paschal Mystery," midweek retreat**, Benedictine Father Jeremy King, presenter. Information: 800-581-6905 or MZoeller@saintmeinrad.edu.

February 25-26

St. Monica Church, 6131 N. Michigan Road, Indianapolis. **"Couples Retreat,"** Benedictine Sister Paula Hagen, presenter, Fri. 6-9:30 p.m., Sat. 9 a.m.-noon, child care provided, \$25 per person, \$35 per couple. Information: 317-501-2878 or lorimwilbur@yahoo.com.

February 25-27

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"Reflections on the Suffering Servant Songs of Isaiah 4-55,"** Benedictine Father Eugene Hensell, presenter. Information: 800-581-6905 or MZoeller@saintmeinrad.edu. †

Youth art contest focuses on St. Theodora Guérin

Young artists from the Wabash Valley in west-central Indiana are invited to



St. Mother Theodore Guérin

demonstrate their artistic talent in the fifth annual Sisters of Providence Youth Art Contest. The theme of this year's contest is "The Legacy of St. Mother Theodore Guérin."

The contest is open to students aged 5 to 18 who reside in Vigo, Parke, Vermillion, Clay or Sullivan counties in Indiana.

Three winning entries in each of

four age categories will earn cash prizes and certificates.

Student artists may use any artistic medium except photography and/or digital media. Projects may be no larger than 11 inches by 17 inches. Only one entry per artist will be accepted.

Contest submissions must be "flat work" created in 2011 and registered for the contest using the official entry form available at www.SistersofProvidence.org.

Entry requirements are listed on the website. Creative ideas may address St. Theodora's devotion to prayer, her educational ministry and other topics related to her life.

The deadline for entries is 3 p.m. on Feb. 25. For more information, log on to the website listed above. †



Parish conference

Ken Ogorek, from left, the archdiocesan director of catechesis; David Bethuram, the associate executive director of Catholic Charities Indianapolis; and Scott Bernhardt, the coordinator of stewardship and development for St. Louis de Montfort Parish in Fishers, Ind., in the Lafayette Diocese, share a light moment during a conference about aspects of the Catholic faith and ways to build a stronger parish community on Jan. 22 at St. Rita Parish in Indianapolis.

Cathedral Grade School alumni are planning Class of 1954 reunion

Members of the Cathedral Grade School Class of 1954 are looking for classmates to schedule a reunion in September.

For more information about the class reunion, contact Trudy Clouser-McMasters at 317-683-3814 or dtmac7@yahoo.com. †

Lawmakers work to curb abortion, improve informed consent law

By Brigid Curtis Ayer

Pro-life lawmakers will work this year to curb abortions in Indiana by improving the information that women receive before they consider having an abortion. “The Indiana Catholic Conference is supportive of legislation to provide more complete information about abortion to help mothers choose life for their unborn baby,” said Glenn Tebbe, the Indiana Catholic



Glenn Tebbe



Sen. Patricia Miller

Conference executive director. Sen. Patricia Miller, R-Indianapolis, said the goal of her pro-life bill, Senate Bill 328, is to: “ensure the safety of the woman, provide the mother with as much information as possible to make a good and informed decision, and provide enough information that the mother understands that there is a child involved.”

Miller’s bill has several components. The information provided to the mother must be given in writing 18 hours prior to an abortion. Current law allows this information to be given verbally.

Adoption alternatives would be made available, including the possibility that adoptive parents may be responsible for some of the expenses of carrying the baby to term.

Prior to the abortion, the mother would be notified that human physical life begins at conception, and informed of the medical evidence of fetal pain to her child during the abortion. Also, the expectant mother will be given the risks associated with abortion and carrying the baby to full term.

Senate Bill 328 would make abortion doctors accountable for complications caused by an abortion, and provide for follow-up treatment by the same doctor if needed. Under the bill, abortion doctors would be required to have hospital admitting privileges in the county where they performed the abortion or in the counties adjacent to where the abortion is provided.

“The abortion doctor performs the abortion and leaves,” Miller said. “[In some cases,] the woman has complications and ends up in an emergency room, and is too embarrassed to tell the [emergency room] physician why she is bleeding.” The admitting privilege’s provision of the bill provides the follow-up care needed by the doctor who performed the abortion.

Sen. Greg Walker, R-Columbus, also will author a bill, Senate Bill 457, which would strengthen Indiana’s informed consent law for abortion.

Walker said his proposal would apply today’s customary standards in the medical marketplace to patients considering abortion. His bill would expand informed consent to include potential danger of infertility and danger to a subsequent pregnancy; possible risks of infection, hemorrhage or breast cancer; physicians’ 24-hour emergency contact information; availability of follow-up care; documentation showing human physical life begins at conception; and materials citing sources who say a fetus can feel pain at or before 20 weeks of post-fertilization age.

“If passed by the 2011 Indiana General Assembly, Senate Bill 457 would expand Indiana’s informed consent law, ensuring Hoosier women are well-informed before making a life-changing decision,” Walker said. “Currently, state law requires information about abortion to be given verbally to women considering this procedure. During such a trying time, it may be difficult for them to internalize such information without having the documents needed to study and read in private.”



Sen. Greg Walker

While Miller said she agrees with the intent of Walker’s bill, given the state’s fiscal problems, she believes it would be prudent to combine the two pieces of legislation because bills introduced this year must be revenue neutral—meaning they cannot cost the state anything to implement.

“Our plan is to amend Sen. Walker’s bill, Senate Bill 457, into my bill, Senate Bill 328, and remove the fiscal impact to the Indiana Department of Health in the process so that the bill can move forward in the process,” Miller said.

“This bill is not new,” Miller said. “It has passed the Senate in years past, but then did not get a hearing in the House. I’m optimistic the bill will pass the Senate and the House this year.”

In 2007, the Indiana Department of Health reported that 10,887 unborn babies were aborted in Indiana. Eighty-two percent of Indiana women who got abortions were unmarried. Women in the age category of 20 to 24 years received the highest number of abortions in the state at 33 percent. The second highest category was women age 25 to 29, who received 24 percent of the state’s abortions.

Sixty-four percent of the abortions were done on white women, 29 percent on black women, 3 percent on women of other races and ethnicities, and 4 percent on women of unknown race.

According to a 2010 study by the Guttmacher Institute, 27 states require parental consent for abortion when a minor is involved, including Indiana.

Thirty-four states, including Indiana, require counseling prior to an abortion. As part of the counseling, seven states include information on the increased risk of developing breast cancer as a result of having an abortion. Twenty-one states require information regarding the negative mental impact that abortion has on the mother. Indiana is among the nine states that offer ultrasounds prior to an abortion.

If Miller’s bill passes this year, Indiana would join 10 states that believe the fetus may feel pain during the abortion.

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

Congregation for Catholic Education plans document on Internet and seminaries

VATICAN CITY (CNS)—The Internet can be a valuable tool for Catholic education and evangelization, and its proper use should be encouraged in seminaries as well as other Church institutions, Pope Benedict XVI said.

“Internet, with its capacity to reach across distances and put people in contact, offers great possibilities for the Church and her mission,” the pope said in an address to members of the Holy See’s Congregation for Catholic Education holding their plenary meeting at the Vatican on Feb. 7-9.

The pope said the congregation was working on a document titled “Internet and Formation in Seminaries,”

but did not say when it would be published.

When used with caution and discernment, the pope said, the Internet can be useful for future priests not only for studying, but for pastoral work in areas of evangelization, missionary action, catechism, educational projects and administration of various institutions.

The Church will therefore need well-prepared teachers to keep the seminarians up to date on the “correct and positive” use of information technology, he said.

Addressing congregation members, the pope said the education and formation of future priests in seminaries is “one of the most urgent challenges” of the Church today because of the culture of relativism dominant in contemporary society.

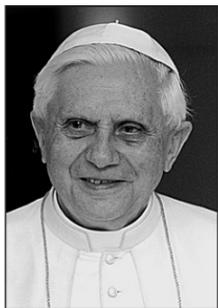
“For this reason, the service performed by so many formation institutions in the world that are inspired by the Christian vision of man and reality is so important today,” the pope said.

The seminary is one of the most important institutions of the Church and requires a thorough program that takes into account the context in which they exist today, he said.

“Many times, I have said that the seminary is a precious phase of life, in which the candidate for priesthood has the experience of being ‘a disciple of God,’” he said.

The pope has made recent references to the potential—and the dangers—offered by new media technology. Last month, in a message for the upcoming World Communications Day, he said, “this means of spreading information and knowledge is giving birth to a new way of learning and thinking, with unprecedented opportunities for establishing relationships and building fellowship.”

He encouraged the use of social media, such as Facebook, as a means of spreading the Christian message, but warned of the dangers of substituting human relationships with virtual contacts. †



Pope Benedict XVI

Our Lady of Fatima Retreat House

Include us on your Lenten journey with these opportunities for silence, reflection, growth and renewal...

Three weekends with three spiritually moving presenters!

March 11-13 Fr. Adrian Burke	March 18-20 Fr. Ted Haag	April 1-3 Fr. Jim Farrell
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Day & Evening Opportunities for Renewal!

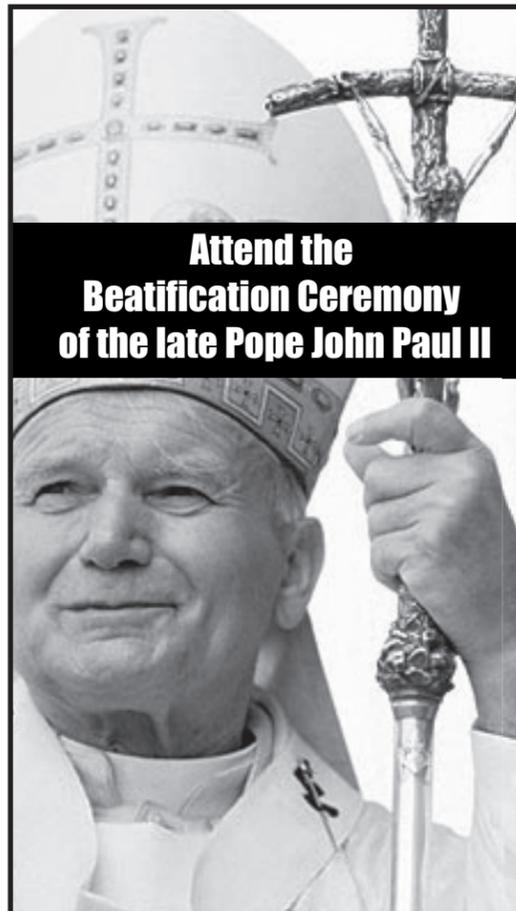
March 14 Day of Silence	March 23 Fr. Christopher Weldon	March 24 Sr. Angela Jarboe
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April 12
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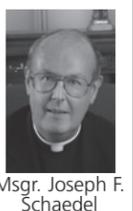
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MOORE

continued from page 1

“The amount of success you have is dependent on the amount of faith you have. In order to achieve this faith, one must understand that no amount of iron in the weight room is equal to the iron nails of the cross.”

A tribute from a teammate

Tony Hollowell witnessed that faith and dedication every day he spent with Moore as a co-captain on that 1999 Roncalli football team—along with the other two co-captains,



Bruce Scifres



Tony Hollowell

Greg Armbruster and Ryan Brizendine. Their bond was tight, the bond that develops when people make a commitment to a goal and each other.

When Hollowell learned the news that Moore had been shot, he remembered those 15 games in 1999 when he walked on the field, “knowing David was right by my side.”

He also remembered the last time that he saw Moore.

“I told him, ‘I am so glad that a man like you is protecting our families.’”

recalled Hollowell, now a first-year seminarian for the archdiocese at Saint Meinrad Seminary and School of Theology.

The full extent of the heartbreak for Hollowell and Scifres—and everyone else who knew Moore—came on Jan. 26 when the Indianapolis Metropolitan Police Department officer died.

When Roncalli had a school Mass to remember and celebrate the life of Moore, Roncalli’s president, Joe Hollowell, who is Tony’s father, asked Scifres to share his thoughts about Moore with the current students.

Scifres read Moore’s quote from the 1999 football yearbook. He then shared the remarkable prayer that Moore wrote and delivered at Roncalli’s all-sports banquet in the spring of 2000.

The prayer of a champion

“Dear Lord,

“We are gathered here tonight in your name to honor those athletes who have not only taken the field for Roncalli, but who have taken to the battlefield for you.

“It is not always on the sports field that we do our battle, but on the field of everyday life. We do not battle for the goals nor the touchdowns, or the blue rings, but for the cross that we will carry to you.

“Allow not our memories to be filled by the highlight tapes or the dazzling plays, but instead by the prayers that began our games and the huddles we made to praise you after our victories and even our defeats.

“Let us not only think it was the weight of the iron in the weight room or the long hours at practice that made us victorious, but the weight of the cross and the hours on



In a moment of celebration, David Moore, far right, poses with the other co-captains of the 1999 Roncalli High School football team that won a state championship. The other three co-captains are, from left, Tony Hollowell, Greg Armbruster and Ryan Brizendine.

our knees that made us great.

“As for the seniors who have taken off their Roncalli jersey for the last time, help us remember that the competition has just begun. For the real battle is not with the pigskin or the round ball, but with the crosses that you have laid upon us.

“Allow us to be coached by your love, and let all of us give you, our true coach, 110 percent. That is where we will find the true meaning of a champion.

“In the name of your Son, Christ Jesus, we ask this blessing. Amen.”

One more gift

For Scifres, that prayer tells people everything they need to know about Moore. It’s why Moore’s high school football coach mourns his loss and celebrates his life.

“It was just heartbreaking on so many levels,” Scifres said. “He was such a good person who had given his life in service to others. Maybe where it touched me the most was in knowing his family—knowing how much he meant to his parents, knowing how much he cared about his parents.

“As much as any kid I ever coached, he always had a keen sense of honor. He was

always going to do the right thing.”

Tony Hollowell saw that character trait again in the final act of Moore’s life—when his organs were donated to save the lives of people he had never met.

“After learning about the gift of his organs to so many people, I suddenly realized something I know to be true. David just fulfilled his greatest dream, which is to lay down his life for others,” Hollowell said.

“I was watching the news conference of his parents at the hospital shortly after the announcement that he would not recover, and his mom stated, ‘If David had known that an officer was going to be shot by this man, he would have wanted it to be him.’

“It is not that he *might* have wanted it to be him. He *wanted* to be the one who stood between the bullet and our families.”

The legacy of Moore’s approach to life will endure, Hollowell said. It’s a legacy that is intertwined with the prayer that Moore wrote as a high school senior—a prayer about “the crosses that are laid upon us” and “the true meaning of a champion.”

“His legacy is that there is more to life than being alive,” Hollowell said, “and that in our death, other people may learn the purpose of our life.” †

‘The amount of success you have is dependent on the amount of faith you have. In order to achieve this faith, one must understand that no amount of iron in the weight room is equal to the iron nails of the cross.’

—Officer David Moore’s reflection in the 1999 yearbook about his football experience at Roncalli High School in Indianapolis

Officer David Moore: A martyr for freedom

(Editor’s note: Father John Hollowell, the chaplain of Cardinal Ritter Jr./Sr. High School in Indianapolis, delivered the following tribute during the Feb. 1 funeral service at Conseco Fieldhouse in Indianapolis for Indianapolis Metropolitan Police Department officer David Moore, a 2000 graduate of Roncalli High School in Indianapolis.)

“Upon your walls, O Jerusalem, I have stationed watchmen; Never, by day or by night, shall they be silent” (Is 62:6).



Fr. John Hollowell

In the past two months or so, my petitions at Mass have tended toward mentioning policemen, firemen and our soldiers.

I wasn’t exactly sure where that inspiration came from, but it always seemed like a very important prayer to

be making each day, even after my \$180 ticket for coasting through a stop sign!

Perhaps it was our beautiful Veteran’s Day liturgy at Cardinal Ritter. Or perhaps it was the fact that my classes a few months ago were looking at what the Church teaches about freedom, and how we respond to and what we do with that very hard fought for and very vigilantly defended freedom.

Given the fact that policemen, firemen and soldiers have been on my mind the past few months in a special way, it was with great alarm that I learned of the shooting of policeman David Moore while [I was] attending, ironically, the March for Life in Washington, D.C.

I knew David only from a distance.

One memory that I have of him is from my junior year at Roncalli. In the spring, for several months, some friends and I would gather at Tony Agresta’s house and play football after school. David Moore lived across the street, and he started coming over to play.

Even though he was four years younger than us, we quickly looked for a way to stop inviting him because he was faster and more ferocious than us! As soon as the games ended, however, he was humble and kind and respectful.

I did get to see that ferocity and tenacity put to a use that I could wholeheartedly support when, four years later, instead of chasing me down in the side yard, he was a co-captain with my brother, Tony, on one of the great Roncalli teams of all time.

The 1999 Rebel football team had some unbelievable victories on the way to a 15-0 state championship. The Rebels took down a football powerhouse in Cincinnati Moeller in a game that will always be my favorite of all time. Moore always seemed to personify the intensity and desire that that team exhibited.

In a community that continues to see how young men play football as more of a reflection on their soul and character than anything else, Moore’s legacy will always be remembered.

It was also rumored at one point that Moore wanted to be a priest, and my mom was recounting to me how he took the podium at a senior awards dinner and offered the best prayer she has ever heard from a

high schooler.

From Roncalli, Moore went on to Purdue to prepare for his service as a police officer, and the arc of his life came to rest in the perfect career. His tenacity and intensity, mixed with compassion and a love for life, found a footing in his decision to become a police officer.

The Acts of the Apostles talks about how the Apostles and early Christians considered martyrdom an honor reserved for a select few—only the holiest and most honorable saints were given the grace of martyrdom.

Listening to Moore’s parents talk throughout the past week, it has seemed that Moore and his parents believe that this is the case for them as well.

There are an infinite number of ways one can pass from this world, and I can think of no better way to go than to offer up your life for the sake of freedom—the honor of standing against the agents of chaos who prowl in the shadows—and say, “You may take my life, but you will go no further. I give my life so that others may live free.”

Every time Moore went to Mass, he heard Jesus’ words repeated at the height of the Mass—“This is my body given up for you. ... Do this in memory of me.”

Those words don’t just turn ordinary bread and wine into Christ’s Body and Blood, they are also a call from Jesus to us whereby he says, “Imitate me! Do what I did!” When he says, “Do this in memory of me,” he doesn’t just mean that we should have a meal in his

honor, but that we should also give of our bodies as well.

Moore did precisely this. In giving his life for us, he told us, “This is my body, given up for you.” How fitting that he would then give his organs to nine other people so that they can live on as well. Was there any part of Officer David Moore that wasn’t sacrificial?

Moore’s death has mostly caused me to think about what exactly it is that we do with the freedom that Moore fought for and defended.

What do we do with it? The Church says freedom is only realized when I choose to do the good, the will of God, and that settling for less than that is to somehow shy away from my freedom and to let it sit dormant.

One thing that I think we all need to do as we remember Officer David Moore is to think about what we can do to maximize the gift of freedom that he has handed us. Will we let it sit on the shelf through making sinful choices and letting that freedom have nothing to show for it or do we take that freedom and build a lasting memorial out of his gift?

The 62nd Chapter of Isaiah, Verse 6, is a promise from God to his chosen people that he will always provide watchmen for our walls—sentinels and soldiers who see evil coming from a long way off and who lead the charge to look for good.

A soldier has fallen, mortally wounded while protecting us who live inside the wall. We honor him and we thank God for the service that he provided us in this life.

We now pray for him, and ask him to look out for us once again as he likely takes up a new position on a new wall.

Officer David Moore, a community prays for you and your family. Please pray for us! †

Minister says Catholic social teaching 'great resource' for all faiths

WASHINGTON (CNS)—The Rev. David Beckmann, president of Bread for the World, the Christian citizens' anti-hunger lobby, may be one of the most ardent supporters of Catholic social teaching among non-Catholics.

"I follow Catholic social teaching really closely. I study Catholic social teaching a lot more devoutly than many Catholics do," said the 62-year-old Lutheran minister with a laugh. "I just think it's a great resource, not just for the Roman Catholic Church, but for all—certainly all Christians."

Rev. Beckmann picked up the World Food Prize late last year on behalf of Bread for the World. It was the first time an organization had won the prize.

"The World Food Prize has given me the opportunity to talk to lots of people," Rev. Beckmann said. "Since the World Food Prize, I've been on 6,000 radio stations, [and] I've been on national TV seven times."

In a great coincidence of timing, his latest book, *Exodus From Hunger*, was also published, giving him yet another platform to wage the fight against hunger and poverty.

In a Catholic News Service First Person interview, Rev. Beckmann talked about his life and work.

Q. In your new book, *Exodus From Hunger*, two graphs show significant reduction in world hunger numbers in the past generation. But if that's true, why does hunger seem like such an intractable problem?

A. "It's not intractable. It's a myth that hunger's intractable, but we haven't made very much progress against hunger in our country over the past couple of decades. ... Diverse countries like Bangladesh, Ghana, Brazil [and] Britain have managed to reduce poverty. So I think that's the great good news. And as a Christian teacher, when I see that hundreds of millions of people have escaped from extreme poverty in 20 years, I see this is our good God moving in our own history."

Q. How has Bread for the World been affected by the slumping economy?

A. "Well, most importantly, the hungry and the poor people around the world are hit hard. So one in four children in our country lives in a household that runs out of food. Worldwide, almost a billion people are now undernourished. So now the problem for the world has become much more urgent."

Q. Do you get more or less credit as a lobby that doesn't endorse candidates?

A. "It's just not appropriate for us to endorse candidates. On the other hand, it is important who people elect! ... Every member of Congress says they care about hungry children. But it's a question of priorities. When push comes to shove, who gets the money? Who gets the attention?"

Q. You've been able to partner with some polarizing figures in American politics and society over the years, including Jesse Helms, Bill Clinton, George Bush and Pat Robertson.

What's the secret?

A. "I think virtually everybody wants to help hungry people. It's a unifying issue. So I think it does bring together people who don't normally work together. Also, I think our character as a collective Christian voice for hungry people is helpful. We're really careful not to be partisan, also not to take cheap shots at other people. We work in a bipartisan and civil way."

Q. What's your evaluation of Congress on hunger issues?

A. "Bread for the World ... had a really wonderful year in 2010. We helped pass the child nutrition bill. That one bill will make school lunches more nutritious for the next 10 years. It will also strengthen school breakfast programs and other programs that get mainly to low-income kids."

"We also mobilized parishes and congregations across the country to advocate for tax credits for the working poor. ... Those tax credits for the working poor are really important for hungry kids. The tax credit for the working poor that was finally included in the tax package will provide needy families next year twice as much assistance they get from all the food charities in the country. It is huge."

"You go to any parish in the country, almost everyone is involved in a feeding program. God bless 'em. But very few people even knew that Congress was considering whether to even continue the current regulations for tax credits for the working poor. But anyway, we got it, we got it."

Q. How much is congressional gridlock affecting the work you do?

A. "I don't see why we can't do a lot of good for poor people, and the advantage is when there is divided government, then you win changes that are permanent. Lots of times, you get better legislation when conservatives and liberals work together on it, and it's certainly more long-lasting change. When we're fighting for poor people, ... it's always uphill. The odds are always against us. It is always tough."

"But we've also seen that people of faith from across the country, pushing on a few issues that are important to poor people, hungry people, can make a difference in any political environment."

Q. What kind of legislation are you gearing up to advocate in the upcoming Congress?

A. "The only way we're going to get pro-poor changes in American politics is for people of faith to be in the lead, for people to be moved by the love of God to get our country to get more serious about poor people than it's ever been. ..."

"I'm struck that we haven't had a president since Lyndon Johnson who made reducing poverty one of his top priorities."

"On the other hand, one in four Americans is in a religious service every week. What's wrong with us? How can it be that one in four Americans is in church every Sunday, and election after election



The Rev. David Beckmann, president of Bread for the World, poses for a photo at the organization's headquarters in Washington on Dec. 7, 2010.

we elect presidents who have 10 or 20 other things that are more important than poor people? Something's wrong with us as people of faith.

"So, I think there's a lot of good will in the Churches, but what most Christian people, Catholic and Protestant, do not get is that if we're serious about helping poor people, helping hungry people, we've got to complement what we do within the system with policy and political change. We cannot food-bank our way out of hunger."

Q. For an ordained Lutheran minister, your resume displays a lot of ecumenical and interfaith work as part of your job. What have you learned about the Catholic tradition that you didn't pick up in your seminary days?

A. "Well, I love Catholic social teaching, I follow Catholic social teaching really closely. I study Catholic social teaching a lot more devoutly than many Catholics do [laughs]. I just think it's a great resource, not just for the Roman Catholic Church, but for all—certainly all Christians ... The Catholic Church ... makes authoritative contemporary statements it thinks very carefully about."

"Another thing that I've learned to love about the Catholic Church is Catholic religious women. I just think I'm concerned that so many Catholic religious women are old and their mortality may deprive our country of this tremendous cadre of deeply committed, deeply faithful serving people. They are wonderful. I like Catholic religious men, too, but Catholic religious women are a phalanx for social justice. They are wonderful."

Q. On a personal note, how much did your son's addiction issues pull you away from your work here at Bread for the World?

A. "There was a period of about six months when I had to adjust my work life to deal with that. ... John's recovery

from addiction, well, has been really good for my work for Bread for the World. Alcoholics and addicts who are in recovery—or least my son who is in recovery—have had a very powerful experience of God in [their] life. [My son] prays on his knees morning and night. And I think as the father of an alcoholic, I've also become more intense in my reliance on God."

"And then also I've learned about poverty in a different way because when my son was in active addiction he was very poor. He's now rebuilding his life. But I've dealt with poverty in my own family, in my own immediate family. And even now, people who are very close to my son depend on tax credits for the working poor."

Q. You've been president of Bread for the World now longer than the Rev. Arthur Simon, the founder. What's left for you? What's next to do?

A. "As a pastor, I think Christian social activism really needs to be grounded in the Gospel of God's love in Jesus Christ. So it is not about guilt for us. And I don't think guilt moves many people."

"But in my book and in my speaking to people about our work, what we're trying to do is partly to remind people of the goodness that we experience, the goodness of God that we experience in Jesus Christ, and it's out of that experience that we're part of—when Jesus feeds the 5,000, they're not just the hungry people, we're the hungry people who Jesus is feeding."

"And I think it's that experience of being participants in the feast of God, in the Eucharist. That's what moves Catholics and Protestants to get off the couch and change the world."

(For more information about Bread for the World, log on to www.bread.org.) †

Illinois bishops say new law legalizing civil unions could harm religious freedom

CHICAGO (CNS)—Illinois' new law legalizing civil unions and giving them the same status as marriages in the state has the "potential for a serious conflict with religious liberty," according to the state's Catholic bishops.

Gov. Pat Quinn signed the legislation into law on Jan. 31 in Chicago, making Illinois the sixth state to permit same-sex marriage. The others are New Hampshire, Massachusetts, Connecticut, Iowa and Vermont. The District of Columbia also has legalized same-sex marriages.

In California, a 2008 state Supreme Court ruling that permitted same-sex unions was overturned by Proposition 8—approved by more than 7 million voters—which says marriage between a man and a woman is valid in California. It is currently being challenged in federal court.

Called the Illinois Religious Freedom Protection and

Civil Union Act, the legislation is instead likely to "offer little protection in the context of litigation religious institutions may soon encounter in relation to charitable services, adoption and foster care," said a statement from the Illinois Catholic Conference, issued after the Jan. 13 Senate passage of the legislation.

"We hope these issues will be seriously evaluated by policymakers in the coming months and that additional conscience protections will be afforded," it added.

The statement from the conference, which represents the state's Catholic bishops on public policy matters, also outlined the Catholic view on marriage, which it said is "not just any relationship between human beings."

"The Church did not invent marriage and neither has any state," the bishops said. "No ideology can erase from the human spirit the certainty that marriage exists solely between a man and a woman, who by personal gift, proper and exclusive to themselves, mutually commit to each other in order to cooperate with God in the procreation and upbringing of new human lives."

Bishop Thomas J. Paprocki of Springfield, Ill., also issued a separate statement late last year taking issue with a

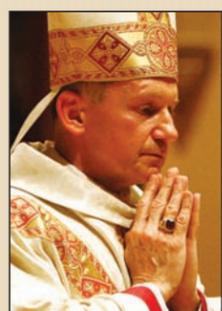
quote attributed to Quinn that "my religious faith animates me to support" the bill legalizing civil unions.

"He did not say what religious faith that would be, but it is certainly not the Catholic faith," Bishop Paprocki said.

"If the governor wishes to pursue a secular agenda for political purposes, that is his prerogative for which he is accountable to the voters," he added. "But if he wishes to speak as a Catholic, then he is accountable to Catholic authority, and the Catholic Church does not support civil unions or other measures that are contrary to the natural moral law."

As he signed the law, Quinn said it was "an important day in the history of our state because today we are showing the world that the people of Illinois believe in equality for all."

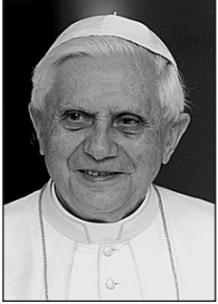
The law, which takes effect on June 1, allows both heterosexual and same-sex couples to enter into civil unions and specifically grants them legal rights in relation to hospital visitation and emergency medical decision-making, the ability to share a room in a nursing home, adoption and parental rights, pension benefits and inheritances. †



Bishop Thomas J. Paprocki

Pope's prayers: Could Internet increase spread of intentions?

VATICAN CITY (CNS)—If the pope used Twitter or Facebook to rally people together to pray for one intention, how many millions of prayers could be raised to heaven within minutes?



Pope Benedict XVI

In some countries, Facebook and the Internet already are being used by the Apostleship of Prayer to build community and distribute the pope's monthly prayer intentions. But in most places in the world, when the pope makes a special public appeal for prayers, people hear about it only through the Catholic media.

For 167 years, members of the Apostleship of Prayer have begun each day offering their lives to God and praying for the needs of the universal Church and the intentions of the pope.

The offering and the prayers are the basic membership requirements, and in most places the apostleship has "no registration, no groups, no fees, no special meetings," so no one really knows how many people belong.

Jesuit Father Claudio Barriga, who oversees the organization from the Jesuit headquarters near the Vatican, said he estimates there are about 50 million people fulfilling the membership requirements in the apostleship and its youth wing, the Eucharistic Youth Movement.

The Jesuit said he was in Vietnam in January and discovered that there are Apostleship of Prayer groups in every diocese with an estimated 1 million involved.

A government-approved bishop in mainland China reported that there is a group of people who makes the offering and prays for the pope's intentions each day in his cathedral, Father Barriga said.

In the United States, he said, "it's mainly a digital community" thriving through the use of the website www.apostleshipofprayer.org—which includes links to a daily audio visual

meditation posted on YouTube—and through both national and parish-based Facebook pages.

But it is also big in remote areas of Angola, where many people have never even seen a computer, and in Madagascar where about 250,000 young people belong to the Eucharistic Youth Movement, he said.

Father Barriga knows that for many people, the Apostleship of Prayer is seen as a way for the elderly to exercise their piety. He said it wasn't that long ago that he thought so, too.

The Jesuit does not seem particularly bothered about not having a membership list or even just a head count. He said he wants to help people pray, and if just getting the list of the pope's prayer intentions is enough, that's good.

But for many people, he said, it could be helpful to have contact with others making the same effort and to receive guidance from someone who has been making the effort even longer.

Father Barriga said the prayer life promoted by the apostleship is "simple, but not simplistic," and schoolchildren in the poorest village and business leaders in the biggest cities all can find the 10 or 15 minutes a day it takes to fulfill the apostleship's requirements.

Of course, he said, there is no guarantee that belonging won't change a person.

"It's a Jesus program, a way to live with Jesus' heart," he said.

"You have at least 50 million people praying each day for a month for something like those who do not have access to clean water—that creates awareness," and could lead to enough action that less water would be wasted and less would be polluted, he said.

"If what you are praying for doesn't change you, then you aren't praying correctly," Father Barriga said.

But the distribution of the monthly intentions is not a publicity campaign for living more responsibly, he said. They really are prayers.

"We pray to God because God is the one who moves human hearts," the Jesuit said.

With little international coordination, the Apostleship of Prayer and the Eucharistic Youth Movement seem to have

depended on whether a local Jesuit superior appointed someone energetic to lead the ministry or whether the people involved kept meeting and bringing others onboard.

One reason the Jesuits are looking to "re-create" the apostleship is to strengthen the Jesuits' commitment to it—whether to leading groups personally or virtually over the Internet, Father Barriga said.

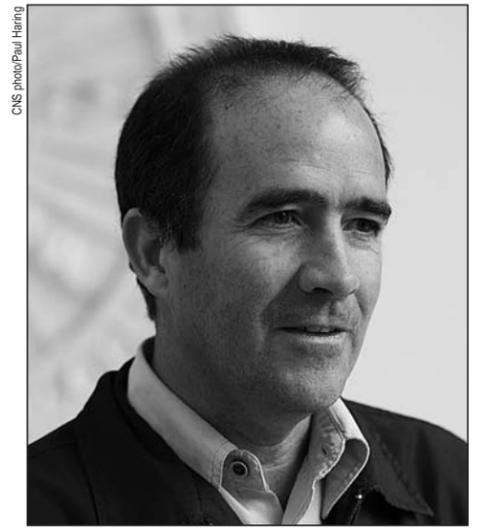
Another reform at which the Jesuits are looking is helping to keep members focused on the big, important "permanent needs" of the Church and the world as reflected in the monthly prayer intentions, while also being able to count on millions of people's prayers when special needs or disasters arise, Father Barriga said.

The Apostleship of Prayer is responsible for the annual distribution of "the pope's prayer intentions" for each month.

Pope Benedict XVI's general intention for February, which includes Valentine's Day, is: "That all may respect the family and recognize its unmatched contribution to the advancement of society."

His missionary intention for the month, which includes the Feb. 12 celebration of World Day of the Sick, is: "That the Christian communities may witness to the presence of Christ in serving those who suffer from disease in those mission territories where the fight against disease is most urgent."

The apostleship and the Congregation for the Evangelization of Peoples help the pope draw up a year's list of monthly intentions, which are published a full year



Jesuit Father Claudio Barriga, the delegate director of the Apostleship of Prayer, is pictured at the Jesuit headquarters in Rome on Feb. 1. For 167 years, members of the apostleship have begun each day offering their lives to God and praying for the needs of the universal Church and the intentions of the pope.

in advance. The lists for 2012 were published by the Vatican newspaper, *L'Osservatore Romano*, on Jan. 28.

Obviously, Father Barriga said, when the prayers are chosen so far in advance, it is hard to make them very specific and timely.

But now that so many people have access to a computer, or at least to the radio, the Jesuit said it may be time to look for more instant ways to raise a call to prayer. †

'That the Christian communities may witness to the presence of Christ in serving those who suffer from disease in those mission territories where the fight against disease is most urgent.'

—Pope Benedict XVI's missionary intention for February

Pope cannot be organ donor, Vatican official says

VATICAN CITY (CNS)—As a cardinal, Pope Benedict XVI was a card-carrying organ donor. But the card became invalid when he became pope, according to his personal secretary.

The issue arose when a German doctor recently began promoting organ donation by citing the pope's enlistment in the organ-donor program more than 30 years ago. The Vatican asked the doctor to stop using the pope as an example, and the pope's secretary, Msgr. Georg Ganswein, explained the reasons in a letter.

"While it is true that the pope has an organ donor card, it is also true that, contrary to some public affirmations, the card issued in the 1970s became ipso facto invalid with Cardinal Ratzinger's election to the papacy," the letter said, according to Vatican Radio.

Archbishop Zygmunt Zimowski, president of the Pontifical Council for Health Care Ministry, told reporters that

the most evident reason a pope could not donate organs was that, in a sense, "his body belongs to the whole Church." He said the Church's tradition that a pope's body be buried intact also reflected the possibility of future veneration.

"That takes nothing away from the validity and the beauty of donating one's organs," the archbishop added.

Other Vatican sources said Church officials were worried that the publicity in Germany about the 83-year-old pope as an organ donor might create "unrealistic expectations" when the pope dies.

Pope Benedict has called organ donation a generous "act of love." In 2008, he told a Vatican conference that "tissue and organ transplants represent a great advance of medical science, and are certainly a sign of hope for the many people who suffer from serious and sometimes critical medical conditions." †

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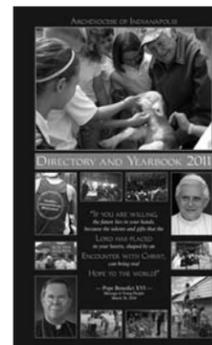
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Eastern Catholic Churches are rooted in ancient traditions

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

Perhaps the best-kept secret of the Catholic Church—at least for many Latin Rite Catholics—is the existence of the Catholic Churches of the East.

Outside of the Latin Church centered in Rome, the major ecclesiastical and liturgical centers that developed early in the Church are Alexandria, Constantinople, Armenia and Edessa in East Syria.

From Edessa and Lebanon emerged the Maronite and Chaldeo-Malabarese rites, which together are East Syrian rites.

From Antioch came the West Syrian Malankarese Rite.

From Alexandria came the Coptic and Ethiopian rites, while the Armenian Rite came from Armenia.

A group of Byzantine rites emerged from Constantinople. These rites are the Greek, Melkite, Bulgarian, Croatian, Serbian, Russian, Belorussian, Ruthenian, Ukrainian, Slovak and Romanian rites.

A rite is a group within the broader Catholic Church that has its own distinct and ancient liturgical tradition.

Syrian and Chaldean Christians celebrate their liturgy in Syriac, a language related to the Aramaic that Jesus spoke.

The Eastern Catholic Churches accept the primacy of the bishop of Rome, but the Orthodox Churches do not. The schism between the Catholic Church and the Orthodox Church occurred in 1054, but both are united in the celebration of the sacraments. With the exception of Maronites, the Eastern Churches include both Catholic and Orthodox groups.

Four central ideas of the Christian East are divinization, love of tradition and the ancient Eastern Christian writers, hesychastic spirituality, and the Great Lent and the feast of the Resurrection.

The early Eastern Christian theologians taught salvation history from an all-encompassing view that presented God as condescending to become one of us that we might become like God. Divinization, therefore, is God's activity in us to make us godlike, new creations.

Eastern Christians honor tradition, which celebrates the past for the sake of the future. Love of tradition is manifested, especially in the esteem held for the writings of the patristic theology of the Eastern Fathers of the Church. One cannot speak of the early Church without turning to those Eastern sages who, from the very outset, shaped its destiny.

"Their Christianity is not the same as ours," writes Robert Payne in *The Holy Fire: The Story of the Fathers of the Eastern Church*. "They were a people of warm imaginations, more incandescent than the Fathers of the Western Church, fiercer in denunciation, quicker in anger, more sudden to praise."

These Eastern patristic writers guided the Church both during and in the centuries following the age of Christian persecution. They laid a solid foundation in theology and the liturgical life for the future Church. Remarkable for their timeless beauty of expression, their writings have been a living part of the East and West.

The ascetic tradition of the Eastern Church includes a way of interior prayer known as "hesychasm," from the



Maronite Father Beshara Suleiman carries an icon at the end of a liturgy at St. Maron Church in Gush Halav, Israel, near the Lebanese border in July 2006. Many Eastern Catholic Churches are centered in the Middle East, but their faithful are now found in many countries around the world, including the United States.

Greek "*hesyikia*," which means "quiet resting in God." An important aspect of hesychasm includes the practice of compunction of the heart, known as "*penthos*." This is expressed by the practice of the Jesus Prayer: "Lord Jesus Christ, Son of God, have mercy on me, a sinner."

Because the body and spirit are one, the repetition of the Jesus Prayer gradually became associated with the rhythm of breathing. Interiorizing the name Jesus, even when not consciously praying the name, identified the breath of the person with Jesus in a vital way, thus becoming a weapon against demonic forces, and a guide for light and inner peace. This is one way to fulfill the New Testament mandate to pray always.

The Eastern Churches celebrate the feast of the Resurrection of the Lord as "the" event of the liturgical year. During Great Lent, the faithful participate in the Passion of our Lord through the practice of penance, and especially by fasting from food.

In embracing penance, one chooses love instead of selfishness. Saying no to food or other created things revitalizes the spirit. It brings with it self-mastery and interior freedom. Thus devout Eastern Christians embrace an intense asceticism, avoiding those things that overstimulate the senses.

Holy Week provides liturgical experiences of the most sublime poetry, music, art and ritual of the entire year. These services re-enact the central mysteries of Christianity

in such a way that the whole person participates in their celebration.

The starkness of Lent then gives way to a visibly festive note. The faithful greet one another throughout the Easter season with "Christ is risen! Indeed, he is risen!"

Foods previously avoided during Great Lent now become a feast, and baskets receive a special Easter blessing. They contain Easter breads, roasted lamb, decorated eggs, butter shaped in the form of a lamb—all covered with embroidered linen cloths reserved for this joyful season. Those who have been purified by the fast are filled with resurrection joy.

Several mass murders have been mounted against Iraqi and Egyptian Christians in recent years. Their crime? They profess and live devout Christian lives.

These chilling murders remind us of the systematic persecutions of Christians in the early days of Christianity that are still a cause for bitter weeping.

Yet the identity of the Eastern Catholic and Orthodox Churches is found in their celebration of the Divine Liturgy, where they joyfully proclaim the glory of the Lord: How wonderful you are!

(St. Joseph Sister Joan Roccasalvo of Brentwood, N.Y., is the author of *The Eastern Catholic Churches: An Introduction to Their Worship and Spirituality*, published by Liturgical Press.) †

Eastern Catholic Churches have diverse liturgical rites and rich traditions



Melkite Patriarch Gregoire III Laham of Damascus, Syria, holds a crucifix as he prays during the closing Mass of the Synod of Bishops for the Middle East in St. Peter's Basilica at the Vatican on Oct. 24, 2010.

By David Gibson

The universal Catholic Church is large enough that its members in the world's far-flung regions, though one in faith, often do not know much about each other's customs, history or ways of worshipping.

This may be particularly true for the members of the Church's different liturgical rites.

And it is true not just for people in the pews. In a homily during the October 2010 Synod of Bishops for the Middle East, held in Rome, Pope Benedict XVI made clear that the synod represented a welcome opportunity for its participants to know each other better.

Among its delegates, the synod counted patriarchs and bishops from the various Eastern Catholic Churches and Latin Church, with which Catholics in the West usually are most familiar.

Pope Benedict said the delegates became "united, heart and soul" in faith, in hope and in charity, most of all during eucharistic

celebrations ... and in the Liturgy of the Hours as well, celebrated every morning according to one of the seven Catholic rites of the Middle East."

He suggested that by worshipping and praying together, the delegates discovered the riches of each other's traditions. A beneficial "exchange of precious gifts" occurred, he said.

The pope then encouraged the members of the Catholic Church's different liturgical rites in the Middle East to get to know each other better by participating in each other's liturgical celebrations. He called this a way of "opening themselves to the dimensions of the universal Church."

In other words, some diversity within the one Catholic Church can enhance unity. In their concluding message, synod participants explained that they came to Rome with all their "spiritual, liturgical, cultural and canonical patrimonies."

One participant noted that though members of the Eastern Catholic Churches

tend to be identified with a particular region, many now find the majority of their members living abroad.

This cultural reality of life for Middle East Catholics is something many Catholics in more peaceful regions of the world only now are beginning to grasp fully. The synod's concluding message spoke of "a sense of insecurity" that, coupled with "political and economic instability," leaves many Middle East Christians feeling "forced to emigrate."

Diversity is a reality in the universal Church. The members of its different liturgical rites call out to each other for understanding and respect.

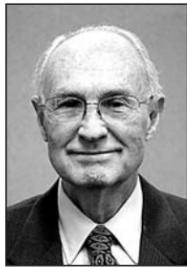
First, though, they need to know each other better, a task that may well be facilitated by present-day globalization, with its potential to make neighbors of strangers.

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

From the Editor Emeritus/John F. Fink

The appearances of Our Lady of Lourdes

Since Feb. 11, the date of this issue, is the feast of Our Lady of Lourdes, I thought



I would take a break from my "wisdom of the saints" series to write about what happened at Lourdes, France, in 1858.

The Blessed Virgin appeared that year to Marie Bernadette

Soubirous, who was 14 at the time, 18 times beginning on Feb. 11. When she reported the visions, civil authorities tried to frighten her into recanting her accounts, but they could not. On Feb. 25, a spring emerged from the cave above which Mary was appearing.

On March 25, 1858, Mary told Bernadette that she was the Immaculate Conception. The doctrine of the Immaculate Conception had been proclaimed infallibly by Pope Pius IX four years earlier.

Bernadette, who was canonized in 1933 by Pope Pius XI, wrote about her visions in

1861. She said that she and two other girls were on the banks of the river Gave when she heard a rustling sound. When she looked up, she saw a cave and a lady wearing a lovely white dress. There was a yellow rose on each of her feet, and she had a yellow rosary in her hand.

Bernadette said that she took out her own rosary and began to pray it while the lady let her beads slip through her fingers without moving her lips. When Bernadette stopped praying, the lady vanished. Bernadette asked her companions if they had seen anything, but they said no.

Bernadette returned to the site, and the lady reappeared. On the third occasion, she spoke and said that she wanted Bernadette to tell the priests to build a chapel there. She also told her to drink from the stream by the cave. But there was only a trickle of water there. Bernadette started to scrape the ground, but only on her fourth attempt was there enough water for any kind of drink.

She continued to return for 15 days, and the lady appeared each time except twice. Each time, she told her to look for a stream

and wash in it, and to tell the priests to build a chapel there. She also told her to pray for the conversion of sinners. And then, Bernadette wrote, "Finally, with outstretched arms and eyes looking up to heaven, she told me she was the Immaculate Conception."

Since then, Lourdes has become one of the major pilgrimage destinations in the world. More than 6 million people visit each year. The spring has produced 27,000 gallons of water each week, and it is seen as having healing powers. Pilgrims bathe in it.

The Knights of Malta annually take plane loads of *maladies* (sick people) to Lourdes so they can wash in the healing waters. More than 7,000 unexplainable cures have been reported, but the Church has recognized only 67 of them as miracles since 1858, most recently in 2005.

Each reported cure is examined carefully by the Lourdes International Medical Committee composed of 30 specialists, surgeons and professors from various countries, who meet once a year. Assessments continue over several years. †

Cornucopia/Cynthia Dewes

Marriage is LOVE, not just a piece of paper

"Love and marriage, love and marriage, go together like a horse and carriage," the song says. That's my opinion, too.



Real love should lead to marriage, which is the Real Thing as opposed to shacking up, playing house or serial fornication.

Valentine's Day offers a great opportunity to consider the essence of love, especially as it occurs in marriage. It is indeed a many-splendored thing, as another song proclaims, and sometimes it can be sentimental, sweet, warm and all those other gooey adjectives we read on the greeting cards. But it's so much more than that.

Maybe we should begin by saying what love is not. It's not just the sweaty desire of lust, although married love involves an initial feeling of physical attraction, the proverbial gleam in the eye.

In that case, it's the biological necessity which God has so cleverly imbued in men and women as pleasure in order to keep the human race going—which is one of the main reasons why a committed homosexual relationship is not a marriage. But I digress.

Wonderful as it is, physical passion in marriage can be limited eventually by age or health, and those who mistakenly marry only for that reason can be disappointed. Seriously disappointed—as in divorce. The expectation that marriage should last until death used to make lovers more careful in choosing their partners, but not always. After all, free will can lead to bad choices.

It seems to me that to love in a marriage takes considerable hard-headed thought before popping, or answering, the question. While still in the throes of early passion, we need to pause to consider the long-range predictors of success. Do we enjoy being with this person for long periods of time even if we're not smooching? Do we share some interests, and can we tolerate the ones that we don't? Do we share a sense of humor and find each other fun?

Can we imagine still having something to talk about when we have been together for 50 years? Most importantly, do we share the same values? Married love is certainly not for martyrs and masochists. It should feel good and make us happy more often than not. It should carry us through the hard times coming from outside, and through the times we are not in sync with each other about a child's behavior or a career change or whatever.

Love will help us support each other when we are grieving, and encourage each other when we are doubtful. It enables us to really listen to what the other is saying in words, actions or body language, and to respond appropriately. It will make us present to each other always, alone or apart.

Love will help us persevere through our own or the other's addictions and illnesses. It will deflect rage with calm, and divert suspicion with humor and grace. It will help us both to achieve our dreams, and to find the strength to do the right thing. Unlike the movie *Love Story's* idea that "Love means never having to say you're sorry," love means having to say you're sorry a lot. And meaning it.

Scripture says the married couple of two shall become one, and that's exactly what married love is all about. We can learn how to love this way, which is the way God loves us, by ourselves or from our parents.

And while we're at it, we will learn how to love well in every other way—as a parent, a child, a pastor, a friend.

Happy Valentine's Day, Happy Love!

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

Consider This/Stephen Kent

A willingness to do without things in life

Someone recently questioned why Christians seem to be impotent when it comes to influencing the conduct of public affairs: "One often wonders how it happens that Christians who personally are believers do not have the strength to put their faith into action in a way that is politically more effective."



Good question, especially considering the source: Pope Benedict XVI.

"We can only hope that the inner strength of the faith that is present in people will then become powerful publicly as well by leaving its imprint on public thinking," the pope said.

The remark came in response to an unusual question-and-answer session between the pope and German journalist Peter Seewald during hourlong sessions over six days last July. They are published as *Light of the World: The Pope, the Church and the Signs of the Times*.

The value is the relatively informality of the language, hearing the pope as a

"real person" rather than the more formal theological language in his encyclicals and speeches.

Why aren't Christians as powerful as the opposition? Secularism?

In reading the conversation between the pope and Seewald, one could almost make the case that we are irrelevant to what is going on in the world. So with an aggregate millions of people thinking that way, it becomes a self-fulfilling statement of a lack of self-esteem.

The problem is the inclination to dismiss the kingdom of God as unattainable.

Recent Church teaching, including his encyclicals, the pope said, is a step in putting things into another perspective, "looking at them not only from the point of view of feasibility and success, but from the point of view that sees love of neighbor as something normative, and is oriented to God's will and not just to our desires."

Bring this thought to current issues—environment, poverty, health care—the roster of things that continue to befuddle and irritate.

Worldly view may find something not feasible with little chance of success. But

if it is done for love of neighbor and aimed to God's will, might not God have something to do with its success?

Pope Benedict does find some awareness of a global responsibility to make moral decisions.

"A certain potential for moral insight is present," he said. "But the conversion of this into political will and political actions is then rendered largely impossible by the lack of willingness to do without."

The lack of willingness to do without. Millions have a choice to do without. There are millions more who have no choice but to do without, unwilling victims of poverty from causes largely beyond their control.

"How can the great moral will, which everybody affirms and everybody invokes, become a personal decision?" asked the pope. "For unless that happens, politics remains impotent."

Lent seems a good time to begin a willingness to do without.

(Stephen Kent, now retired, was the editor of archdiocesan newspapers in Omaha and Seattle. He may be contacted at considersk@gmail.com.) †

Twenty Something/

Christina Capecchi

A short life bookended by tragedy

The youth choir that Christina Green was a member of performs just once a month—on the second Sunday at the 9 a.m. Mass.



And sure enough, the day after the 9-year-old girl was killed in Tucson, Ariz., the youngest victim of the shooting targeting Rep. Gabrielle Giffords, St. Odilia's youth choir sang.

It was on Jan. 9, the feast of the Baptism of the Lord, and there was just one baptism at that Mass—a 9-year-old girl.

That wasn't lost on Father Richard Troutman, the pastor of St. Odilia Parish.

"You realize how small they are," he told me, "how much potential they have, how you really want to protect a 9-year-old."

Father Troutman has been a priest since 1968, yet he approached that Mass as if it were his first, putting in extra prayer and still feeling a bit unprepared, like "a work in progress" pastor. He had heard the gun shots the day before, and he was just as shocked as everyone else.

The first reading was done by a child, and the words from Isaiah seemed fitting.

"Thus says the Lord: Here is my servant, whom I uphold. . . . He shall bring forth justice to the nations, not crying out, not shouting, not making his voice heard in the street" (Is 42:1-2).

In his homily, Father Troutman spoke longer than usual, preaching about mystical union with God, a state that is preceded by unnecessary death. Baptism propels us toward community engagement and service, he said, which leads to events like "Congress on your Corner," the public gathering where Christina was killed.

Then came the prayers of the faithful, with one petition for all of Saturday's victims and one for Christina.

At Communion, the high point of the Mass, Christina's friends in the youth choir performed "We Are One Body," an appropriate World Youth Day anthem for a devastated community being fed by the Eucharist.

"We do not stand alone," the grade schoolers sang. "He who believes in me will have eternal life."

There it all was inside that sloping church on the foothills of the Santa Catalina Mountains where the desert heat meets the snow-capped peaks—darkness and light, silence and song, grief and hope, one more baptized member, one less.

"Faith and doubt go really close together," Father Troutman said on the eve of Christina's wake. "God is the God of death and resurrection."

Christina's very arrival—she was born on 9/11—demonstrated that strange juxtaposition. Her mom says she took pride in being a grace note to a dark day.

And surely Christina feels the same way about the loving acts performed after the Tucson shooting—parents who extended their kids' bedtimes, giving an extra kiss or cookie, and neighbors who offered heaping helpings of pasta and prayer.

The older I get, the more I accept the contradictions in life, understanding how tears and laughter can mingle, springing from what feels like the same origin. Life's contrasts bring meaning, just as a symphony has crescendos and decrescendos, rests and triplets.

I'm also coming to appreciate the richness and rhythm of the liturgical calendar.

Sometimes we fall into stride with it, naturally matching its tenor. Sometimes its melody feels miles away, but we hear the invitation and jump in at a key change, singing out or humming along.

This short month is hinged on Valentine's Day and, in Christina's honor, we should interpret it broadly, to gather all the love we can, nurture it, celebrate it and act on it.

(Christina Capecchi is a freelance writer from Inver Grove Heights, Minn. She can be reached at www.ReadChristina.com.) †

Sixth Sunday in Ordinary Time/Msgr. Owen F. Campion

The Sunday Readings

Sunday, Feb. 13, 2011

- Sirach 15:15-20
- 1 Corinthians 2:6-10
- Matthew 5:17-37

The Book of Sirach, the source of this weekend's first reading, is part of a collection of biblical writings that in their very origin teach an important lesson.



As various fortunes—political, economic and individual—changed and reversed among God's people in the decades after the

Babylonian Captivity, and as new alien empires seized the Holy Land, Jews emigrated from the homeland of their ancestors to other places.

Understandably, many Jews went to places where opportunities were more plentiful.

While certainly some of these emigrants not only survived, but possibly even did well in their new surroundings, one thing was lacking. They were not living in a society in which all the people acknowledged the God of Israel.

So, to record their ancient religious beliefs and very importantly to pass these beliefs along to future generations, Jewish scholars composed books, such as Sirach.

The essential point in Sirach was that human reason and honoring God are not ideas at odds with each other. Obeying God, logic can prove, is the way to order, peace, justice and reward in human life.

St. Paul's First Epistle to the Corinthians is the source of the second reading.

Paul would have been no stranger to this notion of compatibility between divine revelation and human wisdom because he was so well trained in Judaism and also exposed to Greek philosophy, which added a new dimension to the story.

Revelation is of a reality that human knowledge often cannot comprehend.

He refers to "hidden wisdom" and "mystery." We simply cannot understand all. In great love, God therefore has revealed to us what otherwise we would never know.

The Gospel reading is taken from St. Matthew.

Speaking of the Commandments, which were as familiar to every Christian as they were familiar to the Jews who heard Jesus, the Lord expounds on the meaning of several of these rules for life given by God to Moses on Mount Sinai.

This process reveals two important factors. The first is that God's law is permanent and unchanging. This is logical. It touches very basic instincts and conditions among humans, which are all attached deeply and intrinsically to human nature itself, and as such are not open to qualifications or changes that humans might wish to make.

Secondly, here the Lord speaks with authority. He defines and explains the law of Moses. Jews did not regard the law of Moses as merely a set of principles composed by Moses. Rather, Moses was the medium through which God revealed the divine law to humanity. God is the author of the divine law. He is the author of the Commandments. He is the lawgiver.

By defining and making more precise this law, the Lord acts as God. It is an important revelation of the identity of Jesus.

Reflection

This weekend looks to the past weeks and feasts as background, and also looks ahead. In both cases, it confronts us with the realities of our nature. It places us in relationship with God. It shows us that God loves us with a divine love.

At Christmas, the Epiphany and at the baptism of Jesus in the Jordan River by John the Baptist, the Church celebrated the events of salvation achieved for us by Christ, but also told us about the Lord. It identified the Lord.

In these readings, the Church tells us that to wander away from God's law and follow our instincts or our limited reasoning is folly. Humans, impaired by Original Sin, always have trouble understanding this lesson.

Before too long, the Church will lead us into Lent. It will be a time in which we strengthen ourselves to know our limitations and conform ourselves to what we are—human beings destined for eternal life with God in Jesus. †

Daily Readings

Monday, Feb. 14
Cyril, monk
Methodius, bishop
Genesis 4:1-15, 25
Psalm 50:1, 8, 16bc-17, 20-21
Mark 8:11-13

Tuesday, Feb. 15
Genesis 6:5-8; 7:1-5
Psalm 129:1a, 2, 3ac-4
Mark 8:14-21

Wednesday, Feb. 16
Genesis 8:6-13, 20-22
Psalm 166:12-15, 18-19
Mark 8:22-26

Thursday, Feb. 17
The Seven Founders of the
Order of Servites, religious
Genesis 9:1-13
Psalm 102:16-18, 19-23, 29
Mark 8:27-33

Friday, Feb. 18
Genesis 11:1-9
Psalm 33:10-15
Mark 8:34-9:1

Saturday, Feb. 19
Hebrews 11:1-7
Psalm 145:2-5, 10-11
Mark 9:2-13

Sunday, Feb. 20
Seventh Sunday in Ordinary
Time
Leviticus 19:1-2, 17-18
Psalm 103:1-4, 8, 10, 12-13
1 Corinthians 3:16-23
Matthew 5:38-48

Go Ask Your Father/Fr. Francis Hoffman

No one is bound to use extraordinary means to keep terminally ill person alive

QI have a question that I'm sure a lot of practicing Catholics cannot answer either yes or no.



If a person has been diagnosed as terminally ill, even "vegetative," by a team of spiritual physicians, with zero chance of recovery, could that person have it included in their will that a specified

person with the consent of the doctors "pull the plug," ending that person's life?

As per Catholic dogma, would this be forbidden?

I believe this to be a violation of the Fifth Commandment with the consequences of mortal sin to follow for everyone involved.

AYour question is not as difficult as you think. It's a matter of common sense and spiritual sense.

In the simplest terms, we are obliged to provide "ordinary" care for the ill, but we are never obliged to continue "extraordinary" means to keep someone alive.

We are called to care for terminally ill patients, providing them with all of the spiritual support, especially the sacraments, as well as moral support, compassion and palliative care that we can.

Basic care, such as food and water—nutrition and hydration—are to be provided to terminally ill patients in most cases.

Pain medication can be given to the patient to the degree that it comforts the patient, but not so much as to kill the person.

No one is bound to use extraordinary means to keep a person alive, especially if there is no realistic hope for recovery.

But a person in a "vegetative state" is not usually considered terminally ill, and so should be provided with at least the ordinary care of food and water, even if delivered artificially.

If such a patient is on a respirator or dialysis machine, there is no moral imperative to keep the person alive by such extraordinary means.

QIn a recent column about the Mass, you explained, "Every time Mass is celebrated, the sacrifice of Our Lord and Savior Jesus Christ on Calvary is

re-presented in an unbloody manner affording the priest celebrant and all congregants who participate in the Mass an infinite amount of sanctifying grace."

If a single Mass supplies an infinite amount of sanctifying grace—a word not to be bandied about lightly—then why do we say Mass after Mass for various souls?

Why isn't a single Mass sufficient to release all the souls in purgatory?

AI recognize that quotation! In fact, a single Mass is sufficient to release all the souls in purgatory.

Even more astounding, it would have been sufficient for Jesus to suffer the loss of only one drop of blood to redeem the whole world.

There are at least two reasons why we offer up the Holy Sacrifice of the Mass for the souls of the faithful departed.

One very practical reason is because people die every day, and we need to pray for their souls.

The second reason is that, while it is true that an infinite amount of grace is available at every Mass, not everyone receives the same amount of grace.

The grace you receive is dependent on your subjective capacity—faith, fervor, devotion, love and hunger for the Lord.

While a soul in purgatory can benefit from the grace of a Mass, the soul cannot pray for itself. We need to pray for the souls in purgatory.

QI have a friend who has never been baptized. Her Catholic parents later divorced, and for some reason she was not baptized.

She believes in Jesus Christ, that she is a child of God, but does not necessarily want to embrace the Catholic faith.

She wants to be baptized a Christian, but does not necessarily want to join a Church. She is an adult, age 40.

As a practicing Catholic, I do not know what to advise her to do. Can I baptize her myself?

AYou could baptize her yourself if she is in danger of death, but absent that urgency you should encourage her to be baptized by a priest or deacon in the Catholic Church.

If she believes in Jesus Christ and wants to be baptized, she is actually hungering for a connection with the Church which he founded. You should continue to work with her and answer her questions as they arise. †

My Journey to God

His Example

I've been thinking a lot about Jesus—
His life,
How He always did whatever
He needed to do,
How He always was wherever
He needed to be.

Jesus was so fluid.
He seemed to just flow into
His experiences.
Jesus did not resist.
He never resisted
To what the "now" presented.

I believe that was the number one way
Jesus championed God—
Never resisting,
Always accepting,
And pouring Himself out
Onto whatever was set before Him.

By Cathy Lamperski Dearing

(Cathy Lamperski Dearing is a member of St. Barnabas Parish in Indianapolis. This stained-glass window at St. Mary Church in Killarney, Ireland, depicts Jesus as the Good Shepherd. Psalm 23:1, which reads, "The Lord is my shepherd, I shall not want," is among the most popular Scripture verses.)



CNS photo/Crosiers

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.

JONAS, Thomas J., 51, Christ the King, Indianapolis, Jan. 11. Son of Theresa McHolland. Stepson of Don McHolland. Brother of Ann Deering, Mary Kauffman, Daniel, Gustave and James Jonas.

KAISER, Darlene, 74, St. Mary, New Albany, Jan. 4. Sister of Joyce Kremenz, George and William Kaiser. Aunt of several.

KILLEN, Margaret H., 70, St. Joseph, Shelbyville, Jan. 15. Wife of Larry Killen. Mother of Maureen Curtis, Briana Peck, Angela Reynolds, John Fulton and Michael Killen. Sister of John Foley. Grandmother of 17. Great-grandmother of 14.

LEISTER, David Lee, 73, St. Augustine, Jeffersonville, Jan. 8. Husband of Wanda Leister. Father of Carol and Cindi Walker, and Gerald and David Leister. Brother of Linda Smith. Grandfather of one.

LEUTHART, John A., Jr., 73, St. Augustine, Jeffersonville, Jan. 10. Husband of

JoAnn Leuthart. Father of David, Marc and Robert Leuthart. Brother of Betty Dodd and Mary Catherine Hayes. Grandfather of three.

LUX, Jack W., 79, St. Mary, Greensburg, Jan. 15. Husband of Nancy Lux. Father of Suzie Beagle, Sandra Meyer and Gary Lux. Brother of Mary Kay Hart, Jan Quigley, Sally Stone, Diane Wagers and Dr. Dave Lux. Grandfather of six.

LYNCH, Lucille, 89, Sacred Heart of Jesus, Indianapolis, Jan. 15. Mother of Charlene Kistner, Patricia Nelson, Kathleen Schaler and David Lynch. Grandmother of seven. Great-grandmother of 17.

MARGRAF, Marjorie Jean (Gildner), 74, St. Monica, Indianapolis, Jan. 19. Wife of Robert Margraf. Mother of Julie Edmond, David, Mark and Paul Margraf. Sister of Bernice King, Lois Von Krowsky, Gene, Herman, Raymond and Walter Gildner. Grandmother of five.

MARTINI, Mary, 66, St. Charles Borromeo, Milan, Dec. 24. Wife of Louis Martini. Mother of Aaron, Jeffrey and Louis Martini. Daughter of Stanley and Mary Etta Gray. Sister of Sue Benton, Gail Bingle, Dennis, Gerry, Gregory, Harold, Roger, Steve and Wayne Gray. Grandmother of eight.

MATERN, Kenneth John, 79, St. Ann, Jennings County, Jan. 10. Husband of Ann (Hillen) Matern. Father of Linda and Ellen Capes, Allan and Glen Matern. Brother of Alberta

Biehle and Delores Wagner. Grandfather of nine. Great-grandfather of two.

McCLINTOCK, Ruby M. (Lynette), 79, St. Christopher, Indianapolis, Jan. 14. Mother of Kathy Deam, Connie Shillings and Norman McClintock II. Sister of Geneva Browning, Helena Crecelius, Patrick and Virgil Lynette. Grandmother of five. Great-grandmother of one.

MOODY, Myrt, 83, St. Louis, Batesville, Jan. 22. Mother of Donna Ruggles and Chris Vogelsang. Sister of Raymond Mandary. Grandmother of eight. Great-grandmother of 18.

OEDING, Robert George, 91, Annunciation, Brazil, Dec. 27. Father of Anne Birkemeier, Jeanne Howard, Patricia Redenbarger, John, Paul and Robert Oeding Jr. Brother of Richard and William Oeding. Grandfather of nine. Great-grandfather of 13.

RAK, Stanley V., 82, St. Michael the Archangel, Indianapolis, Jan. 19. Father of Cecilia Rogers, Cindi Mulcahey, Brian, David, Kevin, Larry and Vince Rak. Grandfather of 16.

ROGIER, Augusta, 94, St. Paul, Tell City, Jan. 16. Mother of Mary Jo Ault, Liz Lamping, Cathy McCoy, Julia Mobley, Allen, Ben, Bernie, Bill, Bob and Tim Rogier. Grandmother of 21. Great-grandmother of 22.

ROSS, Julia, 89, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Jan. 7. Wife of Robert Ross. Mother of Theresa Desautels, Donna and Jerry Ross. Grandmother of six. Great-grandmother of three.

SCHNEIDER, Mary Elsie, 90, St. Mary, Lanesville, Jan. 17. Mother of Dorothy Alt, Barbara Henckel, Mary Rickert, Dennis,

Gilbert, James, Jerome, Joseph, Raymond and Wayne Schneider.

SCHULTE, Patricia Ann, 65, St. Bridget, Liberty, Dec. 22. Wife of Ed Schulte. Mother of Elizabeth, John, Michael and William Schulte. Daughter of Louis Gammeter. Sister of Debra Miles. Grandmother of five.

SEITER, Marie, 85, St. Michael, Brookville, Jan. 17. Mother of Nikki Hofer, Donald, Fred and Tom Seiter. Sister of Georgene and Joan Gillman, and Barb and Dr. Paul Hirt. Grandmother of eight. Great-grandmother of four.

SHANAHAN, Catherine M., 79, Most Holy Name of Jesus, Beech Grove, Jan. 17. Wife of Paul Shanahan. Mother of Sally Eddington, Maureen Okerson, Terry Schonhoff, Kathy Weisenbach and John Shanahan. Sister of Sally Moorman. Grandmother of 18. Great-grandmother of one.

SIFFERLEN, Rita A., 88, St. Gabriel the Archangel, Indianapolis, Dec. 18. Mother of Judy Chapman, Mary Owens, Claudia and Joseph Sifferlen. Grandmother of 11. Great-grandmother of five.

SIMMERMEYER, Robert L., 83, St. Anthony of Padua, Morris, Jan. 19. Brother of Mary Burks and Gussie Ertel.

SINOR, Denis, 94, St. Charles Borromeo, Bloomington, Jan. 12. Father of Sophie Berman. Grandfather of three. Great-grandfather of four.

SMITH, Emma Lou, 89, Christ the King, Indianapolis, Jan. 7. Mother of Suzanne Bellville, Pam Eisele, Linda Proctor and Silas Johnson. Grandmother of five. Great-grandmother of three.

Prayers for the Dead



People attend a prayer service at Domodedovo Airport in Moscow on Jan. 26 in memory of the victims of an explosion there on Jan. 24. The suicide bombing killed 35 people at Russia's busiest airport.

STEENKEN, Henry J., 96, St. Gabriel, Connerville, Jan. 16. Husband of Aileen (Wolf) Steenken. Father of Judith Baker. Grandfather of two. Great-grandfather of one.

SUTTMAN, Herman J., 91, Holy Family, Oldenburg, Jan. 20. Father of Nina Giesting, Brigid Ronnebaum, Pam Scheele and Bob Suttman. Grandfather of nine. Great-grandfather of 15.

TOLER, Caroline, 73, St. Mary, Indianapolis, Jan. 10. Mother of Deborah Thrasher, Craig, Dan and Jeffrey Toler. Sister of Bernice Givens and Charlotte Maschino. Grandmother of 17. Great-grandmother of one.

WEBB, Janet A. (Rudman) Lee, 72, St. Lawrence, Indianapolis, Jan. 12. Mother of Cheryl Lee-Cockrum, Kristina Lee-Hill, Alice Webb-Keever, Brenda, Kathy, James, Mark and Michael Lee. Grandmother of 15. Great-grandfather of eight.

WILLIAMS, Ruth, 87, St. Mary, Richmond, Jan. 14. Wife of William Williams. Mother of Roxanne Hardebeck, Theodore, Thomas and William Williams. Grandmother of nine. Great-grandmother of 11.

WILLIAMSON, Mary E., 46, St. Luke the Evangelist, Indianapolis, Jan. 8. Wife of Jeff Williamson. Mother of Carolyn and Casey Williamson. Sister of Linda Murphy, Michael and Thomas Dormann.

WISSEL, Carl S., 80, Holy Family, Oldenburg, Jan. 15. Husband of Joan Wissel. Father of Roseann Cook, Mary Jo Nobbe, Amy Strub, Carl, Dan and Edward Wissel. Brother of Florence Kreuzman and Paul Wissel. Grandfather of 12. Step-grandfather of two. Great-grandfather of two. Step-great-grandfather of four.

YOUNGMAN, Lucille, 83, St. Maurice, Napoleon, Dec. 26. Mother of Carol Spencer, James, Michael, Robert and Thomas Youngman. Sister of Marie Herbert, Betty Sandhage, Joan Tebbe, Donald and Frank Schreiner. Grandmother of 14. Great-grandmother of 23.

ZAPAPAS, Patricia R., 83, St. Pius X, Indianapolis, Jan. 13. Wife of James Zapapas. Mother of Marianne McGriff, Patricia Parry, Gail Rodecker, Carol, Julie and James Zapapas Jr. Grandmother of 12. Great-grandmother of 11. †

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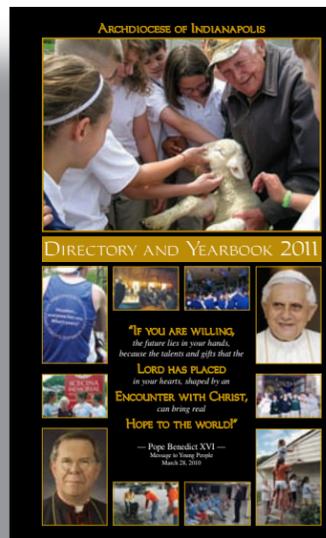
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The new civility: Congress may be fickle, but others take up challenge

WASHINGTON (CNS)—If the elected leaders won't lead, perhaps it takes preachers and educational institutions to do the job.



The emotional pledge by members of Congress to return to a more civil way of dealing with their opponents—made amid the stunned national reaction to the shooting of Rep. Gabrielle Giffords on Jan. 8—may not survive the winter, if some early backsliding is an indication of the gesture's viability.

But others around the country are taking the idea seriously, and are pursuing ways to help the new civility take hold permanently.

A spirit of bipartisan camaraderie was evident in Congress during President Barack Obama's State of the Union address on Jan. 25 as Republicans and Democrats eschewed their traditional seating arrangement. Democrats and Republicans sat together, eliminating the usual spectacle of half the room standing for partisan applause lines while the other party's senators and representatives sit solemn-faced.

The atmosphere in the House chamber this year was different, no doubt due in part to the seating arrangements, which included political opponents lining up cross-party "dates" to sit with for the speech. But it also was indicative of a speech by Obama that avoided the red-meat partisan phraseology that has marked past addresses by both Republican and Democratic presidents.

It wasn't long, however, before the rhetorical swords were back out of their sheaths, with comments flying back and forth after the speech, such as a Republican congressman calling Obama a socialist in his Twitter feed and a spokesman for a leading Democrat saying the Republicans' intention is to

end Social Security and Medicare.

Meanwhile, in the small Colorado town of Central City—which covers less than two square miles and, according to the 2000 census, has a population of just over 500—the Rev. Sarah Freeman, the vicar of St. Paul's Episcopal Church, was putting the finishing touches on an interfaith community prayer service for political peace.

On Jan. 26, scores of people came out on a frigid night to pray at St. Paul's in a service that featured prayers and readings by leaders of four of the town's six or seven churches: St. Paul's, St. Mary of the Assumption Catholic, St. James Methodist and Black Hawk Evangelical Free Church. Four elected officials even stood before the congregation for a formal blessing.

"It was interesting to see that without prompting they all joined hands," said Rev. Freeman of the mixed group of city and county officials.

Long before the Giffords' shooting at a community political event prompted national reflection on the tone of American politics, Rev. Freeman had felt God was calling her to tackle the subject in her town.

When campaign rhetoric was turning particularly nasty before the November elections, Rev. Freeman said, "the Lord put it in my heart" to try to do something about it.

"In our parish, we're all about trying to create a sense of community in Central City again," she said, explaining that the recent development of casino gambling has caused some of the town's sense of community to be lost.

A *Denver Post* story about the service and other publicity has led to inquiries from other Churches interested in hosting similar services in their town, Rev. Freeman told Catholic News Service.

Father Michael Kerrigan, the pastor of St. Mary of the Assumption Parish, said the service seemed an appropriate opportunity for people to reflect on the role of those in authority. He said the



Sen. Jim Webb, D-Va., whispers to his seatmate, Sen. Orrin Hatch, R-Utah, during U.S. President Barack Obama's State of the Union address to a joint session of Congress on Capitol Hill in Washington on Jan. 25. This year, lawmakers decided to sit with their counterparts in the opposite party.

evening reminded him of the Catholic observance of a week of prayer for Christian unity in its ecumenical approach.

A similar spirit is behind a program being developed at the University of St. Thomas in St. Paul, Minn.

There, a public discourse lecture series will focus this year on "The Lost Art of Democratic Argument: Can We Reason Together About Values Without Rancor and Incivility," the title of an address by Harvard political philosopher Michael Sandel scheduled for Feb. 15.

The lecture is part of a wide-ranging approach to incorporating civil discourse in the curriculum, explained Marisa Kelly, dean of St. Thomas' College of Arts and Sciences.

She told CNS the university is raising funds to establish an endowed chair in civil discourse, and has begun a pilot program on the topic for first-year students, which might become a requirement for graduation. Coursework on a wide range of topics would be

required to include a unit on civil discourse related to each field, she said.

For instance, a philosophy course might have a unit on "how to advance your argument instead of making an *ad hominem* attack," said Kelly. A geology course might tackle the issue of stewardship of the Earth using scientific data, and include a unit on how to present such data in the course of a civil debate.

The emphasis on civil discourse has broad support across campus, she said, and is beginning to attract attention from beyond the university. Faculty members from the justice and peace studies program have been invited to local parishes to discuss civility in public life.

Kelly said the civil discourse emphasis grew out of the sense that "we needed to make the need for civil discourse explicit," though it had always been implicit at St. Thomas.

"In today's world, we felt we needed to be more consistently tied to that notion so our students can go out into their various roles in life promoting civil discourse," she said. †

What was in the news on Feb. 10, 1961? Indiana Supreme Court sides with archdiocese

By Brandon A. Evans

This week, we continue to examine what was going on in the Church and the world 50 years ago as seen through the pages of *The Criterion*, which is celebrating its 50th anniversary.

Here are some of the items found in the Feb. 10, 1961, issue of *The Criterion*:

• **Supreme Court decision backs Archdiocese: Gives ruling in Meridian Hills case**

"In a sweeping, unanimous decision, the Indiana Supreme Court ruled this week that the Archdiocese of Indianapolis has a legal and moral right to construct parish property in the town of Meridian Hills. The ruling, written by Judge Norman F. Arterburn and handed down on Tuesday, Feb. 7, brings to a climax a case that has dragged through the courts for more than two years. Father Thomas Finneran, pastor of St. Luke's,

stated that he has already consulted with the building contractor and that actual construction was expected to begin shortly. ... [He said]

"I am also happy to say that all through the long litigation in the courts those who have opposed us have conducted themselves courteously. They are calling us now to welcome us to the neighborhood."

• **Archdiocese plans gala welcome Sunday for first Hoosier Cardinal [Joseph E. Ritter]**

• **Lay apostolate is seen as major Council topic**

• **Cardinal labels printed word as weapon of truth**

• **Laity urged to speak out on council**

"VIENNA—Lay people should make their

hopes and fears about the coming ecumenical council known, not stand by as idle witnesses, the Cardinal-Archbishop of Vienna said here.

Cardinal Francis Koenig said that everything is still open and flexible in the preparatory work for the council. But he said there is a possibility forces or influences

might come to the fore which could limit the scope of the council and thus hinder it."

• **The Arab-Israeli controversy**

Three viewpoints were offered on this topic: "Arab fears unfounded, Israeli envoy declares," "Refugee crisis cited by Arab spokesman" and "Dr. Rifa'i: Tells why Jordan can't, won't absorb refugees."

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DEDICATION

continued from page 1

seven sacraments, the four evangelists, and the Old and New Testaments.

The historic liturgy in the renovated and now permanent church was the fulfillment of a dream dating back to 1963 when Archbishop Paul C. Schulte and Father Victor Wright, the founding pastor, concelebrated the first dedication Mass in what was intended to be a temporary worship space adjacent to the school, which was consolidated with the nearby St. Michael the Archangel School in 2010.

A church is a sacred dwelling place for God, Archbishop Buechlein told the gathering in his homily, as are Christians who carry love for God and others in their hearts.

“Father Crawford and members of the St. Gabriel community, I extend my congratulations ... [for] this lovely place of worship,” the archbishop said. “This church, renovated as it is almost totally, today testifies to your vitality and your hope. It’s important this morning to think of the folks of our faith who founded this parish. Here in prayer, especially at Mass, you are most visibly the local Church under the patronage of St. Gabriel the Archangel in the West Deanery in Indianapolis.

“Let’s remember that today we are surely joined by St. Gabriel and the communion of saints, including our ancestors in the faith,” he said. “... As we rejoice today, it’s good for us to remember that this sacred dwelling is an expression of our love for God. We need churches where we gather together so that we people might become and might remain the dwelling place of God. The beauty of this sanctuary is truly complete when it is filled with people of faith and of love, and if we are truly who we say we are—Christians who genuinely try to love one another.”

The history of every faith community is a pilgrimage marked by challenges, Archbishop Buechlein said. “I doubt that the founding pastor and the folks who founded this parish envisioned all the changes this parish has undergone, especially in recent years.

“Before we approach this newly consecrated altar in this house of God,” he said, “let’s fulfill the wish of St. Paul when he wrote to the Ephesians, ‘May Christ find a dwelling place of faith in your hearts’ ” (Eph 3:17).

“The Word made flesh is God coming to



St. Gabriel the Archangel parishioners Stephen Tsareff and Sharon Porter of Indianapolis hold hands as they pray the Lord’s Prayer during the Mass of Dedication on Feb. 6 at St. Gabriel the Archangel Church in Indianapolis.



Snow covers the ground around the newly renovated St. Gabriel the Archangel Church at 6000 W. 34th St. in the Indianapolis West Deanery. Archbishop Daniel M. Buechlein was the principal celebrant for a Mass of Dedication on Feb. 6 to consecrate the newly restored church to God.

dwelling among us,” the archbishop said, “coming to pitch his tent among us. ... We believe that our foundation is Jesus Christ, the Son of God,” he said, “so we are not only at home with each other, we are at home with Jesus Christ. And through him and by his Holy Spirit, we are at home with God our Father.

“With incense and oil and fire, we will mark this sacred church as God’s house,” Archbishop Buechlein explained. “... This church of St. Gabriel is a wonderful dwelling place of God. May its simple

beauty lead you to renewed faith in the awesome Architect of all beauty, and may Christ find a dwelling place of faith and hope and love in our hearts.”

In his remarks at the conclusion of the liturgy, Father Crawford reflected on the 850-household parish’s history since its founding in 1962 adjacent to St. Michael the Archangel and St. Christopher parishes.

He first served St. Gabriel Parish as the associate pastor from 1971 to 1976 then returned as the pastor in 1999.

“I want to thank the people of St. Gabriel Parish for the many, many sacrifices that you have made to make this day possible,” he said. “The dedication of this church took a very long time, ... 47 years from the beginning of this parish. ... It took us 11 years to actually design and build what we have today.”

Father Crawford also praised the work of James Schellinger of CSO Architects in Indianapolis and Todd Mattingly of Brandt Construction in Indianapolis as well as the dedication of parish building committee members.

When construction work began last June, he explained after the Mass, the south wall of the church was extended to create the apse and larger sanctuary.

Parishioners celebrated the first eucharistic liturgy in the new church on Christmas Eve, Father Crawford said, which was a wonderful spiritual gift for everyone who gave their time, talent, donations and prayers to make the major renovation possible.

Immaculate Heart of Mary parishioner Clare Fox Acheson of Fox Studios in Indianapolis said after the Mass that stained-glass windows in churches remind people that Christ is the light of the world.

“Father Crawford wanted the Old and the New Testament windows to be about the meal and about sacrifice—the blood poured out from the sacrificial lamb,” she said. “... He knew the themes he wanted, and also felt the work of the Holy Spirit in that there are seven windows on one side and four on the other so that immediately led him to the seven sacraments and the four evangelists. ... They had never had stained-glass, and he wanted these windows to really have an impact.”

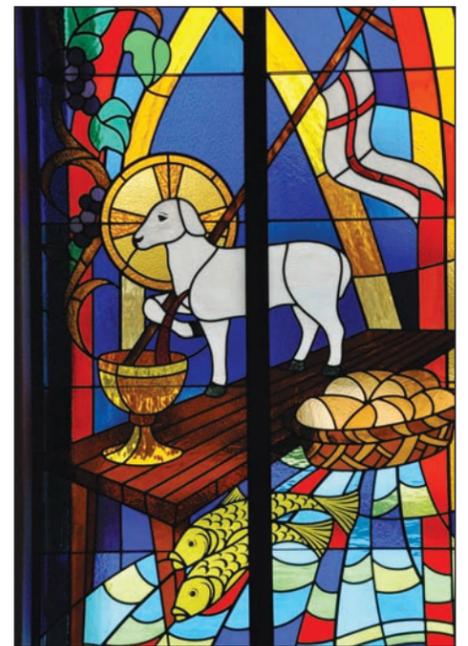
St. Gabriel parishioner Chris Young of



Father Larry Crawford, right, the pastor of St. Gabriel the Archangel Parish in Indianapolis, blesses a girl during Communion on Feb. 6 at the newly renovated West Deanery church as Father Gerald Kirkhoff, left, distributes Communion. Father Kirkhoff is the archdiocesan vicar for advocacy for priests and the pastor of Good Shepherd Parish in Indianapolis.



St. Gabriel the Archangel parishioner Emerson Penafiel of Indianapolis places the paschal candle in its holder beside the baptismal font during the Mass of Dedication on Feb. 6 at the newly renovated St. Gabriel the Archangel Church in Indianapolis.



The sacrificial lamb is depicted in this colorful stained-glass window representing the Eucharist and symbolizing the New Testament at St. Gabriel the Archangel Church in Indianapolis.

Indianapolis, a lifetime member who served on the building committee, also volunteers as the parish webmaster and has taught Rite of Christian Initiation of Adults (RCIA) classes for 26 years.

“I looked around and saw people that I taught in class who came into the Church through the program,” he said after the liturgy. “It was great to see so many of them here. They are so active and involved in the parish.”

St. Gabriel parishioners had hoped to build an entirely new church, Young said, and instead renovated the existing space.

“I was surprised at how much this new arrangement really enhances our liturgy,” he said. “The altar area is so much bigger, ... and the seating space is more intimate. ... It’s a new beginning for us, and it shows that the archdiocese is really committed to this parish being here for a long time. That gives us a lot of hope.”

Longtime parishioner Dorothy Barry of Indianapolis serves as a cantor and choir member.

“I am extremely happy,” Barry said after the dedication liturgy. “We waited a long time for this church, and our prayers were answered. There were times when we thought it was not going to happen. Everybody wanted it and everybody was praying for it, too. It is a beautiful church.”

Parishioner Ryan Ward, an eighth-grader at Chapel Hill School in Indianapolis, assisted as an altar server.

“It was really exciting,” Ryan said after the liturgy. “I was one of the first [servers] to volunteer. I couldn’t wait for this day.” †

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