Bishop Skylstad says Iraqi security, dignity are key to policy

WASHINGTON (CNS)—Every U.S. action or policy in Iraq “ought to be evaluated in light of our nation’s moral responsibility to help Iraqis live with security and dignity in the aftermath of U.S. military action,” said Bishop William S. Skylstad of Spokane, Wash., president of the U.S. Conference of Catholic Bishops.

In a statement released on Jan. 12, Bishop Skylstad said the new U.S. policies announced by President George W. Bush on Jan. 10 or any alternatives to them must be viewed within the framework of “a key moral question that ought to guide our nation’s actions in Iraq: How can the U.S. bring about a responsible transition in Iraq?”

He said “benchmarks” for progress toward such a transition include “minimally acceptable levels of security; economic reconstruction to create employment for Iraqis; and political structures and agreements that help overcome divisions, reduce violence, broaden participation and increase respect for religious freedom and basic human rights.

“The annual November protest and vigil at Fort Benning has Catholic roots. Maryknoll Missionary Father Roy Bourgeois started it in 1990, a year after six Jesuit priests, their housekeeper and her daughter were killed in El Salvador by soldiers, many of whom had been trained at the School of the Americas. The school’s graduates also included Manuel Noriega of Panama and Roberto D’Aubuisson of El Salvador, two leaders whose regimes were marked by violence, terror and death.

“The name of the school was changed in 2001 to the Western Hemisphere Institute for Security Cooperation. Defenders of the school say its curriculum requires coursework in human rights and democratic values. Supporters also say the school shouldn’t be accountable when some of its graduates distort the purpose of the training.

“The government says it’s a different school, but it isn’t,” Fillenwarth said. “New name, same shame.”

She hopes the makeup of the newly-elected U.S. Congress will eventually lead to the school being closed. In June 2006, an effort in the U.S. House of Representatives to suspend funding for the school failed by a vote of 218 to 188.

The pastor of Fillenwarth’s parish says he takes no sides in the controversy. Still, the support of Father John Bourgeois started it in 1990, a year after six Jesuit priests, their housekeeper and her daughter were killed in El Salvador by soldiers, many of whom had been trained at the School of the Americas. The school’s graduates also included Manuel Noriega of Panama and Roberto D’Aubuisson of El Salvador, two leaders whose regimes were marked by violence, terror and death.

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In the Gospel account of Jesus, Mary and Joseph being forced to flee to Egypt, he said, people can see “the painful situation of many migrants,” especially refugees, the displaced and the persecuted.

Pope Benedict XVI said nations must develop policies to regulate migration in a way that respects the rights of each person, promotes family unity, safeguards women and children and, at the same time, encourages an orderly and legal movement of people.

“The proper integration of [migrant] families into the social, economic and political systems of the countries that welcome them,” he said, will be possible only if the basic humanity of the migrants is respected and if the migrants recognize the values of the society offering them a home.†

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Catholic Conference bringing pro-family agenda to Statehouse

By Brigid Curtis Ayer

Every January, 150 lawmakers, better known as the Indiana General Assembly, descend upon the state Capitol in Indianapolis to conduct some of the state’s most important business.

And every year, the Indiana Catholic Conference (ICC), the Church’s official public policy watchdog and advocate, gears up to bring Catholic principles to the public square by sharing a consistent life ethic that every human being, created in the image and likeness of God, deserves dignity.

Bringing this fundamental moral principle to light in the legislative arena has taken many forms in the past 40 years, including efforts to ban embryonic stem-cell research; reduce abortions; provide basic protections, … rights …” (#2211).

Many recommendations, including Speaker of the House, Indiana House of Representatives, and Indiana Catholic Conference this year, state lawmakers are charged by the Indiana Constitution with accomplishing only one duty—passing a new two-year budget package by the April 29 deadline.

Much of the legislative work done by the Indiana Catholic Conference this year will be overshadowed by the budget-making process, Tebbe said, “but because the budget affects the dignity of people in Indiana, the conference will be paying close attention to its contents.”

Each week, the Indiana Catholic Conference will publish the “I-CAN Update” on its Web page.

“The conference’s role is to be the eyes and ears for the Catholic Church, to help those interested stay in touch and to enable people to take part in the process,” Tebbe said. “The ‘I-CAN Update’ will provide a summary of legislative actions and should give people sufficient information to follow up on those issues of personal importance.”

In addition to the “I-CAN Update,” archived updates, ICC positions and other background information are also at the ICC Web page at www.indianaic.org. Interested parties may also join the ICC network by visiting the ICC Web page. More detailed information regarding the bills and detailed information about the legislative process are available on the Web at www.state.in/us/legislative/session/calendar.htm.

Indiana Catholic Conference Executive Director Glenn Tebbe’s report on the week’s legislative activities follows Archishop Daniel M. Burbich’s weekly radio broadcast at 11:05 a.m. on Saturday and Sunday mornings on Indianapolis Catholic radio station WSPR 89.1 FM.

Indiana Catholic Radio also streams on the Internet and can be heard anywhere in the world by going to www.catholicradioindy.org and clicking on the “Listen Now” button.

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

New members of Indiana General Assembly include several Catholics

There are many new faces that will be voting on legislation in 2007 at the Indiana Statehouse, and the new group of legislators include several Catholics.

The new Catholics in the House of Representatives include:
- Rep. Kara Candela-Reardon (D-Munster)
- Rep. David Niezgoda (D-South Bend)
- Rep. Nancy Dembowski (D-Knox)
- Rep. Tom Dermyer (R-LaPorte)
- Rep. Philip Giacutina (D-Fort Wayne)

The sole new Catholic in the Indiana Senate is Sen. Robert Deig (D-Mount Vernon).

Out of the 150 members of the Indiana General Assembly, 33 of them are Roman Catholic.

Ten are state senators, including the Senate Minority Leader, Sen. Richard Young (D-Milton).

Other Catholic senators include:
- Sen. Frank Mrvan (D-Michigan City)
- Sen. John Broden (D-South Bend)
- Sen. Joseph Zona (R-Granger)
- Sen. Thomas Wyss (R-Elkhart)
- Sen. David Ford (R-Hartford City)
- Sen. Jeff Druva (R-Westfield)
- Sen. Timothy Skinner (D-Indianapolis)

Twenty-three are members of the Indiana House of Representatives, including Speaker of the House, Rep. Patrick Bauer (D-South Bend).

Other Catholics in the House include:
- Rep. Ryan Dryak (R-Douth Bend)
- Rep. Scott Pelath (R-Merrillville)
- Rep. Robert Kuzman (R-Crown Point)
- Rep. Jeff Barden (D-Indianapolis)
- Rep. Joe Mion (D-Lafayette)
- Rep. Sheila Klinker (D-Lafayette)
- Rep. Timothy Ness (R-Klankart)
- Rep. Philip Pfum (D-Milton)
- Rep. Robert Bischoff (R-Greendale)
- Rep. Paul Robertson (D-DePauw)
- Rep. Suzanne Crouch (R-Evansville)
- Rep. Matt Bell (R-Avilla)
- Rep. Michael Murphy (R-Indianapolis)
- Rep. Phil Hinke (R-Indianapolis)
- Rep. John Day (D-Indianapolis)

The Web site www.in.gov/appproc/legislator/search can help you identify your legislator and provide some easy ways of making contact.

To track legislative action or to contact your state legislators, log on to www.in.gov/legislative or call the Indiana State Senate, call 317-232-9400 or 800-382-9467. †

Indianapolis Office of Representative at 317-232-9600 or 800-382-9467.
Be Our Guest/Ron Dierkes

When it comes to praying, semantics shouldn't play a role

We have been hearing lately a lot concerning the “new” Mass response being changed from “Lord, I am not worthy to receive you” to “Lord, I am not worthy that thou shouldst enter under my roof.”

This subject has been addressed on the Opinion page in recent issues of The Criterion.

I have been listening to the thoughts of others, which also includes a homily by Father Shawn Whittington at a Mass for high school students. In his homily he was concerned about how long it would take for the phrase “under my roof” to trickle down to all congregations at Roman Catholic Masses.

Over the past 20 years, I have read the Bible through each year. In those years, I have also written over 160 prayers to our Lord Jesus Christ in a manuscript named “Book of Prayers to Our Lord Jesus Christ.” And, at the end of every prayer, it does not end in “I pray,” but rather, “we pray, Amen.”

Whether praying privately or publicly, the words “I pray” sound so profound for our prayers that we are leaving others around us out of our prayer.

In our prayer, why don’t we include all in our prayers under “Lord’s roof who are we assembled? Take out the “I, and mine” and put in “we and our.”

“Lord, we are worthy to receive you under our roof, but only say the word and we shall be healed.”

There are at least two miracles in the Letters to the Editor

America: A welcoming land and the great hope of the world

I was happy to see the pastoral letter from our Indiana bishops concerning immigration.

It troubles me to witness the attitude of so many people. Catholics included, concerning the influx of Hispanics who have witnessed in Indiana and America over the past few years.

We are a nation of immigrants and after all, and how many of us truly know if our ancestors came here legally? Was about the French, Irish, Scottish, Chinese, Polish, Ukrainians, Germans, Vietnamese, Koreans, etc.? Perhaps we should all consider Jesus’s admonishment for those without sin to cast the first stone?

Western Hispanic immigrants after all, and how many of us truly know if our ancestors came here legally? Was about the French, Irish, Scottish, Chinese, Polish, Ukrainians, Germans, Vietnamese, Koreans, etc.? Perhaps we should all consider Jesus’s admonishment for those without sin to cast the first stone?

We do have a good time at Catholic school. And in retrospect, I would like to tell all of the Sisters of Providence that had me to teach. “Thank you!” I can add, subtract, multiply, divide and diagram sentences faster than almost anyone I know. I was given a love of learning that continues to this day. These sisters fostered in me a desire to learn and eventually led me to higher education in my chosen field. I like to think I have made a difference.

There were tough sisters like Sister Mary Patricia, but she developed math skills in me that I didn’t think I had.

There were lovely sisters like Sister Viola Marie, who showed me what it was like to be intelligent and graceful and kind.

There were Sister Superior who loved movies and gave me a love of those that continue to this day. When Sister Queen Marie was at the former Holy Trinity School in New Albany, we had movies almost every Friday.

We had holy cards, some edged in crochet with loving care. We had order and discipline and prayer at intervals all day. It was wonderful.

I think a lot of us received wonderful educations that we would not have otherwise had.

—Daniel Conway

Pope Benedict teaches the joy of Christian faith

Remember the anxious hand-wringing that religious people around the world engaged in when Cardinal Joseph Ratzinger was elected pope? Many feared no less than the return of the Inquisition. Many others appeared to welcome the fire and brimstone housecleaning that they were certain the new pope would initiate as soon as he assumed the papal throne.

Apparently, they all believed the cartoon images of “God’s rotweiler” and the conservative “Grand Inquisitor” that for many years filled the religious and secular press whenever Cardinal Ratzinger carried out his responsibilities as Prefect for the Congregation for the Doctrine of the Faith.

Obviously, they didn’t really know this man. No one who had read his many sensitive and insightful writings, or listened to his homilies, or observed him in his dealings with people ought to have believed the negative, iron-hearted and dogmatic stereotype that was readily assigned to this gentle man.

Yes, he was vigilant in carrying out his official duties to promote a healthy, Christ-centered Church teaching and to point out practices and points of view that strayed from authentic Catholic faith. Yes, he was outspoken in his personal views on liturgical practices and other aspects of life in the post-Vatican II Church. Certainly you could disagree with him. But call him mean-spirited! Inferior! Hard-hearted? Never.

Joseph Ratzinger began his ministry as Pope Benedict XVI with a bold, but radically simple, act of Christian faith: “The Church is alive, and young!”

Then, in his first encyclical, Deus Caritas Est (“God is Love”), he reminded us that God is not found in anger or vengeance or indifference. Where love is, God is found.

We are called to be loving, too, and generous and welcoming of all God’s people regardless of who they are or where they stand in the midst of life’s journeys.

Even when he unintentionally caused an uproar in the Muslim world by quoting (without approval) the harsh words of a Byzantine emperor, he did not retreat from his persistent call for interfaith dialogue and a complete abandonment of the idea that human problems can ever be solved by violent means.

This pope is a lover, not a fighter. He is a passionate man of ideas who never procrastinates when it comes to making a decision in his convoluted convocation with Christ—whether with a social or political program.

Can you take a firm and uncompromising stand on issues such as these and still proclaim Christianity as the most profound source of joy that human beings have ever experienced? This pope believes the answer is an overwhelming and enthusiastic “Yes!”

—Daniel Conway

Cynthia Deweys struck a chord with me in her Jan. 12 column in The Criterion.

She said, “[Kirk] Burns [Florey] recalls diagramming and her entire parochial school education today, and the significant change from some of the better memoirs we’ve read recently.”

I say to Ms. Deweys, “Amen!”

We did have a good time at Catholic school. And in retrospect, I would like to tell all of the Sisters of Providence that had me to teach. “Thank you!”

I can add, subtract, multiply, divide and diagram sentences faster than almost anyone I know. I was given a love of learning that continues to this day. These sisters fostered in me a desire to learn and eventually led me to higher education in my chosen field. I like to think I have made a difference.

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I think a lot of us received wonderful educations that we would not have otherwise had.

—Dunne (Young) Schladow, New Albany

Bible where Jesus healed without entering the requesting person’s roof: the father whose child was dying; and the centurion’s servant whose master was ill. Jesus was amazed that they had such faith.

In each case, Christ told them that his child and his slave were healed thereby. The next day, the father, upon returning home, was told that at the seventh hour the fever that left his child. It was at that hour that Jesus said to the father “your child lives.”

It said was the same way with the centurion. When he returned home, his servant lived.

In our prayer, whether privately and/or publicly, we should be praying with heartfelt humility. We should be praying to the Blessed Trinity first, for others next. Then ask our Lord to have mercy upon us last.

Jesus first, others next, yourself last spells “joy.”

Semantics should not mean much in our prayers. Jesus wants sincerity and wholeheartedness, whether simply long or short. All prayer is talking to God. Everyone knows what we are praying or say even before we do. But he wants us to say it to carry on a dialogue with him.

“God is Love,” he says only. A calmly real realm will decide our fate when we meet him face to face at the judgment seat of Christ.

(Ron Dierkes is a member of Prince Parish in Madison.)
I have placed a large number of petitions in my house chapel for which I have been asked to pray. I am pleasantly surprised at the number of requests I have received from people who don’t think I am thinking of them. I am very grateful. The Criterion to pray for your intentions. It is a privilege to do so.

I am edified by the large number of people who worry about their loved ones; family, friends and acquaintances who seem to be spiritually sick. A large number of parents and grandparents ask for prayers that their loved one(s) might return to the practice of their Catholic faith. I am sorry for the anguish I sense in many of the prayer requests I receive. I pray for their intentions as a matter of course.

Those who are sick or recently have been so will agree that we tend largely to undervalue good health. Only when we are sick do we begin to realize what a gift healthy life is. Sickness and physical suffering bring with them the keen

La oración: Una poderosa herramienta para el respeto por toda la vida y la dignidad humana

H e colocado un gran número de peticiones en mi capilla privada por las cuales me ha pedido que recite. Me siento agradablemente sorprendido del número de peticiones que he recibido como resultado de mi interés por la vida espiritual y por rezar por sus intenciones. ¿Es un privilegio hacerlo? No debería sorprendernos que muchas de las peticiones de oración tienen que ver con personas enfermas. Estas peticiones van por aquellas personas que padecen enfermedades terminales, aquellas que se encuentran profundamente preocupadas por sus hijos y nietos. Algunas vienen de amigos que sufren junto a un cónyuge enfermo. Y por supuesto, padres que se preocupan por sus hijos.

Me siento convencido por el gran número de personas que se preocupan por sus seres queridos, familiares, amigos y conocidos que parecen padecer espiritualmente. Un gran número de padres y abuelos piden oraciones para que sus seres queridos vuelvan a la práctica de su fe católica. Lamento la angustia que percibo en muchas de las peticiones de oración que recibo. También reso por los penitentes.

Aquellos que se encuentran enfermos o que lo han estado recientemente estarán de acuerdo en que a veces nos restarán importancia al valor de gozar de una buena salud. Solamente cuando estamos enfermos empezamos a darnos cuenta del gran obsequio que es llevar una vida sana. La enfermedad y el sufrimiento físico

La intención del Arzobispo Buechlein para vocaciones en enero

Misal Romano

GIRM

1400 N. Meridian St.
Arquidiócesis de Indianápolis
Indianapolis, IN 46202-1410

Arquidiócesis de Indianápolis

Prayer List

Arquidiócesis de Indianápolis

1400 N. Meridian St.
P.O. Box 1410
Indiana, IN 46202-1410

Ceniza, el Viernes Santo y los viernes de la Cuaresma, la Iglesia nos exhorta a tener un día particular de penitencia y oración. Misal Romano, #373). Se observa un aniversario de la decisión de la Corte Suprema de Justicia en el caso Roe vs. Wade (1973). La Instrucción General del Manual Romano indica que las diócesis de Estados Unidos deberán observar este día como un día particular de penitencia por violaciones a la dignidad de la persona humana cometidas por medio de la práctica del aborto. Debe ser un día de oración para restituir completamente la garantía legal del derecho a la vida (GDBM. 1973). Se recomienda que la misa “Por la paz y la justicia” se celebre con vestimentas color rosa.

La instrucción del Missal Romano subraya la gravedad del padecimiento de nuestra sociedad debido a la percepción de respeto por la dignidad humana y el derecho a la vida. Además del Miércoles de Ceniza, el Viernes Santo y los viernes de la Cuaresma, la Iglesia nos exhorta a tener un día particular de penitencia y oración.

La fórmula debería servir como un llamado a fin de que no nos volvamos indiferentes a las violaciones de las personas que padecen enfermedades psíquicas. A veces, un día especial puede servir como un recordatorio de que en el corazón de nuestra sociedad. Debido a que la carnece del espectro de la vida humana no es particularmente visible en la vida cotidiana, sufre olvidado de ella. Los 34 años que han pasado desde la

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

Archbishop Buechlein’s Prayer List

Arquidiócesis de Indianapolis
1400 N. Meridian St.
P.O. Box 1410
Indianapolis, IN 46202-1410

Prayer is a powerful way to participate in the cause of the right to life and human dignity. Sometimes we underestimate the value of praying because we tend to discount the worth of our personal prayer. It is good to remember that it is the Holy Spirit who makes something good of our prayer. It is also crucial to remember that with God all things are possible. Besides prayer and attending to our own moral integrity, we look for opportunities to influence the spiritual and moral consciousness of our legislative and judicial representatives. Progress may be slow in this regard, but we march forward with faith and hope. †

La intención del Arzobispo Buechlein para vocaciones en enero

Padres: que ellos puedan permanecer fieles a su vocación y puedan alentar a sus hijos a considerar la llamada de Dios para ser vir en la iglesia, especialmente como sacerdotes y gente religiosa.

¿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

Archidiócesis de Indianapolis
1400 N. Meridian St.
P.O. Box 1410
Indianapolis, IN 46202-1410

Traducido por: Language Training Center, Indianapolis
January 18-30, 2023


January 19

January 21-22
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. “Celebration of Prayer” – Adoration of the Blessed Sacrament, 7:30 a.m., followed by rosary outside abortion clinic and Benediction at church. Information: Archdiocesan Office for Pro-Life Ministry, 317-236-1679 or 800-832-8836, ext. 1560. Holy Name of Jesus Parish, 2103 37th St., Indianapolis. “Procession of Being Church.” Father Jim Farrill, presenter, Sat. Mass, 5:30 p.m. Sun. Mass 10 a.m., call to mission, 4 p.m., dinner, 5 p.m.; mission: Mon. 9:30 a.m. and 8 p.m. in Mass. Tuez. 7 a.m. Information: 317-546-1671.

January 21
MKVS and DMC Center, 353 W. 30th St., Indianapolis. Holy Helpers of God’s Precious Infants Pro-Life Mass, 8:30 a.m., followed by rosary outside abortion clinic and Benediction at church. Information: Archdiocesan Office for Pro-Life Ministry, 317-236-1679 or 800-832-8836, ext. 1560.

January 22
St. Bartholomew Parish, 1306 27th St., Columbus. “Divorce and Beyond” – class session, Fri. 7:30-8:30 p.m. Information: 812-379-9335, ext. 333.

January 22-March 26
Holy Hour

January 24
St. Andrew the Apostle Parish, 405 E. 39th St., Indianapolis. Parish “Martyrhood of Being Church.” Father Jim Farrill, presenter, Sat. Mass, 5:30 p.m. Sun. Mass 10 a.m., call to mission, 4 p.m., dinner, 5 p.m.; mission: Mon. 9:30 a.m. and 8 p.m. in Mass. Tuez. 7 a.m. Information: 317-546-1671.

January 25
St. Joan of Arc Church, 4217 Central Ave., Indianapolis. Bible sharing, 7 p.m. Information: 317-784-5588.

Holy Trinity Parish, 2605 S. Two Tips, Indianapolis. Tuesday silent prayer hour, 7 p.m. Information: 317-543-0154.

St. John of Arc Parish, 4217 Central Ave., Indianapolis. Bible sharing, 7 p.m. Information: 317-784-5588.


Cordiafonte House of Prayer, 3650 E. 46th St., Indianapolis. Tuesday silent prayer hour, 7 p.m. Information: 317-543-0154.

St. Joseph, 2605 E. West Street, Indianapolis. “Awesome Kids,” weekly classes for 5- to 13-year-olds grieving from the loss of one or more great-great-grandchild. Information: 317-253-3561.

St. John Bosco Church, 1827 Kessler Blvd., Indianapolis. “The Catholic Life Mass” is on Feb. 4. †

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Holy Hour

January 24
St. Andrew the Apostle Parish, 405 E. 39th St., Indianapolis. Parish “Martyrhood of Being Church.” Father Jim Farrill, presenter, Sat. Mass, 5:30 p.m. Sun. Mass 10 a.m., call to mission, 4 p.m., dinner, 5 p.m.; mission: Mon. 9:30 a.m. and 8 p.m. in Mass. Tuez. 7 a.m. Information: 317-546-1671.

January 25
St. Joan of Arc Church, 4217 Central Ave., Indianapolis. Bible sharing, 7 p.m. Information: 317-784-5588.

Holy Trinity Parish, 2605 S. Two Tips, Indianapolis. Tuesday silent prayer hour, 7 p.m. Information: 317-543-0154.

St. Joseph, 2605 E. West Street, Indianapolis. “Awesome Kids,” weekly classes for 5- to 13-year-olds grieving from the loss of one or more great-great-grandchild. Information: 317-253-3561.

St. John Bosco Church, 1827 Kessler Blvd., Indianapolis. “The Catholic Life Mass” is on Feb. 4. †

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. “Celebration of Prayer” – Adoration of the Blessed Sacrament, 7:30 a.m., followed by rosary outside abortion clinic and Benediction at church. Information: Archdiocesan Office for Pro-Life Ministry, 317-236-1679 or 800-832-8836, ext. 1560.

Holy Name of Jesus Parish, 2103 37th St., Indianapolis. “Procession of Being Church.” Father Jim Farrill, presenter, Sat. Mass, 5:30 p.m. Sun. Mass 10 a.m., call to mission, 4 p.m., dinner, 5 p.m.; mission: Mon. 9:30 a.m. and 8 p.m. in Mass. Tuez. 7 a.m. Information: 317-546-1671.
Last November, a series of Masses in all 11 archdiocesan deaneries celebrating the canonization of St. Theodora Guérin began at St. Joan of Arc Church in the Indianapolis North Deanery.

The liturgies will continue in the coming week in two more deaneries.

The faithful in the Connersville Deanery are invited to attend a 7 p.m. Mass on Jan. 23 at St. Mary Church, 720 N. “A” St., in Richmond to honor Indiana’s first saint.

The next morning, Jan. 24, a Mass will be celebrated at 10 a.m. at St. Jude Church, 5353 McFarland Road, in the Indianapolis South Deanery.

Archbishop Daniel M. Buechlein will be the primary celebrant at both Masses.

Catholics throughout the archdiocese, but especially from the deaneries in which the Masses will take place, are invited to attend.

The Jan. 24 Mass at St. Jude Church will honor St. Theodora’s foundational work in establishing Catholic schools in the archdiocese.

Students from several schools in the deanery, including nearby Roncalli High School, will take part in the Mass.

Similar Masses will be celebrated in deaneries throughout the archdiocese approximately once a month for much of the rest of the year, continuing in central and southern Indiana the celebration of St. Theodora’s sainthood that began with her canonization in Rome last Oct. 15.

(For a schedule of future deanery Masses in honor of St. Theodora Guérin, log on to www.archindy.org/guerin.)

2006 was a tough year for aid workers in Darfur

WASHINGTON (CNS)—A Church aid worker in Darfur said 2006 was tough for humanitarian workers, but noted that the United States and United Nations have increased their efforts in the western Sudanese region.

Mark Snyder, head of the North Sudan program for Catholic Relief Services, the U.S. bishops’ international aid and development agency, said U.N. observers and logistical staff have been deployed to Darfur. The Sudanese government has agreed to set up a “protection force,” he said, without providing further details.

The U.S. “is by far the largest donor contributing emergency services,” he said in response to journalists’ questions during a conference call from CRS headquarters in Baltimore on Jan. 10. Snyder has been based in the Sudanese capital, Khartoum, since 2005.

The conflict in Darfur began nearly four years ago, when rebel forces attacked the government because they thought the government was neglecting the region politically and economically. Humanitarian efforts have been blocked by violent clashes that involve government forces; government-backed Arab militia, or Janjaweed; and rebel groups, some of whom fight among themselves.

The Janjaweed militias are especially notorious for pillaging villages and raping women.

In May 2006, a cease-fire agreement between the government and one rebel faction was reached, but deadlines have been ignored.

The situation has become more complex as violence increases then wanes. Nongovernmental organizations estimate that more than 400,000 people have been killed, and more than 2 million civilians have been displaced—some live in camps in Darfur while others have fled to neighboring Chad.

In areas where the situation is more stable, CRS has been working to train students to work so they can return to their homes. The Khartoum vocational program has successfully trained and facilitated the return of more than 300 displaced students to their homes in southern Darfur, Snyder said.

Sudanese President Omar al-Bashir said on Jan. 10 that U.N. peacekeeping forces are not needed, and the thousands of African Union troops in the region are sufficient to provide security. African Union troops have expressed their willingness to step aside.

Meanwhile, the violence and ground fighting that increased in 2006 kept CRS from reaching some people in need, and many of the programs suffered, Snyder said.

But, he added, the group food distribution program was successful because of CRS’ strategy of coordinating local leaders and the U.N. World Food Program. The local leaders distribute the food packages to families, he said.

Snyder said the local leaders make it easier to manage large numbers of people who converge on food drop-off points.

CRS feeds approximately 150,000 people in 40 rural communities and 20 camps for displaced Sudanese. The aid given includes food, clothing, blankets and medical care for refugees. The agency also works with local partners to help schools that have been closed because of the conflict.

CRS has been working in Darfur since 2001 and has been able to achieve success in some areas due to the support of local leaders.

**From left, Archbishop Daniel M. Buechlein and Father Gerald Kirkhoff, pastor of St. Pius X Parish in Indianapolis, pray the doxology at the end of the eucharistic prayer during a Mass in honor of St. Theodora Guérin celebrated on Nov. 29, 2006, at St. Joan of Arc Church in the Indianapolis North Deanery.**
Three Providence sisters celebrate 75 years of service

The Criterion staff report

Three Sisters of Providence of Saint Mary-of-the-Woods recently celebrated their 75th anniversary of their entrance into their religious community. They are Providence Sisters Mary Eymard Campeggio, Ann Veronica Wall and Mary Joania Walsh.

A native of Ladd, Ill., Sister Mary Eymard Campeggio currently ministers in prayer at Saint Mary-of-the-Woods. She entered the congregation on Aug. 18, 1931, from Our Lady of Sorrows Parish in Chicago and professed perpetual vows on Jan. 23, 1939.

At the motherhouse, Sister Mary Eymard served on the sacristy staff from 1933-45, as a cook from 1961-64 and as a residential services staff member from 2000-02. In the archdiocese, Sister Mary Eymard ministered as a cook at St. Philip Neri School in Indianapolis from 1948-50 and at the former St. John Academy in Indianapolis from 1950-51. She served as a housekeeper at the former Ladywood Academy in Indianapolis from 1856-58.

Sister Mary Eymard also served at the Providence Retirement Home in New Albany on the food service staff from 1967-78, as a diettian from 1978-82, as a social worker from 1982-84, as a secretary from 1984-85 and on the community service staff from 1985-87. She also ministered in California, Illinois, Massachusetts and Washington, D.C.


Sister Ann Veronica graduated from Saint Mary-of-the-Woods College with a bachelor’s degree in education.

In the archdiocese, Sister Ann Veronica taught at St. Patrick School in Terre Haute from 1938-41, St. Charles Borromeo School in Bloomington from 1941-43 and St. Joan of Arc School in Indianapolis from 1952-55.

She also ministered in Illinois, North Carolina, Maryland, Massachusetts and New Hampshire. A native of Chicago, Sister Mary Joania Walsh currently ministers in prayer at Saint Mary-of-the-Woods. She entered the congregation on Aug. 22, 1933, from St. Rita Parish in Chicago and professed perpetual vows on Aug. 15, 1939.

She graduated from Saint Mary-of-the-Woods College with a bachelor’s degree in English then earned a master’s degree in business education at Indiana State University in Terre Haute.

In the archdiocese, Sister Mary Joania taught at the former St. Agnes Academy in Indianapolis in 1934 and the former St. John Academy in Indianapolis from 1957-58.

She ministered on the community services staff at Saint Mary-of-the-Woods from 1993-96 and also served in Illinois and Oklahoma.

Peace is not final aim of dialogue, Vatican officials tell conference

ROME (CNS)—Dialogue between religions is necessary for peace, but that is not the final aim of the Catholic Church’s commitment to dialogue, two Vatican officials said.

“A Christian is one who opens himself to others,” said Indian Cardinal Ivan Dias, prefect of the Congregation for the Evangelization of Peoples, at the opening of a Jan. 11-12 conference at Rome’s Pontificial Urbanian University.

Cardinal Dias told the conference, which focused on dialogue in societies marked by growing religious and cultural diversity, “that ‘otherness, plurality and diversity are a richness, not a threat.’

“Because it knows that all people are created in the image of God, the Catholic Church engages in its mission to proclaim God’s love to all people and sees dialogue as part of that mission,” he said.

“Dialogue is not just sharing the Gospel, but also discovering the seeds of truth in the other,” learning more about God and highlighting how God is at work in the world, the cardinal said.

Ignoring religious and cultural differences, he said, will not make them disappear and will not help anyone live in accordance with enduring religious and cultural values.

“When faith is separated from life, it is not credible, and it is not capable of making a difference in the way we live together,” Cardinal Dias said.

French Cardinal Paul Poupard, president of the pontifical councils for Culture and for Interreligious Dialogue, told conference participants, “It is important each day to demonstrate the joy of living together, of a faith that is not afraid of differences.”

As dialogue reinforces social tranquility, he said, it gives each person “greater space for reflection and growth regarding the meaning of life and who God is.”

Cardinal Poupard said politics alone will never be able to meet the challenges of tolerance, respect and peaceful coexistence raised by increasing diversity.

“On the basis only of values, which basically have a common source, can people live together peacefully without giving up their own faith and culture,” he said.

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MARRIAGE SUPPLEMENT

Marriage Announcements

February 9, 2007, issue of The Criterion

If you are planning your wedding between January 30 and July 1, 2007, we invite you to submit the information for an announcement on the form below.

Please note:

■ You may send us a picture of the bride-to-be or a picture of the couple. Please do not cut photographs. The picture must be wallet-size and will be used as space permits.

■ We cannot guarantee the reproduction quality of the photographs. Please put name(s) on the back of the photo. Photos will be returned if a stamped, self-addressed envelope is enclosed.

■ E-mailed photos

Photos should be saved in jpg format, be a minimum 200 dpi/ resolution and at least 3 inches or 600 pixels wide. Please send your photo as an attachment to the e-mail.

Deadline

All announcements and photos must be received by Thursday, January 25, 2007, 10 a.m. (No announcements or photos will be accepted after this date.)

Use this form to furnish information

[Signature of person furnishing information]  [Relationship]  [Daytime Phone]

[BRIDE First Middle Last]  [BRIDE's Parents]  [Wedding Date]  [Church]  [City State]

[BRIDEGROOM First Middle Last]  [City State]

[Makeup Artist]  [Hair Stylist]  [Bride's Attire]  [Bride's Attire]

Wedding Date Church City State

Erin Walsh, S.P.

Cardinal Paul Poupard said politics alone will never be able to meet the challenges of tolerance, respect and peaceful coexistence raised by increasing diversity.

“On the basis only of values, which basically have a common source, can people live together peacefully without giving up their own faith and culture,” he said.
By John Shaughnessy

Father John Mannion still smiles and laughs as he shares stories about his friend, Charlie Ressler. Yet the tears come quickly, too, these days.

The priest acknowledges he has been on "a rollercoaster" of emotions ever since Ressler died at 89 on Jan. 2, ending a remarkable relationship that many people have described as a model of how we should care for one another.

Their relationship began nine years ago when Father Mannion received a page one night, calling to the hospital room of a dying woman.

Entering the room, the priest realized he had never met the woman or her husband who sat by her side, praying that their 41 years of marriage wouldn't come to an end.

Father Mannion administered last rites to Rita Ressler. When she died minutes later, the priest tried to comfort her husband as he whimpered, "I lost my Rita. I lost my Rita. What am I going to do?"

After Charlie Ressler mentioned they had no children, he looked into the eyes of the priest and asked, "Will you help take care of me?"

Father Mannion promised he would. He kept that promise for nine years, spending part of nearly every day taking care of him. In the beginning, after Rita's death, Ressler came to the hospital every night and waited for Father Mannion to finish work. Then Father Mannion would take him home and talk to him for at least an hour.

A story about Father Mannion and Charlie's special friendship was published in March 2006 in The Criterion.

During the past four years, while Ressler resided at St. Paul Hermitage in Beech Grove, Father Mannion visited him twice a day, seven days a week.

"Father John cooked for him, he shared meals with him and he was the last person "Charlie saw at night," says Benedictine Sister Sharon Bierman, who is the hermitage's administrator. "And every morning at 7 o'clock, Charlie would call Father and say, 'My eyes are open. I'm still breathing.'"

"Their relationship meant the world to both of them. Father John became the son that Charlie never had. And Charlie became the father that Father John had lost. It was the most beautiful father-son relationship. Everyone here loved to see them."

—Benedictine Sister Sharon Bierman, administrator at St. Paul Hermitage in Beech Grove

While the friendship left its mark on workers at the hermitage, it also caused people to marvel at Father Mannion's dedication to Ressler.

Father Mannion is the director of spiritual care services at St. Francis Hospital and Health Centers in Beech Grove. The 65-year-old priest from the Lafayette diocese supervises a staff of 21 people, including 19 full- or part-time chaplains. He chairs the hospital's institutional ethics committee and reviews hardship cases for employees. Yet he still made time for Ressler.

"I think we came at it from two different perspectives, which made the bond so deep, so significant," Father Mannion says as he sits in his office. "Charlie was very lonely, very opinionated and very set in his ways. Why? He was 80 at the time. I have a tendency to be very gentle, soft-spoken, and God gave me a talent to be a good listener. In the course of time, those two approaches melded together. I listened to him reminisce. I listened to him cry. I could hear the pain of his loneliness. Once he trusted me, it was almost like a rosebud that opened up."

A fellow chaplain at St. Francis saw the relationship blossom.

"Having had a mother in an extended care facility, I saw John as a model of how you care for an aging parent or relative," says the Rev. Annette Barnes, a Christian Church-Disciples of Christ minister. "Even on days he didn't feel well, he was faithful.

"It also shows the need for people in extended care facilities to have someone who loves them regardless of their physical condition. It was a real indicator of the commandment, 'Love your neighbor as you love yourself.' John really loved his neighbor."

Father Mannion insists the connection touched his life just as much.

"The first time I took him Communion, I said all the prayers," he recalls of a sheepish smile marks his face. "After I gave him Communion, he said, 'If you're going to bring Communion again, those prayers have to get much, much shorter.'"

He smiles at the memory of one of the lunches they shared last year at St. Paul Hermitage, a lunch when all the tables were decorated with bud vases filled with daisies. As Ressler grabbed the vase from the table, he told Father Mannion that it was the date of his 50th wedding anniversary. He also told the priest he wanted to give his late wife flowers and asked Father Mannion to drive him to the cemetery.

As they walked together to Rita's gravesite later that afternoon, Father Mannion whispered to God, asking for forgiveness for helping a friend who had stolen flowers from the hermitage.

He kissed a picture of Rita every night. Father Mannion says, "That was his love. For the last two months, he would relentlessly say, 'Rita, come get me. Please come get me.' It wasn't a death wish. He just wanted to go with Rita."

Ressler got his wish at 5:45 a.m. on Jan. 2. On the night before, Father Mannion did what he has done for nearly every day of the past nine years. He made dinner for Charlie, he helped him get ready for bed, he hugged him, and he told him he loved him. Ressler told Father Mannion he loved him, too. When the priest arrived at Charlie's room the next morning to check on him, a nurse told him his friend had just died.

"Love gives life, and energy and purpose," Father Mannion says. "At the same time, it can be painful. The pain for me now is the lack of phone calls and the extra time on my hands. It's left a void. The other chaplains recognize there's a void for me. I miss the confiding in Charlie. I would always share the frustrations of the day with him. Charlie was a smart man. He would always help bring me back to what's really important."

For the funeral, Father Mannion honored Ressler's request to have the Mass at Sacred Heart of Jesus Church in Indianapolis, where Charlie and Rita had been longtime parishioners. In the casket, he also placed the picture of Rita that Charlie kissed every night in Charlie's hands.

During the funeral Mass on Jan. 5, Father Mannion gave the eulogy, talking about how Ressler had taught him about the beauty and pain of love. He also stressed how his friend had showed him that life is for living, not existing.

He also drew smiles and laughs from his fellow mourners as he recalled stories of how Ressler never tired of their trips to White Castle and Dairy Queen.

"How many people at 89 have a White Castle apron, cap and golf shirt?" he said.

The smiles and laughs continue as he talks about Ressler in his office. "The tears come again, too. "I miss him. I miss him," he says, "I sure miss him. But that's the way it's supposed to be."

(To read the earlier article about Father Mannion and Ressler, log on to http://www.archindy.org/criterion/local/2006 03-03/10/mannion.html)
WASHINGTON (CNS)—It’s apt that the start of the new congressional term coincides with the time of year when people are optimistically making New Year’s resolutions.

Some support for an increase. But as happened with a wage-increase bill on the table near the end of the last congressional session, some members of Congress want to attach provisions that would cut into other members’ support. Some in the Senate have indicated they want to add provisions to protect small businesses. After the Jan. 10 vote, the White House indicated it opposed the House measure because it “taints to provide relief to small businesses.”

Thomas Shillabarger, who tracks policy on urban issues for the USCBB, noted that advocates have been working on a minimum wage increase since the last increase, which was in 1997. For five years, Shillabarger has also been trying to get funding for an affordable housing trust fund to help low-income families rent, buy or fix up housing. Democrats in Congress have been supportive of the effort. Shillabarger said, but now that they’re the party in power, it’s not so clear they’re willing to sign on to the estimated $5 billion a year it would take to fully fund it.

Curan and Shillabarger’s colleague, Oblate Father Andrew Small, a policy adviser who focuses on international economic development, said he was concerned about the Democrats’ plan to extend the funding of federal operations through a continuing resolution. When the 109th Congress concluded in December, only two of the 12 departmental appropriations bills for the 2007 fiscal year—which began on Oct. 1—had been approved. Instead, Congress passed a series of short-term continuing resolutions, which made the agencies account for their 2006 budgets. Rather than start the 110th Congress by trying to clean up their Republican predecessors’ leftovers, funding bills, Democratic leaders suggested they would concentrate on getting the House, there’s a good chance the Senate will have a bill moving toward approval by spring and that the House will get to it over the summer.

“But we’re not taking anything for granted,” he cautioned. A broad coalition of Churches, labor unions, civil rights groups, business owners and farmers united in the last year to support immigration legislation that would establish a guest worker program, dramatically change the current system for family reunification immigration, and make a path for the estimated 12 million illegal immigrants in the United States to legalize their status. A Senate bill addressing those points could never be reconciled with a House bill that emphasized only enforcement, and both pieces of legislation evaporated at the end of the 109th Congress. A House bill approving 700 miles of fence along the Mexican border passed into law, but no provision was made to fund its construction.

Apelbye said he also is pushing for legislation that helps protect minors who are caught up in human trafficking. New year, new Congress, but a familiar agenda awaits. Pro-life officials decries passage of ‘misguided’ stem-cell bill.

WASHINGTON (CNS)—A pro-life official of the U.S. Conference of Catholic Bishops criticized House passage on Jan. 11 of a bill that would expand federal funding of stem-cell research that involves the destruction of human embryos, but expressed confidence that an expected anti-poverty campaign addressing wages, affordable housing and health care function under continuing resolutions through the end of this fiscal year. If that happens, Father Small said, anti-poverty programs funded through foreign aid appropriations will actually get less money this year than they might if Congress passed the budget put forward by the president.

Along with the USCBB, the Catholic Health Association is pushing for improvements to the State Children’s Health Insurance Program and for expansion of Medicaid to include impoverished low-income legal immigrants. CHA also includes on its policy agenda legislation that helps protect conscience clauses for health care providers and improvements in palliative care.

After a year of dramatic fits and starts, comprehensive immigration reform is still at the top of the agenda for the USCBB’s Migration and Refugee Services. Kevin Appleby, director of migration and refugee policy, said although immigration is not among Pelosi’s top priorities in the House, there’s a good chance the Senate will be able to take up this challenge, supporting medical progress that all Americans can live with.

Noting that most Americans prefer stem-cell research that involves human adult stem cells, he added: “There has been a vigorous debate about the moral and ethical implications of stem-cell research.”

Rigali said they should support “better solutions” than the “most speculative and unethical legislation” would.

Richard Doerflinger, deputy director of the USCBB’s Secretariat for Pro-Life Activities, said in a statement that the 253-174 vote indicated that there were not enough votes to override the veto. Democratic leaders suggested both houses of Congress should turn their attention “to the stalled economic stimulus and comprehensive immigration reform bills,” said a statement from House Speaker Nancy Pelosi, D-Calif., adding that they would “concentrate on getting the House and Senate back in session on Jan. 11 to consider the 110th Congress’ first order of business.”

The bill now goes to the Senate for a vote; if it passes there, it will be sent to the president. “On a practical level, embryonic stem-cell research, which involves the destruction of embryos, can scarcely point to a safe and effective alternative,” he said. “In the human variety, researchers have had to resort to injecting mouse or rat embryonic cells into adult mice. However, the survival rate of human stem cells is akin to trying to plant a watermelon in a potato field.”

The debate on stem-cell research during the House debate on the anti-poverty campaign was marked by the decrial of misinformation which has an anti-poverty campaign addressing wages, affordable housing and health care—a top priority for advocates in the Catholic Church and for a growing coalition of religiously motivated groups and individuals, such as Call to Renewal, which has an anti-poverty campaign addressing wages, affordable housing and health care.

House Speaker Nancy Pelosi, D-Calif., included raising the minimum wage to $7.25 an hour, from its current level of $5.15 an hour, among the measures for the House’s first 100 hours of business. On Jan. 10, the House passed a bill calling for a minimum wage of $7.25 by 2009; under the measure, it would go to $5.85 in 60 days, to $6.55 a year later and then $7.25 in two years. The Senate could take up the measure as early as Jan. 18.

But Doerflinger said both houses of Congress should turn their attention “to the stalled economic stimulus and comprehensive immigration reform bills,” said a statement from House Speaker Nancy Pelosi, D-Calif., adding that they would “concentrate on getting the House and Senate back in session on Jan. 11 to consider the 110th Congress’ first order of business.”

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Holy Angels and St. Anthony students honor legacy of Martin Luther King Jr.

By Mary Ann Wyand

Holy Angels sixth-grade student Deon Holder thought about marching in his school’s annual tribute to the life and ministry of Dr. Martin Luther King Jr.

Deon had just completed the Jan. 12 march with classmates and St. Anthony School students along Dr. Martin Luther King Jr. Street in Indianapolis, and participated in the memorial Mass at the Church of the Holy Angels.

He looked a little wistful as he discussed the school celebration honoring the late civil rights leader, who was assassinated on April 4, 1968, in Memphis, Tenn.

“This will be my last year here at Holy Angels,” Deon said. “I’ll be leaving. Next year, I’ll be going to a new school.”

Deon said the annual tribute to King “means a lot because if he didn’t come to the world we’d probably still be slaves or doing things we don’t want to do.”

“It’s important to honor King’s memory, Deon said, because he taught us “the right way to be.”

As a student at Holy Angels School, Deon said he appreciates “the new friends I made and how fair the teachers have been to me. It’s been a lot of hard work … singing, morning prayer and helping out all the others below me so they can reach the same level I’m at.”

Fifth-grader Nia Franklin said the King celebration “meant a lot to me because he’s a real role model and I can follow him in any kind of way. He was a minister. He was a civil rights leader. He did a lot.”

Nia said she likes going to Holy Angels School.

“I like the teachers and how they try to teach you the most they can,” she said. “I want to be a psychiatrist. I want to help people get over their problems and be in tune with Jesus.”

Fourth-grader Ralita Searcey said people need to remember King’s message of peace and love for every person.

“He let freedom ring,” Ralita said. “He was a really great person.”

Ralita said she likes helping her friends with their schoolwork, and knows that is one way to share love and make the world a better place.

During the march, Holy Angels and St. Anthony students walked by Lil’ Ron’s Barber Shop, where barber Darrell Lee opened the door to greet the children.

“I think it’s the most wonderful thing that I’ve ever seen today … that’s not the way it should be,” Lee said. “Because it’s the young people that we need to lead and guide us into the future.”

Barber shop owner Ron Alexander said he thinks the march gives people hope.

“It’s good to see that there is hope out here because with all the violent things going on today … that’s not the way it should be,” Alexander said. “For them to get together like this is pretty good.”

Father Kenneth Taylor, pastor of Holy Angels Parish, walked with the students and teachers in the annual march.

“It’s important that we pass on the legacy of Dr. Martin Luther King for the children so they don’t forget about the fight for justice and equality,” Father Taylor explained. “We are so proud of things about today’s youth and how apathetic or nonchalant they are, but when we do this it shows that they are keeping the dream alive and they are going to make their own personal commitment to continue King’s work so that all people might live in justice and equality.”

“Nonviolence was a major part of his mission,” Father Taylor said. “When the kids study [the life of] Martin Luther King, they learn how much nonviolence can accomplish. Hopefully, that will show them the folly of turning to violence any time anything goes wrong. That’s another important reason to keep this dream alive—so that our city can get the message that we can accomplish more in a spirit of nonviolence than if we turn violent on each other. Our children are giving [people] the message to keep all that Rev. Martin Luther King worked for alive and strong in our society today.”

In his homily, Father Taylor reminded the students that the Scripture readings talk about working for justice for all.

“We are all servants of God,” he said. “We are all being called by God to help bring about the kind of world that God wants us to have. … And if we are going to be servants of God then we have to promote God’s mission of love and peace in the world.”

Jesus was doing God’s will, he said, and always stayed true to his mission.

“Today we honor another servant of God who worked to bring justice to the people,” Father Taylor said. “Dr. Martin Luther King Jr. was working to bring justice to people.”

Holy Angels sixth-graders Charles Davis, left, and Desmond Huskie carry a banner on Jan. 12 during the school’s annual march honoring the life and ministry of Dr. Martin Luther King Jr. Students from St. Anthony School also participated in the march and memorial Mass.

Holy Angels second-grader Chayla Holder carries a picture of the late civil rights leader during the march along Dr. Martin Luther King Jr. Street in Indianapolis on Jan. 12.

Barbers Ron Alexander, left, and Darrell Lee of Indianapolis greet Holy Angels and St. Anthony students as they walk past the barber shop during the Jan. 12 march.
GRANDMOTHER
continued from page 1

Beitans is deep for Fillenwarth as a person. “Spiritually, I’ve been an admirer of her for many years,” Father Beitans said. “Val has always been concerned about the safety of people who do good work, because of Christ, in dangerous places. I admire her because she’s a wise person and a tough cookie. She didn’t do what she did without considering all the consequences.”

As her court date approaches, Fillenwarth draws strength from the memory of her Nov. 19 commitment and her family’s support of her decision.

Before she climbed through the fence, she marched in the procession with her husband of 42 years, Ed—a retired labor lawyer and a board member of Witness for Peace, an organization that supports the cause of peace, justice and sustainable economies in the Americas. She also walked with two of her children, Diane Schultz and Sheila Mays.

“It was hard saying goodbye, knowing she was going through the fence,” Mays recalled. “But she prayed about it, and we knew she wanted to do it so we supported her. You sometimes have to make a stand when something is wrong, and she is willing to make this stand.”

Still, the two sisters needed a touch of comic relief to get them through the moment when they knew their mother was headed toward being arrested. As they watched their father and mother walk toward the fence, Schultz turned to Mays and said, “Do you think Mom and Dad will ever take up golf?”

“My daughter said it the best,” said Schultz, also a member of St. Lawrence Parish in Indianapolis. “She said, ‘I’m just so proud of her.’ My daughter is 9. Her name is Valerie. She’s named after Mom.”

The fate of one grandchild led her to cross a line. The words of another grandchild show the depth of a family’s love and support. The handprints of all 17 grandchildren touch the heart of a woman and her commitment to what she considers her larger family.

“The handprints of all 17 grandchildren were an incredible gift. It’s a living reminder of what my family means to me,” Fillenwarth said.

As her court date approaches, Fillenwarth is comforted by the support of her family and her spiritual faith, which she said will get her through. “Spiritually, I’ve been an admirer of her ever since I was a young churchgoer,” Father Beitans said. “I’ve always been concerned about the safety of people who do good work, because of Christ, in dangerous places. I admire her because she’s a wise person and a tough cookie. She didn’t do what she did without considering all the consequences.”

Still accepting insurance claims for HAIL and scheduling roof replacements

Indianapolis parish is hosting prayer service for local protesters

A short prayer service will be held in Indianapolis on Jan. 25 for the 16 protesters who were arrested on trespassing charges at Fort Benning, Ga. The prayer service will begin at 7 p.m. at Immaculate Heart of Mary Church, 5692 Central Ave.

The 16 people were arrested on Nov. 19 while protesting against the U.S. Army’s Western Hemisphere Institute for Security Cooperation, a school that the protesters believe trains soldiers from Latin America to torture and kill.

Two protesters with Indianapolis ties—Val Fillenwarth, 64, and Whitney Ray, 17—were among the protesters who were arrested. They will go on trial in late January on the misdemeanor charge of trespassing on government property.
Every day we face moral issues and make important decisions. There are the large and obvious ones that appear as headlines in newspapers and stories on television news programs—war, embryonic stem cell research, refugees, homelessness.

There are also the less dramatic but still significant choices that we make about raising our children, being loyal to friends, doing good work, speaking truthfully and similar sorts of daily decisions involving moral values that affect us as well as our family.

We act the way we do more because of character than due to some set of abstract principles to be applied to a situation.

By character, I mean the kind of person one is—the person’s inner life of motives, attitudes, virtues and vices. When we “size one another up” or “take the measure of a person,” when we say we want to see “what someone is made of,” we are addressing the character issue.

If character is so important, we must be concerned with how we acquire it. Like faith, character is taught as much as it is caught.

Character develops over time and is the gradual formation of habitual ways of seeing, thinking, valuing and acting.

Without question, the most powerful influence on character is example. We become people of good character by being in the presence of other people with good character.

We have all met folks we admire who inspire us in some way, and we look at them and think, “I’d like to be like them.” We find ourselves using such people as role models, and we try to act as we think they would when making decisions.

We live our lives over the long haul, and we struggle to do the right thing in many little moments and occasional major events.

There are opportunities in life—every day actually—in which one chooses to become this kind of person and not that kind of individual. Each day is an exercise in shaping our character through personal choice.

That leads to the second kind of decision-making—choosing what to do as well as to be.

This is the realm of moral decision making that we call commitment. It is the ability to see rightly, understand what is at stake, and know which choice best reflects our commitments and values.

I suggest there are four elements that should play a part in a good discernment process.

• Assess the situation honestly—We must always ask, “What is going on?” A person must seek to understand the elements of the situation in which he or she is deciding to take action. What are the values at stake in this decision? Who is affected by it? Why am I going to do what I do? What are my motives? Given my decision, what are the likely consequences? Are there alternatives to the choice I am considering? Why do I prefer this option to others? Trying our best to answer these questions will lead us to clarify our values, understand our motivations and weigh the best means of achieving the good we seek in life.

• Check the sources of wisdom available—Consult with people we trust. Do not restrict ourselves to those who usually agree with us. Search out the person who will ask hard questions and not simply tell us what we want to hear. See if there is clear teaching available from our religious community.

• Bring our decision to prayer—Can we stand before God and be at peace with our choice?

• Have we asked God for strength to do the right thing? Have we prayed that we may love only the good and not allow ourselves to develop a passion for some lesser value?

• Seek confirmation of our decision—More often than not, others are affected by what we do. Switch roles with one of those people then imagine yourself in their position and that person in yours. Would you want another person to do what you are about to do? Would you be willing to allow another person to do what you are about to do?

Another exercise is to consider the possibility that you will be asked to defend your decision in public before strangers.

Could you give reasons that would be persuasive to them? Are you comfortable that if your decision were widely publicized you could face others without regret or embarrassment?

In the moral life, there are useful processes to follow in forming conscience and making moral decisions, but we cannot expect that like some computer program all we need to do is hit the right keys and the correct answer will pop up on the screen.

There is no guarantee that after having tried to inform our conscience the proper answer always will appear to us in clarity. It may be that a morally responsible decision must be made with the awareness that we are not absolutely sure what to do about the situation.

Nonetheless, we act in good faith knowing that we have done what we could to inform our conscience.

Thus, we can stand before God trusting in his mercy because we have tried to do the right thing in life.

(Rev. Francis Kenneth R. Himes is chairman of the theology department at Boston College in Chestnut Hill, Mass.)

Helping the poor is a moral issue

"They say teen pregnancy is going down, and people see that as a good thing, which it is. But I hope it doesn’t mean that abortion is going up. It disturbs me that those figures might give us a false sense of security. When I talk with teens, I find they often don’t have a good sense of right or wrong. They may be engaging in other inappropriate behavior.” (Penny Guanta, Plainfield, Ill.)

Lend Us Your Voice

An upcoming edition asks: What is your parish doing for Lent in terms of liturgies, devotions, seminars and service projects?

To respond for possible publication, send an e-mail to cnews@catholicednews.com or write to FaithAlive! at 3211 Fourth St. N.E., Washington, D.C. 20017-1100.
Perspectives

From the Editor Emeritus/John F. Fink

Does kneeling during prayers really matter?

(Thirteenth in a series)

I consider this column the least important in this series on prayer. I wouldn’t waste your time with any posture while praying seems to be important to a Christian’s faith. Whether the congregation should kneel or sit while praying is Eucharistic Prayer during Mass seems to be a hot topic among people. Apparently, some people have the idea that kneeling is the “approved” posture for prayer. Even C. S. Lewis favored kneeling. In Letters to Malcolm, he wrote: “The body ought to pray as well as the soul. Body and soul are both the better for it.” Then he went off into a digression before picking up his thought again: “The relevant point is that kneeling does matter, but other things matter even more. A concentrated mind and a sitting body make for better prayer than a kneeling body and a mind half asleep.”

I don’t think that kneeling does matter, but if that is what matters more and that a concentrated mind is more important. I don’t think we should quibble about body postures during prayers. Apparently, some people concentrate better while kneeling. The late Pope John Paul II knelt while praying with tremendous concentration. Many of the mystic saints knelt and were sometimes elevated from the ground by the weight they put upon it. That’s great. But I refuse to think that one must kneel in order to pray devoutly. If you are going to concentrate on just that one prayer, I think that you have to be in a comfortable position. When I’m uncomfortable, I think too much about my discomfort, and I get uncomfortable after kneeling for any length of time. I’ve tried the position of prayer where I sit cross-legged. Admittedly, that can be carried to extreme if you get so comfortable with your eyes closed that you fall asleep, but normally I can concentrate my mind better when I’m sitting than I can when I’m kneeling.

In his Introduction to a Devout Life, St. Francis de Sales told Philosophy that it is neither necessary nor expedient to put all her devotions on her knees. He told her she could do it while walking outside or even in bed. On a related topic, it’s interesting the way the practice of holding hands during the Our Father and Our Lady has become common. With no directives from liturgics, the practice has become widespread. People recognize the practice as prayer, being quiet, while praying the prayer Jesus taught us. The official Church has never approved or disapproved the practice, but I don’t think I need to imagine why it would disapprove. Some of those not holding hands with their neighbors prefer the separate position. This is the classical attitude of prayer, standing with one’s hands lifted up, with palms facing outward. This posture is meant to convey the idea that just as the hands are raised, so is the orante’s mind and heart raised to God. I’ve adopted that position during the Our Father at Mass unless a neighbor offers his or her hand.

Cornucopia/Cynthia Dewes

Learning from the wisdom of the young

It seems I’ve reached a stage in life in which I’m learning a lot from my children. Of course, I’ve always learned from our kids, but I’m speaking about more than a quality we usually discover in the older folks around us. Perhaps it’s because he’s had a lot of time to think about a whole lot of things over while serving on lengthy U.S. Navy deployments in the Pacific Ocean, but special wisdom constantly surprises me with this very wisdom. He’s given to mounting maxims, observations and pithy sayings that sum up reality or instruct his listeners.

Now, his dad and I are also given to pontification, so let’s hear what that special wisdom has to say. I’m not sure that his wife and kids would think so, since a proverb is not always appreciated in his own household, but maybe they think it’s cute. Let’s hope. One maxim my son dropped was the family, you all get along.” Or else, of course, he is correct. He learned that our idea of raising a family was to promote taciturn honesty without guile or ulterior motives in dealing with each other, or individuals.

This does not mean that everyone in the family is/was forever cheerful, upbeat, or always in all the right places. This would be hypocrisy, another familial no-no. But it did mean that we got through the sometimes tense times in order to get to the happy end of a long and difficult journey.

Will loves to proclaim, “Nobody promoted that life would be fair,” a sentiment his children have to be on the wonder about how that idea, wink, wink. Adding to the maturing experience of his own, this is the view of young people he’s mentored in the Navy, he offers this bit of wisdom truthfully because he knows that, “Whiitam will get you nowhere, so get over it.” The corollary to this idea is another of Will’s and our favorites: “Nor did anyone promised that life would be easy.” People used to learn this early on, when Mom and Dad routinely thwarted some of their demands. But nowadays, it seems necessary to teach the idea to those who expect success without pain. My favorite among Will’s nuggets of wisdom is the one that says, “Women show their strength by freeing people.” This is not to say that men don’t show love, they just don’t do it with food as often as the ladies, except for a romantic dinner for two, and there. This may be a different kind of love, but it’s still valid.

Will’s sharing of wisdom is a form of love as well. It is needed not just to help others by telling them what’s worked well for us. Much of it is common sense proven successful over time, as in “the wisdom of the ages.” Surely it comes from God.

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

Faithful Lines/Shirley Vogler Meister

Health advice from a hospital calendar

With 2007 so young, I hereby share words of wisdom from a calendar that my children, Ben, Trevor, Illa, and Thuman, gave me when visiting our Barbarous III, hometown during the holidays.

The calendar originally comes from Belleview’s Memorial Hospital, where my son, Trevor, works as an Intensive Care Unit secretary, and her daughter, JoAnne Sele, an R.N. in Nursing Education, were very special to him. The calendar features beautiful photographs captured by hospital staff members plus appropriate captions.

An excerpt for January is: “The best day of your life is the one on which you decide your life is your own. No apologies or excuses. The gift of life is yours; it is an amazing journey.” (Dorothy Zora)

February: “Exercise includes psychological and physical benefits. . . If you also adopt a strategy that engages your mind while you exercise, you can get a whole host of psychological benefits fairly quickly.” (Jill Darrin)

March: “Time and health are two precious assets we don’t recognize and appreciate until they have been depleted.” (Denis Waitley)

July: “A wise man should consider that health is a precious thing and learn how by his own work to derive benefit from his illnesses.” (Hippocrates)

October: “For a community to be whole and healthy, it must be based on people’s love and concern for each other.” (Millard Fuller, founder of Habitat for Humanity)

November: “It is unwise to be too sure of one’s own opinions, for human belief is the strongest might weaken and wisest might err.” (Mahatma Gandhi)

December: “Nothing is better than being a time wind to your back, the sun in front of you, and your friends behind you.” (Aaron Douglass)

More spiritually pertinent are words from my parish’s Madonna Memo Calendar from Feneley-Hornak Mortuaries: “In each day expect great things from God. Attempt great things from God. Let yourself think that you will and you hear the guiding whisper of God.”

Healthcare professionals especially need such guidance. (Shirley Vogler Meister, a member of Christ the King Parish in Indianapolis, is a regular columnist for The Criterion.)

Go and Make Disciples/John Valenti

Memorials celebrate vision of reconciliation

The Herron-Morton Historic District, formerly known as “Camp Morton,” is a neighborhood that was used as a center for training camp for Confederate soldiers during the Civil War. Most of the captured and wounded Confederates were soldiers from Mississippi, and they fought at the Battles of Shiloh and Vicksburg.

Not far from this site is the Kennedy-King Memorial Park. It was April 4, 1968, and news of the assassination of Martin Luther King Jr. in Memphis had not yet reached the public. Presidential hopeful Sen. Robert F. Kennedy was scheduled to deliver a campaign speech that night, so everyone was afraid of how people would react to the news of King’s assassination.

Climbing up onto the back of a flattened truck, Kennedy delivered a powerful and heartfelt impromptu speech to the inner city crowd gathered outside. He spoke about healing the hearts and souls of a nation, and called for reconciliation between races.

Meanwhile, in other parts of the country, fires and riots broke out and thousands of people were injured or killed, however, remained quiet that night, in part due to Kennedy’s compassionate plea for peace and understanding. Later, young John would fall victim to an assassin’s bullet.

One hundred years earlier, in the same neighborhood, former president and Civil War General Col. Richard Owen showed such a compassion toward captured Confederate soldiers as the prisoners at the military prison, many under 18 years of age. All receive the best medical treatment possible and constantly. One hundred years later, such compassion may be rare.

In 1911, Summer Archibald Cunningham, the editor of Confederate Veteran Magazine, proposed to place a bronze memorial tablet in honor of the very well-liked Camp Morton commandant.

Contributions were so great that a bronze bust of Colonel Owen was commissioned for the tablet and placed in the Indiana State House. The bust was dedicated in 1913 in the presence of many veterans from both the North and South.

There is also a monument on that spot where Kennedy shared the spirit and message of peace and harmony with Martin Luther King. Artist Daniel Edwards created a statue from metal that came from gun parts that were gathered from abandoned weapons and melted down to create material for this sculpture. The life-sized figure of Martin Luther King Jr. is a truck. It is high, elevated and on the wall and is reaching out. On the opposite wall is the figure of Robert Kennedy. He, too, is reaching out.

Both historic landmarks are powerful monuments that symbolize hope and a vision of reconciliation; a vision that hopefully can spread in every neighborhood and change the heart of our country and the world.

Robert Kennedy said, “We can make an effort, as Martin Luther King did, to understand and to reach the best of all intentions. We can make an effort to replace that violence, that stain of bloodshed that has spread across our land, with an effort to understand and with compassion and love.”

(John Valenti is the associate director of Evangelization and Faith Formation for the Archdiocese of Indianapolis.)

Wednesday, January 19, 2007

The Criterion Page 14
The Book of Nehemiah furnishes the first reading for this weekend. At one time, in Hebrew editions of the Bible, this book which the Book of Ezra formed one volume. In time, they were separated, and today in English versions they remain separate.

As is the case in all the Old Testament books, this book has as its chief concern the reinforcement of the people’s fidelity to God. In this reading, Ezra, who was a priest, called together men, women, and children old enough to comprehend. He admonished this gathering to listen carefully to the Scriptures.

After hearing the reading of the Scriptures, the people in this audience affirmed their faith. Ezra continued by interpreting what he had read. Finally, Ezra and Nehemiah called the people to rejoice. God had spoken to them. God was guiding them.

In his First Epistle to the Corinthians provides the next reading. Always, in reading the epistles to the Corinthians, it is important to consider the atmosphere in which the Christians of Corinth lived. Corinth was an important commercial center and meeting point, and as a result was a very large city.

Even in the empire, in which vice and greed reigned supreme, the inhabitants of Corinth had a reputation for being exceedingly licentious. This was the atmosphere. In many respects, the evils in this atmosphere were contagious, drawing many Christians to sin. Paul mentions this fact in these two epistles. Paul constantly had to call the Corinthian Christians away from the temptations that the pagan environment surrounding them pressed upon them.

He also had to concern himself with the competitiveness among the Christians. They vied with each other, even in the Church. They quarreled with each other. They schemed against each other. They gossiped about each other.

In this reading, Paul insists that all the baptized are in the Body of Christ. However, the Body of Christ has many members. Each has a vocation. There is no place for competition. St. Luke’s Gospel supplies the last reading. Midway in this reading, the Gospel directly addresses Theophilos using the honorary title “Your Excellency.” Luke’s Gospel seemingly was written for one person and to one person.

Scholars debate whether this person was named Theophilos or if it was the title of the Gospel since “Theophilos” in Greek means “Friend of God.” In any case, the person apparently enjoyed some prestige, hence the use of the words “Your Excellency.”

In this reading, Jesus appears in the synagogue of Nazareth to explain the mission of salvation. Salvation, unfolding in Jesus, was the gift of God’s love, the final chapter in the long record of the merciful deeds of God among God’s people.

The Church has celebrated Christmas, the feast of the birth of Jesus, as well as the feasts of the Epiphany of the Lord and the Baptism of the Lord. In the lessons of these great liturgical events, the Church has introduced us to Jesus. It has identified Jesus. He is the Son of Mary, so Jesus was a human. He was the Son of God. He was the Redeemer.

Now the Church begins to tell us about salvation. It tells us how we personally should respond to salvation. First Corinthians sets the stage. If we have accepted Christ into our hearts, we belong to God. Each of us has a personal vocation, although we may consider this term too lofty or too suggestive of a religious life. Rather, each person has a vocation to follow Christ.

God provides for us in this effort. As in centuries long past, God speaks to us through the Scriptures. God speaks to us through the Apostles, just as God spoke to the Corinthians through Paul. We find God in Jesus. He is the mirror of God in our lives.

Reflection

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We find the other listing of gifts in several places in the letters of St. Paul. In his letter to the Romans, Paul repeats one of his favorite themes: “We, though many, are one body in Christ, and individually parts of one another.” Paul then identifies gifts we are to exercise for one another, which here also happen to number seven: prophecy, ministering or serving, teaching, encouraging, contributing to others’ needs, showing mercy and showing mercy (Rom 12:5-8).

Paul repeats this theme at length and in more detail in the famous “body of Christ” section of First Corinthians in Chapter 12, where he describes how the faithful exercise of each of our individual roles in the Church is essential for the health of the whole body (1 Cor 12:31-32).

The foot, Paul writes, cannot say to the hand, “I do not need you,” nor can the ear say to the eye, “I do not need you.” If they were all one part, where would the body be? God has placed each of these gifts, these parts, in the body as he intended.

Obviously, the significant difference between the gifts in Isaiah and Paul is their overall orientation. The first emphasize more our individual relationship with God—our personal spirituality.

The gifts Paul describes, however, speak more directly and emphatically about our role of Christ on earth. The community of Christian believers, must live together in supportive harmony.

In both instances, the underlying message is the same. The wind, or Spirit, of God which hovered over the initial chaos of creation (Gn 1:2, 8:1) still hovers over the world to help it become what the Creator and our Savior intended it to be.

If you wish further information, Google search of “gifts of the holy spirit” will tell you more than you want to know.

(If you wish to read the full text of the above reflections, please visit the website of the diocesan newspaper Milestones, www.milestonesdioc.org.)

Daily Readings

Monday, Jan. 22
Vincent, deacon and martyr
Hebrews 9:15, 24-28
Psalm 98:1-6
Mark 3:22-30

Tuesday, Jan. 23
Hebrews 10:1-10
Psalm 40:2, 4, 7-8, 10-11
Mark 3:31-35

Wednesday, Jan. 24
Francis de Sales, bishop and doctor of the Church
Hebrews 10:11-18
Psalm 110:1-4
Mark 4:1-20

Thursday, Jan. 25
The Conversion of Paul, Apostle
Acts 22:3-16
or 2 Peter 1:9-12
Psalm 117:1-2
Mark 16:15-18

Friday, Jan. 26
Timothy, bishop
Titus, bishop
2 Timothy 1:1-8
or Titus 1:1-5
Psalm 96:1-3, 7-8a, 10
Mark 4:26-34

Saturday, Jan. 27
Angela Merici, virgin
Hebrews 11:1-2, 8-19
(Response) Luke 1:69-75
Mark 4:35-41

Sunday, Jan. 28
Fourth Sunday in Ordinary Time
Jeremiah 1:4-5, 17-19
Psalm 51:1-6, 15-17
1 Corinthians 12:13-13
or 1 Corinthians 13:4-14

Question Corner/ Fr. John Dietzen

Isaiah and Paul wrote about seven gifts of the Holy Spirit

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My Journey to God

Messenger of God

Oh gracious day! Oh joyful day!
The promise of life Makes a new way!

Messenger of God, Springing forth from the womb, Shoves aside with a nod Our trudge to the tomb

Such innocent life! Bright sparkling eyes! Sweet, full lips Moutning “Mama, gaw, gaw”?

Whenever we doubt Our Maker’s saving grace, We have but to gaze At a baby’s smiling face.

By Anthony Lorenz

(Anthony Lorenz is a member of St. Luke Parish in Indianapolis. He wrote this poem in celebration of grandchildren. Vatican Radio artist Irio Ottavio Fantini created this illustration of the Christ child being held in the arms of Mary for the 2001 Vatican Radio Christmas card. “The baby is alert,” Fantini explained. “He sees everything, even all that will happen in the future.”)
Catholic Charities USA, on Jan. 10, launched an ambitious campaign to cut poverty in America in half by 2020.

“The poor do belong to us. ... They are our brothers and sisters,” Father Larry Snyder, Catholic Charities USA president, told an overflow crowd at a Capitol Hill briefing announcing the Campaign to Reduce Poverty in America.

Noting that 37 million Americans—12 percent of the population—currently live below the poverty line, he said Catholic Charities USA and its affiliates, working in partnership with government, the private sector and other nonprofits, will launch “a concentrated, systematic effort to cut poverty in half by 2020.”

The briefing introducing the campaign was attended by media, legislators, legislative aides and leaders of other Catholic organizations engaged in social service and advocacy for the poor.

Participants received the newly released Catholic Charities USA policy paper, “Poverty in America: A Threat to the Common Good.” It sets the moral and analytic framework for the campaign and spells out specific policy proposals for a sustained drive to reverse the growth of poverty in the United States.

The briefing was held as the U.S. House was debating a bill to change the minimum wage from the current $5.15 an hour—a rate unchanged since 1997—to $7.25 an hour by 2009.

Maureen Murphy, an associate division manager of Catholic Charities of Chicago, said that with housing prices in Lake County, Ill., someone has to earn $17 an hour at a full-time job to afford a two-bedroom apartment. For someone earning the current minimum wage, that means working 133 hours a week, she said.

Saying that a society is judged by how it treats its poor, Father Snyder described the current situation in America as a “moral crisis.”

He said the number of people seeking assistance from Catholic Charities agencies across the country is rising faster than the amount of resources available to assist them.

Since 2000, the number of people seeking emergency assistance from Catholic Charities agencies nationwide has risen to nearly 8 million a year.

“As a society, we cannot continue to ask those who are poor and in need of assistance, he said.

Citing the importance of a higher minimum wage, he said, “Today too many Americans are working hard without being able to make ends meet.”

Ron Jackson, executive director of the District of Columbia Catholic Conference and a veteran lobbyist, attested to the role of government in combating poverty.

He said one-third of the children in the District of Columbia live in poverty, and last year alone the city lost about 12,000 units of affordable housing. If the nation is going to commit itself to eradicating poverty, “it would be a good idea to start right in the nation’s capital,” he said.

Jane Helene Pape, chairwoman of the Catholic Charities USA board and executive director of Catholic Charities of the Diocese of Wichita, Kan., said the new campaign is meant to challenge not just the Church and the government, but everyone.

“We absolutely need to reverse the trend of the increasing number of poor in this country,” she said.

She called for a combination of “moral outrage and political will” to create a turning point and bring the nation “to engage in a long-overdue debate about the plight of the poor.”

In the Wichita Diocese, where Catholic Charities served “well over 20,000” clients last year, she said, “78 percent of our clients live below the federal poverty guidelines.”

“More than 50 percent of those served in our shelters are children,” she added.

She said a Catholic Charities clinic in Wichita that serves people without health insurance used to find that most of the uninsured were elderly or unemployed.

Today, “90 percent are employed and it’s going up,” she said.

Catholic social teaching does not call for complete equality of income, but it does condemn “extreme inequalities of income and consumption,” she said.

Stephanie Baldwin, a single mother who received help from Catholic Charities of Trenton, N.J., and now has a secretarial job with that agency, described how Catholic Charities helped her when she and her young son were homeless, providing transitional housing and other assistance to help her get out of a cycle of welfare and get part-time work.

“I love my work at Catholic Charities,” she said. She added that the salary she is paid is fair for a secretary in a nonprofit organization, but after insurance, taxes and other deductions, her net pay of $1,320 a month makes it a struggle every month to meet the bills for rent, food, health care and day care for her son.

When a new landlord came in last year and raised the $790 monthly rent for her two-bedroom apartment, she said, and her son were forced to move to a one-bedroom apartment in a more dangerous neighborhood.

“The cost of living is out of reach for more and more people like me,” she said.

Imagine, it’s the RCA Dome, the year is 1992 the Catholic Irish just won the State Football Championship, after being defeated the previous year. Through the tears of a Senior Varsity Cheerleader, this was one of only handfuls of memorable high school experiences that she will cherish the rest of her life.

The scene would not be complete without the repetition of the school song in the background and friends in the forefront celebrating the victory!

“Dear Old Cathedral, here’s to you, here’s to your colors, Gold and Blue….. I sang the school song once, I sang it in my sleep! Who would have thought that I could quote the entire song over 13 years later! However, it is not the school song that inspires me, but what the song truly means and how “Dear Old Cathedral” is to me and has been in my life. I was not your typical Cathedral freshman. I came from another local grade school that had a feeder high school, but had decided not to attend. The irony was I did not come from a Catholic grade school, moreover, I was NOT Catholic, but now attending a Catholic High School. I came to Cathedral in the need of change from where I had been with the same friends from Pre-Kindergarten to the 8th grade. I was the only student from my middle school to go to Cathedral in my Freshman Class.

Through my years at Cathedral, I might have thought I came from any of the typical Catholic schools. I made friendships with everyone from all the different grade schools. The involvement that I participated in at Cathedral varied from Fellowship of Christian Athletes, Cheerleading, National Honor Society, Gospel Choir, etc…. The desire Cathedral instills in you to be as diverse and involved in the community will stay with me forever. The most beneficial assets gained from my Cathedral experience are the lifelong friendships.

I was accepted for what I thought were my differences. Cathedral taught me the willingness to be an involved individual, a team player and a true giver! I was so nervous walking in the first day, but I was even more nervous leaving my comfort zone and walking out 4 years later. Cathedral had prepared me and I had grown, both academically and spiritually and Cathedral will always be HOME.

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Peter Devereux was born on Nov. 4, 1924,

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The Criterion  Friday, January 19, 2007 Page 17

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**Oldenburg Academy of the Immaculate Conception invites applications for the position of Director of Institutional Advancement. This position is responsible for supervision and implementation of resource development, alumni relations, advertising, and public relations for the school. This position collaborates closely with members of the Administrative Team on all matters of planning, organizing, staff and development of Oldenburg Academy’s institutional advancement and reports directly to the President. Qualifications for this position include: a bachelor’s degree, strong interpersonal and communications skills, ability to solicit major gifts directly, excellent organizational, analytical and planning skills as well as excellent writing, editing, and public speaking skills. Ability to motivate others to work together toward a common goal and ability to build consensus among diverse groups for the overall success of the school. Candidate must have a good understanding or some experience with development as related to a non-profit organization. Salary commensurate with education and standing with the Church and involved in our community. Salary and benefits are commensurate with education and experience. Interested and qualified candidates are asked to submit a letter addressing the requirement/skill listed below, resume, and names, addresses, and telephone numbers of five references to: Kim Prybyleski, Ph.D. Superintendent of Schools**

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WASHINGTON (CNS)—A Catholic Army chaplain who was stationed in Iraq and a Christian Iraqi-American military adviser said they stand behind U.S. President George W. Bush’s most recent plan to send more troops to Iraq.

But three international policy experts contacted by Catholic News Service sharply criticized the plan and questioned whether it can succeed.

“If this is what the leaders are asking for, then that’s what they need,” said Father Brian Kane, who served as an Army chaplain for the 67th Area Support Group at Al Asad Airfield, in the Iraqi Al Anbar region.

Father Kane said the White House’s goals for the Iraqi government to ease sectarian violence and stabilize the country are “a positive step” and a “healthy direction.”

The Iraqi government “needs to show the world that they are capable of taking care of their own country,” he said.

Increasing U.S. forces in Iraq from about 130,000 to 150,000 does not come close to the ratio needed, he said, and more troops are needed in Baghdad.”

The Iraqis, particularly in Baghdad, “were ecstatic when more troops were transferred to Baghdad last August; they had hoped Baghdad would be cleaned up,” she told CNS in an e-mail on Jan. 10.

However, Jasim said Iraq has “lost all hope in its government, coalition forces and the world.”

“The secular and the educated population has fled. … They have become the most hopeless people in the world, stranded in the neighboring countries,” she said.

Jasim, a military bilingual and bicultural adviser in Baghdad, Iraq, said it was “about time Washington realized the [number of] troops were never enough, and more troops are needed in Baghdad.”

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Iraqi control.

Maryann Cissimano Love, a professor of politics at The Catholic University of America in Washington, and an expert on terrorism, said on Jan. 11, “This is primarily a political battle about winning hearts and minds. And the military measures that he presented last night don’t do anything to address the underlying problems in Iraq and, I am afraid, are unlikely to succeed.”

She called it a belated response to the problem that not enough troops were committed in 2003.

“It’s four years too late,” she said. “I think he recognizes now that there should have been more troops at the get-go, but that doesn’t mean that more troops are the answer now.”

She said Bush’s claim that an additional 21,500 troops will provide enough force to hold neighborhoods once they are cleared is “simply factually incorrect. When you look at the size of the Iraqi population and the size of the insurgency versus the size of U.S. troops, this just doesn’t add up. We had a much more intensive commitment in Kosovo, and that was a long, hard row.”

Gerard F. Powers, director of policy studies at the University of Notre Dame’s Kroc Institute for Peace and head of the bishops’ Office of International Justice and Peace from 1998 to 2004, said there “are some positive proposals” in the Bush plan and “the stated goal is the right one—a united, stable, nonsectarian government.”

But he said the “modest increase in troops” announced by Bush is another case of “willing the ends but not the means.”

“We’re in a real hole” because the United States does not have the troops needed to establish security for civilians in Iraq, he said.

“It would only be feasible if the United States were able to convince other nations, get the international community involved in a serious way. And it’s probably too late for that,” he said.

Powers said the United States incurred “serious obligations to the Iraqi people” when it invaded and occupied their country, and he does not see that issue given sufficient emphasis in the U.S. U.S. debate over the course of American action.

The discussion should focus on “what is our obligation to the Iraqi people, not just what is our security interest,” he said.

Jasim told CNS: “The havoc we see is partly the result of the mistake upon mistake that has been done since the days of the CPA [Coalition Provisional Authority, or the transitional government in Iraq]. The tragedy is that Iraqi-Americans were here [in Iraq] to advise the coalition, but their advice was not heeded.”

“Even now, the Iraqi-Americans struggle to make their voices heard by the decision-makers,” she said. †
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