Boxing and faith help Notre Dame assist the poor

By John Shaughnessy

In the boxing world—where a son’s dream is also a mother’s nightmare—Magee Land cringed as she watched the two boxers stand toe-to-toe, pounding each other in a frantic fight that had the University of Notre Dame crowd rising to its feet and roaring in delight around her.

She knew the boxing match was part of one of the most curious and celebrated combinations of sport and humanitarianism at Notre Dame, an annual tradition called the Bengal Bouts in which students train and learn to box while raising an amazing amount of money—about $800,000 so far—to help feed and educate people in Bangladesh, one of the poorest countries in the world.

The unusual, faith-related event is a sight to behold unless you happen to be the mother of one of the fighters slugging it out in the ring.

As Land watched her only son, Hunter, relentlessly trade round-house punches with the other boxer, she prayed that the fight would end quickly, that no one would get hurt. Yet the member of St. Luke Parish in Indianapolis also knew how much this meant to her son, and how proud he was to be part of making a difference in the lives of others.

So after the fight finally ended and Hunter was still standing, her mother, who is also a nurse, did what came naturally when the Land family went to dinner. She checked his eyes, she paid attention to his response time to questions, and she started to campaign that he give up boxing and take up the sport of badminton.

Two years have passed since that fight. Now a junior at Notre Dame, Hunter was voted earlier this year as a captain of the boxing team. And the 2004 graduate of Bishop Chatard High School in Indianapolis plans to climb back in the ring when the Bengal Bouts start their preliminary rounds on Feb. 21—the start of five nights of competition that will end in the finals on March 3.

He takes pride in being part of the tradition of Notre Dame’s boxing club that was started in 1920 by legendary football coach Knute Rockne. He takes even greater pride in being part of the club that adopted a humanitarian purpose in 1931—becoming a fundraiser for the Holy Cross Missions in Bangladesh, one of the poorest countries in the world.

“The Notre Dame boxers’ motto has long been, ‘Strong bodies fight that weak bodies may be nourished,’” he said.

Leading into its 77th year, the Bengal Bouts have raised $780,000—money that the Holy Cross Brothers have used to feed people, provide medical care, offer job training, and build, maintain and run educational institutions from elementary schools to colleges.

“We’re the single biggest benefactor to feed people in Bangladesh,” he said.

St. Theodora’s educational legacy honored at Masses

By Sean Gallagher and Mike Krokos

RICHMOND AND INDIANAPOLIS—The fruits of her labor can be seen in many parts of Indiana.

From Saint Mary-of-the-Woods in the former St. Mary School in Richmond to St. Jude School in Indianapolis and several places in between, St. Theodora Guérin’s legacy as a founder and educator is honored around the state.

That legacy was at the forefront as Archbishop Daniel M. Buechlein presided at St. Jude School Mass on Jan. 23 at St. Mary Church in Richmond in the Centerville Deanery and Jan. 24 at St. Jude Church in Indianapolis’ South Deanery—to celebrate St. Theodora’s canonization.

“She was a holy woman whose whole life was given to Jesus and prayer,” Archbishop Buechlein told those who attended the Jan. 24 Mass.

“We walk in her footsteps. We have to pass on what we have learned from her,” he said.

The St. Jude School Mass included students from Central Catholic, St. Barnabas, St. Roch, St. Mark, St. Jude, Holy Name, Nativity and Roncalli High School, all in Indianapolis, and Our Lady of the Greenwood and SS. Francis & Clare, both in Greenwood.

Several Sisters of Providence of Saint Mary-of-the-Woods were present, including Sister Marie Kevin Tighe, who served as vice postulator for St. Theodora’s canonization cause, and Sister Agnes Virginia Arvin, who served as St. Jude See MASSES, page 15

Schools out on the day after the Super Bowl; shepherds place friendly wager on big game

The Criterion staff report

Cardinal Francis E. George of Chicago and Archbishop Daniel M. Buechlein have entered the Super Bowl sweepstakes.

And Catholic school students in the Archdiocese of Indianapolis are getting next Monday off thanks to the Colts’ Feb. 4 Super Bowl appearance.

Archbishop Buechlein announced this week that he has declared Monday, Feb. 5—the day after the Super Bowl—as a free day for archdiocesan schools.

The Colts will surely win, the archbishop said, but even if they do not, all archdiocesan Catholic schools will be closed for the day.

The Archbishop O’Meara Catholic Center in Indianapolis will be closed on Feb. 5 as well.

Archbishop Buechlein said, in part, he wants to acknowledge the good character of Colts Coach Tony Dungy and quarterback Peyton Manning as exemplary public figures.

Archbishop Buechlein and Cardinal George have a lot riding on the game. If the Indianapolis Colts win, Cardinal George will send Archbishop Buechlein a shipment of Chicago’s best ribs. If the Chicago Bears win, Archbishop Buechlein will send Cardinal George a shipment of prime Indiana pork chops.

The cardinal jokingly said he feared the wager might be immoral because the Bears are certain to win. Archbishop Buechlein countered that the cardinal’s promise is untrue.
NOTRE DAME
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for the missions every year,” Hunter says. “Last year, we gave them a check for $52,000. We raise the money through ticket sales and programs that profile all the fighters. The program has advertisements in it, and that’s how we make most of the money. In Bangladesh, $52,000 is a lot of money. Hunter and the other captains stressed the importance of the missions when they started the novice program for first-time boxers in October. The captains also stressed the importance of getting into shape for the nearly 300 students who are part of the club. Each practice starts with 500 jumping jacks followed by 250 push-ups and 500 sit-ups. And that’s all in the first 25 minutes of practice.

“We also teach the basics of boxing,” Hunter says. “We start with the stance and the footwork. We move up to the jab and the power punch and combos from there. When we spar, we wear headgear and 16-ounce gloves.”

Divided by weight classes, the tournament features preliminary matches of three 90-second rounds. The championship bouts are three 2-minute rounds.

“It’s the most physical, exhausting 90 seconds you can experience,” Hunter says. “Your hands and your arms are tired from blocking and throwing punches. Your calves can cramp up because you’re on the balls of your feet all the time. Your feet hurt from running around the ring. It’s exhausting.” But the cause is worth it.

“The real purpose of this isn’t to fight but to raise money,” Hunter says. “We have speakers who come in who have been to Bangladesh, and they’ve seen the Holy Cross Missions there. They talk about what it was like to be there and how the experience has touched them. They started the first private university in Bangladesh, and they have schools all the way from preschool to the university level.”

The emphasis on making a difference to others is real, said the rector of the Notre Dame residence hall where Hunter lives. “Of course, Hunter enjoys the challenge of disciplining his body for boxing, but I know he truly believes the Bengal Bouts’ motto: ‘Strong bodies fight that weak bodies may be nourished.’” says Ed Mack, the rector of O’Neill Family Hall. “I think it is easy to talk about one’s faith, but Hunter is an example of love in action, a man who does something about his deeply held beliefs about the dignity of all mankind. He defines the selfless, Christian Catholic man.”

Even as she wishes her son wouldn’t box, Magee Land admires his commitment to help others. “He really does love it and he really does have a heart for helping people,” she says. “That part of it I do appreciate even if boxing isn’t a dream for a mother. I’m proud of him. He’s a fine young Christian man. On fall break, he came back to be a rector at a retreat at Bishop Chatard.”

Hunter always reminds his mother that she met her husband at the Bengal Bouts when she was a student at Notre Dame. “I think it’s awesome he’s doing this,” says Casey Land, Hunter’s father. “You get the camaraderie of being on a team, you have your friends and you’re doing something special to help others. I’m thrilled with it.”

So is Hunter, who has known a fair share of thrills in his young life. He was a member of the 2003 IHSAA 3A state championship football team at Bishop Chatard. He has finished a marathon and also recently climbed to the summit of Mount Kilimanjaro in Africa, tallest free-standing mountain in the world.

Yet, none of those accomplishments compares to the feeling he gets from participating in the Bengal Bouts. “It’s the most gratifying feeling ever,” he says. “It’s an unbelievable experience just knowing you can impact somebody half the world away. You sacrifice not only your time, but your blood, sweat and tears. Everyone in this program has stopped at least once and said, ‘Is this worth it?’ The answer is always, ‘Yes.’”


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The Criterion • P.O. Box 1717 • Indianapolis, IN 46206-1717

The Criterion (ISSN 0574-4350) is published weekly except the last week of December and the first week of January.

1400 N. Meridian St. P.O. Box 1717 Indianapolis, IN 46206-1717 317-236-1570 800-382-9836 ext. 1570 criterion@archindy.org

Periodical postage paid at Indianapolis, IN. Copyright © 2007 Criterion Press Inc.

Postmaster: Send address changes to: Criterion Press Inc. 1400 N. Meridian St. Box 1717 Indianapolis, IN 46206-1717

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Published weekly except the last week of December and the first week of January. Mailing address: 1400 N. Meridian St., P.O. Box 1717, Indianapolis, IN 46206-1717. Periodical postage paid at Indianapolis, IN. Copyright © 2007 Criterion Press Inc. ISSN 0574-4350.
Facing rising deficits and changing trends in society, St. Elizabeth/Coleman Pregnancy and Adoption Services will end its residential services program in mid-March and place a greater emphasis on adoption and outreach pregnancy services. The change in focus came after a lengthy analysis of the Indianapolis agency—and the community and clients it serves—according to Catholic Charities officials.

“This analysis revealed a projected deficit of $770,000 over the next three years,” noted David J. Siler, executive director of the Secretariat for Catholic Charities. “The deficit is due to the increasing cost of providing residential services. Funding from donations, special events, government, United Way and various foundations have not kept pace with the growing costs.”

Just as significant, Siler noted, is “a growing social trend that has reduced the stigma associated with unwed pregnant women. Girls and young women with unintended pregnancies are now staying in their homes or with their families. They are generally not being sent to residential facilities for the duration of their pregnancies.”

Still, Siler stressed that short-term, crisis housing for a single pregnant woman would be available at another Catholic Charities facility in Indianapolis, Holy Family Shelter.

The decision to end the residential program was “very difficult,” Siler said because it marks the end of a significant part of St. Elizabeth’s history and also means 24 full-time, part-time and on-call staff members will lose their jobs.

“These staff members have been very dedicated by providing wonderful, loving care to many young women in crisis,” he noted. “The work of providing residential maternity care is very intense and oftentimes very difficult. The residential staff does not do what they do out of a desire for a great paycheck; it’s a job. They do what they do out of a desire to make a positive difference in the lives of the young ladies who come with great needs.”

The six mothers and five children who currently reside at St. Elizabeth/Coleman will most likely be placed in foster care, another residential facility or their home environment—decisions that will be made by the State of Indiana.

Increasing the agency’s emphasis on adoption and outreach pregnancy services will allow St. Elizabeth/Coleman to better use its limited resources and meet the needs of more women, children and families, Siler said.

“The number of families created through adoption has steadily increased” through the agency’s efforts in recent years, Siler noted. He also said that St. Elizabeth/Coleman will be looking at new, innovative ways to provide services to women and families in their homes.

St. Elizabeth’s Home was founded in 1915 by the Daughters of Isabella circle formed in Indiana, according to information provided by the agency. Coleman Adoption Services began during the Civil War and grew to specialize in adoption of the helping-to-place children. The agencies merged in 2004 to expand its pregnancy and adoption services.

“The residential part of St. Elizabeth has been part of its history ever since it was founded,” said Michelle Meer, the director of St. Elizabeth/Coleman. “But one of the things that has happened with residential facilities in general in the past few years is there has been a different philosophy that the State of Indiana has taken.

“They’re looking at community-based and home-based services. From a client’s perspective, that’s a good thing. Being a social worker, I say, ‘Yeah, finally the state is doing this.’ But from the perspective of the director of a residential program, it hurts. It’s hard.”

So was the meeting with her staff on Jan. 24 when she shared the news about the closing of the residential program and the loss of jobs. Still, the reaction to the news showed the kind of quality, caring people who work at St. Elizabeth/Coleman, she said. “Delivering a message to the staff was the hardest thing I’ve ever done,” Meer said. “Folks who are working for a ministry really believe in the ministry. They’ve given so much to this ministry. That was the hard part. The direction most of the staff went was, ‘OK, God has a plan. He has a plan for the agency and he has a plan for us. He’ll guide us through this.’ ”

Siler said the employees will be given severance pay and offered outplacement counseling and mental health counseling—and, of course, much prayer.”

“The one thing I want to do is to serve them with compassion and concern as they have served others with compassion and concern,” Meer said. “They served the residents in a Christ-like way and I hope we serve them in a Christ-like way.

An agency that has given hope to so many mothers, children and families through the years now hopes the changes will lead to serving more people in need.

“St. Elizabeth has existed for nearly 100 years due to the ability to adapt and change, while remaining true to the mission of serving women and families in crisis brought on by an unplanned pregnancy,” Siler said. “My hope is that St. Elizabeth/Coleman will be able to continue to be available to the community for many more years to come. It’s strange to say, but I really wish that we didn’t need an agency like St. Elizabeth/Coleman—in that I wish that all children were able to be born into a healthy, loving and secure home. But since the community has needed and will continue to need these services, I hope that this decision will free St. Elizabeth/Coleman to more effectively respond to the changing needs of our community.”
Let's talk about Iraq

I immediately follow President George W. Bush's Jan. 10 speech to the nation concerning the war in Iraq, the U.S. Conference of Catholic Bishops issued a statement calling for “substantive, civil and nonpartisan discussion of ways to bring about a responsible transition in Iraq.”

We need to talk about what’s going on in Iraq for practical reasons—what we’re doing now doesn’t seem to be working. But, even more importantly, we have to talk about the substantive moral issues that are involved in our engagement there.

The Holy See and the American bishops opposed military intervention in Iraq from the beginning. History has taught us that, as a strategy, war is rarely worth the cost in human life and personal and national economic hardship.

The “just-war theory,” which was first articulated by St. Augustine in the fifth century, holds that war is sometimes necessary evil, unavoidable in a sinful world. History has shown that “it is greater felicity to have a good neighbor at peace than to conquer a bad one by making war.”

The Iraq of Saddam Hussein was certainly a bad neighbor, and the cause of liberating the Iraq people was a just one, but it is a matter of debate whether the just-war theory’s requirement that “all peaceful means of resolving the conflict must be exhausted” were honored.

Was the pre-emptive strike against Saddam and his evil regime truly the last resort? Did we have a reasonable probability of long-term success? Have the “benefits” of our intervention been proportionate to the costs of this war?

These are questions that must be discussed in substantive, civil and nonpartisan ways. But more immediately, the bishops tell us, we must also discuss “the 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?”

The bishops believe that America’s military forces should remain in Iraq “only as long as their presence actually contributes to a responsible transition.” People of good will can debate what the strategic requirements are for effecting a responsible transition, but there should be no question that peace with a good neighbor demands that we end our engagement in Iraq as quickly and responsibly as possible.

In the bishops’ statement, several benchmarks for progress toward a responsible transition in Iraq are cited. These include:

- Minimally acceptable levels of security.
- Economic reconstruction to create employment for Iraqis.
- Political structures that help overcome divisions, reduce violence, broaden participation, and increase respect for religious freedom and basic human rights (especially for Christians and other religious minorities).
- More sustained U.S. leadership to address other deadly conflicts in this region, especially the Israeli-Palestinian conflict and the crisis in Lebanon.

Making peace with good neighbors is much harder than waging war with bad ones. Still, this is the challenge—to be peacemakers—that we Americans are called to accept as a result of our position in the world community.

We would be very foolish to isolate ourselves from this responsibility. As the bishops remind us, lasting peace can contribute to a responsible transition in Iraq.

To achieve peace with good neighbors in the Middle East, we must join with other good neighbors throughout the world “to examine where things genuinely stand in pursuing justice and peace in Iraq, to assess what is actually achievable there, and to evaluate the moral and human consequences of alternative courses of action.”

According to an old Quaker saying, “There is no way to peace. Peace is the way.” Let’s pray for wisdom, courage, humility and a profound commitment to peace as the only truly acceptable way to achieve a just and responsible and long-lasting transition in Iraq.

— Daniel Conway

Reflection/John Shaughnessy

Do the Colts have a prayer in the Super Bowl?

Admit it, Colts’ fans. As Tom Brady of the New England Patriots walked to the line of scrimmage with less than three minutes to go in the American Football Conference Championship game, more than a few of you actually prayed that the cool, collected quarterback with the assassin’s eyes wouldn’t complete a 61-yard pass that would give the Patriots a first down—and the likely opportunity to run out the clock for a 3-1 lead in the AFC title game.

And after that prayer was answered, more than a few of you began bargaining with God as Peyton Manning lined up in the shotgun, knowing the Colts had just two minutes and 17 seconds to drive 80 yards for the tying field goal or the go-ahead touchdown.

Please, God, I know you’re busy and I know you just answered my latest prayer, but if you could just help the Colts score a touchdown, I promise to...

And all across Indianapolis, the state of Indiana, and wherever Colts’ fans were smiling and worried on the evening of Jan. 21, the bargains were offered and the promises made.

I really, really promise to be nice to my little sister this time, God. And I’ll clean my room and do my homework every night, without my parents begging, e.g. asking me.

God, I will hang on every single word of every single home-fieldROADCAST for 40 days in the pews and not a single day off from giving up candy, beer, ice cream or televisions. Just please, publish this, don’t let our hearts be broken again.

And after that prayer for the go-ahead touchdown was answered, we all know it didn’t stop more than a few of you from asking again for divine intervention with about two minutes still on the clock for the game.

In fact, the multitudes of people who clutched their rosary beads, whispered a silent prayer or ordered some desperate, life-changing bargain undoubtedly increased exponentially as Brady began to march the Patriots down the field. For the last-minute comebacks that have made him so famous and feared.

When the Colts defensive back Marlin Jackson intercepted a Brady pass to clench the Colts’ appearance in the Super Bowl on Feb. 4, only God knew the extent of the overflowing bounty of bargains and promises that the Colts’ fans had made to him in those final three breath-taking minutes.

Yet, even an overly conservative estimate of those bargains would leave you with the thought that if all those promises were kept, the Colts’ universe suddenly would be marked by a wondrous increase of clean homes, loving siblings, studious children, helpful husbands, packed churches, charitable neighbors and completely attentive parishioners during masses.

You have kept your bargain, right?

Letters to the Editor

Reader: Dioceses should cover immigrants’ expenses

I was so thrilled to read that the Indiana Catholic bishops are recommitting themselves and their dioceses to welcoming illegal immigrants.

I was disappointed, however, that there was no mention that they also welcome all medical, legal, educational and housing bills related to this issue. Surely, dioceses so committed would embrace all costs.

Shouldn’t Indiana hospitals, lawyers, schools and landlords be told to send all bills incurred by illegal immigrants directly to the Indiana diocesan offices?

Seems like the Christ-like thing to do to me.

Clare Burgun, Greenwood

(Editor’s Note: Nowhere in their pastoral to Indiana’s bishops state their support of illegal immigration. The pastoral calls for treating undocumented immigrants with respect. The letter from the bishops also states that immigrants without proper documentation “should be provided opportunities to obtain legalization if they demonstrate good moral character. Earned legalization should be achievable and independently verifiable.”)

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Hemos dejado atrás la alegría de la época de Navidad. Hemos experimentado una interrupción de un nuevo año. Parece difícil creer que ya estamos en el séptimo año del tercer milenio cristiano. Lamentamos la ausencia de la época del Tiempo Ordinario. “La mayoría de nosotros reconocemos el Tiempo Ordinario porque volvemos a ver túnicas verdes en la misa dominical. En sólo algunas semanas celebraremos el Miércoles de Ceniza y el comienzo de la época de la Cuaresma. De alguna forma creo que la verdadera prueba de nuestra fe debe acompañar el tiempo "ordinario." Durante el Advent nos preparamos para la Navidad con un espíritu de crecimiento en esperanza. La época de Navidad representa la entrega jubilosa, cuando nos permitimos buscar la paz que sólo puede provenir de Dios quién nos ama. Un Año Nuevo invariablemente nos ofrece la oportunidad de procurar más bendiciones y tal vez vivir una vida un poco mejor. Muchos se oyen sobre las resoluciones de Año Nuevo que nos prometen un nuevo comienzo. En algunas semanas la Cuaresma y el uso de túnicas verdes simbolizan la época de penitencia y el llamado al retorno al Evangelio. Pero, ¿qué sucede durante el Tiempo Ordinario y el retorno de las túnicas verdes? Quien sugiere que este intermedio entre la época de Navidad y la Cuaresma sea una temporada en la cual prestemos atención a la lealtad al ejercicio de nuestra fe, lealtad a la oración como respuesta a Dios quien nos ama, y lealtad a la caridad al próximo. El Tiempo Ordinario y las túnicas verdes pueden verse como la época en la que damos testimonio de esperanza. Se dice que el color verde es el signo de esperanza. Por lo tanto, el uso de túnicas verdes, una festividad que aparece en nuestras festividades anuales, es verdaderamente un faro de lealtad y esperanza. El domingo 4 de febrero en el Día Mundial de la Vida Consagrada. Centros de hombres y mujeres religiosos de nuestra arquidiócesis son testimonios especiales del Evangelio en la vida cotidiana, tanto en el Tiempo Ordinario, como en las épocas de júbilo y de renovación en nuestra Iglesia. Estos son hombres y mujeres que han entregado sus vidas a Dios de una forma muy especial. De manera real han jurado dedicar sus vidas a Dios. Viven su promesa de pobreza, castidad y obediencia acorde al carisma particular del orden espiritual, instituto o institución apostólica. Elles construyen un testimonio constante para todos nosotros de que existe un reino de Dios que es el objetivo de toda vida humana. Nuestros religiosos consagrados son indicadores de esperanza y ejemplos admirables de lealtad al Evangelio. Celebramos la vida consagrada el domingo 4 de febrero en nuestra Catedral de San Pedro y San Pablo en Indianápolis. El domingo siguiente, el 11 de febrero, ofreceremos una misa en la Casa de Retiro de Fátima para aquellos que se encuentran en nuestro programa arquidiocesano de formación de diáconos. Este es otro grupo de fieles miembros de nuestra arquidiócesis que se están preparando para convertirse en diáconos permanentes. Sus vidas de servicio serán otro testimonio más del obsequio de la lealtad y la esperanza en nuestra comunidad. De fe. Estos candidatos de por sí ya constituyen recordatorios de la lealtad y la esperanza a que se nos llama durante el Tiempo Ordinario. El domingo 18 de febrero celebraremos el primer de los tres "Ritos de Elección," una bendición y bendición para aquellos en nuestra arquidiócesis que buscan bautizarse y para aquellos que ya han sido bautizados bajo otras denominaciones que son candidatos para la confirmación y desean convertirse en miembros de nuestra comunidad católica. En el Rito de la Iniciación Cristiana de Adultos no solamente les damos la bendición a nuestra iglesia local a los nuevos miembros, sino que también rezamos por ellos y lo agradecemos a Dios por vivir fielmente de acuerdo al Evangelio. Esta serie de Ritos de Electión constituyen una experiencia muy profunda de esperanza y una expresión muy concreta de lealtad. El martes 13 de febrero hay todavía otra celebración que simboliza la esperanza y la práctica de la lealtad al Evangelio. En el Seminario de Saint Meinrad se instaurará a los jóvenes en los ministrios de lector y acólito. Estos ministros preceden al diácono y a la posterior ordenación en el sacerdocio. Los candidatos a los ministros son testimonio de su deseo de servir a Dios y a nuestra Iglesia de forma única y para toda la vida. Buscan la gracia de la lealtad a la Palabra de Dios y servicio al altar. Son símbolos de la esperanza que alberga nuestra joven Iglesia. El martes anterior al Miércoles de Ceniza estamos planeando una cena para jóvenes hombres y mujeres que deseen explorar lo que seria el llamado de Dios a la santidad como religiosos o sacerdotes consagrados. Resulta siempre esperanzador estar con jóvenes y jóvenes adultos que comparten una misma disposición y que desean “darle una oportunidad a Dios.” Las pocas semanas de uso de túnicas verdes en la Iglesia están repletas de símbolos de lealtad y esperanza. †

El Tiempo Ordinario está repleto de símbolos de lealtad y esperanza.

Lo que dijeron los Halcones

*Tiene una intención que deseas incluir en la lista de oración del Arzobispo Buechlein? Puede enviar su correspondencia a: Lista de oración del Arzobispo Buechlein Buechlein Augustine of Indianapolis 1400 N. Meridian St. P.O. Box 1440 Indianapolis, IN 46202-1410

Votaciones para vocaciones para hombres y mujeres jóvenes

Buechlein Augustine of Indianapolis

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Tiempo de preparación de vocaciones de febrero

El Arzobispo Buechlein invita a hombres y mujeres jóvenes a prepararse para las vocaciones de diácono, sacerdote o religiosa. Se ofrecen varios eventos para participar en la preparación de las vocaciones. Se busca a aquellos que deseen darle una oportunidad a Dios. Se ofrecen múltiples oportunidades para explorar el llamado de Dios.
Events Calendar

February 2
Our Lady of the Most Holy Rosary Church, 5353 E., Indianapolis. Lumen Dei meeting. Mass, 6:30 p.m.; breakfast and potluck at Priests House, 9:30 a.m. $10 members, $15 guests. Information: 317-536-1316 or e-mail Lumen_Die@archindy.org

February 4
St. Rita Church, 1737 Dr. Andrew J. Brown Ave., Indianapolis. Black History Month, Mass, 10 a.m. Information: 317-632-9349

February 5
MKVS and DM Center, Rexville (located on 925 South, 8 miles east of 421 South, 12 miles south of Vincennes). Mass, 1 p.m. Father Ellner Burwinkel. Celebrant. Information: 812-689-3356.

February 5
Marion College, Allison Mansion, 3200 Cold Spring Road, Indianapolis. Franciscan Center for Global Studies speaker series, “Political Poverty in Post-Conflict Central America,” Dr. Ulrich Lathner, presenter. 7 p.m. registration required. Information: 317-955-6213.

February 6
At the Crossing, Inc., 4929 E. 69th Street, Indianapolis. Retreats and Programs

February 9-11

February 9-13
Our Lady of Fatima Retreat House, 5535 E. 56th St., Indianapolis. “Fall Weekend” for engaged couples. Information: 317-545-7681 or e-mail archindy.org/fatima.

February 9-14
St. Meinrad Archabbey, 100 Hill Drive, St. Meinrad. Couples retreat. “All You Need Is Love,” Benedictine Father Noel Mueller, presenter. Information: 812-357-6611 or e-mail couplesretreat@archindy.org.

February 9-15
Oldenburg Franciscan Center, convent, Oldenburg. “Watercolor for Children and Teens,” Franciscan Sister Ann Vonder Meulen, 9 a.m.-noon for children 7-11, 1-4 p.m. for youth 12-18, $20 per person. Information: 317-934-6437 or e-mail center@oldeburgos.com.

February 9-331

February 6
Our Lady of Fatima Retreat House, 5535 E. 56th St., Indianapolis. “Together for Life.” Father Jonathan Meyer, presenter. 8:30 a.m.-2:30 p.m., $25 per person, $30 per couple. Information: 317-545-7681 or www.archindy.org/fatima.

February 8

February 9-11

February 11

February 11
St. Athanasius the Great Byzantine Church, St. Mary Hall, 1117 Blaine Ave., Indianapolis. Catholic Charismatic Renewal service. 7:30-8:30 p.m. Information: 317-783-4048 or e-mail crvc@archindy.org.

February 8
Our Lady of Fatima Retreat House, 5535 E. 56th St., Indianapolis. Catholic Charismatic Renewal Central Indiana, praise, worship and healing prayers, 15-6-45 p.m. Information: 317- 592-1992, www.archindy.org or e-mail ccrvs@archindy.org.

February 9
Marion College, Marian Hall, Room 251, 2300 Cold Spring Road, Indianapolis. Franciscan Center for Global Studies speaker series, “Christian-Muslim Encounter: Conflict or Cooperation,” Franciscan Father Elias Mulken, presenter. 3:30 p.m. registration required. Information: 317-955-6213.

February 9
Our Lady of Fatima Retreat House, 5535 E. 56th St., Indianapolis. “Freedom from Smoking,” seven-week class. 6:30 p.m., $50 per person. Information: 317-782-7999.

February 10

February 12
Our Lady of Peace Cemetery, Monashel Chapel, 901 Haverstick Road, Indianapolis. Valentine’s Day Mass, 6 p.m. Information: 317-574-8999.

February 13

February 14
Oldenburg Franciscan Center, convent, Oldenburg. “Marriage is Messy” 10 a.m.-5 p.m., $25 per person. Information: 812-933-6437 or e-mail center@oldeburgos.com.

February 23
Oldenburg Franciscan Center, convent, Oldenburg. “Mating and Beyond,” four sessions, Franciscan Sister Ann Vonder Meulen, presenter. $140 includes materials. Information: 812-933-6437 or e-mail center@oldeburgos.com.

February 17
Our Lady of Fatima Retreat House, 5535 E. 56th St., Indianapolis. “Are You the Lord’s Vicar? Intimate Communion with God,” Glenn Goss, presenter. 8 a.m.-4 p.m., $35 per person. Information: 317-545-7681 or www.archindy.org/fatima.

February 17

February 18
Our Lady of Fatima Retreat House, 5535 E. 56th St., Indianapolis. “Pro-Cana Conference” for engaged couples, 1:45-5:45 p.m. Information: 317-545-7681, 317-236-1956 or 800-382-9836, ext. 1956.

February 22-23March 22

February 24

February 25

February 26

VIPs
Anthony and Carol (Callary) Cecere, members of Holy Trinity Parish in Eden- burg, celebrated their 50th wedding anniversary on Dec. 27 with their family and friends.

The couple was married on Jan. 19, 1957, at St. Catherine of Siena Church in New York City. They have three children: Karen Clee, Suzanne Cecere and John Cecere. They have six grandchildren.

Saint Meinrad monk receives award
Benedictine Father Cyrim Davis, a monk of Saint Meinrad Archabbey in Saint Meinrad, Indiana, received the Marianist Award for his scholarly work and teaching on the history of African-American Catholics. A professor of Church history at Saint Meinrad School of Theology, Father Cyrim is an author and speaker. He has written, edited or co-edited several books, including his award-winning book, The History of Black Catholics in the United States and To Prefer Nothing to Christ, a book of historical essays about Saint Meinrad Archabbey. Father Cyrim graduated from Saint Meinrad School of Theology, and earned a licentiate in sacred theology at The Catholic University of America. He later earned a licentiate in historical studies at the Catholic University of Louvain in Belgium. He has been a monk of Saint Meinrad since 1993.

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The Indiana General Assembly once again will consider changing Indiana’s law for women considering abortion under a bill introduced on Jan. 11 in the Indiana Senate.

If passed, Senate Bill 135, authored by Sen. Patricia L. Miller (R-Indianapolis), would give a pregnant woman seeking abortion more information in which to base her decision.

Under the proposed measure, a woman seeking an abortion would be informed in writing that

- human life begins at fertilization, and
- told by a physician that her fetus may feel pain during the procedure.

The measure also requires that written information be provided to the mother on adoption options and risks associated with the surgery.

Because current law requires an 18-hour waiting period, this information, both written and oral, would be presented to a woman seeking an abortion at least 18 hours prior to her having the procedure.

Current law does not require that any information be provided in writing. It requires that a woman be told about:
- 1) risks associated with abortion;
- 2) probable gestational age of the fetus;
- 3) the availability of ultrasound imaging and fetal heart tone; and
- 4) adoption options.

“I think this is a woman’s right to know,” said Sen. Miller. “Women need to be informed before they have an abortion. We need to inform them to the best of our ability. I’m pro-life and, until something bigger happens, we need to make women more aware.”

In 2006, a similar bill, House Bill 1172 authored by Rep. Tim Harris (R-Marion), was a priority bill for the Indiana Catholic Conference. It nearly became law after being passed in the Indiana House of Representatives with bipartisan support by a 70-30 vote, but failed in the last hours of the Indiana General Assembly in the Senate.

“The conference committee report on HB 1172 was signed last year and passed the House,” said Sen. Miller. “It was on the calendar in the Senate, but we ran out of time. “I’m optimistic that the bill will pass the Senate this year, but I’m not sure what will happen in the House since there are new committee chairs.”

Last year, Republicans controlled the Indiana House of Representatives and held all the committee chairmanships, but the Democrats now control the Indiana House of Representatives.

Committee chairs can determine the fate of legislation assigned to their committee since they decide which bills assigned to their committee will get a hearing and move forward in the process. Once a bill is introduced either in the House or Senate, it is then assigned to a committee for a hearing. A hearing is an open-to-the-public, the author of the bill will give a brief overview of the bill’s purpose and community members are then able to ask the author pertinent questions.

Committee members then hear public testimony from representatives of special interest groups, associations, civic or community leaders as well as ordinary citizens. These representatives testify in support or opposition to the legislation.

It is also at this time that Glenn Tebbe, Indiana Catholic Conference executive director, will be the voice for Indiana’s Catholic bishops and give the Church’s official position.

Not only will Tebbe give an oral presentation of the Church’s position on the bill, but sometimes he will submit the Church’s position on a bill in writing, called a position paper.

These position papers are available on the Indiana Catholic Conference’s Web site.

In 2006, in addition to the Indiana Catholic Conference, groups who testified in support of HB 1172, primarily based on moral grounds, included Advance America, the Indiana Family Institute and Indiana Right to Life.

Groups testifying in opposition to HB 1172, based on the arguments of privacy and reproductive rights, included Planned Parenthood, the Jewish Community Relations Council, Indiana National Organization of Women and the Indiana Civil Liberties Union.

Sen. Bill 135 begins in the Senate in the Senate Health and Provider Services committee, a committee which include Sen. Miller chairs. As for the status of the bill, Sen. Miller said, “Senate Bill 135 is not scheduled for a hearing, and I haven’t had a chance yet to find a House sponsor for the bill.”

Since Sen. Miller is chair of the committee and the bill’s author, success for SB 135 at the committee hearing part of the process appears promising.

The other members of the Senate Committee on Health and Provider Services who would get to vote on the bill include Sen. Earline S. Rogers (D-Gary), Sen. Gary Dillon (D-Perriceton), Sen. Veneta Becker (R-Evansville), Sen. Sue Errington (D-Muncie); Sen. Beverly J. Gard (R-Greenfield), Sen. Ryan D. Mishler (R-Bremen); Sen. Marvin D. Rogers (R-Danville); Sen. Connie Lawson (R-Danville); and Sen. Connie W. Sipes (D-New Albany).

The earliest day that SB 135 would be heard in committee is Feb. 8.

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

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**Abortion statistics in Indiana**

The most current abortion statistics available in Indiana are for the calendar year 2004.

In 2004, the Indiana State Department of Health reported there were 10,514 abortions performed in Indiana compared to 11,458 in 2003.

The majority of mothers who received abortions — 8,661 — were not married, meaning they were either never married, divorced or widowed at the time of their abortion.

Nearly 4,000, or roughly 35 percent of mothers who received abortions, were in the 20-24 age group. This age group constituted the highest number of abortions, followed by 2,375 women or 22.5 percent of abortions received by mothers in the 25-29 age group, and 1,460 women or nearly 14 percent of abortions received by mothers in the 30-34 age group.

For a detailed list of abortion statistics in Indiana, go to the Indiana State Department of Health’s Web site at [www.in.gov/isdh](http://www.in.gov/isdh) and click on “Data and Statistics,” then click on “Induced Terminated Pregnancies.”

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**Tebbe, Indiana Catholic Conference**

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(By Brigid Curtis Ayer is a correspondent for The Criterion.)
Religious leaders seek vigorous U.S. role in Mideast peace

WASHINGTON (CNS)—After meeting with U.S. Secretary of State Condoleezza Rice on Jan. 29, a delegation of U.S. Christian, Jewish and Muslim leaders said the United States should take a more vigorous leadership role in promoting a comprehensive peace in the Middle East.

Cardinal Theodore E. McCarrick, retired archbishop of Washington, said the group met with Rice “to reiterate our strong commitment to a two-state solution of the Israeli-Palestinian conflict,” and to discuss “the urgent need for United States leadership to restart and successfully conclude negotiations for a lasting and just peace between Israel and the Palestinian people.”

Cardinal McCarrick, who led off a press briefing afterward outside the Department of State, said the meeting was “substantive and excellent.”

“But the real measure of the success of our meeting can only be taken in the coming weeks and months as actions and events unfold,” he added.

The religious leaders belong to the National Interreligious Leadership Initiative for Peace in the Middle East, a coalition of 35 leaders of national religious bodies or organizations that was formed in 2003 to press for a more constructive and comprehensive U.S. approach to Arab-Israeli-Palestinian peace.

Cardinal McCarrick said the delegation emphasized two points.

“First, as Americans, we ask for bold, persistent United States leadership for peace in the Middle East, leadership that supports and challenges both Israelis and Palestinians,” he said, adding that this means ongoing, active, high-level U.S. engagement “that holds both sides accountable in a step-by-step peace process.”

Second, as religious leaders in the Jewish, Christian and Muslim traditions, we committed ourselves to continuing to say tough things to our communities here and in the [Middle East] region to build up public support for peace,” he said. “We know that these are difficult but necessary steps on the road to a two-state solution, and we pledge to build public support for them.”

Along with Cardinal McCarrick, in the delegation were several American Christian and Jewish leaders, including Rabbi Paul Menitoff, former executive vice president of the Central Conference of American Rabbis, Sayyd M. Syeed, former secretary-general of the Plainfield-based Islamic Society of North America, and Cardinal Donald W. Wuerl of Washington. Sayyd recently left that post to become founding national director of the society’s new Office of Interfaith and Community Alliances.

“The leadership of the United States is going to be necessary,” Rabbi Menitoff said, “not only to get the parties to the table, but to get the concessions necessary on both sides so that an agreement can be reached.”

Referring to Rice’s recent trip to the

Midde East, Presiding Bishop of the Evangelical Lutheran Church in America Mark Hanson said: “We think the foundation she has laid needs to be built upon” with a sustained U.S. presence in diplomatic initiatives.

Cardinal McCarrick said, “We all share the hope that what our government is doing now will be sustained, that the ‘road map’ that was initiated three or four years ago will again be put on the front burner.”

Syeed said American Muslims are also very concerned about what is happening in Iraq and Afghanistan, “but we believe that the issue of Palestine is critical; that’s why we’re here.”

Of the need for interreligious efforts for peace, Cardinal McCarrick said, “We are all children of Abraham, and in that family relationship that we have, we come together with great confidence that God will listen to our prayers and our hopes, and that if we all work together, if we all are willing to make the sacrifices necessary, that peace can come.”

The meeting with Rice was the result of a joint statement that the interreligious leadership initiative issued last December outlining in detail what role and initiatives the group thought the United States must take to restart the peace process and assure that it moves forward.

In addition to Cardinal McCarrick, two other Catholic leaders signed the joint statement: Cardinal William H. Keeler of Baltimore, who has played a leading role in Catholic-Jewish and Catholic-Muslim relations, and Bishop William S. Skylstad of Spokane, Wash., president of the U.S. Conference of Catholic Bishops. †
I regularly see the effects of truly dreadful parenting up close. As a mental health professional by training and a Catholic by faith, I am in my fourth decade of practice as a child and family psychologist. I also do court-ordered evaluations for youths in foster care or in trouble with the law.

What, then, are some points on my list of the qualities of good parents?

Good parents are “faithful” to their families. Raising children must be the most important thing in a parent’s life, more important than self-fulfillment, professional advancement or one’s investment portfolio.

If parents are unfaithful in the obvious sense—having sex outside the marriage or moving along to the next, more attractive marriage partner while children are in the home—it means their energies and their hearts are invested outside the circle of the family. This inevitably happens at great cost to their children.

But parents can also be unfaithful by taking time, money and energy that should go into the family’s needs and putting it elsewhere.

If a parent spends his days working and his nights at the casino, he is cheating on his family. If a parent cares more about keeping up with e-mail than checking her children’s homework, she gives somebody else the time and attention that should belong to her children.

Good parents are “authoritative,” which is not the same as being authoritarian. Authoritative parents set and enforce clear rules that are in the children’s best interest. Authoritarian parents just bully their children.

One of the worst aspects of much current parenting is a compulsive tendency to give children whatever it takes to shut them up.

If a child demands attention, his parents put a television in his room. If she is bored, her parents give her a new X-Box or cable Internet. If children make noise on the way to school, parents buy a car with a DVD player in the back seat. Or they feed them candy. Or buy them an iPod. Or let them go to the R-rated movie or take them away altogether because the good parent does not want poison dripping into the ears of his or her children.

Good parents are also committed to each other. And they are faithful, authori- tative, active and prophetic. Anything less is letting their children down by not demanding enough of them—and for them.

Good parenting is not a destination, it is a journey, and it is never too late to start.

By Christopher Cartensen

Good parents, even themselves refined what’s important

This Week’s Question

How have you changed as a parent? Why did you change?

“Everything’s changed. . . We sacrifice for our family. Children redefine what’s important and have an overwhelming sense of unconditional love. We finally get it—understanding how and why our parents sacrificed for us.” (Pat Polesnak, Hermitage, Pa.)

“Once you have children, you automatically stop thinking of yourself first. You make sure their needs are met and sometimes theirs. And you never think of yourself as a single person again.” (Denise M. Leaver, Smyrna, Tenn.)

“Our hearts open up when we become parents. . . I have felt an increased evolution of God’s love for me within my role as a parent. This gives me a greater love and a desire for my children to share in the faith.” (Anne Sharkey, Southbury, Conn.)

“I think becoming a parent causes you to realign your priorities—your children come first. Also, having a child helped develop my relationship with God. I feel more connected, and the care I give is an extension of God’s love.” (Cris Carter, Guthrie, Okla.)

Lend Us Your Voice

An upcoming edition asks: Speaking specifically, how does your faith influence your relationships at home or at work?

To respond for possible publication, send an e-mail to cencop@catholicnews.com or write to Faith Alive! at 3211 Fourth St. N.E., Washington, D.C. 20017-1100.

By Louise McNulty

What does it take to be a good parent?

Therapist and counselor Denise Pascalo of Lakewood, Ohio, offers this advice:

• Are you listening to your children or just hearing them? Give your children your full attention.

• Are you encouraging your children through their journey or just focusing on the end result? Praise their efforts.

• Are you empowering your children by giving them choices? Children learn responsibility and independence from the results of their choices.

• Are you affirming your children for doing something good or only pointing out what they’re doing wrong? To raise confident children, praise and encouraging words should outnumber discouraging, critical comments.

• Are you setting fair and consistent structures and limits? This helps children establish appropriate boundaries, and gives them a sense of security and safety.

• Are you working with your children to set age-appropriate rules and consequences then following through on consequences when necessary?

• Do you and your spouse present a united front to children?

• Are you spending quality time with your children?

• Are you demonstrating and verbalizing your acceptance and love for your children? Children need this to develop a strong self-image.

(Louise McNulty is a freelance writer in Akron, Ohio.)

GOOD PARENTING

Good parents enforce rules and expectations with love

By Christopher Cartensen

I regularly see the effects of truly dreadful parenting up close. As a mental health professional by training and a Catholic by faith, I am in my fourth decade of practice as a child and family psychologist. I also do court-ordered evaluations for youths in foster care or in trouble with the law.

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(Louise McNulty is a freelance writer in Akron, Ohio.)
Second of two columns on the Our Father
(Fifteenth in a series)

It has always seemed to me that the prayer “Thy will be done on earth as it is in heaven” is the heart of the Our Father. I understand that some people look on this petition as one of submission to God’s will, but I think that we need to give some time to the courage to do God’s will. It’s an active petition, not a passing thing. I want to passively suffer whatever God wills for us, but we are to actively do it.

I have been struggling with the second part of this prayer for some time. I am trying to understand the next petition: “Give us this day our daily bread.” Everyone realizes the need—our food and all appropriate things, both material and spiritual. We should note, though, that this petition for material needs is the fourth of the seven petitions, not the first.

Cornucopia/Cynthia Dewes
Getting along together in the human family

Recently, a friend went to California with her husband and daughter for the funeral of her brother. They drove in their own car, their dog while they were away, and were able to spend a day with a big grin from Scooter. (If she’d been my dog, I probably have to call it baring her teeth.) Scooter was probably the only one smiling in that family during this time. Although we’ve never met her brother’s relatives, she’s often alluded to the strange and rather dysfunctional branches on her family tree. And when our friends returned from their trip, they said it was “interesting,” more or less verifying our assumptions about her relatives.

It struck me that most families are “interesting,” in addition to being plain interesting. I like to say that almost every family is a little dysfunctional in some way just because we’re human. The Waltons are fictitious, but they all have great lives. After all.

Now, besides being none of our business, making judgments about families is always tricky because the dynamics are different. For example, I’ve always known families where talking at the top of your voice—in fact, yelling—was the standard mode of communication. We then irritated another party at which we, the hosts and most of the other guests engaged in heated political debate. After lunch, a few members of the family, even though we all enjoyed doing this and could argue without rancor or anger. However, one new member of the party was horrified and later told the hostess she’d been afraid we would come to blows.

Some families apparently operate on a “need-to-know” basis. That is, any information given to one member seems to stay only with that person, even though it was meant for everyone in the family. In this case, I take care to give two or three members of the family the same information about places or times to meet, coming events or whatever else so that at least some of them will be communicated. I’d say it works most of the time.

There are families which do just fine until someone dies and the dreaded Inheritance Demon takes over. How many horror stories I’ve heard about parents cutting off their children or brothers and sisters turning against each other because of the distribution of the property is at issue. Not to mention adding stepchildren and/or stepsiblings to the mix.

Then there are families which take offense at other’s actions or remarks and harbor grudges for years, sometimes for life. They’re always on the outs with each other, throwing the ball to each other in a manner about whom to invite to the same event. Unfortunately, this can affect these people’s attitudes toward the family overall, including the family of their spouse. They’re suspicious of getting together with any relatives, including those they’ve added by marriage.

Some families are quiet, each person doing his or her own thing in the same room with the others. Some families are active, forever going skating or throwing a party or just being generally loud. Some families never eat a meal together or never eat sitting down. In fact, some families never eat at home.

It seems to me that there’s no standard for a functional family to follow. But I firmly believe that it’s a good idea at least once a day to pray together, to eat together and to say “I love you” to every other family member.

Faithful Lines/Shirley Vogler Meister
Assistance League: Caring and commitment in action

By now, children have been back in school for a few weeks and adults have recovered from the preparations and aftershocks of the holiday season. I, however, am still contemplating what I believe and do in the last year and wondering what God will bring to us this new year. When my health is on an even keel, I dream big, knowing that at some point I may not be able to think clearly, and I dream about families who will realize that they are family to each other. One hope is to use my energy and time to the best of my abilities. For many years, I’ve happily volunteered at St. Augustine Home for the Aged, and I still do. I appreciate the opportunity to serve and I cherish the relationships that have grown.

Recently, a friend went to California with her husband and daughter for the funeral of her brother. They drove in their own car, their dog while they were away, and were able to spend a day with a big grin from Scooter. (If she’d been my dog, I probably have to call it baring her teeth.) Scooter was probably the only one smiling in that family during this time. Although we’ve never met her brother’s relatives, she’s often alluded to the strange and rather dysfunctional branches on her family tree. And when our friends returned from their trip, they said it was “interesting,” more or less verifying our assumptions about her relatives.

It struck me that most families are “interesting,” in addition to being plain interesting. I like to say that almost every family is a little dysfunctional in some way just because we’re human. The Waltons are fictitious, but they all have great lives. After all.

Now, besides being none of our business, making judgments about families is always tricky because the dynamics are different. For example, I’ve always known families where talking at the top of your voice—in fact, yelling—was the standard mode of communication. We then irritated another party at which we, the hosts and most of the other guests engaged in heated political debate. After lunch, a few members of the family, even though we all enjoyed doing this and could argue without rancor or anger. However, one new member of the party was horrified and later told the hostess she’d been afraid we would come to blows.

Some families apparently operate on a “need-to-know” basis. That is, any information given to one member seems to stay only with that person, even though it was meant for everyone in the family. In this case, I take care to give two or three members of the family the same information about places or times to meet, coming events or whatever else so that at least some of them will be communicated. I’d say it works most of the time.

There are families which do just fine until someone dies and the dreaded Inheritance Demon takes over. How many horror stories I’ve heard about parents cutting off their children or brothers and sisters turning against each other because of the distribution of the property is at issue. Not to mention adding stepchildren and/or stepsiblings to the mix.

Then there are families which take offense at other’s actions or remarks and harbor grudges for years, sometimes for life. They’re always on the outs with each other, throwing the ball to each other in a manner about whom to invite to the same event. Unfortunately, this can affect these people’s attitudes toward the family overall, including the family of their spouse. They’re suspicious of getting together with any relatives, including those they’ve added by marriage.

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It seems to me that there’s no standard for a functional family to follow. But I firmly believe that it’s a good idea at least once a day to pray together, to eat together and to say “I love you” to every other family member.

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

Sunday, Feb. 4, 2007

• Isaiah 6:1-2a, 3-8
• 1 Corinthians 15:1-11
• Luke 5:1-11

The Book of Isaiah is the source of the first reading this weekend. Of course, Jesus is the central figure in the story, but the next most important figure is Peter. He was a fisherman with his brother, Andrew, and lived in Capernaum. Peter was in his boat on the Sea of Galilee with Jesus. The Lord began to preach to the people assembled on the shore. Then Jesus told Peter to row into deeper water and lower the nets into the water. Peter mildly protests, saying that he and his associates have been fishing all night, but with no success. Nonetheless, Peter does as he was told. The result is that the nets are so filled with fish that Peter and his companions have difficulty pulling the nets aboard. Humbly, aware of the Lord’s power, Peter confesses his own sinfulness. Jesus sweeps beyond this admission, recognizing Peter’s faith instead, and calling Peter thereafter to fish for souls.

Reflection
For weeks, actually since Christmas, the Church has been introducing us to Jesus. The great feats of the Epiphany and the Baptism of the Lord told us about Jesus. Now, subtly but firmly, the Church leads us to respond to this entry of Jesus into our consciousness. How shall we respond?

The Church answers the question by putting before us three of the greatest figures in the tradition of holiness. First comes Isaiah, followed by Paul and finally by Peter. Each manifests his unworthiness to be a part of the great and divine mission of salvation. Yet, fully realizing this unworthiness, God calls them each to a particular task. Each person who hears the word of Christ, is healed and strengthened by Christ’s life in grace, has a holy task. Each believer has a role to play in the work of salvation. Everyone is unworthy. Nevertheless, God calls us, and God will give us all that we need to be truly saved from our sins.

My Journey to God

A Tribute to My Father

God gave you to me on the day of my birth. To show me His Love while I lived on this earth.

A mission you carried on shoulders so strong, As you taught me the lessons of what’s right and what’s wrong.

And at night when I came to you with my fears, you would say to Trust in Him as I do for all of your days.

And with these words you did indeed impart
A faith within me that remains in my heart.

A faith that has carried me through all of my needs,
A faith that you taught me by your own words and deeds.

(Cindy Harlan is a member of Holy Name of Jesus Parish in Berch Grove. In this Catholic News Service file photo, Ian Watson visits an outdoor Nativity scene with his daughter, Grace, at the Daley Center Plaza in Chicago during Advent in 2003.)

Daily Readings

Monday, Feb. 5

Agatha, virgin and martyr Genesis 1:1-19
Psalm 104:1-2a, 5-6, 10, 12, 24, 35c
Mark 6:53-56

Tuesday, Feb. 6

Paul Miki, martyr and his companions, martyrs Genesis 1:20-2:4a
Psalm 8:5-9, 11-12
Mark 7:1-13

Wednesday, Feb. 7

Jerome Emiliani, priest Josephine Bakhita, virgin Genesis 2:18-25

Thursday, Feb. 8

Jeremiah 15:7-8
Psalm 1:1-4, 6
1 Corinthians 15:12, 16-20
Luke 6:17, 20-26

Psalm 128:1-5
Mark 7:24-30
Friday, Feb. 9

Genesis 3:1-8
Psalm 32:1-2, 5-7
Mark 7:31-37
Saturday, Feb. 10

Scholastica, virgin Genesis 3:9-24
Psalm 90:2-6, 12-13
Mark 8:1-10
Sunday, Feb. 11

Sixth Sunday in Ordinary Time

Jeremiah 17:5-8
Psalm 1:1-4, 6
1 Corinthians 15:12, 16-20
Luke 6:17, 20-26

Eucharistic Prayer is important, not just the consecration

Q

I am confused about the consecration during Mass. I was taught that the bread and wine become the Body and Blood of Christ at the words of consecration: “This is my body. This is my blood.” While Catholics long have assumed that the “words of institution” are essential for a valid Eucharist, the reality of the Addai and Mari eucharistic celebration was never questioned until the Eastern and Western Churches separated about 1,000 years ago. The Roman document announcing this decision came from the Pontifical Council for Promoting Christian Unity, with the approval of the Congregation for Eastern Churches and the Congregation for the Doctrine of the Faith, which was headed by Cardinal Joseph Ratzinger, now Pope Benedict XVI, and Pope John Paul II.

The document noted that this anaphora is “one of the most ancient eucharistic prayers, dating back to the time of the early Church; it was composed and used with the clear intention of celebrating the Eucharist in full conformity with the Last Supper, in obedience to the command of the Lord and according to the intention of the Church.” Two years later, in 2003, Jesuit Father Robert Taft, professor emeritus at the Roman Oriental Institute, called it “the most remarkable Catholic magisterial document since Vatican II. It emphasizes for Catholics the importance of the entire Eucharistic Prayer within the liturgy.”

The recognition of this ancient Eucharist does not imply that our liturgies should imitate the Addai and Mari anaphora. Nevertheless, the common practice of the Church as well as today’s theological and pastoral concerns require that the words of institution be part of any Eucharistic Prayer written today.

The Vatican decision does, however, remind us of the importance of the entire Eucharistic Prayer at Mass and that the Holy Spirit moves in a variety of ways to keep us faithful to the mind of Christ and the Church. It puts our understanding of the Mass in context, which is perhaps what your pastor was trying to help you understand.

(Catholic Q & A: Answers to the Most Common Questions About Catholicism is a 530-page collection of columns by Father John Dietzen, published by Crossroad Publishing Company in New York. It is available through bookstores for $17.95. Questions may be sent to Father Dietzen at Box 3135, Peoria, IL 61612 or by e-mail in care of deditzen@adp.com  )
WASHINGTON (CNS)—In separate actions, the Maryland Catholic Conference and Bishop Blase J. Cupich of Rapid City, S.D., have called for an end to the death penalty in their states.

Cupich wrote that executions because of legal difficulties over the use of lethal injection to carry it out. Maryland Catholic Conference executive director Richard J. Dowling on Jan. 25 urged the state’s General Assembly to adopt legislation that would substitute life imprisonment without parole for all crimes currently punishable by death in Maryland. The conference is the public policy agency of the bishops of Maryland.

"Most Marylanders are ready for repeal" of capital punishment, Dowling said in a statement that noted the Catholic Church “has long been a leader on this issue.” He said a poll two years ago showed that 63 percent of Marylanders of voting age viewed life without parole as an agreeable alternative to death by execution.

Ordained for the Archdiocese of Sao Paulo, Brazil, in 1956, Father Marins was a participant at the Second Vatican Council and has served as a long-time consultant to CELAM, the Latin American Episcopal Conference. Since the early 1970’s, he has helped build up small Church communities throughout the world.

Galanti, a member of the St. Monica Parish in Indianapolis, has many years of experience with small Church communities in the archdiocese, is looking forward to the broadened vision that Father Marins will bring to the conversation.

"The thing, I think, Father Marins brings to it is that perspective that we are part of a worldwide phenomenon,” said Galanti, also a member of the Small Church Community Committee, a sub-committee of the archdiocesan Evangelization Commission and the sponsoring body of the convocation.

"I think he brings a challenge to the American vision of small Church communities that are often just a cozy community or a pious society or something like that,” Galanti said. "In addition to those participating in small Church communities, the conversation would also be helpful for those involved in the Rite of Christian Initiation of Adults, Christ Renews His Parish, Disciples in Mission or adult faith formation in general.

My real hope is that people will come away with a broader vision of what small Church communities can be, and particularly in the dimension of mission and service,” Galanti said. “They obviously have that gathering dimension because they’re small communities. But it’s the impetus to be sent that is what I hope will be strengthened by the day, and the people will just be inspired and challenged by what they hear.”

(Registration, including lunch, is $80 per person or $25 per person for parishes sending groups of four or more. To register or for more information, call 800-382-9058, ext. 1432 or 317-236-1432 or e-mail evalenti@archindy.org.)

The same day, the chief sponsors of identical repeal bills in the Senate and House of Delegates announced their plans to introduce the legislation. Gov. Martin O’Malley told reporters he would definitely sign such legislation if it passed. “We waste a lot of money pursuing a policy that doesn’t work to reduce crime or save lives,” he said.

Bishop Cupich appealed for the abolition of the death penalty in South Dakota in a two-page article in the Jan. 29 issue of America, a New York-based national Catholic magazine.

He linked the issue to the state’s efforts last year to ban abortion except to save the mother’s life.

He acknowledged that many wish to keep the two issues separate. But he argued that when the question is viewed through the lens of the sanctity of human life, a state that protects the lives even of those who commit “monstrous crimes” would “be consistent in defending the inherent and inalienable value of every human life.”

“South Dakotans have a unique opportunity throughout the coming year to witness to our nation and the world that the sacred right to life is universal and God-given,” he wrote.

Last December, the Maryland Court of Appeals, hearing an appeal by death-row inmate Vernon L. Evans Jr., halted executions until a committee of state senators and delegates reviews the rules and procedures for administering lethal injections. The Maryland ruling followed close on the heels of the suspension of executions in Florida following a botched execution there and in California at the order of a federal judge.

In South Dakota, Gov. Mike Rounds issued a stay of execution last August for Elijah Page when he learned that the state law still called for a three-drug combination, instead of the three-drug protocol that has been adopted by all other states that use lethal injection.

Bishop Cupich wrote that legislators in South Dakota have “announced their intention to fix what is now known as the ‘cocktail problem’ so that the death penalty can be carried out.” Instead, he called on legislators to rely on the principles they espoused last year when they adopted legislation outlawing virtually all abortions in the state.

Voters subsequently defeated that legislation by referendum.

Catholic leaders seek end to death penalty in Maryland, South Dakota

Small Church Community Convocation to feature Brazilian priest

By Sean Gallagher

Fr. Jose Marins

An increasing number of Catholics across the archdiocese have grown in their life of faith through participation in small Church communities.

But, according to Jean Galanti, as good as their experience has been, their vision of such communities would likely be expanded by participating in the third annual Small Church Community Convocation from 8:30 a.m. to 3:30 p.m. on Feb. 17 at St. Barnabas Parish, 8300 Ralke Road, in Indianapolis.

That is because the convocation’s keynote speaker, Brazilian Father Jose Marins, will bring to the participants has experience spanning more than 30 years of small Church communities in countries around the world.

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Marry of the archdiocese are included here, unless they are natives of the archdiocese or have other ties to the archdiocese. Those are separate obituary notices.


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- Possess a Masters Degree and 5 years administrative and communications skills are also essential.

- Possess or have the ability to acquire an Indiana Department of Education Building Level Administrator License

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The legacy of St. Theodora and the Sisters of Providence continues today in the three parishes that make up the Richmond Catholic Community in St. Elizabeth Ann Seton School for grade school students and Seton Catholic High School, which last spring celebrated its first graduating class. Joseph Linginfelter is an eighth-grader at Seton Catholic High School. He was proud to be an altar server for the Jan. 23 Mass at which Archbishop Buechlein was the primary celebrant.

“It was an amazing experience,” Joseph said. “This is the first saint that came from Indiana, and I find it an honor to serve with the archbishop at a Mass dedicated to her.”

The following day, students who attended the South Deanery Mass at St. Jude Church echoed the same sentiment. “I really admire what she [St. Theodora] did,” said Abby Hedrick, an eighth-grader at St. Jude who sang in the school’s combined choir for the Mass.

“Even though she got sick, she carried on with her duties,” said classmate Noreil Dalman. “All she had was her faith in God,” Abby added.

Helen Stephon felt St. Theodora played a role in her making it to the St. Jude School Mass. The St. Barnabas parishioner saw a notice for the South Deanery Mass in a recent Roncalli High School newsletter. She normally works on Wednesday, but unexpectedly got the day off.

“That was a gift from St. Theodora,” she said. “I felt called to go to it, and it worked out. It [the Mass] was so beautiful.”

(The Status of the January Masses in honor of the canonization of St. Theodora Guérin, log on to www.archindy.org/excerpts)
Hundreds brave cold conditions to pray for an end to abortion

By Mary Ann Wyand

Marion College senior Laura Elstro proudly wears a small, gold “baby feet” pro-life pin on the front of her pink stocking cap.

Elstro was among several hundred pro-life supporters who braved extremely cold weather on Jan. 28 to pray for an end to abortion during an ecumenical memorial service at the Indiana War Memorial in downtown Indianapolis.

The life of Indianapolis sponsored the Memorial Service for the Unborn and a memorial circle in Indianapolis as a local response to the national March for Life held on Jan. 22 in Washington, D.C.

The service, observed that St. Anthony is typical of other parishes with large concentrations of Hispanics. At St. Anthony, he observed, Father McCaslin is making an effort to integrate the various communities and encourage them to work together.

Father Noble is seeing tremendous growth in the overall Hispanic population throughout the archdiocese. “About 50 to 60 percent are from Mexico,” he said, “with others from South America, Puerto Rico, the Dominican Republic and other countries.”

While the archdiocese as a whole is experiencing growth in Hispanic populations, Father Noble explained, the largest concentrations are on the west side of Indianapolis as well as pockets in New Albany, Shelbyville and elsewhere. There are about 150 countries from around the world represented and nearly 20 percent of parish households are Hispanic.

“Most of the Hispanics across the archdiocese are very young, and there’s a lot of energy and growth,” Father Noble added.

How is the archdiocese responding to the needs of this growing population? Father Noble mentioned that it is promoting religious vocations and leadership of Hispanic ministries among members of this community to help them further assimilate into their new parishes. These programs are being implemented with the help of proceeds from the Legacy for Our Mission campaign.

Legacy for Our Mission, the archdiocesan capital campaign, is guided by the principles of Christian stewardship and is designed to address the local and changing needs of parishes as well as those of our larger archdiocesan church community.

Please visit the new online home of the Legacy for Our Mission campaign. Our campaign Website is www.archindy.org/legacy. It can also be accessed at www.LegacyForOurMission.org.