Caring spirit guides extraordinary ministers of holy Communion as they serve hospital patients

By John Shaughnessy

The temptation is always there for Robert McNamara. It stays with him as he travels from floor to floor through the hospital, giving Communion to as many as 50 people in a day. In his volunteer role as an extraordinary minister of holy Communion for hospital patients, McNamara is often tempted to be in a hurry, to end his visits as quickly as possible, so he can get on with the demands and wishes of his own life.

And yet one moment reminds McNamara of how crucial it can be to resist that temptation. It’s a moment that typifies the caring spirit that guides hundreds of Communion ministers across the archdiocese who bring the Eucharist to people in hospitals and nursing homes.

The moment started when McNamara walked into a patient’s room at Methodist Hospital in Indianapolis one day. After they prayed together and talked for a short while, the patient told McNamara that he needed to see a priest. Their conversation also left the impression McNamara that the man had been away from the Church for a while.

There wasn’t a priest in the hospital during that time, but McNamara noticed the man’s address and realized it was located in the same parish as his—St. Luke the Evangelist Parish in Indianapolis. So after he left the patient’s room, McNamara asked a secretary in the hospital’s chaplain office to contact the parish to see if a priest could visit the man.

McNamara’s involvement could have ended there, but the next day he remembered the touch of desperation in the man’s voice. He decided to visit the parish office to follow up on his request.

Shelter kits are short-term solution for homeless Haitians

PORT-AU-PRINCE, Haiti (CNS)—A pregnant Germaine Sylace struggled to get control of the two tarps, a plastic bin of nails and 100 feet of nylon rope. Nothing was going to stop her from making sure her family would be sleeping under something better than a couple of thin bed sheets tied together with string.

Sylace, 44, was trying not to drop the supplies being delivered on Feb. 5 and 6 by Catholic Relief Services to thousands of families forced from their homes by the Jan. 12 earthquake. She gained control and made her way down a rocky hillside at the Petionville Club path back to the small spot of land she, her husband and their three children had occupied for more than three weeks.

The new materials at least would provide better protection from the elements, she said.

“When it rains, I get sick and one of my sons gets sick,” she told Catholic News Service on Feb. 5. “This will keep us dry.”

The thousands of people in makeshift sheet camps throughout the Haitian capital and beyond had been fortunate that very little rain had fallen since the earthquake. But Sylace and the others know the rainy season is less than two months away, and any material that will help keep them dry is better than cloth sheets and thin blankets.

Isaac Boyd, an American-born shelter expert summoned from Kenya, where he handled crisis housing for refugees for Catholic Relief Services, said the kits are not meant to be a permanent solution for thousands of Haitians left homeless by the quake.

CRS provided up to 7,000 kits to the estimated 35,000 people at the camp. Some of the kit materials had been in storage in Dubai for just such emergencies, Boyd said. The kits were assembled in the Dominican Republic.

Boyd said CRS officials decided against providing tents to people because of a lack of space and because they hope to begin moving people to other locations as soon as possible. He said the estimate of people staying at the golf course was decreased...
Archdiocesan parishes schedule Lenten penance services

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

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

Batesville Deanery
Feb. 25, 7 p.m. at St. Mary of the Rock

Connersville Deanery
March 8, 7 p.m. for St. Therese of the Infant Jesus Christ (Little Flower), St. Bernadette and Our Lady of Lourdes at St. Therese of the Infant Jesus (Little Flower)

Feb. 23, 7 p.m. at St. Thomas, Fortville

March 23, 7 p.m. for St. Michael, Greenfield

Indianapolis East Deanery
March 3, 7 p.m. at Holy Spirit

March 8, 7 p.m. for St. Therese of the Infant Jesus (Little Flower), St. Bernadette and Our Lady of Lourdes at St. Therese of the Infant Jesus (Little Flower)

March 10, 1:30 p.m. at St. Philip Neri

March 17, 7 p.m. at St. Joseph, Navilleton

March 23, 7 p.m. for St. Mary, Navilleton Cathedral

March 25, 7 p.m. at St. Michael, Greenfield

Indianapolis North Deanery
March 11, 7 p.m. at St. Mary-of-the-Knobs, Floyd's Knob

March 15, 7 p.m. at St. Mary, Navilleton

March 17, 7 p.m. at St. Joseph, Corydon

March 19, 8 a.m.-9 p.m. at Our Lady of Perpetual Help, New Albany

March 21, 7 p.m. at St. Frances Xavier

March 21, 4 p.m. at St. Mary, Lanesville

March 28, 4 p.m. at Holy Family, New Albany

Indianapolis South Deanery
Feb. 20, 11 a.m.-noon at St. John the Evangelist

March 21, 7 p.m. at St. Mark the Evangelist

March 4, 7 p.m. at Holy Name of Jesus, Beech Grove

March 9, 7 p.m. at St. Roch

March 10, 7 p.m. at St. Jude

March 15, 7 p.m. at Nativity of Our Lord Jesus Christ

March 25, 7 p.m. at St. Ann

March 29, 7 p.m. at Our Lady of the Greenwood, Greenwood

Indianapolis West Deanery
March 4, 7 p.m. at St. Agnes, Nashville

March 17, 7 p.m. at St. Paul Catholic Center, Bloomington

March 25, 7 p.m. at St. Martin of Tours, Martinsville

Connersville Deanery
March 3, 7 p.m. at St. Gabriel, Connersville

March 4, 7 p.m. at St. Mary, Rushville

March 4, 7 p.m. at St. Bridget, Liberty

March 11, 7 p.m. at St. Andrew, Richmond

March 16, 7 p.m. at St. Elizabeth of Hungary, Cambridge City

March 24, 7 p.m. at St. Joseph

Seymour Deanery
March 7, 2 p.m. for St. Rose of Lima, Franklin, and Holy Trinity, Edinburgh, at Holy Trinity, Edinburgh

March 9, 7 p.m. for Most Sorrows Mother of God, Vevay, and Prince of Peace, Madison, at Prince of Peace, Madison

March 10, 7 p.m. for Our Lady of Providence, Brownstown, at St. Ambrose, Seymour

March 12, 7 p.m. at St. Gabriel, Connersville

March 14, 7 p.m. at St. Mary, Navilleton

March 17, 7 p.m. at St. Joseph, Corydon

March 19, 8 a.m.-9 p.m. at Our Lady of Perpetual Help, New Albany

March 21, 7 p.m. at St. Frances Xavier

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March 28, 4 p.m. at Holy Family, New Albany

Lenten services are posted online at www.usccb.org/catechism/text/online, log on to www.usccb.org/catechism/text/.

What the Catechism says about Lent

The season of Lent is mentioned in the Catechism of the Catholic Church in various sections. It is brought up in #540 in the Catechism of the Catholic Church. In #540, Lent is mentioned in the section on the sacrament of reconciliation.

540 [Jesus’] temptation reveals the way in which the Son of God is Meek and lowly, contrary to the way Satan proposes to him and the way men wish to attribute to him (see Mt 16:21-23). This is why Christ vanquished the Tempter for us: “For we have not a high priest who is unable to sympathize with our weaknesses, but one who in every respect has been tested as we are, yet without sinning” (Heb 4:15). By the solemn forty days of Lent, the Church unites herself each year to the mystery of Jesus in the desert. 1095 ... the Church, especially during Advent and Lent and above all at the Easter Vigil, re-reads and re-lives the great events of salvation history in the “today” of her liturgy. But this also demands that catechists help the faithful to open themselves to this spiritual understanding of the economy of salvation as the Church’s liturgy reveals it and enables us to live it.

1438 The seasons and days of penance in the course of the liturgical year (Lent, and each Friday in memory of the death of the Lord) are intense moments of the Church’s penitential practice. These times are particularly appropriate for spiritual exercises, penitential liturgies, pilgrimages as signs of penance, voluntary self-denial such as fasting and almsgiving, and fraternal sharing (charitable and missionary works).

(To read the Catechism of the Catholic Church online, log on to www.usccb.org/catechism/text/)

The Criterion (ISSN: 0574-4350) is published weekly except the last week of December and the first week of January. Published weekly except the last week of December and the first week of January. Published weekly except the last week of December and the first week of January.
Gabrielle Campo didn’t anticipate the unusual way that God would make everything clear for her when she rushed to work early on that January morning. As the director of the refugee resettlement program of Catholic Charities Indianapolis, Campo knew she had to welcome the refugees at the airport. They had to get to apartments ready for the refugees, helping to furnish their new homes and stock them with everything from new towels, pillows and shower curtains. Even a stopped train could block them from reaching the apartments ready for the refugees, helping them commute to the new homes in Indianapolis. A 1999 graduate of that Cathedral High School in Indianapolis, Cheri Halstead, Indianapolis, was a week’s supply of food and... 

"I truly was rushed, thinking of how much I had to do that day, but God slows me down to think of what I needed to do and who could help me," Campo recalls.

The list went on and on. As she drove to her office at the Cathedral of St. John the Baptist on Jan. 27, Campo had to stop suddenly when her path to work was blocked by a stopped train. 

"It’s like we’re giving hope, not only for them but for our own country. It’s like the American dream. They’re coming from rough conditions, and this is a hopeful start for them," Campo says. "I was overwhelmed by the generosity." 

The response typifies the compassion of the Cathedral community, Halstead says. It also reflects the impact of the recent earthquake devastation in Haiti. 

"I think all we are doing in Haiti made us cognizant of the suffering there is in other areas," Halstead says. "This is one way that people we could respond. I think it was also helpful that students were able to understand what it means to be a refugee and an outcast because of religious, ethnic and political situations."

The circumstances facing a refugee motivated Cardinal Schonborn Brenna Holle to help. 

"I thought the minor increase in the cost of a plane ticket, even a $1 or $2 surcharge on airline tickets, would be a small price to pay to do something for refugees. They are the victims of war, they have to leave because of their religious, political or social beliefs."

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"It’s a massacre. It’s a massacre."

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I n his stewardship talks, the late Archbishop Thomas J. Murphy used to praise the generosity of the American people in their response to natural disasters.

Hurricanes, floods and earthquakes bring out the best in us, he would say. They provide occasions for solidarity and unexpected generosity. They allow us to set aside our prejudices and reach out to each other in need and brotherhood.

But then Archbishop Murphy, who served as chairman of the U.S. bishops’ ad hoc committee on stewardship, wrote to officials in the Committee on International Justice and Development, urging them to build new communities that can sustain disaster relief.

The people of Haiti have demonstrated their generosity with others.

Christian stewards cannot be content with impulsive generosity. Instead, they must be willing to make sacrificial giving—of their time, talent and financial resources—an integral part of daily Christian living.

If we ever need a poignant reminder of the imperative to give, it is not enough, the tragedy in Haiti has brought this truth home in the most dramatic, wrenching way.

Thank God for the generous giving of Americans in response to the utter devastation wrought by the earthquake in Haiti, the poorest country in our hemisphere.

Thank God for Catholic Relief Services and the many other agencies—religious and secular—that have served as our hands and feet in the aftermath of disaster.

Thank God for the outpouring of generosity since the earthquake struck with such cruel force.

But short-term relief is not enough. A long-term commitment is needed.

As post-abortion healing ministries like Rachel's Vineyard can attest, those who flout those requirements. Is the contradiction not self-evident?

Any policy position, therefore, that does not recognize the individual's right to immigrate is of paramount importance, it is not absolute. It is not a universe of one's own, as rights are limited to the extent that one's rights do not infringe on others. It is not an individual's right to immigrate is of paramount importance.

The deep emotional scarring of both men and women who follows in the wake of legalized abortion should be a concern for us all. If we look at the issue of unwarranted abortion, which led to the death of a fellow human being, is it not a concern for us all? It is the obligation of each of us to work towards a just society.
E
de domingo es la última vez que
uestra visión sobre el verdadero significado
menos profundo de alegría y paz
o la proximidad de la Cuaresma. En efecto,
strabajos, escuelas, o bien en nuestras
doctrina, sino una verdadera realidad
sentimiento de bienestar.

E
la gracia especial de la Cuaresma puede
la gracia especial de la Cuaresma puede reforzar la
invasión de la peste al que nos dan la clara
es conocer con certeza que, en efecto, Dios
orde de los 40 días de la Cuaresma puede reforzar

tono de las cosas vidas cotidianas en este año

Haga que su oraciones más personales formen parte de su ejercicio cuaresmal.

Seeking the Face of the Lord

Buscando la Cara del Señor

Make more personal prayer a part of your Lenten practices

Esta pregunta puede responderse de diversas formas. Desde un punto de vista espiritual, la Iglesia nos invita a compartir la experiencia de Jesús, que sufrió tremendo dolor y inquietud. ¿Será el momento de repetir y de po
to de felicidad, al tiempo que nos alimenta de gran esperanza.

Hagamos de este tiempo un momento de renovación de fe y de amor que nos acerque aún más a nuestro Señor.

Esta es la intencionalidad principal que queremos exaltar en este tiempo de bendición. Vivimos un momento en el cual la vieux se alinea con el tiempo de la descarga de las reglas de los héroes de la fe.

Do you have an intention for a Archbishop Buechlein’s prayer list?
You may mail it to him at:
Archbishop Buechlein’s Prayer List
Archdiocese of Indianapolis
1400 N. Meridian St.
P.O. Box 1410
Indianapolis, IN 46202-1410

Mis enmiendas pequeñas pueden hacer una gran diferencia.

La oración nos acerca a el, como una forma de darle las gracias. El murió por cada uno de nosotros. Ciertamente nuestro agradecimiento debe ser personal.

La intencionalidad del Arzobispo Buechlein para vocaciones en febrero

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

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Events Calendar

February 12
Abrum, 310 E. Thompson Rd.
St. Francis Xavier Parish, Valparaiso.
Valentine’s Day dinner and dance, 7-11 p.m.
Abusing children ages 13-17, $8 children ages 12 or under, no charge age 4.
Information: 317-637-3963.

February 12
St. Roch Parish, Family Life Center, 3601 S. Michigan Rd.
Indianapolis.
Singles Seminar, meeting, 1 p.m., age 50 and over.
Information: 317-784-4207.

February 13
Culbertson West Ballroom, 904 E. Main St., New Albany.
St. Mary Parish, annual Mardi Gras Gala.
7 p.m. Information: 812-944-0417.

February 14
St. Nicholas Parish, Parish Hall, 6402 E. St. Nicholas Drive, Sunman.
Ladies Sodality, Valentine’s Day dinner at 3:30 p.m. noon, free-Will offering.
M.V.S., Divine Mercy and Glorious Cross.
Rev. Russell, located at 255 South, 8 1/2 miles east of 211 South and 12 miles south of 364. Mass, noon, on Sunday third holy hour and pitch-in, groups of 10 pay the new Marian Way 1 p.m., Father Elmer Bunrinkel, celebrant, Information: 812-689-3551.

February 15
Our Lady of Peace Church, 900 N. Washington Ave., Indianapolis.
St. Nicholas Parish, Parish Hall, 6402 E. St. Nicholas Drive, Sunman.
Healing Service, conference, eucharistic procession, praise and worship, laying on of hands, 6 p.m. Information: 812-629-4337.

February 18
Our Lady of Peace Church, Oldenburg Franciscan Center, Oldenburg.
Monthly Mass, 2 p.m.
Information: 317-574-3074 or 317-374-3992.

February 19
Northside Knights of Columbus Hall, 2100 S. 19th St., Indianapolis.
Catholic Business Exchange, Mass, breakfast and program.
“Faith and a Brush with History” speaker Ed. De Neary speaker.
6:30-8:30 a.m., online reservations only by Jan. 13.
Reservations and information: 317-820-7851 or
www.catholicbusinessexchange.org.

February 20
St. John the Evangelist Parish, 126 W. Georgia St., Indianapolis.
“Reflection on the Seven: A Masked Lecture” presented by Father Mark O’Keefe. Information: 317-637-3941 or

February 22
St. Michael the Archangel Church, 3353 W. 30th St., Indianapolis.
Helpers of God’s Precious Infants, pro-life Mass, Father Shaun Wilkinson, celebrant,
8:30 a.m., followed by rosary outside abortion clinic and Benediction at church.

Retreats and Programs

February 13
Oldenburg Franciscan Center, Oldenburg.
“Five Love Languages–How Would I Like to Receive Love?”
Oldenburg Franciscan Center, Oldenburg.
February 14
Oldenburg Franciscan Center, Oldenburg.
“Evening Song: Taizé Music and Silence”
Oldenburg Franciscan Center, Oldenburg.
February 17
Benedictine Inn Retreat and Conference Center, 2412 South Avenue, Beech Grove. Thomas Merton seminar, “Becoming a Contemplative: Living-Taveling Your Road to Joy”
Benedictine Sister Joelie Sowell, presenter, Mass, 5:15 p.m., simple soup and bread supper, 6 p.m., Mass, 7 p.m.
Information: 317-788-5778 or benedictinoinn.org.

Seminary to host one-woman play about St. Catherine of Siena

Dominican Sister Nancy Murray will portray St. Catherine of Siena in a one-woman play at 7 p.m. on March 1 at the Newman Conference Center at Saint Meinrad School of Theology and Seminary in St. Meinrad.
Sister Nancy has been the sister of actor Bill Murray, has portrayed more than 200 performances as St. Catherine of Siena, a young woman who lived in the 14th century and played a major role in history by her efforts to reunitify the Catholic church in Rome. Catherine was born in Italy and became a lay member of the Dominican religious order at age 16. She devoted herself to working for the poor and sick as well as counseling prisoners.
The play is based on a biography of 400 of Catherine’s letters in which she boldly chastises popes, cardinals and princes with whom she had little or no influence on Church and political issues. She is best known for her writings and diplomatic efforts that helped end the Avignon papacy.
Sister Nancy earned a bachelor’s degree in theater from Barry University in Miami and master’s degree in pastoral studies at Loyola University in Chicago.
Her performance, which is free and open to the public, is part of the Saint Meinrad’s Lenten Lecture Series.
Information: 317-986-0332 or
sched@stmeinrad.org.

‘40 Days for Life’ prayer campaign to begin in Indianapolis, Louisville

The annual “40 Days for Life” spring pro-life prayer campaign will begin in Indianapolis with an 8 a.m. Mass on Feb. 13 at St. Joseph the Patriarch, 6131 N. Michigan Rd, in Indianapolis.
St. Monica Parish’s Shields of Rose pro-life organization and 40 Days for Life is sponsoring the Mass, a reception to follow and a prayer vigil from 9:30 a.m.-10:30 a.m. in front of the Planned Parenthood abortion facility at 8590 Georgetown Rd. in Indianapolis.
The daily prayer vigil in front of the facility will begin on Feb. 17, at 7 a.m. Wednesday.
The daily Mass prayer vigil is on Feb. 28, Palm Sunday, it will take place from 8 a.m. to 6 p.m. on Monday through Saturday and from noon-6 p.m. on Sundays.
For more information about “40 Days for Life” in Indianapolis, log on to www.40daysforlife.com/indianapolis
Contact: Joseph Lohr at 317-273-4778, send an e-mail to him at joseph@40daysforlifeindy.org or e-mail Sarah Abbasi at sarah@40daysforlifeindy.org.

The “40 Days for Life” prayer campaign in Indianapolis will join similar campaigns in 200 cities in 45 states.
Louisville will also have a “40 Days for Life” prayer campaign.
It will begin with a kickoff rally at 11 a.m. on Feb. 13 at Valley View Church, 8911 31 1/2 St. Road in Louisville.
The daily prayer vigil will take place at the EMW Women’s Surgical Center, 3 W. Market St. in Louisville.
For more information about “40 Days for Life” in Louisville, log on to www.40daysforlife.com/louisville
Contact: Jennifer Stacy at 502-384-2555 or send her an e-mail to
redeemed37_2000@yahoo.com.
You may also call Carol Burden at 502-303-0422 or e-mail her at carolburdenl@vmailviewchurch.org
or call George Gare at 502-366-2701 or e-mail him at GeorgeGare@bol.com.

St. Michael the Archangel Parish sponsors fish fry, Lenten programs

St. Michael the Archangel Parish in Indianapolis has scheduled a four-part “Friday Night A.Dult Formation Series” on a variety of pro-life issues during Lent.
The presentations, which are open to the public, begin at 7:15 p.m. in the Parish Life Center behind St. Michael the Archangel Church, located at 3354 W. 30th St.
There is no charge for the programs, which follow the weekly Lenten fish fry. Free child care is available.
The dates, topics and speakers are:
Feb. 26 – “Pro-Life Principles; A Weekend Lenten Retreat”
With Franciscan Father Charlie Smiech.
For more information, call 317-356-6377, ext. 1312, or
redempt7_2000@yahoo.com.

The Master’s Choral welcomes new members, plans spring concert

Singers are invited to join The Master’s Chorale of Central Indiana, as they present a spring concert featuring Mr. O’Keefe’s Requiem.
The concert will be held at 3 p.m. on Sunday, April 18, at Christ the King Church, 1827 Kessler Blvd.
East Drive, Indianapolis.
The Master’s Chorale’s mission remains dedicated to the preservation of sacred choral music. It is a non-profit, all-volunteer company.
For more information about the choir, call 317-271-2788.

The Choralist welcomes new members, plans spring concert

Singers are invited to join The Master’s Choral of Central Indiana, as they present a spring concert featuring Mr. O’Keefe’s Requiem.
The concert will be held at 3 p.m. on Sunday, April 18, at Christ the King Church, 1827 Kessler Blvd.
East Drive, Indianapolis.
The Master’s Choral’s mission remains dedicated to the preservation of sacred choral music. It is a non-profit, all-volunteer company.
For more information about the choir, call 317-271-2788.

The Choralist welcomes new members, plans spring concert

Singers are invited to join The Master’s Choral of Central Indiana, as they present a spring concert featuring Mr. O’Keefe’s Requiem.
The concert will be held at 3 p.m. on Sunday, April 18, at Christ the King Church, 1827 Kessler Blvd.
East Drive, Indianapolis.
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Cardinal: Group’s support of gay marriage not authentic Church teaching

WASHINGTON (CNS) — The president of the U.S. Conference of Catholic Bishops has denounced a Maryland-based organization for its criticism of Catholic efforts to defend marriage as the union of one man and one woman and said it does not offer “an authentic interpretation of Catholic teaching.”

Cardinal Francis E. George of Chicago said that since the founding of New Ways Ministry in 1979, “serious questions have been raised about the group’s adherence to Church teaching on homosexuality.”

“People should be misled by the claim that New Ways Ministry provides an authentic interpretation of Catholic teaching and an authentic Catholic pastoral practice,” Cardinal George said in a Feb. 5 statement.

“Like other groups that claim to be Catholic but deny central aspects of Catholic teaching, New Ways Ministry has no approval or recognition from the Catholic Church and...”

New Ways Ministry, based in Mount Rainier, Md., describes itself as a “gay-positive ministry of advocacy and justice for lesbian and gay Catholics and reconciliation within the larger Christian and civil communities.”

Father DeBernardo, executive director of New Ways Ministry, said in a statement posted on his organization’s Web site that the cardinal’s words “will not impede or slow us in our efforts to work for justice for lesbian/gay people in the Church and society.”

Although he made no reference to the issue of same-sex marriage, DeBernardo said “for more than three decades, New Ways Ministry has had its programs reviewed by scores of Catholic bishops, theologians and pastoral leaders, and we have always been found to be firmly in line with authentic Catholic teaching.”

DeBernardo said he was “astonished that Cardinal George released such a statement without contacting New Ways or informing the organization that it was being released to the press.”

Cardinal George said that as far back as 1984, then-Archbishop James A. Hickey of Washington “denied New Ways Ministry any official authorization or approval of its activities,” citing “the organization’s lack of adherence to Church teaching on the morality of homosexual acts.”

“This was the central issue in the subsequent investigation and censure of the organization’s Web site that cannot speak on behalf of the Catholic Church and society.”

Pope Benedict XVI puts charity at center of Church life, USCCB official says

WASHINGTON (CNS) — With his encyclical “Caritas in Veritate” (“Charity in Truth”), Pope Benedict XVI placed charity at the very center of Church life, and defines charity in the most challenging, demanding way,” said John Carr, executive director of the U.S. bishops’ Department of Justice, Peace and Human Development. Speaking on Feb. 5 at the annual Catholic Social Ministry Gathering in Washington, Carr said Pope Benedict made justice “inseparable from charity and intrinsic to it.”

The pope’s encyclical underscores the importance of the Catholic Campaign for Human Development, Carr said in his talk, “Speaking ‘Charity in Truth’ to Power.”

“CCD is about the institutional path of charity—empowering people so they can speak for themselves. They can identify a need to CCD because its work is more important than ever,” which elicited applause from Carr’s audience.

CCHD “is the U.S. bishops’ domestic anti-poverty agency.”

Carr pointed to a year full of unexpected political developments since the last Catholic Social Ministry Gathering, one of them being the phenomenon of pro-life Democrats, whom he said are viewed as suspect by both other Democrats and other pro-lifers. Yet, “they made the difference... in passing the health care bill” in the House, Carr said.

Rep. Bart Stupak, D-Mich., a Catholic congressman, sponsored the amendment to the House version of the health care bill that would extend the original Hyde amendment that forbids federal funding of abortions. “No Stupak, no health care bill,” Carr noted.

Health care absorbs a lot of the public’s interest and the bishops’ as well, he added, talking note of four criteria the amendment to the House version of the health care bill would extend the original Hyde amendment that forbids federal funding of abortions.

“No Stupak, no health care bill,” Carr noted.

Carr said that in conversation with them on the issues of the House and Senate both passed health reform bills, but since the Jan. 19 election of Republican Scott Brown of Massachusetts to the upper house broke up the Democrats’ 60-vote supermajority in the Senate, the future of health reform legislation is up in the air.

Carr noted other items on the bishops’ legislative agenda, including putting the needs of the poor first, fixing the U.S. immigration system, addressing long-term recovery in Haiti and its “incredible need to assist the poor in the world”; working toward a responsible transition in Afghanistan; and reforming and strengthening foreign development assistance to promote a better and safer world.

Carr said that in his role heading the Department of Justice, Peace and Human Development, he is sometimes in daily contact with members of Congress and “always weekly” in conversation with them on the issues under his jurisdiction.

Carr, who was met with standing ovations before and after his remarks, had been the target of attacks the previous week by some groups critical of the bishops’ work.

“You find out who your friends are at a time like this,” he said, adding he had received messages of support from bishops and from Father Frank Pavone, the founder of Priests for Life.

He attributed the attacks in part to “the political polarization in our society that is now creeping into the Church.”

Our Lady of Fatima Retreat House

‘Date Night at Fatima Retreat House’

An evening of reflection for couples facilitated by Fr. Jim Farrell, Director
February 27, 2010

All engaged and married couples are invited to join Fr. Jim as he discusses the book ‘The Five Love Languages’ by Gary Chapman.

Mass will be offered at 5:30 pm followed by dinner at 6:00 pm and then the program. The evening will conclude by 9:30 pm. Cost is $40 per couple.

Our Lady of Fatima Retreat House
5553 E. 56th Street
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(317) 545-7681
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Our Lady of Fatima Retreat House
A place to be...with God!
WASHINGTON (CNS)—A new study about the effectiveness of abstinence education is good news for those who preach the topic, but it also could be too little, too late. Advocates of abstinence educators welcomed the study published on Feb. 3 in the Archives of Pediatrics & Adolescent Medicine, a monthly journal. The study showed that young teenagers who were given an abstinence-only message were significantly more likely to delay having sex than those who received a more comprehensive sex education.

The research has been getting attention because it is said to be the first rigorously conducted study demonstrating the effectiveness of an abstinence-only program. It was released just a week after the Guttmacher Institute published a study showing that America’s teen pregnancy rate rose 3 percent in 2006 after a 10-year decline.

How the Guttmacher data is interpreted seems to depend on one’s position. Some blame the uptick in the number of teen pregnancies on the decline of abstinence-only programs, but advocates of abstinence education say there are a variety of social and cultural factors at play.

Valerie Huber, executive director of the National Abstinence Education Association, called the study “a stunning charge” to “naively lay wholesale blame on abstinence education as the sole factor responsible for the rise in teen pregnancies. It is not that simple.”

A week later, when the abstinence study was released, Huber seemed more upbeat, saying the study “helps us understand the need for more abstinence-only programs, but it also shows that other programs will come more profit.

The administration announced last year that it was cutting $144 million in annual federal funding for abstinence programs, and instead was launching a $144 million pregnancy prevention initiative that would only fund programs that have been shown scientifically to work. There is currently a measure before the U.S. Senate to restore about $50 million to abstinence education, but its passage is uncertain.

Aaccording to the National Abstinence Education Association, more than 130 programs around the country—serving roughly 1.5 million youths—could be affected by the cut in federal funding.

Vogti, who has program been offered at Catholic and public schools since 2001, “has been very popular, since it started and will not be able to continue without federal funds. We’re not afraid” of more research, she said, noting that the youth who could benefit from the programs should not be “political pawns.”

Government funding for abstinence education began in 1982 and expanded in 1996 as part of welfare reform. In recent years, funds have come from the Adolescent Family Life Act, Title V of the Social Security Act and Community-Based Abstinence Education Program.

Vogti noted that when it comes to sex education, abstinence programs are “preferred in many communities,” and said parents should be given a choice in what is offered.

Without federal funding, many of these programs will simply shut down, she said, although some have elaborate fundraising plans or hopes to get grants.

The field is still a ‘continuum,” she said, noting that many groups existed before there was federal funding. Some Church groups have also said they will try to fill in the gap if abstinence-education programs decrease.

“Although Vogti put up an optimistic front, she couldn’t hide her frustration.

“It’s hard to understand how this money can be taken from our kids,” she said.
Indianapolis parish hosting annual Lenten speaker series

By Sean Gallagher

Our Lady of the Most Holy Rosary Parish, 520 Stevens St., in Indianapolis, will host its 10th annual Lenten speaker series titled “Spaghetti and Spirituality.” On Feb. 24, and March 3, 10 and 24, before dinner and each week’s presentation, the Blessed Sacrament will be exposed for adoration following the conclusion of the traditional Latin Mass at 6 p.m. A nursery Mass, in English, will start at 5:45 p.m.

A light, meatless pasta dinner begins at 6:30 p.m. at 445 N. Prior Hall. Each presentation will begin at approximately 7:15 p.m. and ordinarily conclude by 9:30 p.m.

The only exception to this schedule will occur on March 10, which will take place during Holy Rosary’s annual 40 hours devotion, during which Father John Hollowell, chaplain of Cardinal Ritter J.R.S. High School in Indianapolis, will give the reflections of a Novice Priest in the Year of the Priest.

On that day, a solemn celebration of the traditional Latin Mass will begin at 5:15 p.m. Benedictus, a solemn closing of the 40 hours devotion and a sermon by Father John Hollowell, will begin at 5:30 p.m. The Spaghetti and Spirituality dinner will conclude the evening at 7:30 p.m.

Father Hollowell, who in residence and gives sacramental assistance at St. Malachy Parish in Brownsburg, was ordained last June.

Bruce Konicek, who has coordinated the Spaghetti and Spirituality series for the last nine years, said that participation has grown dramatically over that time. Nine years ago, approximately 150 people attended each session. Now, each session is filled with approximately 275 people.

Konicek also noted that surveys filled out by attendees show that people from nearly 50 parishes, most of them in the Archdiocese of Indianapolis, attend Spaghetti and Spirituality.

“It may be just one person [from a parish] at one session,” he said. “But that’s how I measure success. With their comments, they say, ‘This is what makes our Lent. We look forward to the Lent.’ ”

On Feb. 24, Tim Staples, a staff apostolate with the Ei Cajon, Calif.-based Catholic Answers, will give a presentation titled “The Ministerial Priesthood—Demonstrating What a Priest Is by What a Priest Does.”

This presentation, combined with Father Hollowell’s reflection during the March 10 conclusion to the 40 Hours devotion, gives a definite focus on the priesthood to Spaghetti and Spirituality this year, which Konicek said is appropriate for the Year of Priests.

He hopes the fact that two of the four sessions this year focusing on the priesthood will help families encourage openness to such a vocation in their sons.

“Families make priests through God’s grace,” Konicek said. “The Church and those families are strengthened through the Mass. And the Mass is led, obviously, by a priest.”

—Bruce Konicek

Families do ‘OK’ in aiding quake survivors

PORT-OF-PRINCE, Haiti (CNS)—A group of children fitted, as children do, looking to be noticed as four Missionaries of Charity sisters answered the call of the sick and injured in their midst. The children are strengthened through the Mass. And the Mass is led, obviously, by a priest.

Another Mass, Father Hollowell’s participation in the series will help those who attend to do just that.

“We think it’s important to listen on a more personal, one-on-one basis,” Konicek said. “This will be a good chance for families to hear more about his personal choices, his personal reflections on things and how he became a priest. But also, being that he’s young, I hope our younger participants who are thinking about the priesthood can identify with him.”

On March 3, Catholic author Benjamin Wiker will give a presentation titled, “Did Darwinism Lead to Euthanasia, Eugenics and Abortion?”

Wiker, who earned a Ph.D in theological ethics at Vanderbilt University in Nashville, Tenn., is the author of several books, including The Darwin Myth: The Life and Lies of Charles Darwin.

Konicek said that Pepino will help his listeners to understand and consider the paths and strategies of how to respond to door-to-door missionaries who have misconceptions about how to respond to “deterrence” as a way to lasting peace.

Every nuclear weapons system and every nuclear weapons policy should be judged by the ultimate goal of protecting human life and dignity,” Archbishop O’Brien said, “and the related goal of reducing the world of these weapons in number, type and lethality.

A copy of his text was released to the media.

Archbishop says humanity must build a future ‘free of nuclear threat’

Baltimore (CNS)—The path to the elimination of nuclear weapons will be “long and bumpy,” but humanity must “walk this path with both care and courage in order to build a future free of the nuclear threat,” said Archbishop William E. O’Brien.

Speaking on Feb. 3 to 200 international leaders at the Global Zero Summit in Paris, Archbishop O’Brien cited the Second Vatican Council’s condemnation of “total war” and the council fathers’ skepticism of “deterrence” as a way to lasting peace.

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Archbishop O’Brien, who served for a decade as head of the U.S. Archdiocese for the Military Services before being appointed to the Baltimore Archdiocese in 2007, said the goals of just-war teachings are “to reduce the risk of war and to restrain the damage done by war.”

He noted that just-war teachings “assert that the use of force must be discriminate, with civilians and civilian facilities being protected from intentional attack.” The use of force must be proportionate, he said, with the overall destruction not outweighing the good to be achieved. It also must have a probability of success, he said.
WASHINGTON (CNS)—The heads of five Catholic agencies that work with Haitian earthquake victims have outlined steps they say the U.S. government should take to protect children left alone after the Jan. 12 earthquake.

In a Feb. 4 letter to Secretary of State Hillary Clinton, Homeland Security Secretary Janet Napolitano, and Health and Human Services Secretary Kathleen Sebelius, the heads of Catholic refugee, immigrant and relief organizations urged specific steps to be followed before children are brought to the United States and placed in any legal adoption proceedings.

The agency heads acknowledged the compassion of people in the United States as demonstrated by the “many offers to adopt children who might have lost their parents in the tragedy.”

In any humanitarian crisis, they said, “many children are left without anyone to care for them. Whether parents or guardians are killed or families are separated by war or natural disaster, these children are in dire need of special assistance or protection. In order to properly serve these children and to ensure that their special needs are met, safeguards and procedures must be established that preserve the best interest of each individual child.”

The Catholic leaders stressed that Haitian children who are not already matched with U.S. adoptive parents should only be brought to this country if it is determined to be in the best interest of those children. The letter was signed by Johnny Y'oung, executive director of Catholic Immigration and Refugee Services of the U.S. Conference of Catholic Bishops; Maria Odor, executive director of Catholic Legal Immigration Network; Father Larry Snyder, executive director of Catholic Charities USA; K. E. Henderson, president of Catholic Relief Services, the U.S. Bishops’ overseas relief and development agency; and Johan Kistlers, secretary-general of the Geneva-based International Catholic Migration Commission.

“Family reunification is an important goal and must be protected to the greatest extent possible, while placement with a guardian within Haiti will sometimes prove to be the appropriate course,” they wrote. “If no family or appropriate guardian is found, and if it is further determined that it is in the child’s best interest not to remain in Haiti, the child should be considered for international placement.

Save the Children, the international aid organization the United Nations has asked to coordinate efforts to reunite Haitian children with their families and evaluate their welfare, told Catholic News Service that “it is almost always in the best interests of a child to remain with their relatives and extended family, when possible.”

It noted that the chances of a child being mistakenly identified as an orphan is “incredibly high.”

Deana Myers, vice president of international programs for Save the Children, told Catholic News Service that the risk is great of children having their rights ignored or being exploited by human traffickers and the child’s sex. She added that keeping children in familiar surroundings—around food, language, customs and people they know—gives them a long way toward helping them come through such a traumatic experience in good physical and emotional shape.

“The process needs to unfold at its own pace. The key is to take the time to do this thoughtfully.”

— Deana Myers, vice president of international programs for Save the Children

The Catholic leaders said they “heartened to learn that the U.S. government, in cooperation with the United Nations and the government of Haiti, has taken steps to protect Haitian unaccompanied children within Haiti and to locate parents or family members.”

“We appreciate the response of the U.S. government to the natural disaster in Haiti and hope to work with you to ensure that these vulnerable children, as well as other victims of the earthquake, receive the care and support they need to resume their lives,” they added.

They also emphasized that reconstruction funds should include resources for the Haitian government to provide protection to unaccompanied children who remain in Haiti so they do not become victims of human traffickers.

More than 173 Army soldiers from the 173rd Airborne Brigade. Although some jostling was observed, the vast majority remained.

Music blared from two speakers midway up the hill.

“Haiti is not destroyed,” one song reminded people. “One day we will see joy.”

People such as Sylace eagerly embraced the shelter materials and hurried to their campsites to begin building a better covering for their meager belongings.

M. J. James, 42, said lost one of his seven children during the earthquake and hoped that his family’s situation improves soon.

“I’m so happy because if it was raining we could get wet,” with just sheets as cover, he said after getting his supplies.

Jean Caster echoed James, saying the 10 people living in his family’s flimsy covering will be much better off now.

Boyd said the challenges facing thousands of thousands of homeless Haitians is unlike any he has witnessed in more than six years of working in humanitarian crisis situations.

CRS meets regularly with other providers of aid—including Caritas Haiti and Caritas International, World Vision and the U.N. World Food Program—in what are called cluster meetings.

“The daily gathering gives representatives from the aid agencies the opportunity to discuss problems that arise, share information about growing needs in one part of the quake-affected area or another, match agencies with the expertise they offer and begin planning how to continue to address the expected shift in the needs of homeless Haitians in the months ahead.

“The next daily gathering will be some kind of transitional shelter program,” until permanent housing can be constructed, Boyd said.

Such shelters, made of more durable materials, would be simple to construct and last for up to three years. Sites in Port-au-Prince and outside of the city are being considered for such a program.

Boyd said, adding it is best to get people to neighborhoods where they once lived or where they have family.

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U.S. woman brings adopted daughter home from Haiti day before earthquake

WILMINGTON, Del. (CNS)—When M. Stam met her new daughter for the first time on Jan. 12, telling her about the earthquake that hit Haiti, all she could do was bawl. “I was supposed to be there,” said Stam, who had returned to the United States on Jan. 12 after retrieving her newly adopted daughter, Jaden Gabrielle, from a Haitian orphanage. “It was insane, just to think of what could have happened. It was all I could do, cry. I held her in my lap and I’m crying and sobbing. We would have been at the airport when it happened. It’s a miracle. She’s my miracle.”

After a 37-month-long adoption process, Stam, 35, a member of St. Helena’s Parish in Wilmington, was scheduled to pick up 3-year-old Jaden at Haiti’s international airport the afternoon of Jan. 12. However, when the adoption agency contacted Stam on Jan. 8 to let her know she could take her new daughter home a day sooner, she said $2,300 to change the flight, Stam told because of the number of appointments she could take her new daughter home a day earlier than she had planned. “I didn’t even know if I had the airfare to change first to first to change the flight,” Stam told The Criterion,网络科技公司 at the Diocese of Fort Wayne-South Bend. “I didn’t even know if I had the airfare to change first to first to change the flight.”

When she finally was given Jaden at the airport, and with a stop at immigration, “it was a whirlwind,” said Stam, who is divorced, said she knew she was “born to be a mother. I knew I could love any child like they were my own.”

So in early 2006 she began the home study and application process to adopt a child through Casi Foundation for Children, an Idaho adoption agency. On Dec. 20, 2006, the agency called her while she was at work. “My social worker said, ‘Open your e-mail and I want to be on the phone with you when you do it.’ And then I saw [Jaden’s] face and knew instantly it was my daughter. It was her. It was who I pictured and the love was amazing and instantaneous.”

Stam named her daughter, who was 8 months old at the time, Jaden Gabrielle. Jaden means “God has heard” in Hebrew, and Gabrielle means “woman of strength.” Stam met her for the first time when she visited Haiti for a week in 2008 with other adoptive parents. She also met Jaden’s birth mother.

“Although I’ve felt blessed to have that week to bond with Jaden, her departure was bittersweet. “When I had to leave, she wouldn’t let go of my neck. That was the hardest thing I ever had to do. But I just kept telling her, ‘Baby, next time I see you it will be to take you home with me.’”

A through Stam looked forward to the updates with pictures she received from the orphanage about Jaden, it broke her heart to see the sadness in Jaden’s face, a look Stam said stemmed from the constant lethargy the children of the orphanage had from drinking tainted water.

“She had a pain in her leg and for two years she didn’t gain a pound or grow an inch,” she said.

For a few weeks in the U.S., Jaden had gained six pounds and gone from clothes sized for an 18-month-old to those for a 24-month-old.

“She’s learning a little more English each day,” said Stam. “I took eight years of French, but Creole [which Jaden speaks] is completely different. But we’re learning.”

Stam plans to teach Jaden as much as she can about her Haitian culture. When she returns to work at an insurance company, Jaden will stay with Stam’s parents.

“Of course my heart is broken, but I’m so thankful.”

She said, “I’ll always pray together in Creole,” a language used in Haiti, a radio report says.

In Haiti, the victims were told they would not be able to return to their homes. In the United States, people were told they would be able to return to their homes.

The deadline for the United States to return to their homes was set for 24 hours after the earthquake. The deadline for Haiti was set for 24 hours after the earthquake.

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WASHINGTON (CNS)—A new study finds Catholic students at Catholic colleges are less likely than Catholics attending public colleges to move away from the Church's teachings on a variety of issues. However, on the issue of same-sex marriage in particular, newly released research from the Center for Applied Research in the Apostolate found that many Catholic students at Catholic and public colleges disagree with Church teaching.

CARA, which is based at Georgetown University, presented the results of its “Catholicism on Campus” study on Jan. 31 during the annual meeting of the Association of Catholic Colleges and Universities, held in Washington. The CARA report relied on national surveys of the attitudes of 14,527 students at 148 U.S. colleges and universities, conducted by the Higher Education Research Institute at the University of California at Los Angeles.

The data was collected from students when they were freshmen in 2004 and again when they were juniors in 2007. “We measure whether students, regardless of their incoming attitudes and behavior, move closer, stay the same, or move further away from the Church while in college,” the study said.

CARA classified its research into two groups. The first covered beliefs and attitudes about social and political issues, including abortion, same-sex marriage, the death penalty and reducing suffering around the world. The second focused on religious behavior, such as frequency of attendance at religious services, prayer, reading of religious texts and publications.

On pro-life issues, the results indicated a “mixed pattern,” it said. A majority of Catholic students leave college agreeing that abortion should be legal, but they number fewer than those who entered with that opinion, it said. Overall, 56 percent said they disagreed “strongly” or “somewhat” that abortion should be legal.

Regarding same-sex marriage, the study said there is no other issue on which Catholic students—regardless of where they attended school—moved further away from the Church. Only one in three Catholics on Catholic campuses disagreed “somewhat” or “strongly” that same-sex couples should be allowed to marry. Catholics on non-Catholic campuses were slightly less likely to disagree.

“This issue more than any other may be strongly affected by the millennial generation’s post-materialist view regarding marriage and sexuality,” said Mark Gray and Melissa Cidade, the study’s authors. They said their analysis showed that while Catholic students at Catholic colleges may move away from the Church on some issues, they move closer to the Church on others.

Like Catholic students at most public colleges, they moved toward agreeing with the Church’s position on the need to reduce the number of large and small weapons and its view that federal military spending should not be increased.

On the death penalty, 49 percent of Catholic students on Catholic campuses agreed “strongly” or “somewhat” with the Church’s opposition to the death penalty and were more likely than Catholic students at public colleges to agree with the Church’s social justice teaching on the need to reduce suffering in the world and “improve the human condition.”

The study found that as Catholic students at Catholic colleges advance in their education, they often “remain profoundly connected to their faith.”

In their junior year, 87 percent of them said following religious teachings in everyday life was “somewhat important” to them, and 86 percent said their “religiousness” did not become “weaker” in college.

But the study also found that Mass attendance declined during the college years among almost a third of Catholics at Catholic colleges, but at non-Catholic colleges, the percentage jumped to nearly 50 percent.

“Disturbing as these figures are, they should not be a surprise and should not be interpreted as a specific outcome of students’ attendance at a Catholic college or university,” said Richard Yankoski, president of the Washington-based ACCU. Yankoski said the decline in Mass attendance and religious identity is often caused by weakened family life and diminished religious activity among Catholic families, ineffective catechesis in parishes, understaffed faith formation programs for youths, a sexually provocative culture, and reaction to the sex-abuse scandal.

“Catholic campuses serving a broad cross-section of students can only do so much to redress such a collection of antithetical influences,” he said. “We know full well that our own capacity in some ways is weaker now than it was when priests and vowed religious were more numerous on our campuses.”

Faith on Campus

The religious behaviors of U.S. college students in Catholic and public colleges change for some between freshman and junior years.

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Source: Center for Applied Research in the Apostolate

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Church officials are calling immigration enforcement and the delay of the scholarship tax credit proposals “troublesome” as those bills continue to move forward in the legislative process, and at the Indiana General Assembly reached its halfway point on Feb. 3, commonly called “crossover.”

The unauthorized aliens bill, Senate Bill 213, authored by Sen. Mike Delph, R-Carmel, mirrors federal law with regard to enforcement of undocumented immigrants.

“The problem with the bill is it may encourage racial profiling by law enforcement officials to arrest individuals suspected of being undocumented,” said Glenn Tebbe, Indiana Catholic Conference executive director. The bill passed in the Senate by a 46-4 vote.

“This strong vote in the Senate was a bit surprising, and may be indicative of today’s political climate favoring an appearance of a crackdown on the undocumented,” Tebbe said. “However, those in our faith community who work with the Hispanic immigrant community on a daily basis know how legislation with the Hispanic immigrant community—documented and undocumented—is troublesome public policy. "It does nothing to address a solution,” Tebbe added. "That solution must be comprehensive and uniformly delivered which makes it best addressed at the federal level.”

Senate Bill 213 now crosses over to the Indiana House. Tebbe said that House members considered a bill dealing with the undocumented individual last year, which was much harsher than this bill which Democrats ultimately withdrew by not giving it a hearing.

“However, given that this is an election year and considering the current political tide, the bill might move in the House,” Tebbe said.

The other issue of concern to the Church is a proposal which would place a two-year delay in the implementation of a new scholarship tax credit.

House Bill 1367, authored by Rep. Greg Porter, D-Indianapolis, who also serves as House Education Committee chairman, passed the House by a 51-48 vote along party lines. Democrats supported the bill while Republicans opposed it.

“The problem with the bill is it may encourage racial profiling by law enforcement officials to arrest individuals suspected of being undocumented.”

— Glenn Tebbe, Indiana Catholic Conference executive director

The unauthorized aliens bill, Senate Bill 213, now moves to the Senate. "While the House vote was disappointing, and more about political posturing than about making sound education policy, the good news is there is not much support in the Senate for the bill,” Tebbe said. “I am hopeful the bill will not move in the Senate.”

Other bills of interest at the halfway point of the legislative session include a proposal to prohibit state funding for Planned Parenthood. While the proposal, Senate Bill 198, failed to get a hearing, Sen. Greg Walker, R-Columbus, the bill’s author, said, “The fact that it was introduced did bring the issue to light. Many lawmakers were unaware that Planned Parenthood received any state money.” The Indiana Catholic Conference supported the legislation and expects it to define marriage as a union between one man and one woman. Current statute defines it that way, but a legal challenge to that definition could allow for same-sex marriages to be permitted. The Indiana Catholic Conference supports the bill. The resolution moves to the House for further consideration.

The Indiana Catholic Conference is tracking more than 80 bills. The bills in each issue category number as follows: 20 in education; 16 in government reform; four in immigration; 12 in Church organization; four pro-life bills; eight social justice bills; and 18 bills in the miscellaneous watch category. During the next few weeks, bills that passed the first chamber will be considered by the other body.

For example, bills that passed the Senate will “crossover” to the House for consideration. Bills that passed the House will “crossover” and go to the Senate for consideration.

There is no guarantee that if a bill passed one chamber it will pass the other. Committee chairs still decide which bills are heard and can move through the process.

Bills must get a hearing, pass through committee and get a floor vote to move forward. This phase will end during the first week of March when the conference committee—the last phase of the process—begins.

The Indiana Catholic Conference will be a part of all the steps. The session deadline is March 14.

(Brigid Curtis Ayer is a correspondent for The Criterion.)
The Gospel of St. John is filled with unique riches

By Sr. Katherine Howard, O.S.B.

St. John's Gospel provides unique riches. Only in this Gospel do we find:

• The story of the wedding at Cana (Jn 2:1-11).
• Jesus' dialogue with the Samaritan woman (Jn 4:4-42).
• The scene at Bethsaida's pool where Jesus heals the man of his 38-year sickness (Jn 5:1-17).
• The raising of Lazarus from the dead (Jn 11:1-44).
• The moving picture of Jesus washing the disciples' feet at the Last Supper (Jn 13:1-15).
• The profound words of Jesus' farewell discourse (Jn 14-17).
• The tender scene of Mary Magdalene's conversation with the risen Christ, whom she at first mistakes for a gardener (Jn 20:11-18).
• The deeply reassuring event of the resurrected Jesus going to his fearful disciples to breathe the Spirit into them, bringing them peace and reconciliation (Jn 20:19-23).
• The account of Thomas' honest admission of doubt and need for a personal experience of Jesus' risen presence, which results in Thomas' authentic confession of faith (Jn 20:24-29).

St. John's viewpoint is distinctive. He begins with Jesus of Nazareth's identity as the Word of God who was with God “in the beginning;” unlike Matthew and Luke, whose first chapters are infancy narratives, and Mark, who starts with John the Baptist's preaching and Jesus' baptism.

John's vision is cosmic: God creating through the divine Word everything that comes to be. 

It is also historical: that Word who was “in the beginning” is the Word made flesh in Jesus, now the light of the world overcoming darkness (Jn 1:1-5). Jesus is the Messiah surpassing Moses, the giver of the law. If we “accept him” (Jn 1:12), he becomes “children of God,” “full of grace and truth” (Jn 1:14).

Jesus' identity as the divine Word made flesh is the light in which to read John's entire Gospel (Jn 1:1-18). In John's Gospel, however, Jesus prefers the title “Son of Man” when referring to himself. In Jesus, the glory of God is at title “Son of Man” when referring to John's Gospel, however, Jesus prefers the title “Son of Man” when referring to himself. In Jesus, the glory of God is at

St. John's Gospel invite the faith not only of Jesus' fellow citizens, but also ours. That faith has not only to do with “belief that something is intellectually true, though that is part of it; it has more to do with “believing in” the person of the risen Christ, giving ourselves over to a trusting relationship with him.

That faith draws us through Christ into the Trinitarian life. Jesus' farewell discourse is a multilayered treasure of the bountiful riches that are ours in Christ.

In John's Gospel, Jesus evokes deep faith in some and indifference or opposition in others. And in case we missed it, John clearly states the purpose of his Gospel again at the end. 

Although all that Jesus said and did would be impossible to write because of its sheer volume (Jn 21:25), John says, the “signs” he chooses to record “are written that [we] may believe in the Son of God, and that through this belief [we] may have life in his name” (Jn 20:31).

Benedictine Sister Katherine Howard is a member of St. Benedict's Monastery in St. Joseph, Minn., where she teaches in the initial formation program and does spiritual direction and retreat work.

Discussion Point

This Week’s Question

What is your favorite passage from the Gospel of St. John, and why?

“I like John 6:54-58 [on Christ's institution of the Eucharist]. Through the Eucharist Jesus remains in us and promises that we will have eternal life and will be raised up on the last day. ... What a wonderful gift God has given us. We probably do not fully appreciate all that the Eucharist can do for us.” (Anne Hergenrother, Akron, Ohio)

“Jesus clearing the temple [Jn 2:13-25] works for me on multiple levels. It's one of the few times we see Jesus being forceful. He's attempting to reorder and focus to what should be going on in the temple—protecting the sanctity and sacredness of the place... teaching the people there to focus and examine what they were doing. ... It even includes a prophecy of his resurrection.” (Michael McNulty, Waltham, Mass.)

“In the very end of John 6:68, Peter declares his faith in Jesus. I get very excited when I read that. I guess by being baptized in the spirit, [my husband and I] came to believe in a new way that Jesus is the Son of God.” (Regina Campbell, Warren, N.J.)

Lend Your Voice

An upcoming edition asks: What can we learn from how Jesus responded to Satan’s temptation in the desert? (To command stone to become bread, to worship Satan in exchange for worldly power and glory, and to demonstrate that he is the Son of God by throwing himself off the temple, relying on his angels to support him?)

To respond for possible publication, send an e-mail to cgreene@catholicnews.com or write to Faith Alive! at 5211 Fourth St. N.E., Washington, D.C. 20017-1100.
Religion makes us happier and more resilient

Therese Borchard

New series of reflections on the psalms

(First in a series of columns)

Many Catholics have never been taught to appreciate the psalms. That’s too bad because these ancient Jewish poems are essential to the life of the Catholic Church. Part of a psalm is included in almost every Mass. But too often I hear people say they don’t pray those psalms with any great devotion.

With Lent beginning next Wednesday, I thought it might be a good time to start a series of columns about the psalms. However, I want to make it clear from the outset that the columns will be only my own reflections on the psalms. Nevertheless, I hope that they will encourage you to appreciate them more, to understand them better, and perhaps to pray with them with greater devotion. That, at least, is my purpose.

I hope, too, that you’ll read some of my series. "This Emotional Life," visit the Web site: www.pbs.org/thisemotionallife. To learn more about the PBS series "This Emotional Life," visit the Web site: www.pbs.org/thisemotionallife.

Our Turn/Therese Borchard

Religion makes us happier and more resilient

You don’t need to talk to me into praying or going to church because I have benefited immensely from my holy streak. But it was refreshing to see religion discussed as part of the documentary series “The Big Picture: Organized Life,” which aired the first week of January on PBS. The series included a multimedia project, including a sophisticated Web site with expert blogs and video clips.

One of the experts who appeared on the documentary was Edward Diner, a senior scientist for the Pew Research Organi- zation and emeritus professor of psychology at the University of Illinois. He has studied religious and non-religious cultures, and has pinpointed some universal reasons why some people are happier than others.

Diner told me in an interview that the four most prevalent causes of happiness are supportive relationships, helping others, having a purpose or meaning in life, and finding activities where you can use your strengths. And if you look closely at most spiritual traditions, they afford us all of these things.

Religion gives us purpose and meaning. Personally, I think I would be a mess if I were an atheist because my faith in God is the single thing that keeps me going through life. If I know that this world isn’t forever, that it definitely ends and that I might get no more than a minute to say goodbye to this life if I die through this life a tad more gracefully than if I thought this was it. Because of a deep redemption, love, and suffering in my own life I take on meaning, which makes it much more tolerable.

Religion creates community. Religion provides a social support system, vital connections to people with the same values.

Another key ingredient in the Resilient Life, psychologist Robert Wicks writes: “Psychology has long emphasized the need for an excellent interpersonal network as a major element of health and happiness.” Then he quotes anthropologist M argaret Mead, who wrote: “One of the oldest human needs is having someone to wonder where you are when you don’t come home at night.”

As a part of a social network, people can both lend help and ask for help when they need it, both important to happiness.

If the religious experience is positive, it can be a personal skill to use personal strengths and to use those strengths as either part of the Church community or for one’s self and others.

A gain, the supportive network can provide the right kind of feedback so that someone is always striving to be his or her self better. Furthermore, as a moral compass, spirituality gives us rules to live by that can’t be accountable to the right actions and relationships. Capitalizing on strengths, Diner says, is every human’s birthright.

To learn more about the PBS series “This Emotional Life,” visit the Web site: www.pbs.org/thisemotionallife.

(Therese Borchard writes for Catholic News Service.)

Twenty Something Christina Capocci

Heeding Heidi: The empty gains of plastic surgery

Heidi Montag has given new meaning to the concept of one-stop shopping. At the same time reality TV star—one of those who are famous for being famous—underwent 10 plastic-surgery procedures in one day. People magazine and now scrutinized online.

While I was doing research for the book St. Thomas More: Model for Modern Athletes, I had learned that the saints did pray the psalms. Some of them were part of their daily prayers, particularly the seven petitional prayers (I’ll refer to them as a column). For night prayer with his family, he chose Psalms 21, 26, 67, and 130, the Deeply Devout.

Towards the end of his life, St. Thomas wrote an extended commentary on Psalm 93, which extols the benefits of trusting in God’s protection. While in prison, he collected verses from 31 different psalms to form one powerful prayer that he could pray in his cell. His last prayer, as he knelt on the scaffold before his execution, was Psalm 31, the Misericord.

Peets and punters are fond of asking the question, “What is love?” They never seem to get a conclusive answer, mostly because there can’t be one.

For one thing, God is love, and just try to define him. We can only take a stab at it. When people say that love is patient, love is kind, it is not jealous or pompous. All of us. Or at least, it used to be difficult to pin down what love really is. One reason is because love includes so many things that each of us may not experience every kind.

A mong other things, love means romantic love, as in falling in love with someone with a passionate intensity. It’s an overwhelming physical, emotional and sometimes intellectual love.

While it’s usually found in young people, it can strike at any age.

Love means much more than a Valentine

There’s love of friends, in which we form companies and groups and the share our values, our hopes and dreams and struggles. They may not be kin, but they are next of kin.

Sometimes they’re even better. It seems to me the love that we find in our environment growing up is within our ability to love others. Or not. We learn the skills it takes, not only to get along, but also to enrich our lives and the lives of those we touch. We learn that we are lovable as God finds us lovable.

So, despite whatever faults our families, neighbors and teachers may have, we can still grow up to be loving people. It helps if we live in a family, with a father and mother on the scene. We learn all kinds of ways to love from the people we are with.

Or not. I always say I learned how not to be married and how to love a husband by observing the example of my parents. They were one, and had some problems with loving each other. Still, the steady, and unreserved love they gave me, I think, is what I learned.

And here we come to that most important aspect of love, also mentioned in Scripture: “Love never fails” (1 Cor 13:8). A situation which is undoubtedly easier for God to achieve than it is for us.

It’s often hard for humans, who are born selfish, to make this love thing work. So, we fail love when we fail to reach out to others in intimate concern for their needs. We fail when we ignore their fears or drop out of their triumphs, when we don’t bother to really hear what they are saying or to deal with their unspoken questions.

For example, Valentine’s Day and the season of Lent will soon give us the opportunity to contemplate loving as God loves.

It will be our joy to learn it, whatever kind of love we have in our lives.

(Christina Capocci is a freelance writer from Inver Grove Heights, Minn. E-mail her at christina@readchristina.com.)
Sixth Sunday in Ordinary Time

The Sunday Readings

Sunday, Feb. 14, 2010

• Jeremiah 17:5-8
• 1 Corinthians 15:12, 16-20
• Luke 6:17, 2-26

This weekend is within Ordinary Time. However, on Feb. 17 the Church will observe Ash Wednesday.

These readings from Scripture might be seen as a prelude to Lent or more directly as an invitation to join in the observance of Lent.

For its first reading, this weekend’s Liturgy presents a selection from the Book of Jeremiah. Jeremiah must have been intense in his personality. Certainly, he was strongly concerned with the task of being a prophet. He keenly felt that God had called him to be a prophet and that his calling was evidential of God’s will for the salvation of the Chosen People.

Upsetting the story was the spiritual sluggishness—if not the downright sinfulness—of the people. Often, the people strayed from God because, instead of following God’s will—well, they followed the fads of the time or earthly leaders.

Jeremiah continually and eloquently insisted that true peace and well-being could only be found in knowing God and making decisions about life.

To use a simile, life can be like being alone in a wasteland. Knowing God and making decisions about life is like being with the prototype of our God. While we are with God, our life will be meaningful. If we are separated from God, our life is aimless, undeveloped, and dull.

Of course, speaking to the elders of the land, Jeremiah must have been intense in his words. He minced no words. He cut to the heart. He strongly felt that God had called him to be a prophet and that his calling was evidential of God’s will for the salvation of the Chosen People.

The Church in this liturgy, and through these readings, prepares us for Lent. By definition, Lent will be a time of reflection. It will be a reflection in which—perhaps—be beneficial—we must be completely focused and starkly realistic.

In these three readings, ending with the words of Jesus, the Church presents as the most fundamental fact that earthly incentives are fleeting in survival and rest on quicksand.

On the other hand, the spiritually alive. Only judgments based on spiritual motives have lasting effects. In these quite somber teachings, the Church leads us down no primrose path. It warns us that we are of the world so the enticements of the world are especially appealing to us.

Nevertheless, they can bring us only emptiness and maybe eternal death if we do not turn to the Lord.

Choosing our future path is our task. Lent is designed to assist us in making the choice to follow a spiritual route in our life journey. ↑

Reflection

My Journey to God

The Search

I searched for You, Uncertain what I was looking for. Longing for a life of love. Just knowing that there was more.

I longed for peace, That wasn’t in the world of things. With a soul starved for goodness, That only held the things.

I longed for truth. In a world that tried to satisfy, Yet my soul was so empty, That nothing could rectify.

Then You found me, Offering love, hope and Truth. Through Eucharist, Your goodness brought me You.

By Sandy Bierly

(Sandy Bierly is a member of Our Lady of Perpetual Help Parish in New Albany. She wrote this poem after contemplating the words, “You searched for me then I found you.” She had just read a theology book on the Eucharist that included testimonies and sermons written by several doctors of the Church. Morning sunlight illuminates a gold cross visible through snow-covered branches outside the Pope John Paul II Cultural Center in Washington after a Feb. 3 snowfall.)

Daily Readings

Monday, Feb. 15
James 1:1-11
Psalm 119:67-68, 71-72, 75-76
Mark 8:11-13

Tuesday, Feb. 16
James 1:12-18
Psalm 94:12-13a, 14-15, 18-19
Mark 8:14-21

Wednesday, Feb. 17
Ash Wednesday
Joel 2:12-18
Psalm 51:3-6b, 12-14, 17
2 Corinthians 5:20-6:2
Matthew 6:1-6, 16-18

Thursday, Feb. 18
Deuteronomy 30:15-20
Psalm 1:4-6

Lenten Reflection

What is the Church’s take on guardian angels? Are they a part of their doctrine? When did they first appear in Catholic teaching?

Today’s First Reading and the Gospel readings are part of the Old Testament and the New Testament that trace back to God’s creation of an angel to guard Adam and Eve in Eden. 

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Question Corner

Fr. John Dietzen

Scripture describes guardian angels as God’s messengers and helpers

Q

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Rest in peace

Please submit in writing to our office by 10 a.m. Thursday before the week of publication; be sure to state date of death.

Obituaries of archdiocesan priests serving our archdiocese are listed elsewhere in The Criterion. Order priests and religious sisters and brothers are included here, unless they are natives of the archdiocese or have other connections to it; those are separate obituaries on this page.


Zeunik, William, 84, Sacred Heart of Jesus, Indianapolis, Jan. 25. Husband of Mary Schmitt, Julie (Zeunik) Driehs, Daniel and Geven. Great-grandfather of 42. †


McLearry, Catherine T. (Gorman), 72, St. Thomas More, Mooresville, Nov. 7. M other of Theresa Jarvis, Michael Fouts and Stephen Fouts. Son of Theresa Jarvis. Great-grandfather of 15.


KENDY, Ralph Elwood, 69, Good Shepherd, Indianapolis, Jan. 25. Husband of Marlene Kennedy. Father of Victoria (Jones), Carrie White and John Kennedy. Grandfather of six.


SUPPORT a child through CFCA

CNS photos/courtesy of Benedictine Abbey of St. Paul Outside the Walls


Above, this page from Codex Pauli shows the specially designed type and ancient illustration that celebrates the life of St. Paul the Apostle.

Above, this is an illustration from the Codex Pauli, a limited edition book celebrating the life of St. Paul the Apostle.

Left, this illustration from Codex Pauli is an ornate addition to the limited edition book that contains 13 of the New Testament letters written by St. Paul the Apostle.
LIMA, Peru (CNS)—When a magnitude 8 earthquake plunged builpeds and toppled churches in Piura in August 2007, millions of dollars’ worth of aid poured into Peru from around the world.

Two-and-a-half years later, however, fatalities still live in tents, children attend school in flakeboard classrooms and reconstruction of the government-run hospital has not even begun. The government was slow to distribute proffered vouchers for housing reconstruction, and many people, tired of waiting, began building their own.

The aftermath of the Piura earthquake and other disasters offers cautionary lessons for aid workers and government officials who wish to help Haiti recover from the devastation, said Stanford Therop, a Catholic Relief Services worker.

“Everything that is happening now in Haiti is what we’ve been through in Piura,” said Therop, who coordinated disaster and emergency services for the Peruvian bishops’ social action commission.

Several of those hurricanes, especially Jeanne, caused devastation in Haiti. Although an earthquake is “less predictable than a hurricane,” CRS had already supplied Haiti, the Dominican Republic and Minch. It was therefore outside Port-au-Prince, so the staff could respond quickly, even though Piura had lost its own hospitals and Softa had lost fully staffed medical units.

After the Haitian tsunami in 2005, CRS learned the importance of acting quickly, getting experts into the field rapidly and coordinating with local church agencies, Therop said. While feasting on an important, rapid response is crucial, and logistics, communication and security are key, he said.

Security at food and supply distribution points is important because “you want to maintain order—you don’t want people to get hurt,” Therop said. “You need enough security that the security force doesn’t have to push back.”

In the chaotic early hours or days of a disaster, communications often break down. Therop discovered the power of social networking when he arrived in Port-au-Prince five days after the earthquake. Phones were not working, and even satellite links were unreliable. So the first night, Therop began chatting with colleagues over the Internet. Soon renewable aid agencies joined in.

The Internet communication was so efficient that “I didn’t want to turn off my computer because I didn’t want to lose the conversation,” he said. “By then, however, it had taken on a life of its own. If I hadn’t been for Skype (an Internet phone and chat service), I don’t know what we would have done.”

CRS is focusing on water and sanitation, shelter, advanced medical care and food security, Therop said. While aid still is in the emergency stage, it will slowly phase into long-term reconstruction.

In Peru, reconstruction hit roadblocks, influnting affrangi government agencies left people to rebuild on their own. Worried that people would react dangerously weak asado brick from their collapsed hospitals, the bishops’ social action commission launched a program to help people make cefrent bricks, supplying materials at bothors provided the labor.

While the program helped provide 3700 houeholds, Church workers learned to cut off aid leant along the way.

“We tend to over-supply the capacities of people who have lost their homes,” said Benavente, who found that many people did not have bricklaying Skills and were so badly scrambling for odd jobs that they had no time to make bricks.

“People here don’t have labor,” said Benavente. “It’s the 5th of July, families busiout sides that operate outside of people’s homes that suffer first.”

Benavente said, People who operated restaurants, tailor or shoe make outs of their homes lost their building’s equipment and materials.

“People here don’t have life insurance, health insurance or home insurance.” Their only insurance is divine providence,” Benavente said.

Past disasters offer lessons for aid agencies in Haiti

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A worker helps prepare containers of nails for 7,000 shelter kits on Feb. 3 in Port-au-Prince, Haiti. The kits provided by Catholic Relief Services are to replace makeshift tents of sheets and cardboard at the golf course camp where an estimated 50,000 people are staying.

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At Olympic venues, chaplains prepare to serve faiths—and see events

VANCOUVER, British Columbia (CNS)—During the 2010 Winter Olympics, most ski runs on the Whistler Blackcomb venue will remain open, and Msgr. Jerry Desmond from Our Lady of the Mountains Catholic Church in Whistler plans to take advantage of the opportunity.

An avid skier, Msgr. Desmond said he does not plan to buy any tickets for Olympic events. However, he is going to strap on his skis and sneak a peek at some of the alpine events like the giant slalom and the super-G.

He plans to take one of the lifts at Whistler Creekside up the mountain to ski down to an ideal spot to watch certain Olympic events. However, he is going to use the opportunity.

The B.C. Catholic, newspaper of the Archdiocese of Vancouver, that the center would be “a home for athletes, team members, officials, and the volunteer workforce to come for devotion, Scripture, quiet prayer and other services.”

Pat Gillespie, a member of the interfaith working group, told The B.C. Catholic, “During [the event] they may seek prayer or encouragement, and afterward they may tend to be more relaxed but often are with family and friends.”

Twenty-seven Christian chaplains will volunteer in Vancouver and Whistler. Representatives of Buddhism, Islam, Hinduism and Judaism will also serve at the centers.

Pope Benedict XVI has invoked “the abundant blessings of almighty God” and all those involved with the Olympics and Paralympics. In letters to Archbishop J. Michael Miller of Vancouver and Bishop David M. Orr of Kamloops, in whose dioceses the games will take place, the pope sent his good wishes to participating athletes, organizers, and community volunteers who are “generously cooperating in the celebration of this significant international event.”

He recalled how his predecessor, the late Pope John Paul II, said in a 2000 homily that sport “can make an effective contribution to peaceful understanding between people and to establishing the new civilization of love.”

“May sport always be a valued building block of peace and friendship between peoples and nations,” Pope Benedict added.

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