



The

Criterion

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Miracle approved

May 1 beatification set for Pope John Paul II after miracle approved, page 16.

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Pope appoints auxiliary bishop for archdiocese

Photo by Mary Ann Wierand



Archbishop Daniel M. Buechlein and Bishop-designate Christopher J. Coyne shake hands during a Jan. 14 press conference at St. John the Evangelist Church in Indianapolis. The archbishop announced that day that Pope Benedict XVI has appointed Bishop-designate Coyne as an auxiliary bishop for the Archdiocese of Indianapolis.

Bishop-designate Christopher J. Coyne



Age—52

Family—One of seven children of William and Rita Coyne of Woburn, Mass. Uncle of 11 nieces and nephews.

Hobbies—Skiing, cooking. “I like to cook. I cook a lot. On Saturday nights, I

have an open house for priests in the area. They like comfort food—stews, meatloaf, chicken and roasts. I can do a lot of Italian, too. I like to eat so you learn to cook.”

Favorite saint—“I’ve always liked the Little Flower, St. Thérèse of Lisieux. I think her idea of love of God each and every day, in small moments, is the right way to go. I think that’s how most of us live our lives.”

Favorite sports team—New England Patriots. “My family has always been, from the beginning, Boston Patriots’ and New England Patriots’ fans. We can tell you all the stories in their history. My happiest sports memory is their first Super Bowl win. I’m looking forward to seeing the continuance of the rivalry between the Patriots and the Colts.”

Favorite prayer—“Being a liturgist, I like the official prayer of the Church—the Liturgy of the Hours. I’ve always felt that it’s a good start for the day.”

Favorite books, authors—“I’m a voracious reader. I love my Kindle. I read all types of books—thrillers, science fiction, biographies. Right now, I’m reading the Holy Father’s latest book (*Light of the World: The Pope, the Church and the Signs of the Times*.) I’m also reading *American Grace*, a fine book on religion and American culture.”

Writing a blog—“I write a blog for my parish. I usually post one a week, whatever is going through my mind. It’s not always theological. Sometimes it’s just fun. People might want to get to know me through some of my writings. You can find my blog on the parish website (www.blog.saintmmmparish.org). I plan to continue to write a blog.” †

Father Christopher J. Coyne of Boston Archdiocese to be ordained on March 2

By John Shaughnessy

Calling it “a late Christmas gift” from Pope Benedict XVI, Archbishop Daniel M. Buechlein announced on Jan. 14 that Father Christopher J. Coyne has been appointed as auxiliary bishop of the Archdiocese of Indianapolis.

As auxiliary bishop, Bishop-designate Coyne will assist Archbishop Buechlein in fulfilling the responsibilities of leading the nearly 225,000 Catholics in central and southern Indiana.

While he becomes the second highest-ranking official in the archdiocese, he is

not guaranteed or expected to be Archbishop Buechlein’s eventual successor, according to archdiocesan officials.

Bishop-designate Coyne becomes the first auxiliary bishop of the Archdiocese of Indianapolis since

Bishop Joseph E. Ritter received that appointment in 1933.

At 52, Bishop-designate Coyne has been a pastor, a professor of liturgy and homiletics, and the director of the Office of

Worship and spokesperson for the Archdiocese of Boston.

“I’m grateful to the Holy Father,” Archbishop Buechlein said during the Jan. 14 press conference at St. John the Evangelist Church in Indianapolis. “I consider this a late Christmas gift. We have a vibrant archdiocese with 151 parishes spread out over almost 14,000 square miles in 39 counties in central and southern Indiana. That’s a lot of territory for one bishop to be the shepherd of.

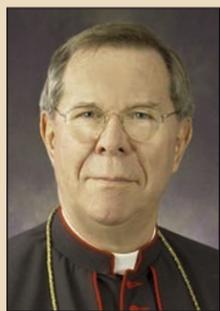
“As most of you know, I’ve had some health issues in recent years, including a

See COYNE, page 8

A word of profound thanks to Msgr. Joseph F. Schaedel

With the appointment of Auxiliary Bishop Christopher J. Coyne, Msgr. Joseph F. Schaedel’s service as the vicar general for the Archdiocese of Indianapolis comes to a conclusion.

Msgr. Schaedel has been vicar general and moderator of the curia for 17 years. He has been outstanding in his ability and willingness to serve in that capacity. His responsibilities have been particularly heavy in recent years as he stepped up to serve in the absences occasioned by my illnesses. He did so generously and superbly without complaint.



Archbishop Daniel M. Buechlein

Msgr. Schaedel will receive a well-deserved sabbatical in Rome, after which he will receive a new assignment. His responsibilities as moderator of the curia are being assumed by Father William F. Stumpf, the dean of the Bloomington Deanery and pastor of St. Charles Borromeo Parish in Bloomington.

Msgr. Schaedel will continue his position as vicar for religious and director of the archdiocesan Mission Office.

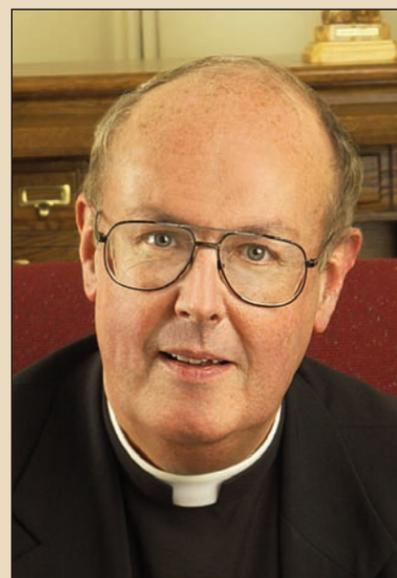
I can’t thank Msgr. Schaedel adequately for his faithful service to me and to the archdiocese.

May he receive God’s special blessing for the future!

Sincerely yours in Christ,

+ Daniel M. Buechlein, O.S.B.

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



Msgr. Joseph F. Schaedel

Events across the country to mark 38th anniversary of Roe v. Wade

WASHINGTON (CNS)—Tens of thousands of pro-life supporters from all over the United States, including the Archdiocese of Indianapolis, are expected to travel to the nation's capital for events that prayerfully protest the Jan. 22 anniversary of the U.S. Supreme Court's 1973 *Roe v. Wade* decision legalizing abortion.

The same day that the high court ruled on the *Roe* case, it also handed down *Doe v. Bolton*, the companion decision. Together, *Roe* and *Doe* defined abortion as a constitutional right, and overturned most state laws banning the procedure.

This year's national March for Life in Washington on Jan. 24 will promote the theme "Thou shalt protect the equal right to life of each innocent born and pre-born human in existence at fertilization—no exception, no compromise."

The event falls on the Monday after the official *Roe* anniversary to allow participants to visit their representatives on Capitol Hill after a noon rally on the National Mall and a march along Constitution Avenue to the Supreme Court. On the eve of the main event, March for Life organizers plan to hold a mini-rally in Lafayette Park across from the White House.

Also on Jan. 24, a pro-life Mass will be celebrated at noon at SS. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis. After the Mass, a pro-life march is scheduled from the cathedral to Veterans Memorial Plaza, 431 N. Meridian St., in Indianapolis for a respect life rally with speakers.

The same day, a pro-life Mass will be celebrated at 10 a.m. at St. Charles Borromeo Church, 2222 E. Third St., in Bloomington. Following the liturgy, a rosary procession is scheduled across the campus of Indiana University to a Planned Parenthood center at 421 S. College Ave. in Bloomington.

Across the country, for the seventh year in a row, the West Coast Walk for Life will draw pro-life supporters to San Francisco on Jan. 22. Thousands more people around the country will attend local events sponsored by their dioceses and pro-life organizations.

Among the *Roe* anniversary events planned in Washington will be an afternoon Pro-Life Leadership Mass on Jan. 23 at the St. Vincent de Paul Chapel on the campus of The Catholic University of America. The main celebrant and homilist will be Cardinal Daniel N. DiNardo of Galveston-Houston, the chairman of the bishops' Committee on Pro-Life Activities.

The Mass "will enable Catholic leaders who work to advance the culture of life to join in prayer for an end to the evil of abortion and other attacks against human life," said Tom Grenchik, the executive director of the U.S. bishops' pro-life secretariat.

"In joining together for this eucharistic celebration, we will witness to our unwavering commitment to the inherent dignity of all human life," Grenchik explained in a Jan. 4 letter inviting pro-life leaders around the country to attend the Mass.

The National Prayer Vigil for Life will be held at the Basilica of the National Shrine of the Immaculate Conception on Jan. 23-24. It opens with a 6:30 p.m. Mass in the shrine's upper church, and Cardinal DiNardo will be the celebrant and homilist. There will be time set aside for confession.

A rosary for life will be held in the shrine's Crypt Church as will "Holy Hours for Life." On Jan. 24, morning prayer and Benediction will be followed by a 7:30 a.m. closing Mass.

For the 15th year, the Archdiocese of Washington will sponsor its annual pro-life youth Mass and rally on the morning of Jan. 24. According to the archdiocese, the success of last year's event, attended by more than 17,000 young people, has prompted the archdiocese to hold a Mass and rally at two venues this year to accommodate the crowd. One location will be the Verizon Center, Washington's largest sports arena.

After the March for Life, several pro-life organizations will hold the National Pro-Life Youth Rally near the Supreme Court. The event's founding sponsors are Students for Life of America, Rock for Life, 40 Days for Life and Human Life Alliance. Other sponsors include the Family Research Council, Pro-Life Action League, Human Life International and Susan B. Anthony List.



U.S. prelates arrive for the opening Mass of the National Prayer Vigil for Life at the Basilica of the National Shrine of the Immaculate Conception in Washington on Jan. 21, 2010. The vigil precedes the national March For Life, a demonstration held each year to protest abortion and the 1973 Supreme Court decision that legalized it across the nation. From right are Archbishop Donald W. Wuerl of Washington and Cardinals Sean P. O'Malley of Boston, Justine Rigali of Philadelphia and William H. Keeler, the retired archbishop of Baltimore.



Young people hold the front banner of the sixth annual Walk for Life West Coast on Jan. 23 in San Francisco. An estimated 35,000 people participated in the pro-life demonstration.

Other Washington events related to the *Roe* anniversary include the Cardinal O'Connor Conference on Life at Jesuit-run Georgetown University for college and high school students, the American Life League's Personhood Conference, a Rock for Life concert, a witness event sponsored by the Silent No More Awareness Campaign, and a Mass sponsored by the Ignatian Pro-Life Network, a union of pro-life groups from Jesuit high schools, colleges and parishes.

In addition, the Gerard Health Foundation is sponsoring an invitation-only awards ceremony and reception on

Jan. 22 to honor the 2011 winners of its Life Prizes. The foundation is a private organization that has given away millions to fund pro-life causes, abstinence education, and efforts to end the HIV and AIDS pandemic.

This year's winners include the late Rev. Alveda King, the niece of the late Rev. Martin Luther King Jr., who is a prominent leader in the African-American community's pro-life movement and a Priests for Life staff member; Doug Johnson, the legislative director of the National Right to Life Committee; and the Terri Schiavo Life and Hope Network. †

Pakistani archbishop calls official's remark on blasphemy law 'setback'

BANGALORE, India (CNS)—Catholic officials in Pakistan expressed disappointment after Prime Minister Yousuf Raza Gilani reiterated that there would be no amendment to the country's blasphemy law, which makes insulting the Prophet Mohammed or the Quran punishable by life imprisonment or death.

"This is a setback. We have to take it in our stride and move on," Archbishop Lawrence Saldanha of Lahore, the president of the Pakistan Catholic Bishops' Conference, told Catholic News Service on Jan. 12, hours after the prime minister's remarks.

"We are really disappointed," Peter Jacob, the executive secretary of the Church's National Commission for Justice and Peace, told CNS from his office in Lahore.

However, Jacob said Gilani has his own "political compulsions" to make such a declaration on the sensitive issue.

The Pakistan Peoples Party, the major party in

Gilani's coalition government, has only 125 seats in the 342-member National Assembly, and is dependent on the support of pro-Islamic parties and independent legislators for the survival of the government.

Beena Sarwar, a Muslim and prominent member of Citizens for Democracy, which has been campaigning against the abuse of the blasphemy law, told CNS that the prime minister's remark ruling out an amendment "appears to be a political move."

"This is aimed at defusing the situation as the right-wing extremist lobby is putting a huge amount of pressure on the government through demonstrations," she said.

However, "the appeasement of right-wing militant hardliners" to hold on to power, Sarwar cautioned, "does not work and only backfires in the long run."

Speaking to journalists, Gilani urged them to be responsible and stop the controversy on the blasphemy law. He also reacted to Pope Benedict XVI's Jan. 10 address to

diplomats in which the pope called for the law's repeal, saying it "serves as a pretext for acts of injustice and violence against religious minorities."

"It is our law and we will work according to our law," Gilani said.

Pope Benedict's address followed the Jan. 4 assassination of Salman Taseer, the governor of Pakistan's Punjab province, by his security guard for his criticism of the blasphemy law and his support for Asia Bibi, a Christian woman sentenced to death on a blasphemy charge in early November.

Archbishop Saldanha said he was not surprised that some Islamic groups planned Jan. 14 protests against Pope Benedict's remarks.

"Some groups are taking advantage of the situation," he said.

About 97 percent of Pakistan's 184 million people are Muslim. †



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Sidewalk counselors show love to mothers and babies

By Sean Gallagher

Hundreds of pro-life supporters from central and southern Indiana travel to Washington this weekend to join tens of thousands of other people for the 38th annual March for Life on Jan. 24.

While they are standing up for life and peacefully protesting the culture of death, other people committed to proclaiming the Gospel of Life will remain in Indiana on the front lines of the pro-life cause.

They are the sidewalk counselors who faithfully stand outside abortion facilities to offer love, hope and help to mothers experiencing a crisis pregnancy.

Bob Rust, a 79-year-old member of St. John the Evangelist Parish in Enochsburg, has been dedicated to this life-saving ministry for 20 years in extreme heat and cold.

He knows that many people in the broader culture see him and other sidewalk counselors as harassing the people who go into the abortion centers.

But that doesn't distract him from the real purpose that keeps him committed to this challenging ministry.

"We're out there to show love, to show love for the woman and the child," Rust said. "That's what we're there for."

They share facts about fetal development and encourage women to consider pro-life alternatives, including help offered by such ministries as the Great Lakes Gabriel Project and the archdiocese's Birthline.

Margie Schmitz thought for a long time that sidewalk counselors were actually hurting the pro-life movement which she started volunteering for in 1974.

"I felt that they would give us a bad name," said Schmitz, a member of St. Luke the Evangelist Parish in Indianapolis. "I just didn't like it. I don't know. I thought maybe they were harassing the girls."

Although she volunteered in many ways for decades in pro-life

efforts in Indianapolis, Schmitz didn't want to go near an abortion facility.

"Once in a great while, I'd go and pray a rosary [in front of an abortion facility]," she said, "but I got out of there as quickly as I could."

She even thanked God for not calling her to minister there.

Then 40 Days for Life started in Indianapolis in the fall of 2007. Schmitz participated in the 40-day-long prayer vigil outside the Planned Parenthood abortion center near her home, and felt that God was calling her to do what she had fought against so hard in the past.

So after "arguing" with God about it for about four months, Schmitz started praying regularly outside the facility on Good Friday in 2008. But she was still too afraid to try to speak with the women going into the building.

Then a sidewalk counselor there asked her to simply hand out pro-life pamphlets to people arriving in cars.

"Right away, someone pulled up, and it was a mother and her daughter. I said, 'OK, God, you've got to give me the words. I don't know what to say,'" Schmitz recalled. "And the Holy Spirit really did [help me]. I couldn't believe the words that were coming out of my mouth. They just stared at me and listened. Then they drove around and came out."

The next time that Schmitz did sidewalk counseling, she helped a couple choose life for their baby.

She has been a faithful sidewalk counselor ever since.

One of her fellow counselors went into an abortion center 29 years ago as a young mother. But she didn't choose life for her unborn baby.

Elizabeth Kane, a member of Our Lady of Mount Carmel Parish in Carmel, Ind., in the Lafayette Diocese, has ministered as a sidewalk counselor at abortion centers in Indianapolis for seven years.

"My baby was a martyr through

Photo by Sean Gallagher



Bob Rust, left, and Margie Schmitz pray the rosary on Jan. 7 outside a Planned Parenthood abortion center in Indianapolis. The sidewalk counselors offer information and help to mothers considering abortion. Rust is a member of St. John the Evangelist Parish in Enochsburg. Schmitz is a member of St. Luke the Evangelist Parish in Indianapolis.

Submitted photo



Sidewalk counselors and other pro-life supporters pose on Jan. 2 at St. Maria Goretti Church in Westfield, Ind., in the Lafayette Diocese after the seventh annual Gift of Life Mass that celebrates the babies saved from abortion during the previous year. In the front row are, from left, Bill Manning, Marian Leahy, Kathy Stadler, Mary Rose Wahnsiedler and Elaine Esposito. In the back row are, from left, Dan Dessauer, Steve Dlugosz, Frances Adornato, Eileen Hartman, Elizabeth Kane, Pam Babbitt, Cathi Wahnsiedler, Lucy Wahnsiedler and Bob Rust.

that terrible sin, [but] God has turned it into something amazing," she said. "I could never have imagined what he's done with me, where he's brought me spiritually."

She has helped bring many mothers make the choice for life that she didn't make. And God has blessed her with the chance to see some of the babies that she helped to save.

"I got to be there when one was born," Kane said. "I got to hold him before his mommy held him. He's 3 now."

For the past seven years, Kane, Rust, Schmitz and other sidewalk counselors are invited to participate

in a Gift of Life Mass that is celebrated on the first Sunday of the year at St. Maria Goretti Church in Westfield, Ind., in the Lafayette Diocese. During the Mass, the counselors and other pro-life supporters carry to the altar white roses representing each of the babies saved from abortion during the previous year at abortion centers in Indianapolis.

The rose that Kane carried this year represented a baby she had helped save on New Year's Eve. She had counseled a woman at her apartment and persuaded her to choose life. The woman then invited her to go to church with her

that night.

"I spent New Year's Eve in her church with the last baby saved in 2010," Kane said.

For Kane and other pro-life sidewalk counselors, it's this kind of dedication that expresses their love for mothers experiencing crisis pregnancies and their babies.

"We're Jesus' hands and feet," Kane said. "We feel that that's where he would be if he were on this Earth because his precious children are being destroyed, and the mothers and fathers are being ruined. We're there to bring Christ's love, and to offer help and hope." †

Gabriel Project to open crisis pregnancy center in Indianapolis

By Sean Gallagher

The Great Lakes Gabriel Project, a parish-based ministry that offers assistance to mothers in crisis pregnancies across the archdiocese and other dioceses in the Midwest, is set to open the first Catholic pregnancy resource center in Indiana.

1st Choice for Women is located at 5455 W. 86th St. in Indianapolis, less than a mile from the Planned Parenthood center that is the largest provider of abortions in the state.

The generosity of members of the St. Monica Council of the Knights of Columbus in Indianapolis is making 1st Choice for Women possible.



Eileen Hartman, center, shows an ultrasound machine on Jan. 7 at 1st Choice for Women to Jamie Wynberry, left, Anita Moody, Bobbie Lawless and Trish Funk, all nurses who are volunteering at the new crisis pregnancy center. It is an effort of the Gabriel Project, a parish-based, pro-life ministry active in many faith communities in central and southern Indiana. Hartman, a member of St. Bartholomew Parish in Columbus, is the executive director of the Gabriel Project.

Photo by Sean Gallagher

"It's both scary and breathtaking," says Gabriel Project executive director Eileen Hartman about the opening of the center. "I have learned over the past 11 years [that] the Gabriel Project has been active in the archdiocese] that God is in charge. Now I'm at least at a place where I can expect wonderful things to happen."

The primary wonderful thing that Hartman, a member of St. Bartholomew Parish in Columbus, hopes to see happen at the center, of course, is mothers choosing life for their babies.

To help expectant mothers with that decision-making process, 1st Choice for Women is equipped with an ultrasound machine, which will enable the mother's to see their unborn children.

Three ultrasonographers have volunteered to operate the machine and 17 nurses will soon be trained to provide ultrasounds.

Kim Bova is a board-certified ultrasonographer and a volunteer at the center. She has worked in her field for 17 years, and is the director of the ultrasound department at Community Hospital South in Indianapolis.

"I work on the other side of the fence," said Bova, a member of St. Barnabas Parish in Indianapolis. "We see a lot of ER [patients] that are having complications from an abortion. Or just in our general outpatient schedule, we get a [patient's] history with [gynecological problems]. And you hear, 'I've had two or three abortions.'"

"Year after year after year, it steals my spirit."

So being able to help women avoid the physical, spiritual and emotional pitfalls of abortion is a blessing for Bova.

"This seems like a breath of fresh air," she said. "I really need this to refuel my spirit, to realize that there are some happy endings."

Jamie Wynberry is a nurse and will soon be trained to operate the ultrasound machine at 1st Choice for Women.

Although they've been blessed with one child, she and her

husband are now suffering from infertility. Volunteering to help women considering abortion is close to her heart.

"I felt that this was a way to be connected and give support to those [in crisis pregnancies]," said Wynberry as she wiped tears from her eyes. "For me, it meant a lot to have an opportunity to help women who are fortunate [to have conceived a baby]."

"This is where I feel compelled to serve and to reach out."

It will be sidewalk counselors who initially reach out to expectant mothers entering the four abortion facilities across Indianapolis and invite them to come to 1st Choice for Women.

"It's an answer to prayer," said sidewalk counselor Elizabeth Kane. "We have trouble getting ultrasounds for [women] that are in a crisis. It's going to be wonderful."

Kane and other counselors have been given keys to the center. When they take a mother there, an on-call volunteer nurse or ultrasonographer will be contacted and come to assist the counselor.

If an ultrasound is done, a doctor will view it later and follow up contact will be made with the mother.

The expectant mother's visit to 1st Choice for Women can then introduce her to the other ways that the Gabriel Project and other pro-life ministries, such as the archdiocese's Birthline, can assist her.

"It's all about the body of Christ," Hartman said. "That's what we are. We're the body of Christ for her. And so you want to treat her like she's your sister."

(1st Choice for Women, 5455 W. 86th St., in Indianapolis, will have an open house from 10 a.m. until 4 p.m. on Jan. 22. For more information about 1st Choice for Women, call 317-213-4778. For more information about the Great Lakes Gabriel Project, call 877-734-2444 or log on to www.goangels.org.) †



Rev. Msgr. Raymond T. Bosler, Founding Editor, 1915 - 1994

Most Rev. Daniel M. Buechlein, O.S.B., Publisher Greg A. Otolski, Associate Publisher
Mike Krokos, Editor John F. Fink, Editor Emeritus

Editorial

Welcome, Bishop-designate Coyne

It was welcome news for Archbishop Daniel M. Buechlein. And as people of faith who know the health challenges that our archdiocesan shepherd has faced in the past few years, it is an announcement that we should be happy to hear, too.

Bishop-designate Christopher J. Coyne's appointment as auxiliary bishop to the Archdiocese of Indianapolis on Jan. 14 is surprising in the sense that he is the archdiocese's first auxiliary bishop since Bishop Joseph E. Ritter was named to the same post in 1933.

Bishop Ritter later became the archbishop of Indianapolis and a cardinal in the Archdiocese of St. Louis.

But when you consider the size of our archdiocese—151 parishes spread over nearly 14,000 miles in 39 counties in central and southern Indiana—and the fact that the archbishop asked the Vatican for some help, the appointment makes sense.

"As you can imagine, that's a lot of territory for one bishop to shepherd," Archbishop Buechlein said during a Jan. 14 press conference at St. John the Evangelist Church in Indianapolis.

"Bishop-designate Coyne is a young 52, and I'm 72," the archbishop added. "I'm looking forward to the energy [that] he will bring to helping us carry out our mission."

Bishop-designate Coyne, a priest of the Archdiocese of Boston, will bring many other gifts to his new ministry. They include time spent as a parish pastor, experience as a professor of liturgy and homiletics, and a strong communications background as a spokesperson for the Archdiocese of Boston, including during the height of the priest sex-abuse crisis there.

He also is active in sharing the Gospel on the Internet through blogging and posting videos about the faith.

There is one downside to Bishop-designate Coyne's appointment, Archbishop Buechlein joked. "He's been a lifelong [New England] Patriots fan.

"I told him that would fade," the archbishop said to roars of laughter during the press conference.

Bishop-designate Coyne was quick to make sure his sense of humor was evident during his introduction to our archdiocese as well.

He talked about his mother's



Bishop-designate Christopher J. Coyne, a priest of the Archdiocese of Boston, addresses the media during a Jan. 14 press conference at St. John the Evangelist Church in Indianapolis. He will be ordained a bishop on March 2 at the historic downtown church.

disappointment that he would be leaving Massachusetts to minister in Indiana.

"My mother is not happy," Bishop-designate Coyne said. "She used to like the pope."

The new bishop also said he had not yet chosen an episcopal motto.

"I did look to see whether 'It is what it is' is in the Bible, but it is not," he said.

All joking aside, Bishop-designate Coyne said that he had learned a lot of things during his nearly 25 years of priestly ministry in Boston, including "the importance of relying on the cautions and advice of others, and the need to listen to what is being said with an open heart and an open mind.

"I pledge that to you," he said.

He later added, "Please know that my prayers are for you, and I ask only the same in return."

We all should, indeed, offer prayers for Bishop-designate Coyne. In taking on this new role, let us pray that he is able to help the archbishop in carrying out his mission. We pray that his time here bears much fruit for our archdiocese, and that Bishop-designate Coyne learns to love Indiana.

And most important, we pray that this man of God helps us all grow in our lives of faith.

—Mike Krokos

Take time to pray for life

Jan. 22, 1973.

That day still "lives in infamy" for all people who understand that life begins at conception.

It has been 38 years since the U.S. Supreme Court's *Roe v. Wade* and *Doe v. Bolton* decisions legalizing abortion in the U.S. Nearly four decades later and after more than 55 million unborn children have been killed, we are still hard at work—through our prayers and faith-based actions—trying to end to this misguided law.

Tens of thousands of pro-life supporters from all over the U.S. will travel to Washington, D.C., to take part in this year's March for Life on Jan. 24. The theme is: "Thou shalt protect the equal right to life of each innocent born and pre-born human in existence—no

exception, no compromise."

While several groups from the Archdiocese of Indianapolis will make the pilgrimage to our nation's capital, others will be praying for life at the same time in Indianapolis, Bloomington, and throughout our state and country.

What a powerful witness for life! Even if you are unable to attend the national or local events on Jan. 24, take time to stop at a church or chapel—or find a quiet place in your workday—and offer prayers for an end to abortion.

We must continue our work to protect all human life from conception to natural death. Our faith demands no less of us.

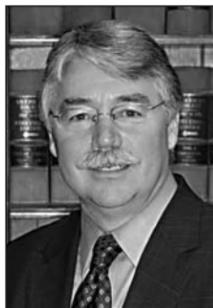
—Mike Krokos

Be Our Guest/Greg Zoeller

Respecting life in faith and justice

(Editor's note: Both houses of the Illinois state legislature this month passed bills banning the death penalty in their state. As this newspaper went to press, the bill was sitting on Illinois Gov. Pat Quinn's desk awaiting his signature. Quinn has not indicated whether he will sign the bill into law. Indiana Attorney General Greg Zoeller submitted the following commentary after seeing how the state of Illinois is addressing the death penalty question.)

On Nov. 8, 2010, on the campus of the University of Notre Dame in South Bend,



Greg Zoeller

Ind., the office of the Indiana Attorney General hosted a criminal justice summit convening members of the three branches of state government to address the economic reality of the death penalty.

Two prosecutors, who are considered leading experts in the prosecution of capital cases, referred to the system as "broken" due to the runaway costs that threaten to bankrupt smaller counties.

A Justice of the Indiana Supreme Court cited statistics that show the increasing length of the appellate process, and the reduction in executions over the past two decades.

A research scientist in economics reported on the extreme difficulty in quantifying the overall costs of the death penalty within the criminal justice system for budgetary purposes.

One of the primary reasons for this criminal justice summit was to begin a discussion of the costs of capital punishment in an era of decreasing state resources. There were several options offered to address the growing financial concerns as well as the issue of fundamental fairness in applying statutes equally among all counties regardless of their financial resources.

Convening the three branches of government to address issues of importance to our system of justice is an important role of mine as the state's legal representative.

But as a Catholic, my faith leads me to view the death penalty from a vastly different perspective.

Our Church's teachings on the death penalty are part of the moral principle of the Sixth Commandment, "Thou shall not kill." The U.S. Conference of Catholic Bishops has called for the end of the use of the death penalty as no longer justified as necessary as a "legitimate defense" of life since society can be safely protected through modern incarceration methods.

In calling for the abolishment of capital punishment, retired Cardinal Theodore McCarrick of Washington, who had previously supported the use of the death penalty, said, "We cannot teach that killing is wrong by killing. We cannot defend life by taking life."

Though the Catholic Church, in principle, still allows for the death penalty to be carried out by human institutions, our *Catechism of the Catholic Church* quotes Pope John Paul II in his encyclical "Evangelium Vitae" ("The Gospel of Life") that "cases in which the execution of the offender is an absolute necessity are very rare, if not practically non-existent" (CCC, #2267). He also noted that "non-lethal means are sufficient to defend and protect people ... in keeping with the concrete conditions of the common good in conformity to the dignity of the human person."

This absolute respect for the dignity of all life, the innocent unborn life as well as those who have committed the most heinous of crimes, comes from the faith and hope for redemption of sinners, and the absolute knowledge that we are all sinners. This can be seen in our failure to live up to the perfect life example of Jesus Christ, who sought out sinners for redemption and forgave with his final breath.

From the perspective of faith, the absolute respect for all life does not allow for taking of life except to save and protect other life. The "right to life" is a divine right not subject to the fallibility of human determinations based on human perspectives and knowledge. We are all called to follow the example of Christ in loving God above all and loving our neighbor as ourselves.

While this is an impossible command to fulfill through human means alone, it is, nonetheless, what we are called to do with our lives and is best demonstrated by our respect for all life.

(Indiana Attorney General Greg Zoeller is a member of Christ the King Parish in Indianapolis.) †

Letters Policy

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

The editors reserve the right to select and edit the letters based on space limitations, pastoral sensitivity and content.

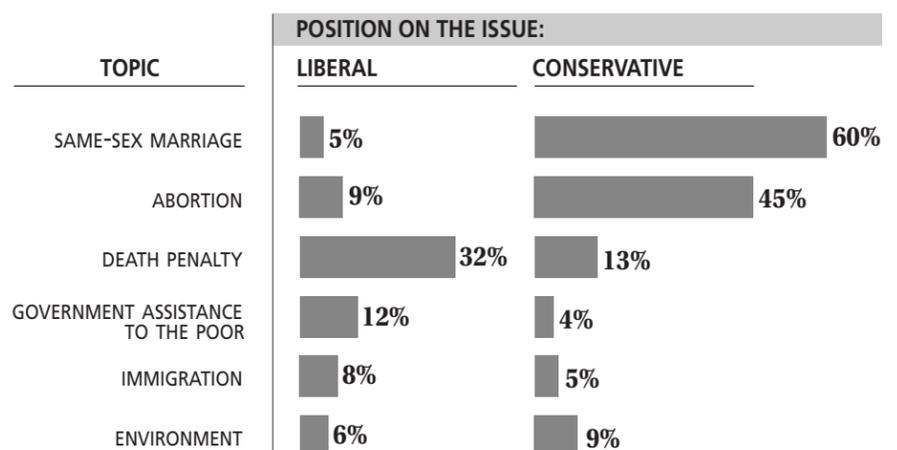
Letters must be signed, but, for serious reasons, names may be withheld.

Send letters to "Letters to the Editor," *The Criterion*, P.O. Box 1410, Indianapolis, IN 46206-1410.

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

Where Religion Matters

The percentage of U.S. adults who cite their religion as the most important influence on their views



Source: Pew Research Center 2010 poll

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



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

Bishop-designate Coyne is a gift to our local Church

Our Holy Father, Pope Benedict XVI, gave our Archdiocese of Indianapolis a wonderful Christmas gift.

We have not had an auxiliary bishop since 1933. Bishop Joseph E. Ritter was consecrated in February of that year.

Bishop-designate Christopher Coyne will be ordained on March 2. He will be my assistant bishop, and will also be vicar general of the archdiocese.

Bishop-designate Coyne is a priest of the Archdiocese of Boston, where he has been pastor of St. Margaret Mary Parish for the past four years.

He has a doctorate in liturgy from the Sant'Anselmo Liturgical Institute in Rome. He taught liturgy and homiletics in the seminary in Boston for 10 years before becoming a pastor.

He has also been responsible for communications in the archdiocese, and is regularly on Boston Catholic television. I am told that he loves to ski. He confided to me that he has been a longtime New England Patriots fan. I said that would certainly pass in favor of the Indianapolis Colts.

We owe the new bishop our gratitude for saying "yes" to the Holy Father. He leaves behind his mother and father and five siblings in the Boston area. That has to be a personal sacrifice.

I assured Bishop-designate Coyne that he would receive a heartfelt "Hoosier"

welcome in central and southern Indiana. He brings an impressive array of talents and gifts to offer in ministry here.

His main duty will be to help me carry out my responsibilities, which will be a gift. Most of you are aware that I have had some health issues in recent years that have curtailed some of my activities.

I have been assured that our new bishop, at age 52, has lots of energy. It occurs to me that I was his age when I was called to Indianapolis. I am about to mark my 24th anniversary as a bishop, and am entering my 19th year in Indianapolis.

I am excited by the appointment of an auxiliary bishop for our archdiocese. It comes as a surprise, for it is not customary for the Holy See to appoint an auxiliary bishop to assist a bishop who has passed age 70. This is a welcome exception for our local Church. With the help of an energetic assistant bishop, we can continue to lead the archdiocese forward.

When we ordain a successor of the Apostles, we cannot help but think of the original 12. They poured out their life's blood for love of Jesus Christ and the community of believers. Their intriguing, checkered lives are wonderful testimony that God does great things for us despite the poverty of our humanity.

My predecessor, Archbishop Edward T. O'Meara used to say, "Isn't it marvelous how much good God accomplishes in spite of ourselves?"

Speaking about the office of a bishop and a priest in his apostolic letter on priestly formation, the late Pope John Paul II quoted St. Augustine, who was speaking for bishops at a celebration of the martyrdom of Sts. Peter and Paul centuries ago.

St. Augustine said: "We are your shepherds, with you we receive nourishment. May the Lord give us the strength to love you to the extent of dying for you either in fact or in desire."

We are sometimes asked, "What is it like to be a bishop these days, what does it take?" A bishop has to be strong. A bishop is a martyr, not in the "poor me" sense, rather in the original sense of the Greek word. He is a witness like Peter, saying with his very life, "You are Christ, the Son of the Living God!" (Mt 16:16).

In a secularized world that believes only in what it sees, by his consecration and by what he does, Bishop-designate Coyne will be a witness to Mystery.

The very life and identity of a bishop (and of priests) are rooted in the order of faith, the order of the unseen and not in the secular order of values. And so in a secular society, the challenge to be a spiritual and moral leader is great. Above all, this means

our very life testifies that our human family needs God in a world that would often believe otherwise.

We bishops and priests are visible sacraments of the priesthood of Jesus Christ in a world that needs to see and hear and touch Jesus—and is no longer sure it can.

The single driving motive for our call to ministry in the Church is love of Jesus Christ, and love of him moves us to a pastoral love for the many.

Love of God and belief in his care is the motive that leads us to want to serve and not be served. The pastoral love of Christ in us serves unity and communion in our Church in a divided world. †

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

Archbishop Buechlein's
Prayer List
Archdiocese of Indianapolis
1400 N. Meridian St.
P.O. Box 1410
Indianapolis, IN 46202-1410

Archbishop Buechlein's intention for vocations for January

Parents: that they may remain faithful to their vocations and encourage their children to consider God's call to service in the Church, especially as priests and religious.

El obispo designado Coyne es una dádiva para nuestra Iglesia local

Nuestro Santo Padre, el papa Benedicto XVI, obsequió a nuestra Arquidiócesis de Indianápolis un maravilloso regalo.

No hemos tenido un obispo auxiliar desde 1933. El obispo Elmer Joseph Ritter fue consagrado en febrero de ese año.

El obispo designado Christopher Coyne se ordenará el 2 de marzo de 2011. Será mi obispo asistente y también el vicario general de la Arquidiócesis.

El obispo designado Coyne es un sacerdote de la Arquidiócesis de Boston donde ha sido pastor de la parroquia Santa Margaret María desde hace 4 años.

Posee un doctorado en liturgia del Instituto Litúrgico Sant'Anselmo en Roma. Enseñó liturgia y homilética en el seminario en Boston durante 10 años antes de convertirse en pastor.

Asimismo, ha sido responsable de las comunicaciones en la arquidiócesis y aparece regularmente en la televisión católica de Boston. Me dicen que le encanta esquiar. Me confesó que desde hace mucho tiempo ha sido fanático de los Patriots de Nueva Inglaterra. Se lo permití ya que eso ciertamente favorecerá a los Colts de Indianápolis.

Le debemos nuestro agradecimiento al nuevo obispo por decirle "sí" al Santo Padre. En Boston deja a su madre y a su padre, así como a cinco hermanos, lo cual debe ser un sacrificio personal.

Le aseguré al obispo designado Coyne que recibiría una sincera bienvenida *hoosier* en el centro y en el sur de Indiana. El obispo designado aporta una variedad impresionante de talentos y

dones que ofrecer en su ministerio aquí.

Su principal deber será ayudarme a desempeñar mis responsabilidades lo cual será una dádiva. La mayoría de ustedes está al tanto de que he padecido algunos problemas de salud en años recientes los cuales han restringido algunas de mis actividades.

Se me ha asegurado que nuestro nuevo obispo de 52 años tiene mucha energía. Se me ocurre que yo tenía su edad cuando fui llamado a Indianápolis. Estoy a punto de celebrar mi aniversario número 24 como obispo y estoy adentrándome en mi décimo noveno año en Indianápolis.

Me entusiasma la designación de un obispo auxiliar para nuestra Arquidiócesis. Esto llega por sorpresa ya que la Santa Sede no acostumbra designar un obispo auxiliar para asistir a un obispo que ha sobrepasado los 70 años. Resulta una excepción grata para nuestra Iglesia local. Con la colaboración de un energético obispo asistente, podemos continuar llevando adelante nuestra Arquidiócesis.

Cuando ordenamos a un sucesor de los Apóstoles no podemos menos que pensar en los 12 originales quienes vertieron la sangre de sus vidas por amor a Jesucristo y a la comunidad de creyentes. Sus vidas fascinantes y variopintas representan un maravilloso testimonio de que Dios hace cosas extraordinarias por nosotros a pesar de la pobreza de nuestra humanidad.

Mi predecesor, el arzobispo Edward T. O'Meara solía decir: "¿Acaso no es maravilloso todo lo que Dios logra a pesar de nosotros mismos?"

Hablando acerca del oficio del obispo y del sacerdote en su carta apostólica sobre la

formación sacerdotal, el difunto papa Juan Pablo II citó a San Agustín quien se dirigía a los obispos en ocasión de la conmemoración del martirio de San Pedro y San Pablo hace siglos.

San Agustín dijo: "Somos tus pastores, en ti recibimos sustento. Que Dios nos conceda la fortaleza para amarte hasta el extremo de morir por ti, ya sea en hechos o en anhelo".

En ocasiones se nos pregunta: "¿Cómo es ser obispo en esta época? ¿Qué hace falta para serlo?" Un obispo debe ser fuerte. Un obispo es un mártir, no en el sentido de "pobre de mí" sino en el sentido original de la palabra griega. Es un testigo, al igual que Pedro, que expresa con su propia vida "¡Tú eres Cristo, el Hijo del Dios Vivo!". (Mt 16:16).

En un mundo secularizado que cree sólo en aquello que ve, el obispo designado Coyne será un testigo del misterio, mediante su consagración y su obra.

La vida misma y la identidad de un obispo (y de los sacerdotes) están enraizadas en el orden de la fe, el orden de aquello que no se ve y no en el orden de valores seculares. Y por consiguiente, el reto de ser un líder espiritual y moral en una sociedad secular es grande. Por encima de todo, esto significa que nuestras propias vidas dan testimonio de que nuestra familia humana

necesita a Dios en un mundo en el que frecuentemente se cree otra cosa.

Los obispos y los sacerdotes son sacramentos visibles del sacerdocio de Jesucristo en un mundo que necesita ver, escuchar y tocar a Jesús y ya no está seguro de poder hacerlo.

El motivo que impulsa nuestro llamado al ministerio en la Iglesia es el amor de Jesucristo y el amor por él nos conduce al amor pastoral por los demás.

El amor a Dios y creer en Su auxilio es el motivo que nos lleva a querer servir y no a ser servidos. El amor pastoral de Cristo en nosotros sirve a la unión y la comunión en nuestra Iglesia en un mundo dividido. †

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

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

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

La intención del Arzobispo Buechlein para vocaciones en enero

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

Events Calendar

January 21

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

Catholic Business Exchange, Mass, breakfast and program, "Nothing Bad Has Ever Happened To Me," Jeff Worrell, president, Advantage Medical, presenter, 6:30-8:30 a.m., online reservations only. Reservations and information: www.catholicbusinessexchange.org.

January 21-March 5

Saint Meinrad Archabbey, library gallery, 200 Hill Drive, St. Meinrad. **"Plein-Air Pastels" exhibit**, Jan Frazier and Iris Gentry, artists. Information: 800-682-0988 or www.saintmeinrad.edu.

January 23

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

January 24

SS. Peter and Paul Cathedral, 1347 N. Meridian St., Indianapolis. **Mass for Life then pro-life march downtown and Respect Life Rally at Veterans Memorial Plaza**, Mass, noon, followed by

march and rally until 4 p.m. Information: Archdiocesan Office for Pro-Life Ministry, 317-236-1569 or 800-382-9836, ext. 1569.

St. Charles Borromeo Parish, 2222 E. Third St., Bloomington. **Second annual Bloomington March for Life**, 10 a.m., Mass, rosary procession to Planned Parenthood abortion center, 421 S. College Ave., Bloomington. Information: 812-330-1535 or monica.siefker@sbcglobal.net.

January 26

St. Malachy Parish, 9833 E. County Road 750 N., Brownsburg. **"Catholics Returning Home,"** session four of six, 7 p.m. Information: 317-650-5751.

January 27

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

January 29

Saint Meinrad Archabbey Church, 200 Hill Drive, St. Meinrad. **Choral music program, "Awake, My Soul: A Celebration of Psalms,"** AGO Festival Singers, 3 p.m.,

free admission. Information: 800-682-0988 or www.saintmeinrad.edu.

January 30

Our Lady of Lourdes School, 5333 E. Washington St., Indianapolis. **Open house**, 1-3 p.m. Information: 317-357-3316 or www.ollindy.org.

Indiana War Memorial, auditorium, 431 N. Meridian St., Indianapolis. **Right to Life of Indianapolis, memorial service for the unborn, followed by memorial walk to Monument Circle**, 3 p.m. Information: 317-582-1526.

January 30

St. Joan of Arc School, 4217 N. Central Ave., Indianapolis. **Open house**, Mass, 10:30 a.m., brunch following Mass. Information: 317-283-1518.

January 31

St. Joan of Arc School, 4217 N. Central Ave., Indianapolis. **Open house**, 5:30-7 p.m. Information: 317-283-1518.

February 5

St. Michael School, 515 Jefferson Blvd., Greenfield. **Carnival**, noon-5 p.m., free admission, bounce house, games, food. Information: 317-462-6380 or greatcarnival@gmail.com. †

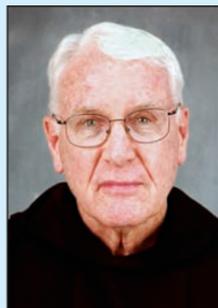
Lecture to be given on priestly spirituality

Benedictine Father Vincent Tobin will give a lecture on priestly spirituality at 7 p.m. on Feb. 7 at the Church Leadership Center Theater on the fourth floor of Newman Hall on the campus of Saint Meinrad Seminary and School of Theology in St. Meinrad.

The lecture, titled "Out of Egypt: Reflections on Moses as Leader in the Book of Exodus," will focus on leadership through life's transitions as a diocesan priest. It is sponsored by the seminary's Institute for Priests and Presbyterates, and is part of its Gregorian Lectures in Priestly Spirituality series.

Father Vincent, a monk of Saint Meinrad Archabbey in St. Meinrad, earned a licentiate in sacred theology at

the Gregorian Pontifical University in Rome. He has taught courses at Saint Meinrad, the Gregorian and the Pontifical Liturgical Institute, also in Rome.



Fr. Vincent Tobin, O.S.B.

A sought-after retreat master and spiritual director, Father Vincent is the manager of the Archabbey Guest House and Retreat Center.

The lecture is free and open to the public. For more information, call 812-357-6501. †

Statue in the snow

Snow covers a statue of St. Francis of Assisi in the courtyard of the Archbishop O'Meara Catholic Center in Indianapolis on Jan. 12. Several inches of snow fell in central and southern Indiana on Jan. 11-12.



Photo by Sean Gallagher

Retreats and Programs

January 26

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"An Evening of Reflection,"** Father Michael McKinney, presenter. Information: 317-545-7681 or spasotti@archindy.org.

January 27

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Your Spiritual Life is Better Than You Think,"** day of reflection, Father Michael McKinney, presenter. Information: 317-545-7681 or spasotti@archindy.org.

January 30

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Pre Cana Conference,"** marriage preparation program, 1:30-6 p.m. Information: 317-545-7681 or spasotti@archindy.org.

January 31

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Friends of Fatima" monthly Mass and social**, Mass, 9 a.m., goodwill offerings accepted. Information: 317-545-7681 or spasotti@archindy.org.

February 1

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"The Art of Spiritual Direction—A Morning for Moms,"** Father Peter Marshall and Mary Schaffner, presenters, 9 a.m.-1 p.m., \$30 per person includes continental breakfast, lunch, Mass and program, child care included at no additional charge, but space is limited. Information: 317-545-7681 or spasotti@archindy.org.

February 4

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Come Away and Rest Awhile,"** silent reflection day, 8 a.m.-4 p.m., \$25 per person includes continental breakfast and lunch. Information: 317-545-7681 or spasotti@archindy.org.

February 4-5

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Renewing the Renewed—A Program for Men,"** Father John McCaslin and team of lay ministers, presenters, \$125 per person includes accommodations and meals. Information: 317-545-7681 or spasotti@archindy.org.

February 7

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"The Art of Spiritual Direction,"** day of reflection, Father Peter Marshall and Mary Schaffner, presenters, 9 a.m.-2:30 p.m., \$35 per person includes continental breakfast, lunch, Mass and program. Information: 317-545-7681 or spasotti@archindy.org.

February 8

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Woman Talk—Enhancing,"** session one, Diana Hendricks, presenter, 6:30-9 p.m., \$25 per person includes dinner. Information: 317-788-7581 or benedictinn@benedictinn.org.

February 11-13

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

February 18-20

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

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"Praying the Bible,"** Benedictine Brother Zachary Wilberding, presenter. Information: 800-581-6905 or MZoeller@saintmeinrad.edu.

February 19

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

February 21

Sisters of St. Benedict, Monastery Immaculate Conception, 802 E. 10th St., Ferdinand, Ind. (Evansville Diocese).

"Compassionate Healing," Benedictine Sister Anita Louise Lowe, presenter, 8:30 a.m.-4 p.m., \$65 per person. Information: 812-367-1411.

February 22-24

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

February 25-27

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

February 26

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"The Sacrament of Marriage, a Priest's Perspective—Date Night for Engaged and Married Couples,"** Father Todd Goodson, presenter, 6-9 p.m., \$50 per couple includes dinner. Information: 317-545-7681 or spasotti@archindy.org.

Sisters of St. Benedict, Monastery Immaculate Conception, 802 E. 10th St., Ferdinand, Ind. (Evansville Diocese). **"Sunday Eucharist—Why We Do What We Do,"** Benedictine Sister Anita Ann Lowe, presenter, 9 a.m.-3:30 p.m., \$65 per person. Information: 812-367-1411.

February 27

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Pre Cana Conference,"** marriage preparation program, 1:30-6 p.m. Information: 317-545-7681 or spasotti@archindy.org.

February 28

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Friends of Fatima" monthly Mass and social**, Mass, 9 a.m., goodwill offerings accepted. Information: 317-545-7681 or spasotti@archindy.org.

March 8

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Sharing Strategies for Self-Care,"** session two, Toni Peabody, presenter, 6:30-9 p.m., \$25 per person includes dinner. Information: 317-788-7581 or benedictinn@benedictinn.org.

March 4-6

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"Carnival Capers—Preparing for Lent,"** Benedictine Father Noël Mueller, presenter. Information: 800-581-6905 or MZoeller@saintmeinrad.edu.

March 9-30

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Bridges to Contemplative Living,"** Thomas Merton seminar, four Wednesdays, Benedictine Sister Julie Sewell, presenter, 6-9 p.m., \$85.95, four sessions includes dinner. Information: 317-788-7581 or benedictinn@benedictinn.org.

March 11-13

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Weekend Lenten retreat**, Benedictine Father Adrian Burke, presenter. Information: 317-545-7681 or spasotti@archindy.org.

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"The Sundays of Lent: Cycle A,"** Benedictine Father Jeremy King, presenter. Information: 800-581-6905 or MZoeller@saintmeinrad.edu.

March 14

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Come Away and Rest Awhile,"** silent reflection day, 8 a.m.-4 p.m., \$25 per person includes continental breakfast and lunch. Information: 317-545-7681 or spasotti@archindy.org.

March 14-April 4

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Companions in Christ—The Way of Forgiveness,"** four Mondays, Benedictine Sister Angela Jarboe, presenter, 7-9 p.m., \$60 plus \$12 for book. Information: 317-788-7581 or benedictinn@benedictinn.org.

March 15-17

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"The Return to God in the Rule of St. Benedict,"** midweek retreat, Benedictine Father Vincent Tobin, presenter. Information: 800-581-6905 or MZoeller@saintmeinrad.edu. †

Archdiocese of Indianapolis has had two previous auxiliaries

By Sean Gallagher

History was made on Jan. 14 when it was announced that Pope Benedict XVI had appointed Father Christopher J. Coyne, a priest of the Boston Archdiocese, to be an auxiliary bishop in the Archdiocese of Indianapolis.

Bishop-designate Coyne will be only the third auxiliary bishop in the 177-year history of the archdiocese and the first since Pope Pius XI appointed Father Joseph E. Ritter as an auxiliary in 1933.

Bishop Ritter served as an auxiliary, however, for less than a year. Bishop Joseph Chartrand, the bishop of Indianapolis at the time, died later that same year and Bishop Ritter was chosen to succeed him on March 24, 1934.



Archbishop Joseph E. Ritter

Bishop Ritter was born in 1892 in

New Albany and grew up as a member of St. Mary Parish. He was ordained a priest of the Diocese of Indianapolis in 1917.

Retired Father Hilary Meny, 96, was a student in the minor seminary at Saint Meinrad Seminary in St. Meinrad when Bishop Ritter was appointed as an auxiliary bishop.

However, he has no memory of the appointment because, at the time, he was not yet affiliated with the Diocese of Indianapolis as a seminarian.

"They didn't want any more people on the roster than they could support," said Father Meny of the financially challenging times during the Great Depression.

He recalled seeing Bishop Ritter "at a distance" when he would come to the seminary for ordinations.

"I was in the band at Saint Meinrad," recalled Father Meny. "Of course, we'd put on a program each time before an ordination. And Bishop Ritter would be on hand, and he'd come out and listen to our bum notes, you know."

After studying at Saint Meinrad for eight years, Father Meny finally became a

seminarian for the then-Diocese of Indianapolis. Bishop Ritter ordained him to the priesthood in 1940.

Father Meny said Bishop Ritter's leadership helped to put the diocese back on a good financial footing.

"Prior to his ordination as bishop, I think the diocese just had so many young men who were at Saint Meinrad who were, in a sense, financial wards of the diocese so that the diocese was tending to go broke," he said.

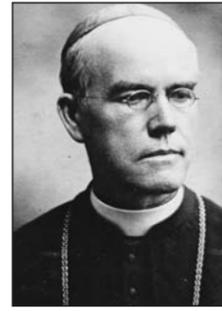
Bishop Ritter would later become an archbishop in 1944 when the Diocese of Indianapolis became an archdiocese. Two years later, Pope Pius XII appointed him as archbishop of St. Louis. He was made a cardinal in 1961 and died in 1967.

History, in a sense, repeated itself with the appointment of Bishop-designate Coyne. At the Jan. 14 press conference, Archbishop Daniel M. Buechlein acknowledged that the health challenges he has experienced in recent years precipitated the appointment.

In 1900, Father Denis O'Donaghue was appointed the first auxiliary bishop of the Diocese of Indianapolis. According to a February 1910 *The Indiana Catholic*

newspaper, Bishop Francis Chatard had requested an auxiliary at the time because of his failing health.

Bishop O'Donaghue, who was born in 1848 in Daviess County, Ind., was ordained a priest of the Diocese of Indianapolis in 1874.



Bishop Denis O'Donaghue

Pope St. Pius X appointed him as bishop of Louisville on Feb. 9, 1910. He died in 1925.

In a Jan. 15 interview with *The Criterion*, Father Meny said

he had heard about the appointment of Bishop-designate Coyne on the radio.

When told that the soon-to-be auxiliary bishop is well over 6 feet tall, Father Meny, who is 5'6", said with a laugh, "As far as I know, he'll do well. And, of course, the very fact that he's so tall and so imposing would psychologically do something to almost anybody who is a shrimp like me." †

Auxiliary bishops are like associate pastors, says canon lawyer

By Sean Gallagher

The Archdiocese of Indianapolis hasn't had an auxiliary bishop for 77 years. So virtually no Catholic alive today who grew up in central and southern Indiana has any memory of the ministry of an auxiliary bishop.

As Archbishop Daniel M. Buechlein said at the Jan. 14 press conference at which Bishop-designate Christopher J. Coyne was introduced, Catholics across the archdiocese, including himself, will have some learning to do.

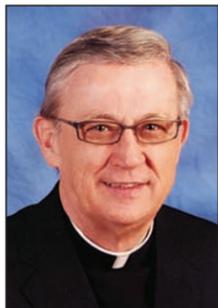
The Church's *Code of Canon Law* might be helpful in that regard, said Father James Bonke, the defender of the bond in the archdiocese's canon law court, known as the Metropolitan Tribunal.

In an interview with *The Criterion*, Father Bonke said that an auxiliary bishop in a diocese is much like an associate pastor in a parish.

An associate pastor has no duties except those that are given to him by the parish's pastor. In the same way, the only authority that an auxiliary bishop has in a diocese is

that which is given to him by the diocese's bishop.

"The auxiliary is strictly a helper," said Father Bonke. "He's an assistant bishop, but without any ordinary jurisdiction of any kind."



Fr. James Bonke

"The [diocesan bishop] maintains full and total jurisdiction, and authority and administrative competence."

The canons that deal primarily with auxiliary bishops are #403 to #411.

Canon 403 states that an auxiliary bishop can be appointed if "the pastoral needs of a diocese suggest it."

Father Bonke said that Archbishop Buechlein's loss of energy due to his health difficulties over the past few years would be such a pastoral need.

In other dioceses, the high number of Catholics to be ministered to necessitates the appointing of one or more auxiliary

bishops—much like the fact that it is usually only parishes with a large number of households that have an associate pastor.

Canon 406 states that a diocesan bishop should appoint an auxiliary bishop as the vicar general of the diocese, although this is ultimately "dependent only upon his authority."

Father Bonke said this condition reflects the fact that an auxiliary bishop has no authority except what is granted to him by the diocesan bishop.

Archbishop Buechlein chose to follow canon 406's recommendation and has appointed Bishop-designate Coyne as vicar general.

Canon 407 notes that a diocesan bishop is to consult his auxiliary bishop before others about "cases of major importance, especially of a pastoral character."

"The auxiliary bishop, in effect, becomes a member of the presbyterate of the diocese," said Father Bonke, regarding canon 407. "But, because of his episcopal

rank, he is considered at a higher level than anybody else. It's a recognition of his episcopal status."

Canon 408 states that an auxiliary bishop ordinarily is to carry out episcopal duties "whenever the diocesan bishop requires it," and that the diocesan bishop is not to assign such duties "habitually" to anyone else.

Such tasks include those which only a bishop can perform, such as ordinations or the dedication of a church. But they can also involve presiding at other diocesan and important parish events that the diocesan bishop would ordinarily attend, including confirmations.

"It will be an opportunity for Bishop Coyne to be able to get around the archdiocese, and meet the priests and see where

the parishes are," Father Bonke said. "His comment in the press conference about having to buy a GPS was a good one [in that regard]." †

An associate pastor has no duties except those that are given to him by the parish's pastor. In the same way, the only authority that an auxiliary bishop has in a diocese is that which is given to him by the diocese's bishop.

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A place to be...with God!

Young adults praise archbishop and welcome auxiliary bishop

By Mary Ann Wyand

An enthusiastic group of young adult Catholics who are IUPUI students and St. John the Evangelist parishioners attended the press conference announcing the appointment of Father Christopher J. Coyne as the auxiliary bishop of the archdiocese. They also displayed a large sign that read "IUPUI [heart]s our shepherd" to surprise Archbishop Daniel M. Buechlein.

"We need to add an 'S' to our sign," said Breanna Holder, an IUPUI sophomore and St. John parishioner from Odon, Ind., in the Evansville Diocese, who is majoring in journalism, so the poster can also refer to Bishop-designate Coyne.



Breanna Holder

"It's very exciting to see his excitement about his [ministry] here," she said about the new auxiliary bishop. "... It's exciting for both St. John's, and those of us who attend IUPUI and [are members of] the Catholic Student Organization."

Holder said she is glad that

Bishop-designate Coyne writes a blog for St. Margaret Mary Parish in Westwood, Mass., www.blog.saintmm.org, and hosts Catholic videos posted online.

"As a young Catholic, it is very inspiring to see our [new auxiliary bishop] communicating via an online ministry," she said. "It shows his devotion to connect to the Church at all levels. For the young and older generations alike, technology and the Internet are great teaching tools and ways to stay connected as a universal Church. I have read some of Bishop-elect Coyne's blog, and have found it to be very inspirational."

IUPUI freshman Patrick Burton also attended the press conference. He completed his primary education at St. Lawrence School in Indianapolis, and is majoring in computer science and applied math with a minor in Spanish.



Patrick Burton

"I think it's very exciting," Burton said. "He's very excited to get started. He seems very energetic. ... It's good for us youth here to see someone excited to be serving God and serving the people. I pray that he does well, and that he continues to grow in his faith and help us grow in ours."

St. Paul parishioner Michael Conner of Tell City, a senior at IUPUI, serves as the president of the Catholic Student Organization there and is discerning a possible call to the priesthood. He held the sign during and after the press conference.



Archbishop Daniel M. Buechlein talks with Indiana University-Purdue University Indianapolis senior Michael Conner, left, of St. Paul Parish in Tell City, who holds a sign praising Archbishop Buechlein after the Jan. 14 press conference at St. John the Evangelist Church in Indianapolis. Father Rick Nagel, center, the director of the archdiocesan Office of Young Adult and College Campus Ministry, also talked with the archbishop and students after Bishop-designate Christopher J. Coyne's official introduction.

"I had no idea that we were going to be getting an auxiliary bishop," he said after the official announcement. "... I'm excited to have the opportunity to meet Bishop-designate Coyne and to work with him a little bit.

"The archbishop has been really wonderful in terms of young adult ministry," Conner said. "It's been something that he's been very, very supportive of. It's something that he has a large heart for, and so we just want to show [him] that we really appreciate that. I really love our archbishop."

Father Rick Nagel, the director of the archdiocesan Office of Young Adult and College Campus Ministry as well as the Catholic chaplain at Indiana University-Purdue University Indianapolis (IUPUI), was also appointed the new administrator of St. John the Evangelist Parish by Archbishop Buechlein, which is effective on Feb. 15 because Father Stephen Giannini, the current pastor, will accept additional administrative duties for the archdiocese.

"I'm ecstatic," Father Nagel said after the press conference. "It's such awesome news to see the growth of the archdiocese and the possibilities of bringing more souls to Christ through his Church right here in the archdiocese."

Bishop-designate Coyne will reside at the St. John Parish rectory with Father Nagel and Father William Stumpf.

"I'm also excited to have that kind of a mentor close to me, someone with his experience, love for the Lord and his Church, and desire to be holy," Father Nagel said. "I'm looking forward to hanging out with him and learning from him, and continuing to serve our shepherd, Archbishop Daniel, who has been such a great spiritual father for me. I'm very happy and am looking forward to becoming the administrator here.

"The archbishop has made young adult and college campus ministry one of his top three priorities for the remainder of his service to the archdiocese," he said. "Our young people are a joy to be around, and they are responding so beautifully to the ministry. We'll hopefully be able to introduce Father Coyne to them soon, and for them to be able to share their enthusiasm.

"There's a big crowd [of young adults] here today," Father Nagel said. "The word spread that there was something big being announced at their parish so they spread the word and came here. I think that's a sign of their love for Christ's Church and how they want to support whatever the shepherd here desires."

(Reporter Sean Gallagher assisted with this story.) †

COYNE

continued from page 1

bout with Hodgkin's lymphoma in 2008, and that has curtailed some of my activities. Bishop-designate Coyne is a young 52, and I'm 72. I'm looking forward to the energy that he will bring to helping us carry out our mission."

Bishop-designate Coyne exuded that energy at the press conference, displaying a combination of humor, humility and humanity during his remarks.

A lifelong, diehard fan of the New England Patriots professional football team, Bishop-designate Coyne opened his comments with a reference to the casual, game-day attire of the team's head coach, Bill Belichick.

"I was going to wear a hooded, sleeveless sweatshirt to the press conference this morning, but the boss said no."

After a burst of laughter from the crowd of reporters, news photographers, priests, archdiocesan officials and lay Catholics, Bishop-designate Coyne turned serious.

"I am humbled by the desire of the Church, through the Holy Father, Pope Benedict, that I become a bishop," he said. "I already participate in the great priesthood, which I



Fathers Gerald Kirkhoff, from left, George Plaster, Patrick Doyle and Rick Ginther listen attentively during the Jan. 14 press conference at St. John the Evangelist Church in Indianapolis at which it was announced that Pope Benedict XVI has appointed Father Christopher J. Coyne of the Boston Archdiocese as an auxiliary bishop of the Archdiocese of Indianapolis.

share with my brothers here, and to me that's the greatest job ever.

"I've been a pastor for four and a half years in suburban Boston, and they've been the best years of my priestly life. And I will certainly miss the wonderful people of St. Margaret Mary Parish in Westwood."

He then thanked Archbishop Buechlein for the opportunity to assist him. He also shared his desire to work with the clergy, religious and laity of the archdiocese to further the mission of the Church.

"While I come with almost 25 years of priestly ministry in many and various roles within the Church, I know I have a lot to learn," he said. "I need to learn names, faces, policies and practices, histories and stories."

He is now part of the history and the story of the archdiocese. He will be ordained as a bishop at St. John the Evangelist Church on March 2. He will become the 66th auxiliary bishop currently ministering in the United States.

The Archdiocese of Indianapolis will become the 33rd diocese in the United States to currently have at least one auxiliary bishop, joining such dioceses as Atlanta, Baltimore, Buffalo, Chicago, Denver, Los Angeles, New York, Philadelphia and St. Louis.

The appointment of Bishop-designate Coyne was also celebrated by Cardinal Sean P. O'Malley, the spiritual leader of the Archdiocese of Boston.

"Bishop-elect Coyne has served as a priest of the Archdiocese of Boston for almost 25 years, and during this time he has continued to demonstrate tremendous skill as a pastor and leader within the archdiocese," Cardinal O'Malley said in a statement. "Archbishop Daniel M. Buechlein is indeed blessed to receive one of Boston's finest priests."

As part of his time in the Archdiocese of Boston, Bishop-designate Coyne was a professor of sacred liturgy and homiletics at St. John Seminary in Brighton. He also served as the director of the archdiocese's Office of Worship from 2001 to 2002. And he was the archdiocesan spokesperson from 2002 to 2005—three years during which the priest sex abuse crisis in Boston reached its peak.

When he was asked about those three years during the

press conference, Bishop-designate Coyne responded, "I was never asked to defend the indefensible, and I never did.

"What I learned from that is the importance of a priest to always strive to holiness, to lift up and care for those who are most vulnerable in society. One thing that I changed in my priesthood was that, in the midst of all that, when little children were brought up to Communion, I started to bless them, which I've never done before.

"I can't even imagine why I didn't in the past. But I would give them a blessing. It's a reminder to me that the hands of a priest should always be a hand of blessing and never a hand of abuse."

Archbishop Buechlein has appointed Bishop-designate Coyne as the vicar general of the archdiocese, which means that he will be the second highest-ranking official in the archdiocese. His appointment marks the end of Msgr. Joseph F. Schaedel's 17 years of service as the vicar general of the archdiocese.

The archbishop's deep appreciation of Msgr. Schaedel's service was evident in his comments.

"He has been outstanding in his ability and willingness to serve," the archbishop said. "He has generously and without complaint stepped up to serve the people of the archdiocese when my illness has prevented me from doing so.

"He will receive a well-deserved sabbatical in Rome after which he will receive a new assignment. He will continue his position as vicar for religious, and will continue to be director of the archdiocesan Mission Office and the Office of the Propagation of the Faith. I can't thank him enough for his faithful service to me and the archdiocese."

The archbishop also expressed his gratitude to Bishop-designate Coyne for "saying yes to the Holy Father."

At the same time, Bishop-designate Coyne vowed to strive to become a good bishop for the archdiocese.

"I pledge myself today to the service of God's people here in [the archdiocese of] Indianapolis, and I hope over time to become a true son of Indiana," he said. "Please know that my prayers are for you, and I ask only the same in return."

(For more coverage and photos of the appointment of Bishop-designate Christopher J. Coyne, log on to www.CriterionOnline.com.) †

Laity and clergy express pleasure about new auxiliary bishop

By Mike Krokos

J. Patrick Byrne drove more than 100 miles one way on the morning of Jan. 14 to witness history.



J. Patrick Byrne

But Byrne admits that he didn't know exactly why he was invited from his southern Indiana home to St. John the Evangelist Church in Indianapolis that day.

"I knew there was going to be an important message," said Byrne, a member of the Catholic Community Foundation's board of directors, "and the archbishop asked us to attend."

That announcement turned out to be the appointment of Bishop-designate Christopher J. Coyne as an auxiliary bishop for the Archdiocese of Indianapolis.

The Jeffersonville businessman and member of St. Mary-of-the-Knobs Parish in Floyd County said that he was pleased to be able to learn the news firsthand.

"I wasn't sure what the agenda was going to be [at the news conference], but I'm really happy," Byrne said. "He [Bishop-designate Coyne] really seems to be a great choice."

"He seems to be a real person—just his spirit," Byrne said. "I didn't feel like

he was selling us anything. He shared himself with us. He seems to be ... very committed to his faith. I think he's going to be a good leader."

Byrne, who just completed his third year on the Catholic Community Foundation board, said the mileage that separates parts of the archdiocese does not adversely affect the local Church's efforts to build up the body of Christ.

"There's no doubt," he said. "We're all one faith community. The distance is not an issue."

Father Eric Johnson, the archdiocesan director of vocations, was among the more than 30 priests who attended the press conference.

He said that Archbishop Buechlein has indicated "that he would like Bishop-designate Coyne to have the opportunity to meet with and get to know the seminarians as quickly as possible."

"We will, of course, be bringing them up [from Saint Meinrad Seminary and School of Theology] for the ordination,"

Father Johnson said, "and look forward to having him work with us in the future."

Father Stephen Giannini, the director of priest personnel for the archdiocese, said he met Bishop-designate Coyne the day before the press conference.

"When we were talking, [Bishop-designate Coyne] was very concerned about our parishioners, our priests, our employees and our parishes," Father Giannini said. "He also showed he has a great background as a pastor, and in working in the Archdiocese of Boston. He

'When we were talking, [Bishop-designate Coyne] was very concerned about our parishioners, our priests, our employees and our parishes. He also showed he has a great background as a pastor, and in working in the Archdiocese of Boston. He knows the good questions.'

—Fr. Stephen Giannini



Videographers and reporters from Indianapolis television stations and newspapers participate in a Jan. 14 press conference at St. John the Evangelist Church in Indianapolis as Archbishop Daniel M. Buechlein introduces Bishop-designate Christopher J. Coyne.

knows the good questions."

St. Joan of Arc parishioner Joseph Rivelli of Indianapolis frequently attends daily Mass at St. John the Evangelist Church during his lunch break from his job downtown. He also assists there as a lector, altar server and extraordinary minister of holy Communion.

"Obviously, we love the archbishop," Rivelli said, "and we're just praying that he stays healthy as long as he can. To have a younger bishop here ... I think is a good thing. I'm excited to meet him. He'll be living here."

St. Susanna parishioner Donna Poole of Plainfield also works downtown and sometimes attends daily Mass at lunchtime at St. John Church.

"I'm hoping that [Bishop-designate



Fr. Stephen Giannini



Fr. Eric Johnson

Coyne will] have a great effect on [the life of the] archdiocese," Poole said. "I think he'll be good."

(Reporter Sean Gallagher assisted with this story.) †

Chancellor looks forward to assisting archbishop and new auxiliary bishop



Msgr. Joseph F. Schaedel, left, and Annette "Mickey" Lentz, the archdiocesan chancellor, applaud as Bishop-designate Christopher J. Coyne is introduced during a Jan. 14 press conference at St. John the Evangelist Church in Indianapolis. Msgr. Schaedel will begin a three-month sabbatical in Rome in February. He has served as the vicar general of the archdiocese for 17 years, and also ministered as the pastor of Our Lady of the Most Holy Rosary Parish in Indianapolis.

By Mary Ann Wyand

As chancellor of the Archdiocese of Indianapolis, Annette "Mickey" Lentz is required by canon law to certify the authenticity of the apostolic letter of appointment from the Holy See that officially designates Father Christopher J. Coyne, a priest of the Archdiocese of Boston, as the new auxiliary bishop who will assist Archbishop Daniel M. Buechlein.

"I'm looking forward to doing that," Lentz said after the Jan. 14 press conference at St. John the Evangelist Church in Indianapolis.

After Bishop-designate Coyne is ordained on March 2, he will help Archbishop Buechlein with the sacramental, spiritual and pastoral needs of the Church in central and southern Indiana.

"I've experienced two other installations—of Bishop [Paul] Etienne and Bishop [Timothy] Doherty—so I've seen the role that chancellors played," she explained, "and I thought, 'I wonder if I'll ever have the opportunity to do that?' Now here we are."

Earlier, as Lentz waited for the press conference to begin, she reflected on the historic announcement.

"I'm very pleased to be a part of it," she said. "It's an exciting time for the archdiocese. We haven't had an auxiliary bishop since back in the days of Cardinal [Joseph E.] Ritter, and I think the time is right. ... It's a historic day, a wonderful day, in the Church."

"Bishops are very busy," Lentz said, "and the Chancery itself is very busy. There are many demands, and having another person to help us carry out our mission, both inside [the archdiocese of] Indianapolis and outside, will be an asset to all of us, especially to Archbishop Buechlein, who needs to do a little less. He will be a wonderful mentor for Father Coyne."

Lentz said she met Bishop-designate Coyne on Jan. 13. "I had an opportunity to visit with him and welcome him," she said. "I look forward to working with him. ... [He has] much spirit, much enthusiasm and an excitement about being here."

Before her appointment as chancellor, Lentz served the archdiocese as the executive director of Catholic Education and Faith Formation.

"When we met yesterday, I told him that my former role was as the executive director of education," Lentz explained. "I said that I am learning a lot as chancellor, and we'll learn more together. I said that there is much of which we can be proud—historically, academically and spiritually—with our schools, our parishes and our faith formation programs. I look forward to assisting him in any way with them, and [helping him] learn more about them. ... He will have a wonderful experience visiting [the parishes and schools in] central and southern Indiana. He's real excited to learn about us."

(Reporter Sean Gallagher assisted with this story.) †

Official Appointments

Effective Feb. 15, 2011

Rev. Msgr. Joseph F. Schaedel, vicar general, moderator of the curia, director of the archdiocesan Mission Office and Society for the Propagation of the Faith, and pastor of Our Lady of the Most Holy Rosary Parish in Indianapolis, leaving the positions of vicar general, moderator of the curia, and pastor of Our Lady of the Most Holy Rosary Parish in Indianapolis; granted a sabbatical leave, and appointed vicar for religious, continuing as director of the archdiocesan Mission Office and Society for the Propagation of the Faith,

and continuing residence at SS. Peter and Paul Cathedral in Indianapolis.

Rev. William F. Stumpf, pastor of St. Charles Borromeo Parish in Bloomington and dean of the Bloomington Deanery, leaving those positions and appointed moderator of the curia, with residence at St. John the Evangelist Parish in Indianapolis.

Rev. Stephen W. Giannini, pastor of St. John the Evangelist Parish in Indianapolis, vicar for Clergy and Parish Life Coordinators: Formation and Personnel, vice chancellor, and archdiocesan judge for the Metropolitan

Tribunal, leaving the position of pastor and appointed to full-time vicar for Clergy and Parish Life Coordinators: Formation and Personnel, while continuing as vice chancellor, and archdiocesan judge for the Metropolitan Tribunal, with residence at SS. Peter and Paul Cathedral in Indianapolis.

Rev. Eric (Rick) Nagel, Catholic chaplain at Indiana University-Purdue University Indianapolis (IUPUI), director of Young Adult and College Campus Ministry, and sacramental assistance at St. John the Evangelist Parish in Indianapolis, appointed administrator of St. John the Evangelist Parish in

Indianapolis while continuing as Catholic chaplain at Indiana University-Purdue University Indianapolis (IUPUI), and director of Young Adult and College Campus Ministry.

Rev. Michael W. Magiera, associate pastor of Our Lady of the Most Holy Rosary Parish in Indianapolis and chaplain for the Tridentine Mass Apostolate, appointed temporary administrator of Our Lady of the Most Holy Rosary Parish in Indianapolis while continuing as chaplain for the Tridentine Mass Apostolate.

These appointments are from the office of the Most Rev. Daniel M. Buechlein, O.S.B., Archbishop of Indianapolis. †

Scientist's research finds spot for parting of the Red Sea

BOULDER, Colo. (CNS)—From his office in Boulder, scientist Carl Drews can pinpoint the spot where his research theorizes the biblical miracle of the parting of the Red Sea took place.

Although Drews has never been there, the Google Earth Pro imaging on his computer can zoom in on the place in Egypt where Moses and the Israelites escaped death when the waters parted, according to the Book of Exodus. His virtual "pushpin" comes back with images of what is now predominately agricultural land, with orchards, irrigation canals and grape fields indicating vineyards.

It is in the Eastern Nile Delta, between Pelusium and Qantara, and 75 miles north of the most popular theorized place in Egypt, which has been the Suez Canal. And it is reachable on foot.

"One of the places right in the middle of the crossing shows what looks like a hotel and some type of building," said Drews, a member of Epiphany Anglican Fellowship in Boulder, a congregation under the umbrella of the Anglican Mission of the Americas out of Rwanda. "It would be fun to knock on their door and to say in Arabic, 'Do you know that Moses walked right by here.' It would probably elicit a form of disbelief. But perhaps people would say, 'Well, maybe ...'"

His research made the miracle ever more real, said Drews, who claimed to have always been enchanted by the account in the Book of Exodus.

"For anyone who always believed this happened, somehow it's still a thrill to see it supported by scientific finding," he said.

Drews, of Gunbarrel, took up the crossing of the Red Sea for his master's thesis in oceanic and atmospheric sciences at the University of Colorado

at Boulder.

His research gained national attention, including a segment by ABC News anchor Diane Sawyer, but the software engineer with the National Center for Atmospheric Research said he was not comfortable with the premise some media took—that his research "explained" the phenomena of the parting of the Red Sea.

"The science can only look at the physical aspects of it," Drews told the *Denver Catholic Register*, newspaper of the Denver Archdiocese. "'Explanation' means somehow God didn't do it, and I don't like those connotations. I think my research further affirms it happened. I think it supports the account."

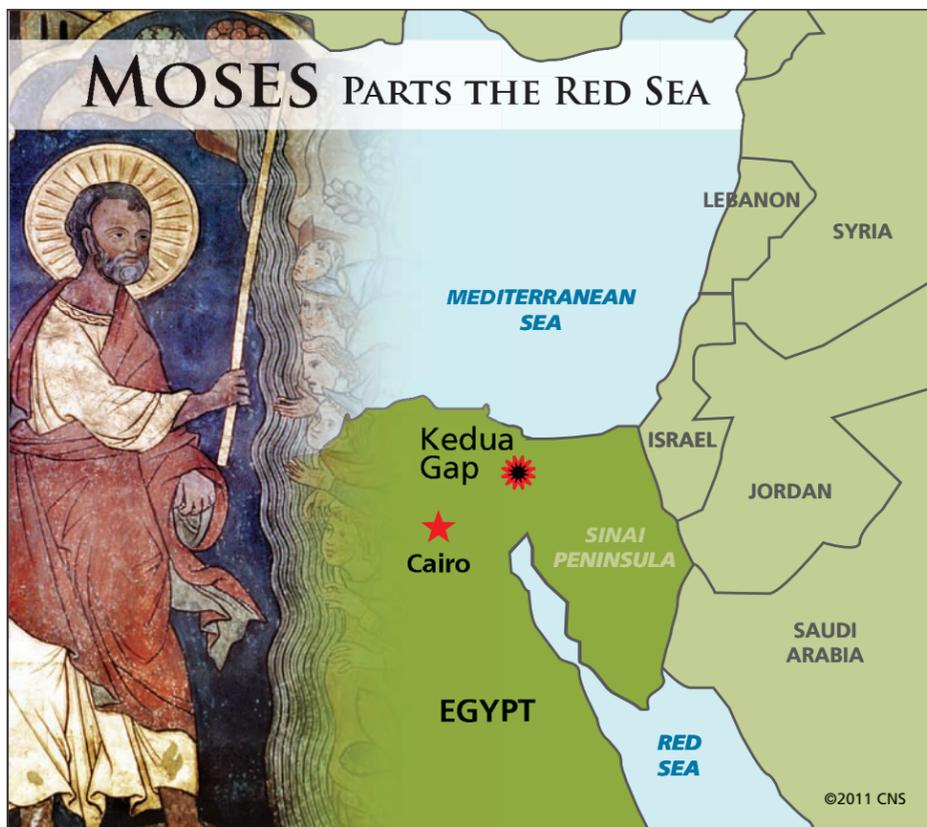
The study was part of a project into the impact of winds on water depths, including the extent to which Pacific Ocean typhoons can drive storm surges, according to the University Corporation for Atmospheric Research, known as UCAR.

"By pinpointing a possible site south of the Mediterranean Sea for the crossing, the study also could be of benefit to experts seeking to research whether such an event ever took place," UCAR said in a statement.

"Archaeologists and Egyptologists have found little direct evidence to substantiate many of the events described in Exodus."

Drews and oceanographer Weiqing Han analyzed archaeological records, satellite measurements and current-day maps to estimate the water-flow and depth that could have existed 3,000 years ago. They then used an ocean computer model to simulate the impact of an overnight wind at that site.

The results were that a wind of 63 mph, lasting for 12 hours, would have pushed back waters estimated to be 6 feet deep. That would have exposed mud flats for four hours, creating a dry passage about 2 to 2.5 miles long and



3 miles wide. As soon as the wind stopped, the waters would come rushing back, UCAR said.

"There are a number of details [in Exodus] like the duration of the wind and the direction of the wind that support the computer model," Drews said. "The fact that bodies washed up on the Eastern shore where the Israelites were able to see them—details like that were confirmed by the ocean model."

From a theological standpoint, the timing of the Red Sea parting when Moses and his people needed to cross shows the miracle, Drews said.

"From a faith perspective, it has always made sense to me that God uses natural action to carry out his plan if he so chooses," said Drews, who grew up Lutheran. "In this case, he sent the wind and the wind moved the water. God is using natural means to bring out what he wants to have happen, which is to save his people. In this case, God is directing all things."

(Editor's note: The Google Earth Pro coordinates used by Carl Drews are: Kedu Gap, 30.9812 North, 32.4553 East.) †

Purgatory is a process, not a place, pope says at general audience

VATICAN CITY (CNS)—Purgatory is like a purifying fire burning inside a person, a painful experience of regret for one's sins, Pope Benedict XVI said.

"A soul stained by sin cannot present itself to God," the pope said on Jan. 12 at his weekly general audience.

The pope spoke about purgatory in an audience talk dedicated to the life and mystical writings of St. Catherine of Genoa, a 15th-century married woman who ran Genoa's largest hospital.

Married at age 16 to an older man with a gambling problem, she initially lived a very worldly life, the pope said, but after about 10 years, she was struck by the emptiness of her life, especially in comparison to the greatness of God's love.

She began a "life of purification, which, for a long time, made her experience constant pain for the sins she committed and pushed her to impose penances and

sacrifices on herself to demonstrate her love to God," the pope said.

Although she is the author of a *Treatise on Purgatory*, Pope Benedict said, "she never received specific revelations about purgatory or the souls that are being purified there."

Rather, her deep prayer and focus on the conflict between human sin and God's love led her to understand how logically a person who has sinned would not be worthy to be in the presence of an all-loving, all-perfect God, the pope said.

Unlike most Catholics of her day, he said, she was convinced purgatory was not a place, but a process.

"The soul that is aware of the immense love and perfect justice of God consequently suffers for not having responded correctly and perfectly to that love," the pope said, adding that the suffering is purgatory. †

Marriage ANNOUNCEMENTS

Be a part of our Spring Marriage Edition

Feb. 4, 2011, issue of *The Criterion*

If you are planning your wedding between Jan. 30 and July 1, 2011, we invite you to submit the information for an announcement on the form below.

Pictures

You may send a picture of the couple. Please do not cut the photograph. The picture must be wallet-size and will be used as space permits. We cannot guarantee the reproduction quality of the photos. Please put the couple's names on the back of the photo. Photos will be returned if a stamped, self-addressed envelope is enclosed.

E-mailed photos

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

Deadline

All announcements and photos must be received by 10 a.m. on Thursday, Jan. 27, 2011. (No announcements or photos will be accepted after this date.)

— Use this form to furnish information —

Clip and mail to: BRIDES, *The Criterion*, ATTN: Mary Ann Klein, P.O. Box 1410, Indianapolis, IN 46206
Deadline with photos: Thursday, Jan. 27, 2011, at 10 a.m.

Please print or type:

Name of Bride (first, middle, last) Daytime Phone

Mailing Address City State Zip Code

Name of Bride's Parents (first, last)

City State

Name of Bridegroom (first, middle, last)

Name of Bridegroom's Parents (first, last)

City State

Wedding Date Church City State

Photo Enclosed No Picture Signature of person furnishing information Relationship Daytime Phone

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Faith *Alive!*

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Finding time for rest is essential for healthy family life

By David Gibson

You've heard it before. You're very busy, you have too much to do, but you still ought to schedule a regular timeout into your day because you need and deserve a respite—an almost daily opportunity to rest, to be restored and to regain a sense of yourself as someone who matters.

And you probably have tried that many times:

- You've made the decision to take a 25-minute walk outdoors (your chance to exercise, think and change pace), only to find after less than a week that the time available for your walk has disappeared from view.

- Or you have decided to rise 30 minutes earlier each morning to read and pray alone, only to find that after the first week you are more fatigued than ever or that one of your household's wee people has found you out and now is rising early, too.

The truth may be that you really are a busy person. Maybe you have a job and a family and a household to run, which means you always have others to think about and care for, essential

shopping to do and, unfortunately, a kitchen that always seems to need cleaning up.

Perhaps you quite accurately can say that you have little or no time on your hands. You're not wrong about that. But there is a risk in all of this: It is the risk that life appears to be all about work.

This is a risk that the Judeo-Christian tradition has

endeavored to counteract over the centuries with the notion of "Sabbath time," presented as one of life's essentials. Sabbath time is all about taking a timeout from work in order to honor God and life's deepest meaning, in order to become rested and restored as human beings in God's sight.

After all, we are not created only to work. Without diminishing the value of work in the least, we need to be able to view ourselves as more than workers. Sabbath time serves that goal.

Family life, however, can easily present itself as nothing but work. I know exactly what it feels like for a parent to think, at 10 p.m., that the household's work is endless and never will get finished!

Fatigue is one of the hazards of family and parental life. And what can happen is that as fatigue

grows, so do impatience, a reduced ability to make good decisions and even anger. What also can happen is that stress dominates the household.

It takes large investments of time, energy, money and

hope to keep a household running well. But even when we are tending fairly well to the time, energy and financial factors of family life, the hope factor may get neglected.

So, in family life, it is essential to take steps to reduce stress and heighten hope. Just getting the household's work done is not quite enough.

And this is where the notion of Sabbath time—what I might term

'... in family life, it is essential to take steps to reduce stress and heighten hope. Just getting the household's work done is not quite enough.'

CNS photo/Dave Hrbacek, Catholic Spirit



Army National Guard Capt. Steven Sellars, his wife, Heidi, and their children, Evelyn, left, and Ryan, play with building blocks at their home in Hastings, Minn.

a frequent "Sabbath timeout" (and not only on Sunday or the weekend)—comes into play. This timeout may be uniquely important for parents, but as a goal it also is uniquely challenging.

Would we do well if we think of ourselves as gift givers, to consider sharing our gifts of time and energy with each other in ways that allow for rest and personal refreshment? For example, could a husband and wife make plans to take over for each other for brief periods at home in order literally to allow each other a timeout?

Or might couples who are close friends or relatives give each other an evening out or a night away from home to relax

by taking care of each other's children from time to time?

I suspect that when we reduce stress, we smile more. And a household's many smiles surely rank among the greatest gifts its members can give each other.

To reduce stress levels at home, it may sometimes be necessary to say no to requests arriving from outside the household for our time and energy. And it may be essential at times to readjust our expectations of each other and of ourselves. After all, we cannot do everything, and we must be kind to ourselves.

Exercise is known to reduce stress. And lowering the noise volume in a home can itself prove refreshing.

But having good friends to share our experiences with and to consult also reduces stress and often serves to bolster hope. Praying clearly serves to restore the sense that life matters and actually makes sense.

Carving out a restful, refreshing and somewhat regular timeout definitely is not easy.

My experience tells me, though, that it helps to make some form of timeout a true priority, and not to give up easily on the decision to insert reasonable, if brief, periods of refreshment into our lives, no matter how busy we actually are.

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

Busy everyday life can be suffused with a spirit of prayer

By Mary Eileen Andreasen

Many people lead such frantic lives that the only time they think about praying is before they drift off to sleep. It's hard to find a peaceful 30 minutes to pray, and it's practically impossible to retreat to a distant mountaintop monastery for a few days.

How can we make a commitment to prayer when our days are so full?

Health professionals tell us that it's easier to stick to an exercise plan when we slowly add more exercise to our day instead of waiting to visit the gym for an hour after work.

In the same way, we can incorporate prayer into our daily lives by changing how we look at prayer.

Why separate prayer from our lives? Instead, we should gradually blend it in.

We can pray during our morning drive to work and as we watch the sunrise.

We can notice other wonders of the day and offer up a quick prayer of gratitude.

Jesuit Father James Martin said, "Noticing [the wonders of each day] helps you realize that your life is already suffused

with the presence of God."

Consciously offering God our daily thoughts and prayers is perfectly appropriate, and doesn't need to take an inordinate amount of time. There is no need to separate our busyness from God or put our relationship with God "on hold" for later. Simple prayers, such as "Help me, Lord, as I deal with my children" or "God, guide me in this project at work," will suffice.

Sometimes we can pray by simply acknowledging and living consciously in the presence of God in daily life. Prayer can be listening, not just talking!

St. Irenaeus said, "The glory of God is man fully alive." This being so, then what we do and experience every day can be sanctified.

Family time should be marked by formal prayers at meals and bedtime, and by quiet personal prayers. When children are taught the traditional prayers of the Church and how to speak to God from their own experience, they will know how to pray throughout their lives.

There are many ways to increase

our prayer.

We can keep a prayer book of daily reflections in the car, have little religious reminders around the house or bookmark religious websites.

We can join spiritual pages on Facebook, download podcasts of homilies or religious discussions, or listen to Christian music stations.

Pushing a cart in the grocery store or doing dishes can be quiet moments of prayer.

God walks with us in daily life and loves us as we are, with our distinctive gifts and shortcomings.

Since it is practically impossible to begin praying when the busy days are done, it behooves us to increase our prayer time throughout the day. Then, at night when we are about to sleep, we can end our day with a final prayer of thanks and a solemn "Amen!"

(Mary Eileen Andreasen has worked in a variety of ministry settings for 20 years. She lives in Omaha, Neb., with her husband and five children.) †

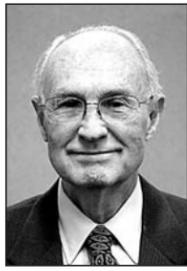


A worker installs weatherstripping in a Chrysler Jeep Grand Cherokee in May 2010 at the Jefferson North Assembly Plant in Detroit. In the course of our busy days, we still have the ability to speak with and listen to God in prayer.

From the Editor Emeritus/John F. Fink

Wisdom of the saints: St. Francis de Sales

St. Francis de Sales, whose feast is on Jan. 24, is the patron of the Catholic press



because he wrote and distributed small pamphlets to explain Catholic doctrine while he was Bishop of Geneva, Switzerland from 1605 to 1622. His book, *Introduction to the Devout Life*, is

rightly considered a great devotional masterpiece, written for Christians of every walk of life and for every age.

Francis is known for his axiom "A spoonful of honey attracts more flies than a barrelful of vinegar" to explain his approach toward his Calvinist opponents. He also helped St. Jane Francis de Chantal establish the Sisters of the Visitation. He is one of the 33 Doctors of the Church.

In *Introduction to the Devout Life*, Francis wrote that God has commanded Christians to bring forth the fruits of devotion, "each one in accord with his character, his station and his calling."

He emphasized that devotion must be

practiced in different ways depending upon a person's status—nobleman or working man, servant or prince, married or unmarried man or woman. This devotion must also "be adapted to the strength, to the occupation and to the duties of each one in particular."

He wrote that it was not proper for a bishop to want to lead a solitary life like a Carthusian, or for married people to be no more concerned than a Capuchin about increasing their income, or for a working man to spend his whole day in church like a religious. He called this sort of devotion "ridiculous, unorganized and intolerable."

He wrote that any devotion that worked against, or is inimical to, anyone's legitimate station and calling "is very definitely false devotion." True devotion, he said, destroys nothing at all. On the contrary, it perfects and fulfills all things.

He compared true devotion to a bee that collects honey from flowers in such a way as to do the least damage or destruction to them, leaving them whole, undamaged and fresh. True devotion not only does that to every sort of calling or

occupation, it also embellishes and enhances it.

He also compared true devotion to a gem cast in honey. The gem becomes brighter and more sparkling. Similarly, "Each person becomes more acceptable and fitting in his own vocation when he sets his vocation in the context of devotion."

When a person practices devotion correctly according to his or her way of life, he wrote, family cares become more peaceful, mutual love between spouses becomes more sincere, and our work becomes more pleasant and agreeable.

He called it not only an error but a heresy to try to exclude the exercise of devotion from military divisions, artisans' shops or family households. He acknowledged that the type of devotion that is purely contemplative, monastic and religious would certainly be out of place in those situations, but, he wrote, there are many other devotions fit for those who live in a secular state.

"In whatever situations we happen to be, we can and we must aspire to the life of perfection," he concluded. †

The Bottom Line/Antoinette Bosco

Remembering the saint who served the poor all year long

Thousands of people around the world who are cash-poor, not just during the



holidays but all year long, will get food and other necessities for their families, thanks to a caring man—St. Vincent de Paul—who lived more than 400 years ago.

His name should be familiar to

Catholics because the work for the poor that this great man began and carried out in his lifetime has actually never ended. It has gone on for centuries in many nations because good people continue this work through societies that bear the name of St. Vincent de Paul.

Should anyone doubt this, I strongly recommend a book published in October 2010 by Jane Knuth, *Thrift Store Saints: Meeting Jesus 25 Cents at a Time* (Loyola Press, Chicago). Here we have a middle-class, suburban housewife/mother in Kalamazoo, Mich., who got kind of "swept in" to working at a St. Vincent de Paul thrift store in her city.

"Right away, curious incidents that were almost like grace started to occur," she said in her book. And now, 13 years later, she is a regular volunteer, absolutely committed to "following the

spiritual path of St. Vincent de Paul."

On page after page, Knuth tells us the stories of people knocked down by poverty and "out of the ordinary problems" who she met at the thrift store. They have taught her what the saint himself said that we followers of Christ must do. She said: "Our purpose is to help the poor and to change our own way of thinking and being. It only looks as though we run a store."

I learned about the important work of the St. Vincent de Paul Society back in the 1960s when I was a reporter for *The Long Island Catholic*, the diocesan paper of the then-newly formed Diocese of Rockville Centre.

The late Luke Smith, the dynamic leader who got the organization going after the new diocese was formed in 1962, inspired me to write often about the work of this great society. He would repeat: "We have to help the people who live on the margins of society, the poor!"

After reading Knuth's book, I contacted Msgr. Patrick Armshaw, the longtime spiritual adviser to the General Council of the St. Vincent de Paul Society on Long Island, N.Y., to ask him how the work begun by Smith is going today. I was astounded when he gave me a summary of their years of ministry:

Besides their stores, they have rent-assistance programs for homeless

and disabled persons, counseling for ex-offenders, assistance for the elderly disabled, and much more. All told, this particular St. Vincent de Paul Society spent \$10,658,523 aiding the poor in the year ending on Sept. 30, 2009.

Knuth writes that many people ask her what kind of impact her work at the St. Vincent de Paul store has had on her "emotionally." Her answer is powerful:

"What our patron, St. Vincent de Paul, teaches us is that by helping each other face-to-face, there is always something we can do—even if it's only to offer a listening ear, help pay a bill or provide clean clothing. It's the love that is offered that matters most.

"That's what changes the world because it changes us. Our job is not to solve all the problems; our job is to comfort, clothe, feed and visit," she wrote.

Knuth acknowledges something that was also told to me by Msgr. Armshaw: "Most people know very little about the work of the society, which is one of the reasons [that] I wrote the book."

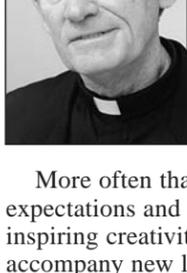
We Catholics owe her thanks.

(Antoinette Bosco writes for *Catholic News Service*. For more information about the Indianapolis council of the St. Vincent de Paul Society, log on to www.sdvpindy.org.) †

The Human Side/Fr. Eugene Hemrick

The role of work: The heart of new leadership

As I jogged around the U.S. Capitol in mid-November, moving vans dotted the front of Congress as new members were moving in and replacing outgoing members.



In Baltimore at the same time, a new president of the U.S. Conference of Catholic Bishops was elected.

More often than not, raised expectations and hopes for fresh ideas, inspiring creativity and new possibilities, accompany new leadership.

Whatever else is required of new leaders, knowing how to work with others, especially when seemingly impossible difficulties are encountered, is the heart of their duty.

What are the first principles of work that we should desire for new leaders?

The Greeks and Romans came to equate work, especially manual labor, with something that slaves did. As such,

they had disdain for this concept of work, viewing it as pain and hardship.

The Bible, on the contrary, pictures God at work, bringing about his creations and finding the process to be very good.

These ambivalent pictures of work have us both dreading and embracing it as a means of being co-creators with God.

Undoubtedly, leadership comes with a high price. Once the accolades are over and leaders begin to work, a tough daily grind awaits them. Serving people who exude a sense of entitlement can be extremely draining and disheartening. It is easy to see this kind of work situation as the Romans and Greeks did.

St. Thomas Aquinas gives us our first wish for new leaders: "There can be no joy in life without joy in one's work."

So our first wish for new leaders is that they are lovers who are deeply in love with their new roles.

St. Thomas would also point out that true love must be directed to the work at hand and not at self-love.

The Bible gives us our second wish for

new leaders: that they would see themselves as God's co-creators. There must be a sacred transcendence in their work that raises them above mundane, everyday chores.

Spiritual writers give us yet another wish for new leaders.

St. Clement of Alexandria counsels: "We should not be idle, yet we should not become completely exhausted by our labor, either."

On this note, a hunter once told St. Anthony of Egypt, "If I bend my bow all the time, it will break." Anthony replied, "So it is also in the work of God. If we push ourselves beyond measure, the brethren will soon collapse. It is right, therefore, from time to time, to relax their efforts."

Allow me one final wish for leaders: Take time to meditate on the nature of work and on the spiritual principles upon which it is founded. It is what creates true joy in accomplishing it.

(Father Eugene Hemrick writes for *Catholic News Service*.) †

Catholic Evangelization Outreach/
Peg McEvoy

Trust and proclaim Christ with your lives

"The primary task of evangelization is to identify the Savior of all people in Jesus Christ. Never grow tired of trusting in him and proclaiming him with your lives in the family and everywhere. This is what people expect from the Church and from Christians still today. (Pope Benedict XVI, 2006)

How do we proclaim Jesus Christ "with our lives in the family and everywhere?"



The act of celebrating the Eucharist certainly proclaims Christ. Prayer with our spouses and children proclaims Christ. Acts of charity and compassion proclaim Christ.

When we point back to Christ as the reason for our actions and the source of

our joy, we are evangelizing.

However, there are times when we need to identify Christ up front as the motivation for our actions and the reason for our concern as well.

On Jan. 24, approximately 200,000 people will be doing just that. They will prayerfully march in Washington, D.C., to fight for the lives of the unborn.

From Indianapolis there will be teenagers, adults, clergy and our own Archbishop Daniel M. Buechlein. They will trust and proclaim Christ as they march to support the Gospel of life so often negated in our own country.

In Indianapolis, there will be a solemn observance of the anniversary of *Roe v. Wade* beginning with Mass at SS. Peter and Paul Cathedral, a march to Veterans Memorial Plaza, recitation of the rosary and a guest speaker.

Can you proclaim Christ "everywhere" by committing to part or all of this event in Indianapolis? For more information, go to www.archindy.org/evangelization and click on the event under "Latest Updates."

Not all of us have the opportunity to make the bold statement of participating in the March for Life or other solemn observance. But each of us can do something.

We need to trust in Jesus and proclaim him when we hear and see things that oppose his Gospel and the sanctity of life.

Some of us can pray more, maybe even say a novena. The "Novena for Life" from the U.S. Conference of Catholic Bishops and other novenas can be found at

www.usccb.org/prolife/liturgy/novenas.shtml. Do you need to become more informed about Church teaching on the value and protection of human life? You might consider reading "Evangelium Vitae" ("The Gospel of Life") written by John Paul II in 1995. You can find links to this document and many others at www.usccb.org/prolife/tdocs.

All of the acts mentioned are acts of prayer, faith and witness. None of them involves hate or cruelty or violence. The world needs the truth spoken in love about the evil of abortion. As Pope Benedict said, people "expect" it.

Many people come to our faith because of the consistency and truth of our moral teachings, including the sanctity of life.

We sometimes partition our evangelization activities so much that we lose sight of their connectedness to all elements of our faith.

In your parish, do the teams focusing on evangelization, spiritual life, social justice and pro-life communicate and work with each other? Although the focus of each team may differ, there are certainly opportunities—such as the March for Life in January and Respect Life Sunday in October—to work together.

Regardless of our ability to participate in specific events, we are all called to proclaim Christ in our families, in our parishes and everywhere.

We must always point to him as the reason for our actions and the source of our joy—our Savior.

(Peg McEvoy is the archdiocesan associate director for Evangelization and Family Catechesis. For questions and/or help starting a parish evangelization team, contact her at pmcevoy@archindy.org.) †

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

The Sunday Readings

Sunday, Jan. 23, 2011

- Isaiah 8:23-9:3
- 1 Corinthians 1:10-13, 17
- Matthew 4:12-23

The Book of Isaiah supplies this weekend's first reading.



It offers us a powerful lesson.

Isaiah lived during a time when God's people were facing spiritual danger. They still had their independence, at least after a fashion.

Hebrew kings still reigned in the kingdoms of Judah and Israel. The

religious, social and political structures all still gave lip service to the ancient religion, and to the holy covenant between God and the Chosen People.

However, all this was at risk because devotion to the covenant and obedience to God's law were at low ebb.

Isaiah loudly warned that disaster was just around the corner. He also said that the people could rescue themselves by returning to religious faithfulness and obeying God in accordance with the teachings of the prophets.

All of this implied a certain potential within the people. They did not sin because they were helpless in the face of temptation. Rather, they were weak because they ignored God. If they were determined, they could be virtuous.

For its second reading, the Church selected a passage from St. Paul's First Epistle to the Corinthians.

Paul obviously loved the Corinthian Christians. He yearned to see them saintly and eternally with the Lord.

On the other hand, the Christians troubled him because they seemed so attracted to the many vices of their great, worldly and wealthy city. They also seemed extremely vulnerable to the feelings of competitiveness that vex all humans if not checked.

Never willing to be passive or indifferent, Paul loudly called the Christians in this community to be true to their identity with Christ.

The Apostle taught a basic message. Earthly reward will pass more quickly than anyone might realize. Earthly wisdom is only folly.

True wisdom is to understand the meaning of the cross, he said, and this understanding requires grace, which is available only to those who earnestly follow the Lord.

St. Matthew's Gospel supplies the last reading.

It is situated in Capernaum, the fishing village located at the northern tip of the Sea of Galilee. Jesus is there after leaving Nazareth and beginning his public ministry.

As a center of commerce, albeit very modest commerce, the people of Capernaum saw many visitors come and go from the village.

Jesus used this coincidence as an opportunity to encounter many people. He called them to fidelity to God. He repeated the admonitions of the Hebrew prophets to them.

In this place, Jesus met Andrew and then Simon, whom Jesus renamed Simon Peter. These brothers become the first of the Apostles in the sequence of calling. In time, Christianity was to grow from and build upon the Apostles.

It is interesting that the Gospels, such as is the case in this reading, refer to these Apostles so specifically by listing their names, leaving no doubt whatsoever about their identity. It was vital in the early Church that the teachings of the genuine Apostles would be kept intact and be followed by the people.

Reflection

These readings remind us of how blind people can be, and also how powerful we can be.

In the first reading, Isaiah criticized the people for their religious listlessness, but he also presumed that—if they wished—they could reverse their wayward hearts and turn again to God.

In essence, the same message was in the second reading taken from Paul's First Epistle to the Corinthians.

The Apostle boldly denounced the Corinthians' sins and quarrels. However, by calling them to conversion, he presumed that they had the power within themselves to be holy.

We are sinners, but we need not be sinners. Sin binds us. We truly can be free by seizing the power of our wills, allowing divine grace to empower us even more, and by disdaining sin to be one with Christ.

The teachings of the Apostles guide us and draw us to the Lord. †

Daily Readings

Monday, Jan. 24
St. Francis de Sales, bishop
and doctor of the Church
Hebrews 9:15, 24-28
Psalm 98:1-6
Mark 3:22-30

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

Wednesday, Jan. 26
Timothy, bishop
Titus, bishop
2 Timothy 1:1-8
or Titus 1:1-5
Psalm 96:1-3, 7-8, 10
Mark 4:1-20

Thursday, Jan. 27
Angela Merici, virgin
Hebrews 10:19-25
Psalm 24:1-4ab, 5-6
Mark 4:21-25

Friday, Jan. 28
Thomas Aquinas, priest and
doctor of the Church
Hebrews 10:32-39
Psalm 37:3-6, 23-24, 39-40
Mark 4:26-34

Saturday, Jan. 29
Hebrews 11:1-2, 8-19
(Response) Luke 1:69-75
Mark 4:35-41

Sunday, Jan. 30
Fourth Sunday in
Ordinary Time
Zephaniah 2:3; 3:12-13
Psalm 146:6-10
1 Corinthians 1:26-31
Matthew 5:1-12a

Question Corner/Fr. John Dietzen

Canonization process was established in 16th century then revised several times

Our study group's discussion of Church history raises some questions about saints.



We know the criteria for making saints today, but what were these requirements at the beginning of the Church?

It seems that there were lots of saints in the early days. When did the current process begin? (Wisconsin)

The Church does not "make saints." When the Church canonizes a saint, it means that Catholics may venerate that person in public liturgies and the person's name may be included in the "canon," the eucharistic prayer of the Mass.

The method of naming someone a saint has been a long process. Originally, especially for martyrs, it was accomplished through general acclamation by the whole Christian community.

Gradually, local bishops established criteria for sainthood in their own territories. From there, the devotion often spread to other areas as well.

The vast majority of Christians that we call saints—historians have estimated around 10,000—were "canonized" in processes something like that.

Even today, it is not uncommon for Catholics of a certain region to informally honor one of their own as a saint, even if the individual is not officially canonized.

Most Catholic people living in Central America revere Archbishop Oscar Romero of El Salvador, a defender and friend of the poor, who was shot and killed while celebrating Mass in 1980.

Almost 800 years ago (1234), Pope Gregory IX decreed that only the Bishop of Rome could canonize saints since that action offered the saint for veneration by the universal Church. Since then, less than 1,000 people have been canonized, most of them (483) by Pope John Paul II.

A formal canonization process similar to the one today was established in the 16th century, but revised several times.

"Saint" is simply an anglicized version of the Latin word "*sanctus*" ("holy").

Scripture applies the name to the living as well as the dead. St. Paul addresses his letters to the Corinthians and Ephesians to the "*sancti*," the saints, the "holy ones," in those Christian communities.

What did Jesus do from the time he was 13 years old until he began to teach his followers? (Virginia)

There is precious little information, at least from the Bible.

The Gospels, which is where we might expect to discover these details, were not written as a detailed biography of our Lord. The Gospels give us the good news of God's love and infinite compassion for our human family as revealed in the life and teachings of Jesus.

The beginning of what is perhaps the first Gospel ever written distinctly indicates this intention.

St. Mark, in Chapter 1, Verse 1, of his Gospel, says he is writing "the beginning of the gospel of Jesus Christ."

Those words are important. The Anglo-Saxon roots of our English word "gospel" have the same meaning as the Latin and Greek words for "gospel"—it means the "good news." Some time later, the title "Gospel" was given to the first four books of the New Testament, our four Gospels.

Those first words of Mark refer not to the document he was writing, but to the good news of salvation that the heavenly Father was offering to the human family—and would continue to offer—in the life, death and resurrection of his Son.

In all of the Gospels, it is clearly not the writers' purpose to answer questions or provide interesting information. What was not directly relevant to our comprehending the meaning of the life and message of Jesus was simply passed over. The writers likely did not know these details.

That is why we know nothing from the Gospels about most of the years in the life of Jesus. We can assume a few things.

Joseph died sometime during the Holy Family's years in Nazareth since he isn't mentioned afterward, but that's about as much as we can assume about his death.

This lack of engaging information in the Bible may disappoint us, but the seemingly little asides scattered through the Gospels, the apparently insignificant details that seem incidental, carry some message that the evangelists considered fruitful and integral for Christian readers.

The more we read and study the narratives of the conception and birth of John the Baptist and Jesus, the more we realize that every word and phrase reveals its own special insight and wisdom about what God was saying in these commonplace family events.

Other early Christian writings, including the Protoevangelium of James, contain a variety of tales about Jesus and his relatives. Some may or may not be true. They are not part of our sacred Scriptures or matters of Catholic faith. †

My Journey to God

Looking for God in Other Places

The Winter Elm

Oh stately elm in all your winter nakedness,
How God has deemed to sanctify and greatly bless
Your countenance, with myriad branches straining toward the sky.
What is my place in God's unfolding master plan,
I who am of his ultimate creation, man?
What paradox, for just two arms to lift to him in praise have I!

The Bird Feeder

God shows Himself to me this morn,
behold, behold!
He is not clad in regal robes of finest gold,
no scepter in his hand, no shining jeweled crown.
His robes are blue and red and grey and black and brown.
He is the dove, the cardinal, the finch, the jay



CNS photo/Ed Zaleski, Catholic Accent

who come to feast upon my offerings each day.
I see him in the place prepared in maple tree.
I know him in the place he has prepared in me.

By Glenna Hoog

(Glenna Hoog is a member of St. Peter Parish in Franklin County. Two cardinals perch close to a bird feeder as snow falls in Greensburg, Pa.)

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.

BALLARD, Frank E., Jr., 61, St. Augustine, Jeffersonville, Dec. 29. Husband of Patricia Ballard. Son of Mary Jane Ballard. Father of Frank Ballard III. Brother of Mary Brent, Diane Harbeson and Lynn Ray.

BATES, Robert E., 76, St. Gabriel, Connorsville, Jan. 1. Father of Laura Myers, Thomas and Timothy Bates. Brother of Sue Ann Pea. Grandfather of eight. Great-grandfather of seven.

BERLIER, Lenora E., 94, St. Luke the Evangelist, Indianapolis, Dec. 16. Mother of Paula Miller and Edward Berlier. Grandmother of five. Great-grandmother of six.

BLAKE, Dorothy M., 87, St. Lawrence, Indianapolis, Dec. 22. Mother of Pamela West, Dale and Dennis Blake. Grandmother of 11. Great-grandmother of five.

BOEDING, Mark W., 82, St. Michael the Archangel, Indianapolis, Jan. 5. Father of Cynthia Christensen, Lisa, Mark and Randell Boeding. Brother of John Boeding. Grandfather of eight. Great-grandfather of two.

BURNS, Gladys Marie (Mezepella), 84, Our Lady of the Greenwood, Greenwood, Jan. 2. Wife of John Burns Sr. Sister of Olyne Hill. Stepmother of

Cheryl Russell, John and Richard Burns. Grandmother of three.

CARDINAL, Kent Louis, 52, St. Mary, North Vernon, Nov. 14. Husband of Karen Cardinal. Father of Kelsi, Jackson, Jon and Josh Cardinal. Brother of Paulette Alquist, Greg, Jude, Mike and Pat Cardinal. Grandfather of one.

CASSIDY, Mary Helen, 84, St. Isidore the Farmer, Bristow, Jan. 2. Mother of Linda Dauby, Virginia Gerstenschlager, Patty Jarvis, Mary Lee Smith, Duane and Richard Cassidy. Sister of Donald and Kenny Cronin. Grandmother of 15. Great-grandmother of 23.

CHEESEBREW, Mary A., 95, St. Mary, North Vernon, Dec. 22. Father of Edythe Stilwell, Mary Jean Todd and Floyd Cheesebrew. Grandfather of 16. Great-grandfather of 35. Great-great-grandfather of 11.

DALTON, Mary Ann, 79, Annunciation, Brazil, Dec. 8. Mother of Vonna Harper, Colleen Kellum, Sharlene Shillings and Tony Dalton. Grandmother of 11. Great-grandmother of seven.

DAVIS, Henry, 78, St. Paul, Tell City, Jan. 2. Husband of Janice Davis. Father of Sonnie Simmons, Hugh and Glenn Davis. Brother of Barbara Eckstein, Brenda Phelps, Charles, Gary, Scott and Tom Davis. Grandfather of four.

DORGAY, Peggy A., 86, Our Lady of Perpetual Help, New Albany, Dec. 23. Mother of Susan Mullins, Deborah Powell, Paula Rotenberg, Daniel and Joseph Dorgay. Grandmother of nine. Great-grandmother of two.

ECKERLE, William H., 88, St. Gabriel, Connorsville, Dec. 28. Husband of Frances (Price) Eckerle. Father of Jerald



Solar eclipse

A seagull is silhouetted against the sun at dawn during a partial solar eclipse on Guadalmar Beach in Malaga, Spain, on Jan. 4. The partial eclipse was visible near sunrise over most of Europe and northeastern Asia.

and Stephen Eckerle. Brother of Ruth Hauri and Rose Wagner. Grandfather of three. Great-grandfather of two.

ECKERT, Anna E., 92, St. Joseph, Clark County, Jan. 3. Mother of Jane Barnes, Judy Fuesting, Cindy Kleeamer, Mary Rager, Ed and Frank Eckert. Sister of Minnie Larson, Jane Naville and Pete Sprigler. Grandmother of 16. Great-grandmother of 25. Great-great-grandmother of two.

FARRELL, Mary Ellen (Stevens), 85, St. Michael the Archangel, Indianapolis, Jan. 4. Mother of Patricia Farrar, Rose Guidry, Irene Roseman, Kathleen Morgan, Mary Winkler and Paul Farrell. Sister of John Stevens. Grandmother of 13. Great-grandmother of 39.

FRIESEL, Marian Ellen, 86, St. Charles Borromeo, Bloomington, Jan. 5. Mother of Dennis and Michael Friesel. Grandmother of four. Great-grandmother of six.

GOOD, Lillian A., 80, St. Lawrence, Indianapolis, Dec. 24. Wife of Raymond Good. Mother of John, Kenneth and Mark Good. Grandmother of six.

HAUBER, Joann, 77, Our Lady of Perpetual Help, New Albany, Dec. 28. Mother of Chuck Hauber, Blain and Daniel Rosenberger. Sister of Darlene Coney, Gerry Seewer, David, George III, Ricky and Ronnie Banet. Grandmother of six.

HILL, Patricia, 75, SS. Francis and Clare, Greenwood, Dec. 31. Mother of Kathleen Phipps, Mark and Rob Hill. Sister of Skip Robinson. Grandmother of six.

KENNEDY, Marion C., 102, St. Bartholomew, Columbus, Jan. 2. Mother of Jack and William Kennedy. Grandmother of five.

KISH, Iola Fabiani, 90, St. Luke the Evangelist, Indianapolis, Dec. 4. Mother of

John Kish Jr. Grandmother of four.

KITCHIN, Robert L., 88, St. Mary, Richmond, Dec. 17. Husband of Cheryl Kitchin. Brother of Samuel Kitchin.

KLEEMAN, Velma S., 90, St. Paul, Tell City, Jan. 3. Mother of Kathy Hammond. Sister of Joyce Baldwin. Grandmother of three. Great-grandmother of six.

KLEIN, Mark Robert, 51, St. Bartholomew, Columbus, Dec. 10. Husband of Maggie (Jackson) Klein. Brother of Susan Klein.

KNIGHT, Phyllis A., 84, St. Paul the Apostle, Greencastle, Dec. 13. Mother of Debra Jones, Elizabeth Rodeghiero and Carol Knight. Sister of Blanche DeBock. Grandmother of two. Great-grandmother of four.

McCONNELL, Brian, 59, St. Mary, North Vernon, Oct. 3. Son of Harold and Jacquelyn McConnell. Brother of Lucy Burns, Kathleen Lockhart, Annette Sanford, and Mary and John McConnell.

McCONNELL, Jacquelyn, 85, St. Mary, North Vernon, Dec. 17. Wife of Harold McConnell. Mother of Lucy Burns, Kathleen Lockhart, and Annette Sanford, and Mary and John McConnell. Grandmother of seven.

MEDLEY, John, 84, St. Mary, Richmond, Dec. 12. Father of Michele Tejkl, John and Mark Medley. Stepfather of Alan and Randy Savage. Brother of Ida Isenhardt. Grandfather of seven. Great-grandfather of several.

MILLS, Harriet F., 88, St. Vincent de Paul, Bedford, Jan. 4. Mother of Richard and Steve Mills. Grandmother of six. Great-grandmother of seven.

MOELLER, John W., 80, St. Mary, Greensburg, Dec. 19. Husband of Marilyn Moeller. Father of Karen Buening, Diane Burns, Nancy Ernestes, Jan Haskamp, Marsha Proffitt, Jane Smith and John Moeller. Brother

of Henrietta Carroll, Marita Cherry and Norbert Moeller. Grandfather of 19. Great-grandfather of nine.

MORRIS, Constance D., 78, Holy Angels, Indianapolis, Dec. 4. Mother of Eric Anglin, Anita Bledsoe, Carol Grace, Marsha and Reginald Carter, Derek Tracy Sr., James, Jeffery and William Morris. Sister of Ruth Carter and Ella Mae Cunningham. Grandmother of 22. Great-grandmother of 42. Great-great-grandmother of one.

MUNCHEL, Rita A., 82, St. Michael, Brookville, Jan. 3. Mother of Linda Brattain, Darlene Hohman, Gary and Gerald Munchel. Sister of Dorothy Rennekamp and Al Erhart. Grandmother of 11.

MURCHIE, Donna, 51, SS. Francis and Clare, Greenwood, Dec. 22. Wife of William Murchie. Mother of Amanda, Billie and Jessica Murchie. (correction)

NAVILLE, Herbert F., 91, Our Lady of Perpetual Help, New Albany, Dec. 31. Husband of Rita Naville. Father of Ellen Coulter, Joan, John, Michael, Patrick and Timothy Naville. Grandfather of 15. Great-grandfather of seven.

PIRTLE, Mary (Ward), 97, Holy Cross, Indianapolis, Dec. 18. Stepmother of Bill Pirtle. Grandmother of two.

SABELHAUS, Robert R., Jr., 62, St. Mary, North Vernon, Nov. 29. Father of Tracy Jarrell and Kelly Sabelhaus. Brother of Terry Davis, Cindy Hunter, Barbara Lovegrove, Freida Lutgring, Sheryl Wheeler, Mark and Neil Sabelhaus. Grandfather of six.

SALLE, Ralph, 84, St. Jude, Indianapolis, Dec. 19. Father of Julie Bower, Cathy Loudonback and Mike Salle. Brother of Mildred Hallett. Grandfather of five.

SAUTER, Jessica Ann, 25, St. Simon the Apostle,

Indianapolis, Dec. 30. Daughter of John and Veronica Sauter. Sister of Emily and Jake Sauter. Granddaughter of Walt Sauter and Bettie Whitney.

SCHERSCHEL, James F., 93, St. John the Apostle, Bloomington, Nov. 27. Husband of Blanche Scherschel. Father of Martha Becher, Jeannette Carr, Anthony, Daniel, Leo and Samuel Scherschel. Grandfather of 13. Great-grandfather of 32. Great-great-grandfather of three.

SCHMITT, John P., 69, St. Joan of Arc, Indianapolis, Dec. 25. Brother of Alice Houff.

SCHNEIDER, Dorothea M., 86, St. Joan of Arc, Indianapolis, Dec. 23. Wife of Louis O. Schneider. Mother of Debra Back, Stephanie Bowers, Linda Farrell, Susan Lopez, Esther Stroh, Chris, Louis, Mark and Matthew Schneider. Sister of Peggy Havelin, Ruth Hock, Carolyn Shelby and Michael Raftery.

SCHNEIDER, Wilfred W., 87, Holy Family, Oldenburg, Jan. 3. Husband of Anna Mae Schneider. Father of Carol, Andrew, Stanley and Stephen Schneider. Brother of Clarissa Kist. Grandfather of 10. Great-grandfather of 11.

SCHULER, Carl, 59, St. Joseph, Clark County, Dec. 26. Father of Carla Duke and Jacob Schuler. Brother of June Cooke, Barbara Nalley, Joanna Waggoner and Donald Schuler. Grandfather of one.

SERGESKETTER, Frank, 92, St. Pius V, Troy, Dec. 15. Husband of Imogene Sergesketter. Father of Lynn Goss, Kathy McDaniel, Cheryl Wetzel and Danny Sergesketter. Grandfather of nine. Great-grandfather of two.

SERGI, Dominic J., 89, St. Bernadette, Indianapolis, Jan. 1. Father of Anthony, Francis and Joseph Sergi. Brother of Maria Lorenzano, Frank, Joseph and Michael Sergi. Grandfather of seven. †

Report sexual misconduct now

If you are a victim of sexual misconduct by a person ministering on behalf of the Church, or if you know of anyone who has been a victim of such misconduct, please contact the archdiocesan victim assistance coordinator:

Carla Hill, Archdiocese of Indianapolis,
P.O. Box 1410, Indianapolis, Indiana 46206-1410
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Providence Sister Theresa Rose Butts was a teacher and principal

Providence Sister Theresa Rose Butts died on Dec. 15 at Mother Theodore Hall at Saint Mary-of-the-Woods. She was 95.

The Mass of Christian Burial was celebrated on Dec. 20 at the Church of the Immaculate Conception at Saint Mary-of-the-Woods. Burial followed at the sisters' cemetery at the motherhouse.

Rosemary Butts was born on April 7, 1915, in Galesburg, Ill. She joined the congregation of the Sisters of Providence of Saint Mary-of-the-Woods on July 15, 1934, and professed her first vows on Jan. 23, 1937, and her final vows on Aug. 15, 1942.

Sister Theresa Rose earned a bachelor's degree in biology at Saint Mary-of-the-Woods College and a master's degree in English at Xavier University in Cincinnati.

During 76 years as a Sister of Providence, she ministered in education for 59 years at Catholic schools in Indiana, Illinois,

Maryland and Washington, D.C.

In the archdiocese, Sister Theresa Rose taught at St. Patrick School in Terre Haute from 1948-52 then served as the principal of the former St. Benedict School in Terre Haute from 1952-58.

After retiring from teaching in 1988, Sister Theresa Rose served as a school librarian for eight years before returning to Saint Mary-of-the-Woods.

For the next 10 years, she assisted with activities at the motherhouse.

In 2006, Sister Theresa Rose began her ministry of prayer full-time with the senior sisters.

She is survived by a brother, Cyril Butts of Galesburg, Ill. Memorial gifts may be sent to the Sisters of Providence, 1 Sisters of Providence Road, Saint Mary-of-the-Woods, St. Mary-of-the-Woods, IN 47876. †

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Vice President for Advancement

Scecina Memorial High School, a co-educational Catholic high school of the Archdiocese of Indianapolis serving students in grades 9-12, is seeking a Vice President for Advancement. The Vice President collaboratively designs and implements a comprehensive Advancement Program of internal and external communications, alumni relations, student recruitment, and development. This individual is staff liaison to the Development Committee of the Board of Directors and manages the Advancement department budget. Successful annual fund and/or major gift development experience are preferred. The Vice President for Advancement reports to the President, supervises the Advancement Team, and is a member of the school Administrative Team.

Qualified candidates are asked to send by e-mail or regular mail a letter of interest, résumé, and salary history, in confidence, to:

Joseph Therber
President
Scecina Memorial High School
5000 Nowland Avenue
Indianapolis, IN 46201
jtherber@scecina.org

Applications will be accepted through March 15, 2011.



Director Marketing and Communications

Bishop Chatard High School, the Archdiocesan high school of the North Deanery of Indianapolis, Indiana, is aggressively seeking applicants for the position of Director of Marketing and Communications. The director is primarily responsible for overseeing and executing the school's print and electronic communications program and will help advance the strategic direction of Bishop Chatard's marketing efforts, including all forms of internal and external marketing, communications and event promotions (publications, advertising, public relations, media relations, etc.), ensuring that the plan is aligned with the school's strategic goal and mission. Strong writing skills and proficiency in InDesign graphic design software are preferred.

Please send samples of portfolio (including writing samples) and references by January 28, 2011 to Nicole Beasley at nbeasley@bishopchatard.org or Bishop Chatard High School, 5885 Crittenden Ave., Indianapolis, IN 46220.

For more detailed information visit
www.BishopChatard.org

Saint Patrick Catholic Church Director of Music Ministries

Saint Patrick Catholic Church in Louisville, Kentucky, a parish of 1200 households and 645 students in its parish-school is seeking a Director of Music Ministries. The position is available immediately, but a starting date is negotiable. Along with excellent music skills, choral competencies and expert knowledge of Roman Catholic liturgy, the successful candidate will exhibit passion, enthusiasm and strong leadership qualities in an effort to build and grow a music program with an existing solid foundation. The position includes directing an Adult Choir, Children's Choir, recruitment and training of cantors, and providing accompaniment at Sunday Masses as well as Solemnities, Feasts and other Masses not limited to the Rite of Christian Burial and the Rite of Marriage. The successful candidate will assist the parish with the implementation of the Third Edition of the Roman Missal. The Director of Music Ministries is a full-time member of the Pastoral Team and the position includes a full benefits package.

For further information or to receive a detailed position description, please inquire via telephone at 502 244 6083 or via e-mail to mdonahue@stpatrik-lou.org.

TO APPLY: Send cover letters, résumés, and audition materials to:
Director of Music Ministries, Search Committee
Saint Patrick Catholic Church
1000 N. Beckley Station Road
Louisville KY 40245
Or an electronic application to: mdonahue@stpatrik-lou.org

U.S. author cites new evidence of communism's 'war' with the Church

ROME (CNS)—That Pope John Paul II was a pivotal figure in the fall of European communism is accepted as a truism, but many details of that drama have remained hidden in archives.

A U.S. biographer of the late pope has now provided particulars of what he describes as the full-scale war by communism against the Catholic Church, and Pope John Paul's astute and successful counter-strategy.

The Polish pope displayed political savvy and "a shrewdness that combined steadiness of strategic vision with tactical flexibility," George Weigel told an audience of seminarians, diplomats and Vatican officials at the Pontifical North American College on Jan. 9.

One of Pope John Paul's moves, Weigel said, was to appoint as his own secretary of state Cardinal Agostino Casaroli, the architect of the Vatican's "Ostpolitik" efforts to reach workable compromises with communist regimes.

By doing so, the late pope "created tactical advantages for the Church: As the pope preached moral revolution over the heads of communist regimes, speaking directly to

their people, Casaroli continued his diplomacy, thus denying the communists the opportunity to charge that the Church had reneged on its commitment to dialogue," Weigel said.

Weigel said that he based his conclusions on previously secret cables and memos that have emerged from behind the former Iron Curtain. He came across the information while researching his latest book on the life of Pope John Paul, *The End and the Beginning*, which looks at the pope's final years and evaluates his legacy.

As a point of orientation, he quoted Cardinal Stanislaw Dziwisz, Pope John Paul's longtime secretary, who once remarked about the Church's battle with Poland's communist regime: "You must understand that it was always 'them' and 'us.'"

What he meant, Weigel said, was that "the struggle between communism and Catholicism could not be understood as a matter of episodic confrontations.... It was all war, all the time."

Certainly that was how communist

leaders from Moscow to Budapest saw it, Weigel said. He catalogued efforts by communist regimes to place spies in local Catholic hierarchies and the Vatican, to exploit the Church's moves toward openness and dialogue, to create ecumenical confusion and to compromise Church leaders by planting false stories.

In 1983, Weigel recounted, the Polish security police even decided to blackmail Pope John Paul. The instrument chosen was a fake diary said to have been written by a deceased female employee of the Archdiocese of Krakow, in which the diarist reported she had been the future pope's lover. The plot fell apart when one of the conspirators, after successfully planting the diary in the home of a Krakow priest, got drunk, crashed his car and blabbed to police about what he had just done.

Although the story has a Keystone Kops flavor, Weigel noted that the same security police operative would surface a year and a half later—as one of the men who beat Solidarity activist Father Jerzy Popieluszko to death and dumped his body in the Vistula River.

Weigel said Soviet bloc intelligence services tried to manipulate the debates of the Second Vatican Council for political ends, a process that continued as the "Ostpolitik" policy of the Vatican developed and prevailed. He said the Hungarian

regime used the Vatican's diplomatic opening to take control of the Catholic Church in the country. Most bishops nominated after 1964 were cooperators with internal security and foreign intelligence services, he said.

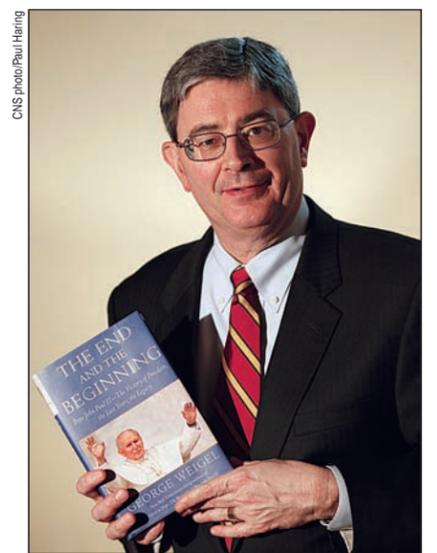
At the Pontifical Hungarian Institute in Rome, all the rectors and half the students in the late 1960s were trained agents of Hungarian secret intelligence, he said.

Weigel said communist moles were placed successfully at Vatican Radio, at the Vatican newspaper and in pontifical universities. When Pope John Paul II was elected, he took some counter-intelligence steps.

For one thing, materials dealing with Poland were no longer archived in the Secretariat of State, but were kept

'The struggle between communism and Catholicism could not be understood as a matter of episodic confrontations.... It was all war, all the time.'

—Author
George Weigel



George Weigel holds a copy of his recent book, *The End and the Beginning: Pope John Paul II - The Victory of Freedom, the Last Years, the Legacy, in Rome on Jan. 12.* The book is a sequel to Weigel's 1999 biography, *Witness to Hope: The Biography of Pope John Paul II.* It adds new details about the church's struggle against communism and covers the last years of the pontiff's life.

in the papal apartment "where there was no chance for mischief-makers to prowl around," Weigel said.

When Pope John Paul met with leaders such as Soviet Foreign Minister Andrei Gromyko, the pope decided not to keep a written record of their conversations so that the notes would not fall into the wrong hands. Instead, Weigel said, the pope and then-Msgr. Dziwisz would discuss the encounters, and the secretary kept notes in diaries that remained under his control.

Weigel said he thinks some lessons can be drawn by the Church's experience with European communism, as it looks to present challenges in the world's remaining communist states and in Islamic states. For one thing, he said, Vatican efforts to reach beneficial compromises with communist powers "rarely, if ever, paid significant dividends."

He said a much more valuable witness was provided by Church leaders who spoke courageously against the regimes, sometimes paying with their lives.

"Deeply committed and politically shrewd Christian pastors and laity eventually won out over communism. The blood of martyrs, however, was the seed of victory. Their sacrifice, and what we can learn from it about the cardinal virtue of fortitude—courage—must never be forgotten," he said. †

Pope names first diplomatic representative to Vietnam

VATICAN CITY (CNS)—In a first step toward establishing diplomatic relations, Pope Benedict XVI has named a 57-year-old Vatican diplomat to be a "non-resident pontifical representative" for Vietnam.

Italian Archbishop Leopoldo Girelli, currently Vatican nuncio to Indonesia, was reassigned on Jan. 13 to serve as the pope's representative to Vietnam and simultaneously as nuncio in Singapore and apostolic delegate in Malaysia and Brunei—two countries that do not have diplomatic relations with the Vatican.

Archbishop Girelli, who has been in the Vatican diplomatic corps since 1987, previously served at nunciatures in Cameroon, in New Zealand and in the United States, as well as in the Vatican Secretariat of State. He was ordained a bishop in 2006 when he was named nuncio to Indonesia.

A joint working group formed by the Vatican and Vietnam's communist government announced in June that the two sides were agreed that a papal representative would be named. A statement from the working group said that unlike a nuncio, the representative would not be residing in Vietnam for the time being.

For years, top Vatican diplomats made annual trips to Vietnam to work out details of the Church's life in the country, including discussing every potential bishop's appointment with the government. The Vatican always

insisted that needing government permission to name a bishop was not normal, but that it could be tolerated temporarily as Vatican-Vietnamese relations improved.

In a formal address on Jan. 10 to the diplomatic corps accredited to the Vatican, Pope Benedict said the agreement to name a representative to Vietnam was one sign of improved religious freedom in the world.

Pope Benedict sent Cardinal Ivan Dias, prefect of the Congregation for the Evangelization of Peoples, to Vietnam in early January for celebrations marking the 50th anniversary of the establishment of the Vietnamese hierarchy.

Cardinal Dias underlined the fact that the pope hoped for improved diplomatic relations and a chance for the Catholic Church to contribute to the good of Vietnam, particularly through education, health care and social work.

Addressing government representatives on Jan. 5 at the Shrine of Our Lady of La Vang, the cardinal expressed his hopes that they "would not fail to ensure full religious freedom, create favorable conditions for religious organizations and for all those who publicly profess and practice their faith, whatever their belief."

The cardinal said the Church and the government were like a mother and a father in a family, each having a specific role, but needing to work together "for the good of their children," Rome-based AsiaNews reported. †

May 1 beatification set for Pope John Paul II after miracle approved

VATICAN CITY (CNS)—Pope Benedict XVI approved a miracle attributed to Pope John Paul II's intercession, clearing the way for the late pope's beatification on May 1, Divine Mercy Sunday.

Pope Benedict's action on Jan. 14 followed more than five years of investigation into the life and writings of the Polish pontiff, who died on April 2, 2005, after more than 26 years as pope.

The Vatican said it took special care with verification of the miracle, the spontaneous cure of a French nun from Parkinson's disease—the same illness that afflicted Pope John Paul in his final years. Three separate Vatican panels approved the miracle, including medical and theological experts, before Pope Benedict signed the official decree.

"There were no concessions given here in procedural severity and thoroughness," said Cardinal Angelo Amato, head of the Congregation for Saints' Causes. On the contrary, he said, that Pope John Paul's cause was subject to "particularly careful scrutiny, to remove any doubt."

The Vatican said it would begin looking at logistical arrangements for the massive crowds expected for the beatification liturgy, which will be celebrated by Pope Benedict at the Vatican. Divine Mercy Sunday had special significance for Pope John Paul, who made it a Church-wide feast day to be celebrated a week after Easter. The pope died on the vigil of Divine Mercy Sunday in 2005.

With beatification, Pope John Paul will be declared "blessed" and thus worthy of restricted liturgical honor. Another miracle is needed for canonization, by which the Church declares a person to be a saint and worthy of universal veneration.

The Vatican spokesman, Jesuit Father Federico Lombardi, summed up much of the sentiment in Rome when he said that Pope John Paul would be beatified primarily for the spiritual gifts of faith, hope and charity that were the source of his papal activity.

The world witnessed that spirituality when the pope prayed, spent time with the sick and suffering, in his visits to the impoverished countries of the world, and in his own illness "lived out in faith, before God and all of us," Father Lombardi said.

Brigida Jones, a 26-year-old Australian Catholic visiting the Vatican from Melbourne, echoed the spokesman's sentiments. "I think he did so much while he was alive, and you'd just see him on television and get this sense of peace—obviously, he was holy," she said.

Father Lombardi said the Vatican was preparing to move Pope John Paul's body from the crypt of St. Peter's Basilica to the Chapel of St. Sebastian in the basilica's upper level at the time of beatification. The chapel, on the right-hand side of the church just after Michelangelo's "Pieta," is easily accessible and spacious, an important factor given the steady stream of pilgrims who come to see the pope's tomb.

Father Lombardi said Pope John Paul's casket would not be opened at the time of the relocation, and that it would remain closed after it is placed beneath the altar of the chapel. To make room, the Vatican will have to move the tomb of a previously beatified pontiff, Pope Innocent XI, to another area of the basilica, he said.

In 2005, Pope Benedict set Pope John Paul on the fast track to beatification by waiving the normal five-year waiting period for the introduction of his sainthood cause. That seemed to respond to the "Santo subito!" ("Sainthood now!") banners that were held aloft at Pope John Paul's funeral.

Even so, Church experts needed years to review the massive amount of evidence regarding the late pope, including thousands of pages of writings and speeches. The process began with the Diocese of Rome, which interviewed more than 120 people who knew Pope John Paul, and asked them about his actions and character. Studies were conducted on his ministry, the way he handled suffering and how he faced his death.

In 2007, on the second anniversary of the pope's death, the Rome Diocese concluded the initial inquiry phase. The documents from the investigation were placed in four chests, which were latched, tied with a red ribbon, sealed with red wax and delivered to the Congregation for Saints' Causes for further study.

In November 2008, a team of theological consultants to the saints congregation began studying the 2,000-page "positio," the document that made the case for Pope John Paul's beatification. After their favorable judgment, the cardinal and bishop members of the sainthood congregation met in late 2009 and voted to advance the cause.

On Dec. 21, 2009, Pope Benedict declared that Pope John Paul had lived a life of "heroic virtues." That meant he could be beatified once a miracle had been approved.

The reported cure of the French nun was carefully investigated by the Vatican's medical experts over the last year after questions were raised about the original diagnosis. Vatican sources said that, in the end, the experts were satisfied that it was Parkinson's, and that there was no scientific explanation for the cure.

In 2007, the nun, Sister Marie-Simon-Pierre, spoke to reporters about her experience. A member of the Little Sisters of the Catholic Motherhood, she was diagnosed with Parkinson's in 2001 at the age of 40. After watching Pope John Paul deteriorate from the effects of Parkinson's disease, she said, "I saw myself in the years to come."

When the pope died in 2005, and as Sister Marie-Simon-Pierre's condition began to worsen, all the members of the Little Sisters of Catholic Motherhood in France and Senegal began praying to Pope John Paul to intervene with God to heal her.

By June 2, two months after the pope died, she was struggling to write, to walk and to function normally. But she said she went to bed that night and woke up very early the next morning feeling completely different.

"I was sure I was healed," she said. Not long afterward, she had recovered enough to return to work in Paris at a maternity hospital run by her order.

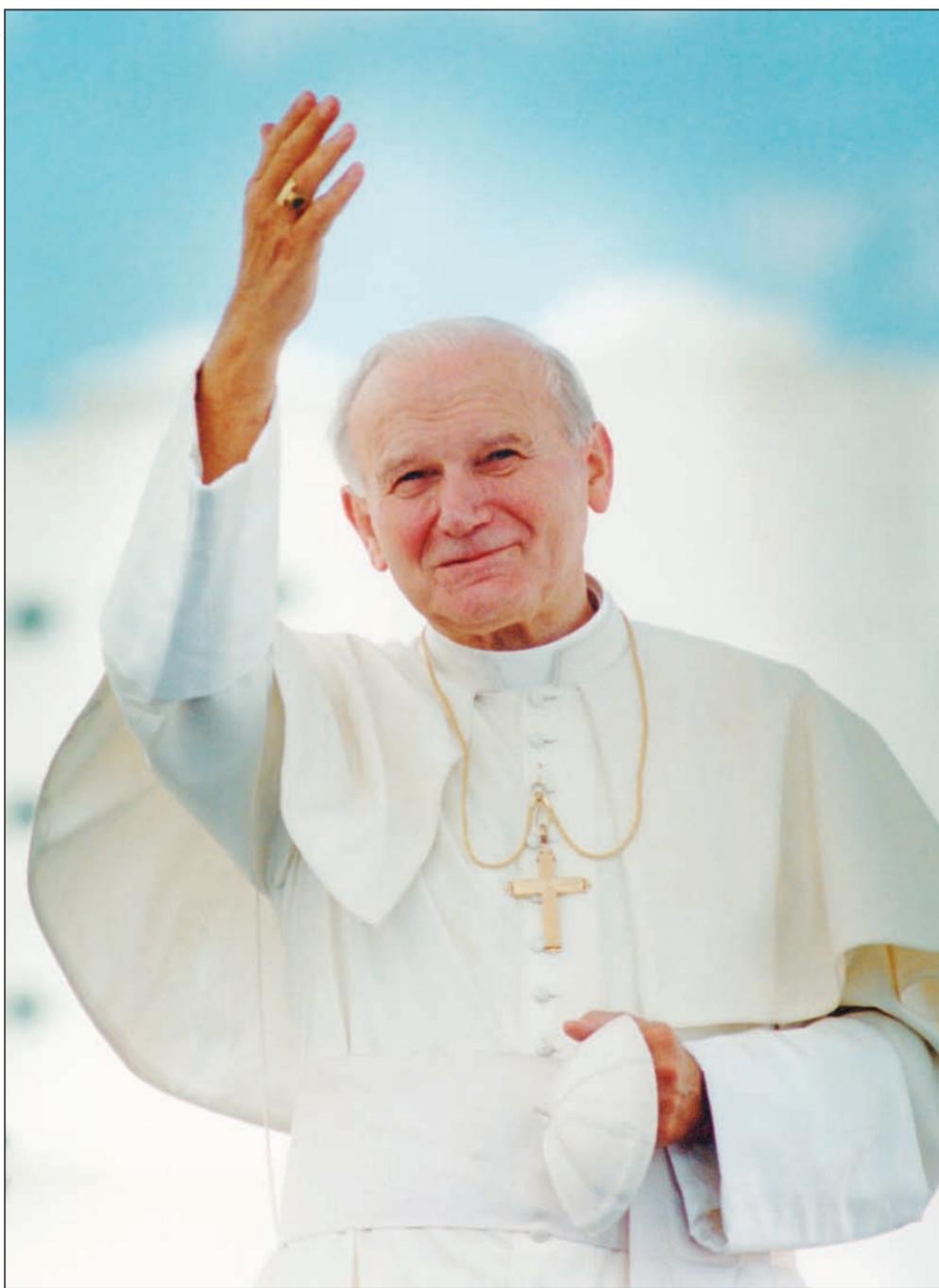
Several times during the last two years, rumors have surfaced about delays in Pope John Paul's beatification cause. Various reasons were reported, most having to do with incomplete documentation.

In 2010, with new revelations of priestly sex abuse in many European countries, some Vatican sources said it was the wrong moment to push the sainthood cause of Pope John Paul, who was pope when some of the abuse occurred. But the Vatican's sainthood congregation continued to methodically process the cause.

A year ago, a book revealed some of the spiritual and penitential practices of Pope John Paul, including self-flagellation and spending entire nights on a bare floor with his arms outstretched. The book was written by Msgr. Slawomir Oder, postulator of the late pope's sainthood cause, and it prompted some displeasure among Church officials because it was based on supposedly confidential material gathered in the investigation process.

Pope John Paul's death and funeral brought millions of people to Rome, and Vatican officials said they would begin working with the City of Rome in logistical planning for the beatification. †

CNS photo



CNS photo/Joe Rimkus Jr.



Above, Pope John Paul II waves as he arrives at Miami International Airport on Sept. 10 at the start of his 1987 trip to the United States. Pope Benedict XVI approved a miracle attributed to Pope John Paul II's intercession, clearing the way for the late pope's beatification on May 1, Divine Mercy Sunday.

Left, Pope John Paul II hugs a girl during his visit to New York in 1995.

CNS photo/Reuters



Mourners hold banners that read "sainthood now" during the funeral Mass for Pope John Paul II in St. Peter's Square at the Vatican on April 9, 2005.