A touch of compassion

Family influences help to shape student’s life-defining moment during mission trip to Africa

(Editors note: “Stewards Abroad” is an occasional series that reports on the efforts of Catholics from the Archdiocese of Indianapolis throughout the world.)

By John Shaughnessy

Most families have a set of standards and beliefs by which they live—a code, both spoken and unspoken, that become part of the essence of each person in the family. Often, that distinct approach to life also flows through the generations of a family.

That reality is apparent in the story of Claire Schaffner, a college student from Indianapolis who traveled to a village in Africa and suddenly found herself in a life-defining moment with a dying man.

The moment occurred last summer when Schaffner lived for six weeks in Kyanosu, Uganda, where she worked at a medical clinic run by the Sisters of Holy Cross.

The community surrounding the clinic was rural and extremely poor, with most families living in one-room houses that had no electricity. Still, for Schaffner—now a 21-year-old senior majoring in nursing at Saint Mary’s College in Notre Dame, Ind.—it was the place she had hoped to be.

One night, they'd be waiting for us. We really connected with the neighborhood kids who lived in a row of houses right next to us. We played with them every night. They’d be waiting for us. We really got close to them. That’s what I was really looking for when I came to Uganda. We were looking to make an impact on the kids. And they made an impact on us.

Schaffner’s interest in the children of Uganda began when she was a student at Bishop Chatard High School in Indianapolis and saw a documentary called "Invisible Children." The documentary centered on the civil war in northern Uganda, and focused on how children are kidnapped by the rebel army and forced to become soldiers. The film moved Schaffner so much that she decided to become a nurse so she could help children really connected with the neighborhood kids who lived in a row of houses right next to us. We played with them every night. They’d be waiting for us. We really got close to them. That’s what I was really looking for when I came to Uganda. We were looking to make an impact on the kids. And they made an impact on us.

Claire Schaffner, a member of St. Pius X Parish in Indianapolis, holds a child named Angel during her time as a volunteer at a medical clinic in Uganda during the summer of 2010.

Church leaders follow Egyptian unrest with interest, concern

VATICAN CITY (CNS)—Church leaders were watching the unfolding political drama in Egypt with a mixture of hope for reform and concern over potential violence, said the head of the Franciscan Custody of the Holy Land.

Franciscan Father Pierbattista Pizzaballa told Vatican Radio on Jan. 30 that the widespread unrest that has weakened the 30-year rule of President Hosni Mubarak came as a surprise to Catholics in the region.

“We all sense that these are episcopal changes. None of us would have imagined these kinds of developments a few months ago,” he said. “This means that there are currents, especially in the Arab world, that now have found visible expression. This is certainly a positive sign, but it’s also worrying because we don’t know how all this will end—we hope with the least possible amount of violence and bloodshed,” he said.

Father Pizzaballa said he hoped that “respect for religious minorities will be preserved” in Egypt. His concern appeared to reflect the fact that Mubarak’s opponents include both radical and moderate Muslim groups, and it was unclear who might assume power if the president resigns.

Father Pizzaballa spoke on a Church-sponsored day of prayer for peace in the Holy Land.

At the Vatican, Pope Benedict XVI marked the day with a prayer to “lead minds and hearts toward concrete projects of peace.” He did not specifically mention the unrest in Egypt.

The pope, joined by two Italian youths, then released two doves from his apartment window as a sign of peace.

In his comments to Vatican Radio, Father Pizzaballa said the search for peace and freedom involves “not allowing oneself to be dominated by passions.

“We all see how in the Middle East, in the Holy Land and even, passions can blind people. Instead, to have real freedom, we

WASHINGTON (CNS)—Women entering religious orders today are highly educated and active in parish ministries, according to a new national survey.

The results of “The Profession Class of 2010: Survey of Women Religious Professing Perpetual Vows” were released in advance of the World Day for Consecrated Life on Feb. 2.

It was conducted by the Georgetown University-based Center for Applied Research in the Apostolate, and commissioned by the U.S. bishops’ Secretariat of Clergy, Consecrated Life and Vocations.

The survey was sent to sisters represented by the two conferences of religious women in the United States—the Leadership Conference of Women Religious and the Council of Major Superiors of Women.

See RELIGIOUS, page 8

Women entering religious life are well-educated and active in parish ministries, national survey says
Pilgrimage helps college students, young adults deepen their faith

By Matt Faley
Special to The Criterion

Nearly 70 college students and young adults from across the archdiocese packed two buses for the 2011 Indy Catholic Young Adult Pilgrimage on Jan. 21-24.

The pilgrimage to Baltimore and Washington, D.C., gave participants the opportunity to deepen their faith and participate in the annual March for Life.

The pilgrims included young adults from various groups around Indianapolis and students from Butler University, DePauw University, Indiana University, the University of Indianapolis, Ivy Tech Community College and Indiana University-Purdue University Indianapolis.

The group kicked off the weekend in Baltimore at the 2011 FOCUS—Fellowship of Catholic University Students—conference. They joined about 1,500 students and young adults from around the country in “answering God’s call to become active participants in his plan for the world”—the theme for the gathering.

That call resonated deeply with many participants in the pilgrimage.

“I remember a couple months ago reading some of the testimonies from FOCUS participants about the conference they attended,” said Beth Conley, a freshman at DePauw University in Greencastle. “Some were very bold, saying the experience was life changing and how it brought God back to their lives. After going through the weekend, I can agree with them more.”

Speakers and entertainers from various ministries—including Lila Rose, Curtis Martin, Jesuit Father Robert Spitzer and Audrey Assad—inspired participants with their stories and talents throughout the weekend-long event.

Actors Emilio Estevez and his father, Martin Sheen, were also in Baltimore. Sheen and Estevez were greeted with boisterous applause as they presented a pre-screening of their new movie, The Way, a story that follows a man, played by Sheen, looking for meaning in his life after the loss of his son on the Camino de Santiago, or the Way of St. James, in Spain.

Besides the speakers and entertainment, Mass was celebrated by a bishop each day. Participants also had the opportunity to pray in eucharistic adoration, and 20 priests heard confessions.

“The conference made my faith a lot more real,” said Kevin Duffy, a freshman at Indiana University-Purdue University Indianapolis. “The speaker Saturday night [Chris Stefanick from the Archdiocese of Denver] spoke about how the most fundamental things in our faith should overwhelm us with awe. I was able to really let that sink in more in adoration.

Pilgrims had the opportunity to put what they learned into action right away as they traveled to nearby Washington, D.C. on Jan. 24 for the annual March for Life. Students and young adults from the archdiocese joined 400,000 other participants in the peaceful rally and protest of Roe v. Wade, the 1973 Supreme Court decision that legalized abortion in the United States.

For some pilgrims, it was their first time attending the march. For others, it was one of many times, but the effect seemed to be the same for all.

Indiana University-Purdue University Indianapolis freshman Nick Lesch captured the mood of the march.

“I can see peers of my generation doing things actively in their faith. They are making a difference,” he said.

“Lila Rose is a great example. She is not going to work and then serve the Lord. She is serving the Lord with her life.”

The event brought the Church in the United States together to stand against the law that has allowed more than 55 million abortions since its inception in 1973.

“As a college student, sometimes it’s hard to fit God into my life. This pilgrimage helped revitalize my faith and really inspired me to bring God back to my college campus,” said Duffy. “I am now looking to start a Bible study on my campus, and become more involved through service. It was definitely a weekend I will never forget. I cannot thank the archdiocese enough for the opportunity to go.”

In Egypt, it was unclear whether the momentum of the unrest was great enough to bring lasting reforms. Zannini told the Rome-based news agency AsiaNews. One big question, he said, was whether Mohamed ElBaradei, an opposition leader and Nobel Peace Prize winner, had the capacity to govern Egypt.

Zannini said that although Islamic extremists had begun to join the protests in Egypt, he doubted whether they would ever present a governing alternative there. He said he thought radical Islam was losing influence among the populations of the Middle East, and had shown itself too inflexible to have success on a political level, where consensus-building is needed.

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Above, nearly 70 college students and young adults from the Archdiocese of Indianapolis participate in the annual March for Life on Jan. 24 in Washington, D.C.

Left, Michelle Alacantara, a student at Indiana University-Purdue University Indianapolis and member of St. John the Evangelist Parish in Indianapolis, shares the story of her faith journey during the FOCUS conference in Baltimore.

Bottom, keynote speaker Chris Stefanick of the Archdiocese of Denver gestures during the 2011 FOCUS conference in Baltimore.
**Voices for the voiceless**

Youths come out in large numbers for annual March for Life

**By Alea Bowling**

WASHINGTON, D.C.—More than 400,000 pro-life supporters marched in Washington, D.C., on Jan. 24 to prayerfully protest Roe v. Wade, the 1973 U.S. Supreme Court decision which legalized abortion in the United States.

On the morning of the march, about 200 youths and adult chaperons from the Archdiocese of Indianapolis were among the group that celebrated Mass in the crypt church of the Basilica of the National Shrine of the Immaculate Conception in Washington.

During the Mass, transitional Deacon Dustin Boehm welcomed the pilgrims and thanked them for being there after enduring many hours traveling on buses and “less than comfortable sleeping quarters.” In his homily, he urged the youths to keep Christ’s sacrifice in their minds as they marked the anniversary of Roe v. Wade.

“Not even this ongoing holocaust can eclipse what we celebrate right here in this chapel and will continue to celebrate on the march,” said Deacon Boehm, who will be ordained to the priesthood in the archdiocese later this year.

Deacon Boehm reminded the archdiocesan pilgrims that Christ has conquered death.

“We have every right to be frustrated, but we have an even greater right to celebration. We have every right to despair, but we have an even greater cause for hope,” he said.

Before the March for Life, the pilgrims from the archdiocese joined thousands of other pro-life supporters as they listened to several members of the U.S. Congress speak about their commitment to pro-life legislation. The speakers noted that the November elections led to an increase in the number of pro-life members of Congress—a good sign for the pro-life movement.

After standing in the cold for about two hours, the archdiocesan pilgrims started to march.

While many of the pilgrims have previously participated in the March for Life, others were there for the first time, including Emily Orbell, a student at Cardinal Ritter Jr./Sr. High School in Indianapolis.

“I’ve just always been pro-life,” she said. “My school and the people around me have helped to inspire me to go.”

Another first-time March for Life participant, Anna Dudley, was surprised by the number of people attending the march.

“It’s been really great,” said Anna, a sophomore at Pendleton Heights High School in Pendleton and member of St. Thomas the Apostle Parish in Fortville. “I never thought there would be so many people coming here for the march. There’s way more than I thought.”

Returning participants also found the march to be inspiring. “The march has been very spiritually enriching for me this year,” said Alexander Asbell, a sophomore at Greencastle High School and member of St. Paul the Apostle Parish in Greencastle. “One of the most popular signs during the march proclaimed, ‘I am the Pro-Life Generation.’”

Since the march has become very youth-dominated, organizations have increased their use of technology to reach that young audience. Billboards encouraged cell phone users to text “Life” to donate to pro-life organizations and to text “Yes” or “No” to vote on pro-life questions.

Pro-life supporters once again prayed that this year’s march will be the last one to protest Roe v. Wade. They hoped that next year’s march will celebrate the end of legalized abortion in the United States.

Deacon Boehm offered words of advice and encouragement to everyone who supports the pro-life cause.

“Youth is an anniversary for the culture of death but, because of that, brothers and sisters, it is even more so an anniversary for life because our Lord conquered death.”

**‘Life is Very Good’ rally attracts thousands of teenagers from across U.S.**

**By Alea Bowling**

WOODBRIDGE, VA.—Youths from the Archdiocese of Indianapolis were among the 3,400 teenagers who attended the “Life is Very Good” rally in Virginia on Jan. 23—a day before they participated in the annual March for Life in Washington, D.C.

Young people came from 21 archdioceses and dioceses to attend the rally, which also featured Mass, adoration of the Eucharist, and a concert by Catholic singer and songwriter Matt Maher at the Hilton Memorial Chapel in Woodbridge, Va.

Bishop Paul S. Loverde of the Diocese of Arlington celebrated the Mass welcoming the youths as “the Church that gives us hope for tomorrow.”

During his homily, Bishop Loverde emphasized how Christ calls his disciples through baptism. “He is repeating that call right here. I need you to bring light where there is darkness, hope where there is despair, forgiveness where there is hatred, and life where there is death.”

Bishop Loverde encouraged the youths to open their hearts to Christ’s call.

“Tonight is a new moment for you and me to say, ‘Yes, Lord. Here I am. Come walk with me, stay with me,’ ” he said.

After Mass, Maher touched a chord with the crowd through his energetic and inspirational songs before he slowly set the mood for adoration with quiet, prayerful music.

During the concert, Maher led the youths in singing “Here I Am, Lord,” inviting them to open themselves to Christ.

“The Matt Maher concert was very inspirational,” said John Welch, a member of St. Paul the Apostle Parish in Greencastle, displaying his support of the pro-life movement on Jan. 24. He is a sophomore at Green Castle High School.

Bottom right, Anna Dudley, a member of St. Thomas the Apostle Parish in Fortville, said that her first Mass for Life on Jan. 24 was great. She is a sophomore at Pendleton Heights High School.

Above, Zoe Kiedisel, 17, left, and Angela Fowler, 18, students at Roncalli High School in Indianapolis, pray after receiving Communion during Mass before the annual March for Life on Jan. 24. Pilgrims from the Archdiocese of Indianapolis filled the crypt church of the Basilica of the National Shrine of the Immaculate Conception in Washington, D.C., for the Mass.

Left, youths from the Archdiocese of Indianapolis energetically voice their pro-life views during the annual March for Life in Washington, D.C., on Jan. 24.

**Bottom left, Alexander Asbell, 15, a member of St. Paul the Apostle Parish in Greencastle, displays his support of the pro-life movement on Jan. 24. He is a sophomore at Green Castle High School.**

**Bottom right, Anna Dudley, a member of St. Thomas the Apostle Parish in Fortville, said that her first March for Life on Jan. 24 was great. She is a sophomore at Pendleton Heights High School.**
We call your attention to the couples featured in the wedding announcements on page 7. It sometimes seems that the Catholic Church is the only institution that really takes marriage seriously. It has always followed what Jesus said (see Mt 19:3-12). It wants to help when he answered some Pharisees’ questions about marriage and divorce (see Mt 19:3-12). It wants to help couple have strong and successful marriages.

Fortunately, parts of our society don’t see it that way. The number of marriages has declined serious in the United States as couples skip marriage and start living together. This has happened among Catholics as well as among other Americans.

In light of this, it is interesting that Pope Benedict XVI has said that men among other Americans. It wants to help when he answered some Pharisees’ questions about marriage and divorce (see Mt 19:3-12). It wants to help couple have strong and successful marriages.

As the pope said, for the Catholic Church, marriage is a sacrament that is witnessed by a priest or deacon, but performed by the couple who pledge that their union will be forever, and that they will be open to having and educating children. The U.S. bishops also take marriage seriously. That is why they have a special website devoted entirely to marriage. We encourage couples, whether engaged or already married, to check it out at http://foryourmarriage.org.

We believe that you will be surprised at what you find on that site. There are resources on the basic steps of marriage preparation, articles about dating, parenting and all aspects of marriage, and a resource center. There is also a section, “About Catholic Marriage,” that includes documents and teachings of the Church about marriage.

On the day this editorial was written, there were stories on that website about four basic things to keep in mind while dating—whether children really make a marriage less happy, four stages of growth in marriage, living with Natural Family Planning and sexual compatibility. Under “parenting,” there were stories on what parents should know about marijuana and one titled “When You’re Married to the Caregiver.” In “News About Marriage” on the bishops’ website, David Gibson—who’s name should be familiar to those who read our “Faith Alive!” page—wrote that Pope Benedict has spoken a number of times in recent weeks about the invaluable educational roles that the family fulfills as well as about the kinds of religious and social support that married couples and their families need.

We think the pope was right when he said that engaged couples often consider the Church’s marriage preparation program “simply a bureaucratic hurdle to overcome before the wedding.” It is just one more thing they have to do when they are already swamped with other wedding details. It is possible, in fact, that some couples might decide that they are “just too busy for that nonsense,” and decide not to have a sacramental marriage or not to go through a wedding ceremony at all. Of course, it’s nonsense at all.

The Church, in the persons of all those who help with marriage preparation, is vitally concerned about helping couples contract a valid and successful marriage. That’s why the Church offers such things as Pre Cana courses and sponsor couples to encourage engaged couples to communicate with one another. The inventories and analyses that are included in marriage preparation are designed only to help the couples have a successful marriage.

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A happy marriage is rooted in the love of God

I have always been amazed by how the day of a wedding seems so special to husband and wife, and yet it is just another day for folks other than the wedding party.

On any given wedding day, there are people—young and old, rich and poor, beautiful and not so beautiful—who are driving around or walking the streets looking for something to do. They are looking for some kind of meaning in their lives. They are looking for someone who cares.

And if any of those lonely people happened to walk into a beautiful church during a wedding, what would they think?

I imagine some would think that it’s just another wedding. Some, the more romantic type, might get caught up in the beauty of the bridal couple, the wedding party and the flowers. The romantic would dream of happiness forever.

For the wedding couple, it is not just another wedding. Their wedding day will mark the calendar of their lives forever. Most couples are old enough and have seen enough suffering to know that they cannot live together as if it is a romantic dream that will carry them through eternal bliss.

During a wedding, what would they think?

If realistic, married couples know that when all is said and done, the meaning of their life together, the meaning of their love for each other and the trust that they have for each other, must somehow be rooted in their love for God. For they will need his blessing, over and over again.

Once the happy couple addressed the guests: “Do you know that your love for each other today is not enough for a lifetime? Do you know that by yourselves alone you cannot make this marriage work?” Like every other married couple, you need God’s blessing for your love.

Some years later, the groom told me that my question at the time made him very angry.

But over time, he learned that love is a fragile thing. Love needs nurturing. Trust and faith between wife and husband is something that needs constant attention.

Most of all, a happy marriage needs God.

Married love on the wedding day is full, and it will grow deeper. And on that day, they promise to each other before God and family and friends that they will help each other build the trust and love they will need. They promise to stand by each other in good times and in bad, in sickness and in health, until death.

Down the road, there will be difficult times. There may be some days when keeping marriage promises may seem like the only measure of their love.

Marriage, like all of life, has growing pains. But compared to the beauty of their love, the pain is nothing.

The late Holy Father, Pope John Paul II, said that by the sacrament of marriage, the family in fact begins as a domestic Church. Active involvement in the local parish ties the couple closely to the parish community. The true test of love will be living with an active faith.

Look at a happy marriage. Look to the wife and husband who reach out with love to their family and friends. Look to the couples who care for family, for their neighbors, for the elderly, and for the poor and the sick.

Love that is true is not just for wife and husband, but reaches out all around in their parish community. That is what we mean when we say marriage is a sacrament of the love of God.

God’s love takes flesh and reaches out to others through married love. It is the vocation of a Christian couple to reach out to those lonely people who are never far from us, to let them know God loves them because they do that. That is the vocation in married life, to share love with those in need.

There is a final word that I offer to husband and wife: Don’t be embarrassed to take your love and your life together to prayer. Learn how to pray together.

A matrimonio feliz se fundamenta en el amor de Dios

Síempre me ha maravillado que el día de una boda es algo muy especial para los que están en el matrimonio pero es simplemente un día más para los demás que no pertenecen al cortejo.

En el día de cualquier boda hay personas jóvenes y mayores, ricas y pobres, hermosas y no tan agradables que se llevan por las calles buscando algo que sea relevante para ellos.

Busca algún tipo de sentido en tus vidas. Busca a alguien a quien le importe.

Y si por casualidad una de esas personas solitarias entrara en una hermosa iglesia para una boda, ¿qué pensaría?

Me imagino que algunas de ellas pensarían: ¿traerán a otro boda más. Otros, los más románticos, tal vez quedan cautivados con la belleza de los novios, el cortejo y las flores.

El matrimonio, como todo en la vida, tiene dificultades iniciales. Pero si se compara con la belleza de su amor, las dificultades no son nada.

El difunto Santo Padre, el papa Juan Pablo II dijo, refiriéndose al sacramento del matrimonio, que la familia comienza de hecho en la fe y en la fe.

La participación activa en la parroquia, la misa, el Rosario, la oración y la vida diaria, es una invitación a formar parte de la comunidad cristiana. El matrimonio, como el resto de la vida, tiene dificultades iniciales. Pero si se compara con la belleza de su amor, las dificultades no son nada.

Hay una acotación final que quiero ofrecer a los esposos: no se avergüencen de su matrimonio. Eso es lo que queremos dar a entender cuando decimos que el matrimonio es un sacramento de amor de Dios.

El amor verdadero no es solamente entre los esposos, sino que se extiende a sus alrededores. Eso es lo que queremos dar a entender cuando decimos que el matrimonio es un sacramento de amor de Dios.

Married love on the wedding day is full, and it will grow deeper. And on that day, they promise to each other before God and family and friends that they will help each other build the trust and love they will need.

They promise to stand by each other in good times and in bad, in sickness and in health, until death.

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The late Holy Father, Pope John Paul II, said that the sacrament of marriage, the love of God encapsulates and touches others to others through married love. It is the vocation of a Christian couple to reach out to those lonely people who are never far from us, to let them know God loves them because they do that. That is the vocation in married life, to share love with those in need.

There is a final word that I offer to husband and wife: Don’t be embarrassed to take your love and your life together to prayer. Learn how to pray together.

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

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

La intención del Arzobispo Buechlein para vocaciones en febrero

Adultos jóvenes: que se den cuenta de la importancia de su presencia en nuestras parroquias y tengan la generosidad y el valor de considerar el servicio en el iglesia, especialmente como sacristanes y religiosos.
February 4
Our Lady of the Most Holy Rosary Parish, 520 Stevenson St., Indianapolis. Lumen Dei meeting, 6-30 a.m. Mass, breakfast and program in Priori Hall, “Lumen Christi School.” Brad Klesner, presenter, 515 members, $20 non-members. Information: 317-435-3447 or e-mail news@saintmeinrad.edu

Oldenburg Academy, 1 Twister Circle, Oldenburg. “Dare to Dance Club,” high school students and eighth-graders, 3:45-4:45 p.m., no charge. Information: 765-379-8400 or 765-647-3369.

February 5
St. Michael School, 515 Jefferson Blvd., Greenfield. Carnival, noon-5 p.m., free admission, bounce house, games, food. Information: 317-662-6380 or gmccormick@gmail.com

Rite Charles, 12156 N. Meridian St., Carmel. “Dance to Club,” 2nd floor. 11 a.m.-1 p.m. Information: 812-336-5853 or richard@wabashcollege.edu

Mary Louise, parish office. 2nd floor. 13th St. Louise Place, Batesville. Natural Family Planning (NFP) class, 9 a.m.-12:15 p.m. $30 fee includes books and materials. Reservations: 812-934-3338 or 812-934-4054.

February 6
St. Gabriel the Archangel Church, 600 W. 46th St., Indianapolis. Dedication of new church and consecration of altar. Archbishop Daniel M. Burschel, celebrant, 11 a.m. Information: 317-291-7014 or info@archindy.org

St. Charles Borromeo School, 2224 E. 3rd St., Bloomington. Open house, 11 a.m.-1 p.m. Information: 812-336-5853 or richard@wabashcollege.edu

February 7
St. Louis Parish, parish office, 1st floor. 13th St. Louis Place, Batesville. Natural Family Planning (NFP) class, 9 a.m.-12:15 p.m. $30 fee includes books and materials. Reservations: 812-934-3338 or 812-934-4054.

February 8
Mount St. Francis Center for Spirituality, 200 Hill Drive, St. Meinrad. “Angels,” concert of sacred music, 3 p.m. as charge. Information: 808-682-0988 or www@stfranciscus.edu

February 9
St. Meinard Archabbey Church, 200 Hill Drive. St. Meinard. “Angelus,” concert of sacred music, 3 p.m. as charge. Information: 808-682-0988 or www@stfranciscus.edu

February 9
St. Nicholas Parish, 6461 E. St. Nicholas Drive, Sunman. Queen and Divine Mercy Day, 9 a.m.-1 p.m. Information: 812-669-3551.

February 10
St. Meinard Archabbey Church, 200 Hill Drive., St. Meinard. “Angelus,” concert of sacred music, 3 p.m. as charge. Information: 808-682-0988 or www@stfranciscus.edu

February 11
St. Louis Parish, parish office. 2nd floor. 13th St. Louis Place, Batesville. Natural Family Planning (NFP) class, 9 a.m.-12:15 p.m. $30 fee includes books and materials. Reservations: 812-934-3338 or 812-934-4054.

February 12
St. Roch Parish, Family Life Center, 3603 S. Meridian St., Indianapolis. Singles Seniors meeting, 1 p.m., age 50 and over. Information: 317-784-4207.

February 13
St. Nicholas Parish, 6461 E. St. Nicholas Drive, Sunman. Ladies Sodafly, Valentine breakfast, 7:30 a.m. no-fee, free-will offering. Information: 812-625-2964.

February 15
Mount St. Francis Center for Spirituality. 101, St. Meinard Divinity Drive, St. Meinard. “Mondays at the Mount—Themes of II Corinthians,” Scripture study, session one, 11 a.m. and 7 p.m. Confratual Franciscan Friar Bob Baxter, presenter. Information: 812-923-8817.

February 16

February 17
Mount St. Francis Center for Spirituality. 101, St. Meinard Divinity Drive, St. Meinard. “Mondays at the Mount—Themes of II Corinthians,” Scripture study, session one, 11 a.m. and 7 p.m. Confratual Franciscan Friar Bob Baxter, presenter. Information: 812-923-8817.

February 18
St. Meinard Archabbey, 100 Hill Drive, St. Meinard. “Come Away and Rest,” with Dominican Father James McCaffrey, $45 per person, includes dinner. Information: 812-934-4054 or 812-944-1184 or info@stmeinrad.org

February 18-20
Our Lady of Fatima Parish, 550 E. 6th St., Indianapolis. “Learning to Pray: A Year of Prayer,” with Franciscan Father Joseph G. Farrell, $125 per person includes accommodations and meals. Information: 317-543-6781 or center@oldenburgosf.com

February 19
St. Meinard Archabbey, 100 Hill Drive, St. Meinard. “You Are My Valentine,” couples retreat, Suzanne and Phil McHugh, presenters, 8 a.m.-8:30 p.m. $35 per person includes continental breakfast, lunch, Mass and program. Information: 317-543-6781 or spmccugh@archindy.org

February 20
St. Meinard Archabbey, 100 Hill Drive, St. Meinard. “Communication in Our Relationships,” with Father Bill Daily, presenter. 9 a.m.-4 p.m., $105 each or $205 per couple. Information: 812-933-6437 or center@oldenburgosf.com

February 20-21
St. Meinard Archabbey, 100 Hill Drive, St. Meinard. “Come Away and Rest With Your Spouse” with Dominican Father James McCaffrey, $125 per person includes accommodations and meals. Information: 812-934-4054 or 812-944-1184 or info@stmeinrad.org

February 21
Mount St. Francis Center for Spirituality. 101, St. Meinard Divinity Drive, St. Meinard. “A Love Triangle That Works–A Valentine Retreat for Married Couples,” Benedictine Father Jeremy King, presenter. Information: 812-561-6005 or info@stfranciscus.edu

February 22
Mount St. Francis Center for Spirituality. 101, St. Meinard Divinity Drive, St. Meinard. “You Are My Valentine,” couples retreat, Suzanne and Phil McHugh, presenters, 8 a.m.-8:30 p.m., $50 per couple includes dinner. Information: 812-933-6437 or spmccugh@archindy.org

February 23
St. Meinard Archabbey. St. Meinard. “A Saint Meinard Archabbey Semi,” Dorothy Spasotti, presenter, 8:30 a.m.-4:30 p.m., $60 per person. Information: 317-574-8858 or news@saintmeinrad.edu

February 24

February 25
St. Meinard Archabbey. St. Meinard. “Come Away and Rest With Your Spouse” with Dominican Father James McCaffrey, $125 per person includes accommodations and meals. Information: 812-934-4054 or 812-944-1184 or info@stmeinrad.org

February 26-27
Our Lady of Fatima Parish, 550 E. 6th St., Indianapolis. “Learning to Pray: A Year of Prayer,” with Franciscan Father Joseph G. Farrell, $125 per person includes accommodations and meals. Information: 317-543-6781 or center@oldenburgosf.com
**WEDDING ANNOUNCEMENTS**

**Becher-Davis**
Cindy K. Becher and Ronie John Davis will be married on June 18 at SS. Peter and Paul Cathedral in Indianapolis. The bride is the daughter of Rena Becher and the late James Becher. The groom is the son of Jim and Jan Davis.

**Hallum-Mark**
Kathleen Brodkiot, Hallum and Gregory Paul Joseph Mark will be married on June 25 at St. Bartholomew Church in Columbus. The bride is the daughter of Gary and Linda Hallum. The groom is the son of Gregory and Donna Kay Mark.

**Heazeltine-Eakman**
Melanie Ann Heazeltine and Adam James Eakman will be married on June 10 at Sacred Heart of Jesus Church in Indianapolis. The bride is the daughter of Paul and Ivy Heazeltine. The groom is the son of Larry and Mary Eakman.

**Pappas-Holdcroft**
Laurie M. Pappas and Daniel J. Holdcroft will be married on Feb. 26 at Christ the King Church in Indianapolis. The bride is the daughter of Jim and Sherry Pappas. The groom is the son of Fred and Shirley Holdcroft.

**Quiroz-Pavlik**
Gloria Lynn Quiroz and Jeffrey William Pavlik will be married on June 4 at St. Patrick Church in Indianapolis. The bride is the daughter of Jesse and Consuelo Quiroz. The groom is the son of Carol and Jack Pavlik and the late Marlys Pavlik.

**Salm-Williams**
Sarah Anne Salm and William Paul Williams Jr. were married on Jan. 1 at St. John the Evangelist Church in Indianapolis. The bride is the daughter of Bill and Debbie Sahl. The groom is the son of William Williams and Kristine Williams.

**Sherer-LeBay**
Bridget Anne Sherer and Kenneth David LeBay will be married on May 21 at St. Monica Church in Indianapolis. The bride is the daughter of Timothy and Julie Sherer. The groom is the son of Doug LeBay and Dorothy Mills.

**Wendel-Sponsel**
Stephanie Elizabeth Wendel and Robert Paul Sponsel will be married on June 24 at Our Lady of Lourdes Church in Indianapolis. The bride is the daughter of Jeffrey C. and Dawn Wendel. The groom is the son of Bob and Nancy Sponsel.

**Vist us online**
www.criteriononline.com

Pre Cana Conference and Tobit Weekend prepare engaged couples for marriage

Two marriage preparation programs offered in the archdiocese—the Pre Cana Conference and Tobit Weekend—help prepare engaged couples for the sacrament of marriage as well as the challenges of married life.

**Pre Cana Conference programs** are scheduled on April 3, May 1, May 15, June 5, July 10, Aug. 14, Oct. 2 and Oct. 30 at Our Lady of Fatima Retreat House, 5333 E. 56th St., in Indianapolis.

The program is presented by the archdiocesan Office of Family Ministries with a priest and trained volunteer couples. It begins at 1:45 p.m. and concludes at 6 p.m. on the Sunday listed above. Registration is required. A $40 fee per couple helps pay for the Perspectives on Marriage workbook, other materials and refreshments. The registry fee is non-refundable. To register, log on to www.archindy.org/fatima.

Tobit Weekend retreats are scheduled at Our Lady of Fatima Retreat House on May 13-15, June 3-5, July 29-31 and Sept. 16-18.

The registration fee of $280 includes the program presented by trained facilitators, meals and overnight accommodations for the weekend.

Registration is required. A $150 non-refundable deposit is required at the time of registration. To register, log on to www.archindy.org/fatima.

Early registrations are recommended because both marriage preparation programs fill up quickly.

Bishop promotes marriage day, week of observances, use of USCCB resources

WASHINGTON (CNS)—Two initiatives in February focus attention on the need to strengthen marriage, in line with the U.S. bishops’ priority interest in that area, Bishop Kevin C. Rhoades of the Diocese of Fort Wayne-South Bend, told his fellow bishops.

Bishop Rhoades, chairman of the bishops’ Committee on Laity, Marriage, Family Life and Youth, expressed support for World Marriage Day on Feb. 13, and National Marriage Week USA on Feb. 7-14 in a Jan. 13 letter to bishops.

World Marriage Day, promoted by Worldwide Marriage Encounter, has as its theme this year “Love One Another.” The observance received Pope John Paul II’s apostolic blessing in 1993, and “has continued to grow and spread among many countries and faith expressions ever since,” Bishop Rhoades said.

National Marriage Week USA is sponsored by the Le Figaro Strengthen Marriage Campaign. First observed in the United Kingdom in 1996, it has since spread to other countries.

“This project—now in its second year [in the United States]—is a collaborative effort to influence the culture by faith communities, business, media, education and nonprofit groups,” Bishop Rhoades said. He said it involves “new efforts for marriage education and crisis intervention” as well as promoting “a message about the benefits of marriage.”

He also urged use of the online resources on marriage at the U.S. Conference of Catholic Bishops’s website, www.foryourmarriage.org, and its Spanish-language counterpart, www.portofmatrimonio.org; advocacy resources at www.marriagenaus frei.org; and information on why marriage should be promoted as the union of a man and a woman; and the bishops’ pastoral letter on marriage, “Love and Life in the Divine Plan,” available online at www.usccb.org/lovelifeand

The For Your Marriage website received nearly half a million visits in 2010, a 23 percent increase over 2009, according to a report from Google Analytics.

The report found that articles on preparing for a Catholic wedding were especially popular. The site offers information about wedding readings, music, ceremony options, interchurch marriages and tips for planning a memorable wedding.

“People visit For Your Marriage because they want useful and reliable information,” said Sheila Garcia, a USCCB staff member and the site’s content editor. “Whether you’re interested in marriage preparation or enrichment or what the Catholic Church teaches about marriage, you won’t find better information anywhere.”

Visitors to the site came from 213 countries or territories, with significant numbers from the United Kingdom, Australia, the Philippines and India, according to the report.

Weekly marriage observances in the United States have grown over the past five years, according to the bishops.

Couples may announce engagement or marriage

**Engagement announcements for couples that are planning to be married at a Catholic church during the late summer, fall or winter months will be published in the July 15 issue of The Criterion.**

Couples who were married at a Catholic church in recent months may announce their marriage if an engagement announcement was not published before the wedding date.

The wedding announcement form is available online at www.criteriononline.com by clicking on the “Send us information” link then the “weddings” link.

An engagement or wedding photograph may be submitted by e-mail. Digital photos must be clear, high-resolution images.

There is no charge for engagement or marriage announcements.
in the future.
That seed of social concern has blossomed at Saint Mary’s College, where it has really grown into something much more Catholic social justice—Dominic Day, Thomas Merton, Pope John Paul II,” says Schaffner, who is working on a master in justice education. “The popes have a lot of great encyclicals about the dignity of the human person, which obviously applies to the unborn and children outside the womb. Going to Catholic schools has led me in this direction.”

In a way, it also led her to the dying man she met in Uganda last summer. Their paths crossed a busy evening at the clinic when Schaffner worried that there were so many patients and too little staff that the result would be too many people suffering. “A man came in with cerebral malaria,” Schaffner wrote in recalling that meeting. “It’s the second one that I’ve seen, and it is the result of untreated malaria. The man was outside the gate in the morning, and we’re not sure how he got there. A neighbor or a friend dropped him off? He wandered there by himself? He was in no condition to tell us what was going on. He was completely incoherent and was rambling the entire time.”

“We brought him in and got him a bed. As I’ve started while Bridgette [Balcerzak] was putting in a catheter. But right away, I could tell that he was dying.”

Schaffer believed the man was dying because his breathing reminded her of the breathing of her grandfather, Ronald Algerding, on the day he died just a few months earlier—April 1, 2010. “My grandfather and my Catholicism are very connected together,” Schaffer says. “One of my best memories of him was when he lived at Marquette Manor. He was blind, but he was able to go down to the chapel. He said prayers for everyone in his family. Papa showed us how to live a good Catholic life. He said that the Church could do for him and what he could do for the Church.”

“He was a spiritual moment for all of us. There were about 20, maybe 30, people at my Uncle Mike’s house. There was sunlight coming in the windows. I got to hold Papa’s hand. So did my sister, Beth, and my cousin, Ellen. He had been dying for about three days. We knew the end was coming. It was a wonderful moment. We all said we wanted to die that way—in a beautiful room, surrounded by family who love you. Knowing we had lived a good life and that God was well-pleased.”

And here she was, three months later, at a crowded clinic in Africa where the room reeked of the smell of urine, blood and feces, helping a dying stranger into a bed. “I immediately went to get back to work, but I told Rebecca, the nurse on call, that I would wait with him. Schaffer recalled in the note she sent to her parents, John and Mary Schaffer. “I held his hand and said ‘I’ll always remember the kids. They’re so adorable and I have so many pictures of them. But it seems important that someone remembers this man also. Hopefully, he’ll be remembered in some small way.”

In closing that note to her parents, Schaffner referred to that moment with the dying man as “my depressing story of the day.” Now, in the winter of 2011, she has a different perspective. “I’m glad I got to be there,” she says. “I had the lucky opportunity to be with him when he died.”

Most families have a set of standards and beliefs by which they live—a code, both spoken and unspoken, that becomes part of the essence of each person in the family. Often, that distinct approach to life also flows through the generations of a family.

That reality is apparent in the story of Schaffner. Her approach to life, not only in the Schaffer and Algerding families. It was nurtured, she says, in Catholic education at St. Pius X School and Bishop Chatard High School. And it has blossomed during her years at Saint Mary’s College.

Then, on a summer’s day in Africa, all the influences of her life led her to a defining moment. “I had the lucky opportunity to be with him when he died.”

Among other findings:

- The average age for these new women religious is 43.
- Women of color, and to contemplative communities.
- Most women religious of the class of 2010 participated in some type of vocation program or experience prior to entering their religious institute. Most commonly, this was a “come and see” experience or a vocation retreat.
- “Making the profession of poverty, charity and obedience is countercultural,” he said, adding that it requires “courage and fidelity to remain faithful to a religious vocation.” He promised the support and prayers of U.S. bishops for incoming and future women religious in the United States. The study’s findings are significant in forming children in the spiritual life. She gave credit to the women religious and priests who served as role models for these new vocations, and called the active faith of these new vocations “a tremendous witness to the power of Christ and prayer in the Church.”
Seminar participants learn about Bishop Bruté during pilgrimages

By Sean Gallagher

When archdiocesan seminarians Timothy DeCrane and Anthony Stange moved into Bishop Simon Bruté's Seminary College in Indianapolis last fall, they didn't know much about the man after whom their seminary was named.

But recent pilgrimages made by them and their fellow seminarians to the Servant of God Bishop Simon Bruté's tomb in Vincennes and to Emmitsburg, Md., where he ministered for many years in the early 19th century, have made him much more real in their hearts and minds.


"Previously, I didn't know much about his life," said Stange, a sophomore at Bishop Bruté and a member of St. Lawrence Parish in Lawrenceburg. "We learned a lot of history about him and really how holy he is. I think that provided us with a great example of a life worth imitating. He was truly extraordinary."

DeCrane was impressed by a statue of Bishop Bruté at Mount St. Mary's University and Seminary in Emmitsburg. It portrays him planting a cross on the ground that was to become the home of a leading Catholic seminary and college in the early years of the Church in the United States.

"That statue kind of showed him in action," DeCrane said. "I learned more about Bishop Bruté and a member of Our Lady of the Most Holy Rosary Parish in Indianapolis. "It showed him doing what he believed in." During their Jan. 6 pilgrimage to Vincennes, Ind., the seminarians prayed at Bishop Bruté's tomb and got to peruse his extensive theological library that is preserved at the Basilica of St. Francis Xavier there—the first cathedral of the Diocese of Vincennes, which later became the Archdiocese of Indianapolis.

At Emmitsburg, where Bishop Bruté is revered as a founding father, the seminarians learned on his Jan. 21 visit about his close relationship with St. Elizabeth Ann Seton, the first saint born in the United States, and how he did much to form the first generation of homegrown Church leaders in this country.

They also learned of the many challenges that Bishop Bruté faced in his ministry some 200 years ago.

"I feel like I understand him more now," DeCrane said. "I was able to touch the books that he used. And I heard some of the stories of his trials and tribulations. But he didn't give up. He kept going. If I'm facing a hard time in the seminary, I can reflect on how… he went through things that were way more difficult than what I have to go through. He persevered."

Father Robert Robeson has been the rector of Bishop Bruté Seminary since its founding seven years ago. In that time, he has experienced his own challenges and looks to Bishop Bruté for help.

"I have a devotion to him," Father Robeson said. "I pray to him all of the time, and ask him to help me to do my best in forming these young men to become good and holy priests."

When the seminary was established on the campus of Marian University in Indianapolis, it had only a handful of seminarians who were from the diocese. Now there are two dozen seminarians from eight dioceses receiving formation at the former Carmelite Monastery of the Resurrection, and they take classes at Marian.

"You look at the growth of the seminary and its success, and I really do think that his prayers have been efficacious—that he has been interceding for the seminarians all along," Father Robeson said. "I pray to him all of the time, asking him to intercede for us to send good men to the seminary. And he’s done that. He’s brought them [here]."

Each day, the seminarians and staff at Bishop Bruté Seminary pray for intercession for more vocations to the priesthood, and pray for his eventual beatification and canonization.

After visiting Vincennes and Emmitsburg, those prayers are more meaningful for Stange.

"We get an idea of who it is that we’re praying for and to," Stange said. "When we pray for his intercession, we have an idea of who we’re praying to. This is someone that we really feel like we know now. And when we pray for his beatification and canonization, we have an idea of how really is a great example that we would love to see publicly recognized."

Stange now wants to increase that public recognition of Bishop Bruté by telling people about him.

"[His life] is definitely worth sharing," Stange said. "People might ask about the name of the seminary. So it’s a great opportunity to tell them about him, and about how holy he was and how he’s a great example to everyone."

(For more information about the Servant of God Bishop Simon Bruté, log on to www.archindy.org/bsb. To learn more about Bishop Simon Bruté’s Seminary College, log on to www.archindy.org/bsb.)

Archdiocesan Sanctity of Life Dinner is March 3 in Indianapolis

By Mary Ann Wyand

“God’s grace” is the theme for the 2011 Archdiocesan Sanctity of Life Dinner on March 3 in Indianapolis.

Father Thomas Aschenbrener, the associate pastor of Holy Name Catholic Church in Crawfordsville, said, "The Transformative Power of God’s Life-Giving Grace in Marriage, the Family and the World" during his keynote address at the dinner and awards ceremony sponsored by the archdiocesan Office for Pro-Life Ministry.

The fundraiser, which benefits the work of the pro-life office, begins at 6:30 p.m. on March 3 at the Riverwalk Banquet Center, 6729 Westfield Blvd., in Indianapolis.

Tickets are $45 for adults and $30 for students with reduced rates for tables seating 10 people.

The keynote speaker also is the author of One in Christ, which was released last fall.

The Most Rev. Joseph M. Kurtz, archbishop of the archdiocese, will offer a welcome message.

Father Aschenbrener creatively and purposefully confronts the culture of death by presenting God’s liberating truth on marriage and married life," explained Sister Diane, who was one of the winners of the Sanctity of Life awards for distinguished pro-life work.

Our Lady of the Most Holy Rosary Parish in Indianapolis will be honored for its pro-life work since November 2009.

Mattingly is a member of the Missionary Servants of the Gospel of Life, participates in the Helpers of God’s Precious Infants ministry, and has coordinated his parish’s participation in the 40 Days for Life prayer vigil for three years. He also serves the Santo Rosario Council of the Knights of Columbus as the chairman of the pro-life committee.

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Special education services could improve under state proposal

Bill aimed to assist students in non-public schools

By Bridget Curtis Ayer

Special-needs children attending non-public schools have millions of federal and state dollars earmarked for their education so they can receive specialized help. The problem is that many of those students receive little if any direct service. Rep. Bob Behning, R-Indianapolis, wants that to change, and is working to ensure that state dollars allocated for special needs students reach the student even if the student is enrolled in a non-public school.

The special education grants bill, House Bill 1341, authored by Behning would do just that.

“The bill requires that state funds allocated for special needs students enrolled in non-public schools to be spent on their behalf,” said Glenn Tebbe, Indiana Catholic Conference executive director. “It is the right thing to do for our special needs children, and the Church supports the bill.”

Behning, who testified before the House Education Committee, said, “Currently under federal law, special education grants are made available to students in non-public or home schools. “Many of our public schools across the state have been providing these services for non-public students, but this bill is to specify and make certain that this happens in all school corporations because it is not happening across the state,” Behning said.

“The goal is to make certain that those non-public school students and home school students that have been identified and are in need get the special education services.”

Becky Bowman, an official from the Indiana Department of Education who assists in the administration of Special Education Services, testified in support of the bill.

“This bill mirrors the federal language guiding the proportionate share so that schools spend the special education money generated by counting the non-public special education students—that that money actually goes into services for the non-public students,” Bowman said.

“There has not been a requirement up to this point that school corporations do this. I believe that most public schools, because they are serving students with disabilities in non-public schools, … are using those funds, but we have no way to ensure that or monitor that.”

John Elcesser, executive director of the Indiana Non-Public Education Association, testified in support of the bill.

“We believe that this bill will improve the services by parentally placed non-public school students with disabilities, but also provides the opportunity for additional non-public school students with disabilities to be served.

“After three years in my position at the INPEA, the issue that surfaces most is accessing special education services and the limitations imposed by the lack of resources,” Elcesser said. “I think sometimes there is a perception that non-public schools do not serve children with disabilities, but a study conducted by INPEA in collaboration with University of Notre Dame showed that 97 percent of the non-public schools in the state who responded to the study serve students with disabilities.

“One estimate that I received was that non-public school students with disabilities generate up to $11 million dollars for the state. If all that money was being spent on direct services to those students, I think the impact could be enormous,” Elcesser said.

Kathy Mears, an assistant superintendent of schools for the Archdiocese of Indianapolis, told the House Education Committee that she has “been on a mission since 2004” to get the allocated dollars for special-needs children who attend non-public schools.

“Fifteen percent of our students in the Archdiocese of Indianapolis have been identified as a special-needs child,” said Mears, a former principal and teacher who also was a special education teacher. “Our home schools that have been providing these services lack of resources,” Elcesser

Stay connected via ICC Action Center

In addition to the 1-CAN Update, people can obtain more detailed information regarding the bills and detailed information about the legislative process through the ICC Legislative Action Center. Under policy tools, click on issues schools want to serve more students with disabilities. I want to make that very clear.

“House Bill 1341 is not going to solve all our problems, but it will allow more students with disabilities to attend non-public schools in Indiana,” Mears said.

“It will help the students who are already there to receive more appropriate services, more services and maybe provide just more time with a specialist.”

Angela Bostrom, the principal of St. Malachy School in Brownsburg, said that her school enjoys a collaborative relationship with Brownsburg Community schools in serving their special-needs children.

“Unfortunately, every special-needs student who wishes to enroll at St. Malachy is not able to due to the limited resources,” Bostrom said. “If House Bill 1341 passes and become state law, St. Malachy will be able to enroll and serve more students with disabilities.”

After nearly three hours of testimony from Catholic school officials, non-public school teachers and parents, the House Education committee approved the bill by an 11-0 vote. The bill now moves onto the House floor for second reading.

(Bridget Curtis Ayer is a correspondent for The Criterion.)
Catholic and Orthodox dialogue for ‘great day’ of full unity

By Fr. Ronald Berson, C.S.P.

One of the great fruits of the Second Vatican Council was the forging of a new relationship between the Catholic and Orthodox Churches. The 1964 Decree on Ecumenism (“Unitatis Redintegratio”) gave special consideration to the relationship that are not in full communion with Rome. It said that since these Orthodox Churches possess the same sacraments and most notably the Eucharist and holy orders—the Catholic Church is linked to them in “closest intimacy.”

The council fathers praised the rich theological and spiritual heritage of the Orthodox Churches, which is quite distinct from the Catholic tradition, and recognized the right of the Orthodox Churches to govern themselves according to their own disciplines.

The document said that for the sake of unity with the Orthodox Churches, the Catholic Church should impose no burden beyond what is essential, and that unity should be promoted gradually, “especially by prayer, and by fraternal dialogue on points of doctrine and the more pressing pastoral problems of our time.”

Most Church historians today would see the mutual excommunications of 1054 of the pope and the patriarch of Constantinople as a high point in a lengthy process of growing apart.

The most important theological divergences centered on the role of the pope in the Church, and the decision by the Catholic Church to add the “filioque” clause to the Nicene Creed. “Filioque” means “and the Son,” referring to the Holy Spirit as proceeding from both the Father and the Son.

The Orthodox Churches recognize the Spirit’s role in determining the date of Easter.

Throughout the centuries, precision—such as the effort to establish a common date for Easter and Christmas—has been a reality there.

Many Church leaders hope a common date for Easter can become permanent. But unless this is accomplished, Eastern and Western Christians will be united by a common date for this great feast.

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The consultation’s hope, it seems, is that the theological and scientific disagreements will be overcome, allowing our future unity even now. Then we shall truly be able to rejoice and be glad.”

(Pastoral Father Ronald Berson is an associate director of the U.S. bishops’ Secretariat for Ecumenical and Interreligious Affairs, where he staffs the dialogue with the Orthodox Churches.)

Establishing a common date for Easter is an ecumenical priority

By David Gibson

Members of the Catholic and Orthodox Churches most often celebrate Easter on different dates, but not in 2011.

This year, Easter arrives on April 24. For the second year in a row, Christians of the East and West will be united by a common date for this great feast.

Many Church leaders hope a common date for Easter can become permanent. But unless this is accomplished, Eastern and Western Christians will be united by a common date for this great feast.

The reason involves the region’s “pluralistic context” and the “many interchurch marriages between Christians of different ecclesial denominations” that are a reality there.

A husband and wife in an interchurch, Catholic-Orthodox marriage may well celebrate Easter on different days, with all this implies for their families. Imagine the challenges that this presents for them!”

Second, Cardinal Naguib proposed that common dates for Easter and Christmas would facilitate a united witness by Christians to a greatly troubled Middle East. The fear among many is that Christian witness on behalf of peace and hope is weakened when Christians themselves are divided on the celebration of their major feasts.


For example, the consultation recalled that establishing a common date for Easter was a key concern of the Council of Nicaea, which met in the year 325. So disputes over Easter’s date are genuinely ancient. The consultation reaffirmed Nicaea’s decision to celebrate Easter “on the Sunday following the first full moon after the spring equinox”—when the Earth’s equator aligns with the sun’s center.

The consultation’s hope, it seems, is that the theological and scientific precisions needed to resolve the ancient dispute are achievable today, determining the date of the equinox as accurately as possible.

The consultation also stressed that a “common celebration [of Easter] would support the unity” that divided Christians “already share and help to build it further in the future.”

(David Gibson serves on Catholic News Service’s editorial staff for 37 years.)
Wisdom of the saints: St. Jerome Emiliani

Not many people are familiar with the life of St. Jerome Emiliani, and faithfulness to a missionary calling is at the heart of his story. He was a Franciscan who dedicated his life to the care of orphans and abandoned children, a work that was greatly needed at the time. His life was exemplary of the dedication and sacrifice required for such work.

Jerome Emiliani was born in Italy in 1869 and joined the Somascha Congregation in 1891. He opened a school in Rome for orphaned children and eventually became the superior of the Somascha's Mother House of Orphans in Rome. He is the patron saint of orphans and abandoned children.

Jerome Emiliani's life was marked by his commitment to the poor and the marginalized. He is known for his dedication to the care of orphans and abandoned children, a work that was greatly needed at the time. His life was exemplary of the dedication and sacrifice required for such work.

In 1947, Jerome Emiliani was canonized by Pope Pius XII, and his feast day is celebrated on March 23. He is known throughout the world for his dedication to the care of orphans and abandoned children and is a source of inspiration for those who work in similar fields.
The Sunday Readings

Sunday, Feb. 6, 2011

- Isaiah 58:7-10
- 1 Corinthians 2:1-5
- Matthew 5:13-16

The third section of the Book of Isaiah is the source of this weekend’s first reading. Scholars believe that this section was written perhaps in Jerusalem for the Hebrew remnant that had returned from Babylon. This time period would put this section of Isaiah at a date after the epic Babylonian Captivity. As political fortunes turned, the Persian ruler, Cyrus, had overthrown Babylon, and his decree allowed the Jewish exiles to return to their homeland after a long absence of about four generations. Release from Babylon brought utter exultation to the exiles. They were free to go home! However, that long-hoped-for opportunity was bitter sweet. When the exiles reached their ancestral homeland, they found depredation and want, living conditions worse than those that they had experienced in Babylon.

In this section of the Book of Isaiah, the prophet reaffirmed God’s goodness, but the prophet also called upon his people to provide for those in need of assistance. Then they would experience the fullness of vindication, the fullness of God’s promise to give them life and peace.

St. Paul’s First Epistle to the Corinthians provides the second reading. This epistle was addressed to Christians living in Corinth, then one of the major cities of the Roman Empire. Rich and sophisticated, Corinth was a virtual center of the culture at the time. Nearby was Athens, the very symbol of culture and sophistication. Corinth was a virtual center of the culture at the time. After all, the Gospel ran counter to every conventional point of thought. And, finally and most importantly for so many people, the founder of Christianity, Jesus of Nazareth, had been legally executed as a common criminal and traitor to the empire. In response, Paul insisted that he relied upon a source that is greater and more dependable than human wisdom—the Holy Spirit. St. Matthew’s Gospel furnishes the last reading, a collection of two brief statements by Jesus, each given in highly descriptive but clear imagery. In his second statement, the Lord admonishes his followers to be “the light of the world.” These images of salt and light hardly are unknown today, but an ancient aspect about them is not well known in contemporary culture. At the time of Jesus, salt was precious. Roman soldiers were paid in salt. A common saying that is still heard today is, “He is not worth his salt.” “Salary” derives from this practice. Salt was unrefined, and often dust or sand was mixed in with the salt. Good quality salt without impurities was valuable. Today, people are accustomed to bright light at night. Darkness was a serious obstacle at the time of Jesus. Light was precious. Jesus urges his disciples to uplift the earthly society by being “salt” and “light.”

Reflection

Gently, but deliberately, the Church is guiding us onward from its introduction of Jesus of Nazareth as the Son of the human, Mary, and the Son of God as well as the Redeemer of the flawed human race. The Church celebrates his birth on the feasts of Christmas, Epiphany and the Lord’s Baptism. The Church challenges us to respond to Jesus. These readings are very clear. Discipleship is the actual and intentional modeling of Christ in our daily lives. However, and Matthew makes this clear, believers have a strength to draw from as they illuminate the world. It is within the grace of their faith.

As disciples, they are precious. Being a disciplinarian demanding, but it is not impossible. Of course, people are accustomed to bright light at night. Darkness was a serious obstacle at the time of Jesus. Light was precious. Jesus urges his disciples to uplift the Church’s society by being “salt” and “light.”

Readers may submit prose or poetry for faith column.

The Criterion Friday, February 4, 2011

The Church still reflects in Catholic law. When an authorized priest, deacon or bishop to be valid. Even then, because of marriage as well as under what nations, have well-established regulations about who can get married. Obviously, a minimum age is one factor for marriage as well as under what circumstances and who is authorized legally to witness marriages. This has always been the case. As far back as the famous Code of Hammurabi, the king of Babylon 4,000 years ago, and even before that, advanced cultures instituted strict policies governing marriage and family life.

They were considered necessary not only for obvious civic reasons, such as taxation and inheritance, but because publicly established families were considered essential for a stable society.

It will help to recall that for centuries, while the Church considered marriage between two Christians to have a special sacramental character, it accepted legally valid marriages as valid in the Church well. No particular “form” of marriage—how and before whom the marriage ceremony should take place—was required for Catholics until a few hundred years ago.

In 1563, the Council of Trent ruled that a marriage between two Christians that did not comply with all the requirements of the Church, including large areas of the United States, until early in the 20th century. Then, historically, the Catholic Church has had a rather close relationship with civil laws concerning marriage.

Today, in some countries—including the United States and Canada, for example—laws regarding marriage differ considerably between states and provinces. In other countries, such as Italy, marriage regulations are fairly consistent everywhere.

Daily Readings

Monday, Feb. 7
Genesis 1:1-19
Psalm 104:1-2, 5-10, 12, 24-35
Mark 6:53-56

Tuesday, Feb. 8
Jerome Emiliani, priest
Josephine Bakhita, virgin
Genesis 1:20-2:4a
Psalm 8:4-9
Mark 7:1-13

Wednesday, Feb. 9
Genesis 2:4b-9, 15-17
Psalm 104:1-2, 27-30
Mark 7:14-23

Thursday, Feb. 10
Scolastica, virgin
Genesis 2:18-25
Psalm 128:1-5
Mark 7:24-30

Friday, Feb. 11
Our Lady of Lourdes
Genesis 3:1-8
Psalm 32:1-2, 5-7
Mark 7:31-37

Saturday, Feb. 12
Genesis 3:9-24
Psalm 90:2-3, 12-13
Mark 8:1-10

Sunday, Feb. 13
Sixth Sunday in Ordinary Time
Psalm 119:1-2, 4-5, 17-18, 33-34
1 Corinthians 2:6-10
Matthew 3:17-37
or Matthew 20:20-22a, 27-28,
33-34a, 37

Question Corner/ Fr. John Dietzen

Priest or deacon is Church’s official witness to the sacrament of marriage

Q One thing about Catholic practice comforts me. Why and when did the Church let government get control of the sacrament of marriage?

A There is, in fact, nothing sinister or automatically anti-religious about the powers you described in your letter. Most countries, certainly all developed nations, have well-established regulations about who can get married. Obviously, a minimum age is one factor for marriage as well as under what circumstances and who is authorized legally to witness marriages. This has always been the case. As far back as the famous Code of Hammurabi, the king of Babylon 4,000 years ago, and even before that, advanced cultures instituted strict policies governing marriage and family life. They were considered necessary not only for obvious civic reasons, such as taxation and inheritance, but because publicly established families were considered essential for a stable society. It will help to recall that for centuries, while the Church considered marriage between two Christians to have a special sacramental character, it accepted legally valid marriages as valid in the Church well. No particular “form” of marriage—how and before whom the marriage ceremony should take place—was required for Catholics until a few hundred years ago. In 1563, the Council of Trent ruled that a marriage between two Christians that did not comply with all the requirements of the Church, including large areas of the United States, until early in the 20th century. Then, historically, the Catholic Church has had a rather close relationship with civil laws concerning marriage.

Today, in some countries—including the United States and Canada, for example—laws regarding marriage differ considerably between states and provinces. In other countries, such as Italy, marriage regulations are fairly consistent everywhere.

The Christian Church has never had a problem with that as long as the laws are just, and the faithful preserve the rights to their own religious matrimonial celebrations and beliefs.

The Church prefers, of course, that Catholic marriage rituals be recognized as official legal ceremonies, as in the United States, for example.

It has lived amicably, however, in some countries where only a civil marriage before a judge or other magistrate is recognized as legally valid. Normally, this rite precedes any religious ceremony.

Finally, another fundamental reason why the Church doesn’t share your concern is purely theological.

In spite of our customary way of speaking, we believe that a man and woman are not “married” by the clergyman officiating at the ceremony. They are married by each other.

In Catholic teaching, the priest or deacon is the Church’s official witness to the marriage. The priest or deacon is a person who is authorized legally to witness marriages. This theology is still reflected in Catholic law. When an authorized priest, deacon or bishop is invalid for a wedding for an extended time “without grave inconvenience,” couples can contract a lawful and valid Catholic marriage before lay witnesses only (Code of Canon Law, #1116).

(A free brochure on ecumenism, including questions on intercommunion and other ways of sharing worship, is available by sending a stamped, self-addressed envelope to Father John Dietzen, Box 3315, Peoria, IL 61612. Questions may be sent to Father Dietzen at the same address or by e-mail to jqdietzen@ao1.com.)
Please submit in writing to our office by 10 a.m. Thursday before the week of publication; be sure to state date of death. Obits of archdiocesan priests serving in our archdiocese are listed elsewhere in The Criterion. Order priests and their brothers and sisters are included here, unless they are natives of the archdiocese or have special connections to it; those are separate obituary pages.

ALBERT, Alice Marie (Debrah) (81), St. Luke, Indianapolis, Jan. 22, Mother of Lorie Fullon and Michael Albert. Sister of Mary Alice Green. Grandmother of three.

ANDERSON, Carol Ann, 64, St. Bartholomew, Columbus, Jan. 12. Wife of Frank Anderson. ANDERSON, Carol Ann (Douglas, Gerald and Gregory).


BRINDLEY, Carol Kay, 65, St. Mary, Brownsburg, Jan. 10. Mother of Harry Brindley. Mother of Lisa Bostic and Gregg Brindley.


CAPARRO, Elizabeth J., 82, Immaculate Heart of Mary, Indianapolis, Jan. 6. Mother of Joseph and David Capraro. Sister of Sarah Harvey and John Jones.


GUNHOUSE, Dr. Thomas L, 81, Christ the King, Indianapolis, Jan. 15. Husband of Betty Gunhouse. Father of Margaret Gielkiewicz, Camilla Losani and Steven Gunhouse. Grandfather of five. Great-grandfather of four.


HENSCHEN, LaVena, 93, St. Matthew the Apostle, Indianapolis, Jan. 3. Mother of Theresa Killen, Jane Carmichael, Mary Ann Welch and Max Henschen. Sister of John Peter. Grandmother of four. Great-grandmother of seven.

HODAPP, Alfreda M., 94, St. Lawrence, Lawrenceburg, Ind. 5.


JONES, Bill and Pete, 80, St. Jude, Indianapolis, Jan. 9. Father of Stephanie Rock and Amy James. Brother of Lois Dunn.


LUNDQUIST, Margaret (Jones) (85), Indianapolis, Jan. 17. Mother of Bill and Pete Jones. Sister of Lisa Lingo, Jim, Jim and Chill Jones.


MULVANEY, Mary Jane Sullivan, Mulvaney, Mary Jane Sullivan.


WILLIAMS, Betty, 80, St. Jude, Indianapolis, Jan. 9. Mother of Steve White and Mark White. Brother of Mary White and Joe White.
Divided Christians must support one another, pope says

VATICAN CITY (CNS)—When one Christian community is suffering, other Christians must offer assistance, Pope Benedict XVI told Coptic Orthodox and other Oriental Orthodox Church leaders.

The pope met on Jan. 28 with members of the Catholic-Oriental Orthodox theological dialogue who were holding their annual meeting in Rome. The 2011 meeting came less than a month after he met on a Coptic Orthodox church in Alexandria, Egypt, left 23 people dead.

“Many of you come from regions where Christian individuals and communities face trials and difficulties that are at the source of deep concern for us all,” the pope told representatives of the Coptic, Armenian Apostolic, Coptic Orthodox, Ethiopian Orthodox, Malankara Orthodox Syrian and Eritrean Orthodox Churches.

“Christians need to work together in mutual acceptance and trust in order to serve the cause of peace and justice,” he said, adding a prayer that the example of the martyrs of all of the Churches would give Christians courage and strength in the face of adversity.

Coptic Orthodox Metropolitan Bishop of Damietta, Egypt, the co-chairman of the dialogue, thanked Pope Benedict for his prayers for the dead and the injured.

The Coptic leader also praised Egyptian President Hosni Mubarak’s commitment to protecting Egyptian Christians, and he told the pope that hundreds of Muslims came out on Jan. 7—when Copts celebrated Christmas—to show their support for their fellow Christians.

The Egyptian government and a leading group of Muslim scholars objected to some of Pope Benedict’s support for their Christian neighbors.

The pope met on Jan. 28 with members of the Catholic-Oriental Orthodox commission’s theological dialogue concentration on “the communion and communication” that existed among different communities in the first five centuries of Christianity.

The Oriental Orthodox Churches trace their origins to the Christian communities that did not accept the wording of the Council of Chalcedon’s definition in 451 that Christ was fully human and fully divine. Between 1971 and 1996, the Coptic Church and the Oriental Orthodox Churches resolved their differences over the Chalcedonian statement.

In looking at how the Churches maintained unity until 451 despite linguistic, cultural and liturgical differences, the dialogue aims at offering suggestions for how future unity could be achieved without requiring total uniformity.

Pope Benedict told the dialogue participants, “We can only be grateful that after almost 1,500 years of separation, we still find agreement about the sacramental nature of the Church, about apostolic succession in priestly service and about the impelling need to bear witness to the Good News of our Lord and Savior Jesus Christ in the world.”

In a report issued at the end of the meeting, dialogue participants said their studies demonstrated that in the first five centuries of Christianity, different Christian communities expressed their unity mainly through letters, “especially in times of crisis,” and the exchange of documents detailing decisions made within the communities.

The exchanges “provided a means of conveying encouragement and challenge to one another, as well as theological clarifications,” the report said.

The dialogue also looked at how the experience of unity or unity was strengthened by the phenomenon of monasticism, an ascetic form of life that began sprouting up among all Christian communities beginning in the third century.

CHC: president affirms bishop’s role in interpreting health directives

WASHINGTON (CNS)—In an exchange of letters with the Catholic Health Coalition of Catholic Bishops, the head of the Catholic Health Association has affirmed that the local bishop is the “authoritative interpreter” of the ethical and religious directives that guide Catholic health care.

Sister Carol Keehan, a Daughter of Charity who is CHCA president and chief executive officer, last week wrote to Bishop Robert Lynch of St. Petersburg, Fla., who serves on the CHA board. Bishop Kevin V. Vann of Fort Worth, Texas, the bishop who chairs the CHCA ethics board, also wrote to the bishop of the consultation,” according to a USCCB news release.

“Significant and immediate concerns” about threats to conscience rights in the health reform law passed last year.

“We bishops have some specific ideas on how to administer this law and we would welcome your suggested solutions as well,” he said. “For the sake of the common good and to assure the moral and doctrinal integrity of the exercise of the apostolate, we should work together to confront this and similar threats to conscience.”

In an interview with the National Catholic Reporter newspaper published online on Jan. 31, Archbishop Dolan said Sister Carol “feels very strongly that the decision [to revoke the Catholic status of St. Joseph’s Hospital] was terrible, but she knows that the bishop of the diocese is the authentic interpreter and implementer” of the directives.

“Sister Carol has always told sponsors, board members and clinicians that it is the bishop who has the right to interpret the ERDs and also to develop his own ethical and religious directives if he chooses.”

We are absolutely convinced that the teaching of the Church, in combination with a clear understanding of the clinical situation, serves the people of God very well,” she added.

Archbishop Dolan welcomed the CHA support, expressing in a Jan. 24 letter from Sister Carol to Rep. Joe Pitts, R-Pa., for the congressman’s Protect Life resolution of a doubt has been given, it is no longer a matter of monasticism, an ascetic form of life that began sprouting up among all Christian communities beginning in the third century.

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World Day for Consecrated Life Mass celebrated on Jan. 30

Criterion staff report

More than 80 representatives from more than 10 religious orders ministering across central and southern Indiana gathered on Jan. 30 at the Blessed Sacrament Chapel of SS. Peter and Paul Cathedral in Indianapolis for the archdiocese’s annual World Day for Consecrated Life Mass.

Archbishop Daniel M. Buechlein congratulates Franciscan Sister Marilyn Hofer for living 60 years of religious life.

Those religious celebrating 25, 50, 60 or 75 years of religious life this year were honored during the Mass.

Top, Franciscan Sister Marilyn Hofer, right, and several other members of religious orders ministering across the archdiocese renew their vows during the annual World Day for Consecrated Life Mass celebrated on Jan. 30 at the Blessed Sacrament Chapel of SS. Peter and Paul Cathedral in Indianapolis.

Sister Marilyn was honored during the Mass for 60 years of religious life.

Bottom left, Benedictine Sister Juliann Babcock, the prioress of Our Lady of Grace Monastery in Beech Grove, receives Communion from Jesuit Father Thomas Widmer during the Jan. 30 Mass. Father Widmer is the associate director of spiritual formation at Bishop Simon Brute College Seminary in Indianapolis.

Bottom right, Archbishop Daniel M. Buechlein congratulates Franciscan Sister Ruthann Boyle for living 60 years of religious life, many of which were spent as a missionary in Papua New Guinea, during the Jan. 30 Mass.