Planned Parenthood program in public school leads to Catholic protest

KNOXVILLE, Tenn. (CNS)—A young parishioner in the Diocese of Knoxville who was upset about a Planned Parenthood presentation in her public high school classroom last fall said she never dreamed the issue would grow as much as it has.

Sophomore Alaynna McCormick, who attends Hardin Valley Academy in Knoxville, and her mother, Kym, were among the speakers at a recent information session for parents at Sacred Heart Cathedral School that drew an audience of nearly 200 and considerable media coverage.

Those in the audience included Knox County Mayor Tim Burchett and Knox County Schools Superintendent Jim McIntyre.

Alaynna, a member of St. John Neumann Parish in Farragut, said the presentation in her lifetime-wellness class at Hardin Valley in October was supposed to be about abstinence, but the subject never came up.

Later, the student and her mother saw the graphic material posted on the “Info for Teens” portion of the Planned Parenthood website. The site address was given to students during the presentation. Material on the site highlights practices that are contrary to the Catholic view on human sexuality.

That prompted Kym McCormick to launch a campaign to remove Planned Parenthood from the list of approved speakers for Knox County Schools.

Nationally, Planned Parenthood partners with many public school systems to provide sex education materials for the classrooms.

McCormick told the Sacred Heart audience of her frustrations in dealing with school officials, especially over the fact that no consent form was provided to parents regarding the Planned Parenthood visit. Such forms are normally provided for anything with the remotest possibility of inappropriate content, even the showing of “G-rated” movies, she said.

Paul Simonneau, the director of the Diocese of Knoxville’s Office of Justice and

Police officer who gave his life for others lived the prayer he wrote

By John Shaughnessy

All coaches have teams and players that they’ll never forget—no matter how many years pass.

And when tragedy strikes a former player, a coach often feels the heartbreak deeply because of the dreams they once shared, the triumphs they celebrated together, and the disappointments they endured together.

Roncalli High School head football coach Bruce Scifres had that feeling when he first heard the news that Indianapolis Metropolitan Police Department officer David Moore had been shot four times while making a traffic stop on Jan. 23.

To help deal with the heartbreak of knowing that Moore was fighting for his life, Scifres pulled out a copy of the football yearbook that he made in 1999—the season when Moore was one of the four co-captains who helped lead Roncalli’s football team to a 15-0 record and an Indiana State High School Athletic Association championship.

“As part of the yearbook, I always ask our seniors to write a reflection about what their football experience means to them,” Scifres recalled. “His reflection was short and profound. To understand it fully, you have to know that still today, David, pound for pound, is the strongest player to ever walk through Roncalli. As a senior, he was 195 pounds, and he bench-pressed 400 pounds and dead-lifted 600 pounds. Still, his primary strength was from within.”

Scifres then shared Moore’s reflection:

“Countless prayers were answered—and 11 years of planning, fundraising and design work were officially completed—on Feb. 6 when Archbishop Daniel M. Buechlein blessed and dedicated the new St. Gabriel the Archangel Church in Indianapolis.

Excited St. Gabriel parishioners filled the pews in the renovated and expanded church for the Mass of Dedication with Archbishop Buechlein, the principal celebrant, to thank God for their beautiful worship space at 6000 W. 34th St. Their joy was evident by the way they enthusiastically walked through Roncalli. As a senior, he was 195 pounds, and he bench-pressed 400 pounds and dead-lifted 600 pounds. Still, his primary strength was from within.”

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Their joy was evident by the way they enthusiastically raised their voices in song during the liturgy concelebrated by Father Larry Crawford, St. Gabriel’s longtime pastor, and seven other priests.

Sunlight streamed through the magnificent stained-glass windows and illuminated the lofty apse above the tent-shaped tabernacle as the archbishop incensed the gleaming wooden altar then anointed it with sacred chrism oil.

The unique shape of the tabernacle is meant to remind the faithful of how God pitched his tent among his people.

Thirteen colorful, contemporary window designs depict the
Peace, encircled the meeting. He said he was there not so much in his role with the diocese, but as "a parent of six children in three different Knox County schools because my primary vocation in life is that of a husband and father." Bishop Richard F. Stika of Knoxville has written to McIntyre expressing his concerns over the Planned Parenthood curriculum. The meeting’s goals included helping the audience “understand what Planned Parenthood really is,” Simoneau said. “They're not just wellness educators. They're the largest providers of abortion services in the United States,” he said. “The other purpose of our gathering tonight is to ask that Planned Parenthood's hallway pass to the classrooms of our youth be revoked.”

The pope said that God shares people’s suffering, and “It’s been a concern for years” that abortion clinics try to exploit young girls. “When Planned Parenthood learns of an operation that exploits young girls, we vigilantly work with law enforcement authorities to uncover and stop this abhorrent activity,” Schear said.

The undercover videos also have prompted a move in Congress to defund Planned Parenthood. To say it is an outrage is an understatement,” said Rep. Mike Pence, R-Ind., during a Feb. 3 webcast co-hosted by Family Research Council Action and Live Action. “The time has come to deny any and all federal funding to Planned Parenthood, the largest abortion provider in America and also the largest recipient of federal funds under Title X,” the federal grant program for family planning.

Pence’s Title X Abortion Prohibition Act, introduced Feb. 4, would “prohibit any entity that performs abortion. As of Feb. 7, it had 154 co-sponsors in the House. Abby Johnson, a former Planned Parenthood director in Texas who also appeared on the webcast, said the types of information given in the videos were “a common occurrence, unfortunately” at the clinic where she had worked. “Many women are sold the cover-ups of Planned Parenthood and the tweaking of information,” she said. “They do it anything, coerce anyone into having an abortion. We’re all good salespeople at Planned Parenthood. That is our job.”

Johnson called Planned Parenthood “a safe haven for people who are trying to exploit young girls.”

Another speaker at the meeting, Juan Vinas, the rector of the University of Lerida, Spain, said that Catholic health workers should “evangelize world health care professionals to meet new challenges in a globalized age.”

He said that Catholic health workers needed more than ever, but that the majority of lay Catholics tended to be passive about incorporating their faith into their work, especially in the practice of health professions. Vinas also said that health care workers need to remember that “we are not dealing with illness, but with a sick individual, and that patients need more humane and personal care.” The Church celebrates World Day of the Sick on Feb. 11, the feast of Our Lady of Lourdes. †
Fate of Christians, Muslims tied in Middle East, scholar says

ROME (CNS)—Christians and Muslims are involved together in the democracy and reform movements bubbling up around the Middle East, and members of both communities will gain from their success and suffer if they are violently suppressed, said a leading Lebanese Muslim scholar.

With demonstrations in Tunisia and Egypt, simmering unrest in Yemen and government changes in Lebanon, “I am both worried and hopeful,” said Muhammad al-Sammak, the adviser to the chief mufti of Lebanon and secretary general of Lebanon’s Christian-Muslim Committee for Dialogue.

Al-Sammak, whom Pope Benedict XVI invited to speak to the Synod of Bishops Committee for Dialogue in October, met with journalists on Feb. 4 at the Rome headquarters of the Community of Sant’Egidio, a lay organization active in interreligious dialogue for peace.

“It is true that the situation of Christians in the Middle East is not good,” al-Sammak said, adding that the region’s governments must do more to protect the religious minorities in their midst.

One concrete proposal for accomplishing that, he said, is a “fatwa”—an Islamic legal opinion—declaring that in Islam and for a Muslim “harming a Christian is like harming a Muslim and attacking a church is like attacking a mosque.”

Al-Sammak drafted a fatwa at the request of Saad Hariri when Hariri was still Lebanon’s prime minister. Adoption of the fatwa by Islamic and government leaders around the Middle East stalled only because Hariri’s government fell, and the essential support of influential Muslim scholars at Al-Azhar University in Cairo was difficult to obtain while their country was experiencing widespread demonstrations, al-Sammak said.

The scholar told reporters in Rome that the protests and unrest throughout the Middle East “just started, but will come after a long period of fermentation. The political outcome is likely to take different shapes in different countries,” he said.

But one thing he knows for sure, and that, he said, is “the Christians in the Middle East are part of this change. They are not opposed to it. They are not leading it. They are part of it.”

Members of the bishops’ conference of northern Africa, which held its annual meeting on Jan. 29 to Feb. 2 in Algiers, Algeria, said the protests in Tunisia, Egypt and other Arab countries are a sign of the “demand for freedom and dignity, particularly by the younger generations in the region.”

The bishops in the conference, which covers Algeria, Tunisia, Morocco and Libya, said the demonstrations show that the region’s inhabitants want to “be recognized as citizens” with full rights and responsibilities to participate in governing their countries.

The North African bishops said wider respect for religious freedom should be part of the regional push for human rights.

Religious freedom “means, above all, freedom of conscience granted to everyone, the freedom to seek the truth. It implies respect for others, their dignity, [which is] the foundation of the moral legitimacy of any legal or social norm,” the bishops said in a statement published on Feb. 3.

The bishops said freedom of conscience and the meaning of citizenship “will no doubt increasingly be at the heart of the dialogue between Muslim and Christian believers” who live in northern Africa.

Decades of dialogue, of living side by side, and of sharing joys and hardships have led to real friendships being formed between Christians and Muslims in the region, the bishops said.

The experience has convinced the bishops that, “yes, Christian-Muslim dialogue is possible,” they said.

Also on Feb. 3, Fides, the Vatican’s missionary news agency, published an interview with Comboni Father Luciano Verdoscia, who lives and works in Cairo.

The Italian missionary said that after several days of peaceful protests, “the climate has changed,” with many people blaming members of President Hosni Mubarak’s National Party for provoking violence among the crowd on Feb. 3.

“Tempers are heating up,” the priest said, and foreigners have been urged not to leave their homes.

Father Verdoscia said the situation is complex, with the protesters calling for Mubarak to leave after almost 30 years in power.

“But there are many people who support Mubarak,” Father Verdoscia said. “In my opinion, they may account for 40 percent of the population, particularly people from the upper and upper-middle classes,” in a country where the divide between the rich and poor “is very deep and evident.”

“I hope that this will not have a bloody ending because what has been occurring in recent days has been an example of nobility, gentleness and courage on the part of the people,” he said. †

Rome Diocese launches site dedicated to John Paul II’s beatification

ROME (CNS)—The Diocese of Rome has launched a new website dedicated to the beatification and canonization of Pope John Paul II.

The website offers the diocesan-approved prayer asking for graces through the intercession of Pope John Paul in 31 languages, including Chinese, Arabic, Russian and Swahili.

A miracle after Pope John Paul’s beatification would be needed for his canonization, which is a Church declaration that the person is a saint and worthy of universal veneration.

On Jan. 14, Pope Benedict XVI approved a first miracle attributed to the late pope’s intercession, clearing the way for his beatification.

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.

The approval came after more than five years of investigation into the life and writings of the Polish pontiff, who died in April 2005 after more than 26 years as pope. †
Editorial

A woman studies the Bible in 2009 at St. Mary of Celle Parish in Bernwyn, Ill. God constantly tries to enter into dialogue with the people he created, particularly through the Bible and through his son, Jesus Christ, Pope Benedict XVI said.

Are you reading the Bible?

When Pope Benedict XVI chose the topic for his first World Synod of Bishops in October 2008, he chose “The Word of God in the life and mission of the Church.” This indicated the importance that he gave to Scripture.

The pope has had a love for Scripture from his earliest days in the seminary. In his memoirs, Miscolczy, he wrote, “Eegesis [interpreting Sacred Scripture] has always remained for me the center of my theological work.”

When he closed that synod on Oct. 27, 2008, he said that it had helped the Church focus on the importance of Scripture, and he urged participants to return home and launch a program of scriptural renewal in their dioceses and parishes.

So have you been reading and studying the Bible more often since the synod ended more than two years ago?

The pope was concerned that Catholics are not as familiar with the Bible as they should be.

Yet the Bible is the Word of God for us. Through it, God speaks to us.

The ancient Church leaders spent a considerable amount of time determining what sacred writings should be in this book, and we Catholics should know what is in it.

There was a time when the Church didn’t emphasize the Bible for fear that Catholics might misinterpret what they read. That should have changed, though, after the Second Vatican Council produced its document “Dei Verbum,” the Dogmatic Constitution on Divine Revelation.

However, there is every indication that modern Catholics are much less familiar with the Bible than earlier generations. Those earlier generations, by the way, were familiar with Bible stories even if they weren’t encouraged to read the Bible itself.

Father William C. Graham recently contributed a column to Commonweal magazine on this topic. Among other things, Father Graham teaches Catholic Studies at the College of St. Scholastica in Duluth, Minn. He said that his students “are largely ignorant of Scripture.”

He wrote, “At the beginning of a recent semester, a student told me there were five Gospels, though he couldn’t name one. When I asked one of my classes what happened at Cana, only two of the 24 students had heard of the story—and even those two couldn’t say anything about it.” Yet these students grew up as Catholics, and received some kind of religious instruction.

He continued, “Never before has it been so easy for lay Catholics to read and study Scripture, and yet Catholic children are now less familiar with the Bible than Catholic children were before Vatican II.” It is not only children either. Polls indicate that, when adults are quizzed about Bible stories, they often do abysmally.

Yes, Catholics hear Scripture read whenever they attend Mass. However, what they hear over the three-year cycle of Sunday readings, or the two-year cycle of weekday readings, is only a small part of the Bible, especially of the Old Testament.

Jesus Father Felix Just analyzed the Lectionary used at Mass, and found that only 3.7 percent of the Old Testament is used in the readings for Sundays and major feast days. If you attend Mass daily, including weekdays, you would still hear only 13.2 percent of the Old Testament proclaimed.

We have a suggestion. Each week, The Criterion publishes the “Daily Readings,” the biblical readings proclaimed during Mass the following week. If you can’t attend daily Mass, perhaps you could at least read those readings each day.

But we suggest that you do more. Even those who do attend Mass daily. Those daily readings usually omit much of the material in the chapters of the books from which they are taken, whether in the Old Testament, the Gospels or other readings from the New Testament. Perhaps you could read the parts that are omitted. We know people who do exactly that, and they become much more aware of what the Bible contains.

The Church is not as concerned as it once was that Bible readers might misinterpret what they read, mainly because there are so many good Catholic Bibles today. Those Bible almost always have footnotes that explain difficult passages, and serious Bible readers should make it a practice to study those footnotes.

Catholic Bibles are available at Catholic bookstores or through the Internet. If you don’t already have one, then purchase a Bible today.

—John F. Finn

Letters to the Editor

Recognition of sanctity of human life is lacking in much of our society

Reflecting on the recent 38th anniversary of the horribly misguided U.S. Supreme Court Roe v. Wade decision somehow permitting the destruction of innocent human life in the womb, I remain astonished by the extent to which U.S. Catholic bishops nation-wide are permeated with the so-called “right of a woman to choose.”

On Jan. 22, two days before The Indianapolis Star both essentially suggested that the baby in a woman’s womb is her property, and that she should be at liberty to do whatever she wants to do with it—apparently including ending its life if convenient.

One letter writer even went a step further, stating that the right to abortion is a civil rights issue, and then to denigrate the right that “has an unfair impact on women of color.”

These and other defenders of the elimination of more than 50 million babies in the womb since 1973 might reflect on the fact that the nation’s largest, taxpayer subsidized—and very profitable—provider of abortions. Planned Parenthood, Inc., eliminates far more black babies than white babies percentage wise.

—William F. Stier

Letters Policy

Letters from readers are welcome and should be submitted, well expressed, concise, temperate in tone, content and length.

The editors reserve the right to select and edit letters sent in 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 content to the editors at criterion@archindy.org.
En la Iglesia, junto a la de los laicos y del nos recordaba hace algunos años que la vida sirven tan generosamente en nuestra celebrar el obsequio inmensamente confianza se encuentra mayormente oculta, los hombres y mujeres religiosos enfrentan carpintero. Pero hicieron lo que les pidió y siguieron las indicaciones de Jesús para echar confianza, semejantes a los discípulos que medida, una vida oculta en Dios. Los recordamos en un special, y, también aquellos religiosos que viven en nuestro mundo, Perciben que con la ayuda de Dios podemos manifestar nuestras promesas en un mundo de tantas promesas rotas. Qué importante es para todos nosotros, pero especialmente para nuestra juventud, ver que hay un reino por el que vale la pena vivir y morir. Los debemos oraciones especiales de reconocimiento a nuestros hermanos y hermanas religiosos que están ahora en el ocaso de sus vidas y quienes, como los religiosos de clausura, continúan ofreciendo el incomparable ministerio de Jesús en la oración. Nuestros hermanos y hermanas mayores han servido bien y por mucho tiempo de distintas formas y ahora ofrecen su ministerio de paciente oración desde sus sillas de ruedas, desde sus lechos de enfermos o en la privacidad de sus habitaciones. El ministerio del ocaso de sus vidas es aún más hermoso y solidario porque el ministerio de la oración era una parte importante de la vida de Jesús. Nuestros hermanos y hermanas de la vida consagrada son las manos, los pies y la voz de Jesús para llevar esperanza a nuestro mundo. Ofrecen amor y sentido a aquellos que buscan a Aquél a quien le importan. "Acompáñenme a dar gracias a Dios por la cantidad de hombres y mujeres consagrados que pasan desapercibidos en nuestra Iglesia local! Después de todo, ellos rezan por nosotros todos los días." 

Los religiosos ‘reman mar adentro’ con confianza en la gracia de Cristo

130 de enero celebramos el Día mundial de la vida consagrada en nuestra catedral de San Pedro y San Pablo en Indianapolis. Mientras reflexionaba acerca de las vidas de numerosos hombres y mujeres consagrados, me vinieron a la mente las palabras de Cristo “Rema mar adentro, duc in altum”, porque nuestras religiosas llevan una vida de absoluta confianza, en gran medida, una vida oculta en Dios. Los religiosos llevan vidas de profunda confianza, semejantes a los discípulos que enfrentaron el desafío de esas palabras de Cristo. Después de todo, los discípulos debieron armarse de profunda confianza para seguir las indicaciones de Jesús para echar su red una vez más en las profundidades, después de una noche de pesca infructuosa. Eran pescadores expertos. Él era un carpintero. Pero hicieron lo que le pidieron y eso hizo todo la diferencia.

Con qué frecuencia en la vida consagrada de los hombres y mujeres religiosos enfrentan el desafío de remar mar adentro en su vida para vivir un profundo compromiso con el Evangelio. Muy a menudo esta profunda confianza se encuentra mayormente oculta, pero ella es toda la vida de un religioso.

Nos reunimos en nuestra catedral para celebrar el obsequio inmensamente importante de los religiosos y religiosas que sirven tan generosamente en nuestra parroquia. Nuestro arzobispo es un ejemplo de vida única en la Iglesia, junto a la de los laicos y del clero. Debemos alabar a Dios por ese don. Así pues, en una fría tarde de domingo celebramos y felicitamos muy especialmente a aquellos que están de aniversario este año. Felicitamos y dimos gracias como es debido por 75, 60, 50 y 25 años de servicio a nuestras religiosas consagradas profesoras. Miles de años de vida consagrada estuvieron representados en nuestra catedral, para no mencionar la cantidad de hermanas y hermanos religiosos que estuvieron presentes en espíritu desde sus habitaciones de hospital en sus casas matrizes. Los recordamos de un modo especial, así como a aquellos religiosos que viven una vida consagrada de clausura. Fue un privilegio celebrar innumerables años de la maravillosa gracia de Dios encarnada ante nuestros ojos. Muchos de nuestros agasajos miraban atrás a los años llenos de gracia de sus vidas consagradas, súl que entendían más plenamente el llamado de Cristo a remar mar adentro y hacerlo con confianza en su gracia. Lo han hecho en palabras y en obras y por medio de sus propias vidas. Y bendecimos a Dios por la gracia de la perseverancia que les ha concedido, pues han entregado sus vidas a Cristo. No han dado marcha atrás y han proseguido su camino fielmente hasta el Reino. Al celebrar la vida consagrada en la Iglesia también agradecemos a Dios el maravilloso y particular carisma que representan cada uno de nuestras comunidades religiosas y las que viven en la Arquidiócesis.

Agradecemos a Dios que haya otorgado ese carisma a aquellos que son “de los nuestros”, parte de nuestra más extensa comunidad de fe. ¿Cuánto necesitamos su testimonio que nos recuerda el canto de un reino en el que Dios reina verdaderamente! Valoramos las vidas consagradas en una sociedad y en una cultura donde el Reino de Dios parece algo extraño. Dios corona su propio don de la gracia de nuestros hermanos y hermanas a quienes conocemos y amamos. Recordamos el dicho conocido: la gratitud es la memoria del corazón. Estos hermanos y hermanas a quienes celebramos son testimonio de la fealdad en un mundo que sabe poco de la belleza de la fealdad y del compromiso. Que gran ruego para nuestra Iglesia y para el mundo: la gente puede ver que con la ayuda de Dios podemos mantener nuestras promesas en un mundo de tantas promesas rotas. Qué importante es para todos nosotros, pero especialmente para nuestra juventud, ver que hay un reino por el que vale la pena vivir y morir. Les debemos oraciones especiales de reconocimiento a nuestros hermanos y hermanas religiosos que están ahora en el ocaso de sus vidas y quienes, como los religiosos de clausura, continúan ofreciendo el incomparable ministerio de Jesús en la oración. Nuestros hermanos y hermanas mayores han servido bien y por mucho tiempo de distintas formas y ahora ofrecen su ministerio de paciente oración desde sus sillas de ruedas, desde sus lechos de enfermos o en la privacidad de sus habitaciones. El ministerio del ocaso de sus vidas es aún más hermoso y solidario porque el ministerio de la oración era una parte importante de la vida de Jesús. Nuestros hermanos y hermanas de la vida consagrada son las manos, los pies y la voz de Jesús para llevar esperanza a nuestro mundo. Ofrecen amor y sentido a aquellos que buscan a Aquél a quien le importan. “Acompáñenme a dar gracias a Dios por la cantidad de hombres y mujeres consagrados que pasan desapercibidos en nuestra parroquia. Después de todo, ellos rezan por nosotros todos los días.”

¿Tiene una intención que desee inspirar con este artículo del Arzobispo Buechlein? Puede enviar su correspondencia a:

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

Translated by: Daniela Guarma, Language Training Center, Indianapolis.

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 la Iglesia, especialmente como sacerdotes y religiosas.
Retreats and Programs

Friday 12-13
St. Meinrad Archabbey, 6145 St. Meinrad Drive, St. Meinrad, IN. “A Love Triangle That Works... A Valentine Retreat for Married Couples,” Benedictine Father Kelley King, presenter. Information: 800-381-6905 or mzd@archindy.org

February 12
Oldenburg Franciscan Center, Oldenburg, IN. “Who Is God and Who Am I That You Should Love Me So Much?” Franciscian Sisters’ Pendant Campbelt, presenter, following 9:30 a.m. liturgy, free-will offering. Information: 812-933-6437 or center@oldenburg.edu

February 13
Oldenburg Franciscan Center, Oldenburg, IN. “Seeing Scripture in a New Light—Parallels for Today.” Father James Farrell, presenter. 7:30-8:00 p.m., $15 each or $25 per couple. Information: 812-933-6437 or center@oldenburg.edu

February 18-20

Cathedral Grade School alumni planning Class of 1954 reunion

Members of the Cathedral Grade School Class of 1954 are looking for classmates to schedule a reunion in September. For more information about the class reunion, contact Trudy Clover-McMaster at 317-683-3814 or dmc70@yahoo.com.

February 12
St. Roch Parish, Family Life Center, 6801 E. 62nd St., Indianapolis. Single Seniors, meeting, 1 p.m., age 50 and over. Information: 317-784-4207.

Hillview Country Club, 1800 E. King St., Franklin, IN. St. Peter of Lima Parish, annual dinner and social, 6 p.m., $40 per person. Information: 317-738-1451 or community@wesles.org.

Our Lady of Perpetual Help Parish, 1752 Scheller Lane, Indianapolis. “Catholics—Claiming the Parish Office, second floor, 11 St. Louis Place, Batesville, IN. Planning (NFP) class, 9 a.m.-12:15 p.m. $50 fee includes books and materials. Reservations: 812-934-3338 or 812-994-6054.

Events Calendar

February 16
Calvary Cemetery, Indianapolis. “Bioethics—What Makes It Catholic?” Bishop Timothy Doherty of the Lafayette Diocese, presenter, 6:30-8:00 p.m., online reservations only. Reservations and information: www.catholicbusinessexchange.org

February 19
St. Michael the Archangel Church, 3354 W. 30th St., Indianapolis. “The Paschal Mystery,” midweek retreat, 7-8:30 a.m., followed by rosary outside abortion clinic and Benediction at church. Information: Archdiocesan Office for Pro-Life Ministry, 317-236-1569 or 800-382-9836, ext. 1569.

February 25
St. Meinrad Archabbey, Conventual Recitation of Rosary, 9:15 a.m., 10 a.m. and 7 p.m., Conventual Franciscan Sister of Perpetual Help, presenter. Information: 812-393-9857

February 25-26

March 2
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 archb@archindy.org

February 26

March 1
Saint Meinrad Archabbey Seminary and School of Theology, 200 Hill Dr., St. Meinrad, IN. “Black History Month.” Divine Word Father Bernard Kwame Assenyoh, presenter, 7 p.m. 245 comments. Information: 800-682-0898 or www.saintmeinrad.edu

March 4
Oldenburg Franciscan Center, Oldenburg, IN. “Who Is God and Who Am I That You Should Love Me So Much?” Franciscian Sisters’ Pendant Campbelt, presenter, following 9:30 a.m. liturgy, free-will offering. Information: 812-933-6437 or center@oldenburg.edu

March 9
Oldenburg Franciscan Center, Oldenburg, IN. “Seeing Scripture in a New Light—Parallels for Today.” Father James Farrell, presenter. 7:30-8:00 p.m., $15 each or $25 per couple. Information: 812-933-6437 or center@oldenburg.edu

March 12
Oldenburg Franciscan Center, Oldenburg, IN. “Is the Bible the Word of God?” Franciscian Sister of Perpetual Help, presenter, following 9:30 a.m. liturgy, free-will offering. Information: 812-933-6437 or center@oldenburg.edu

March 14
Oldenburg Franciscan Center, Oldenburg, IN. “Is the Bible the Word of God?” Franciscian Sister of Perpetual Help, presenter, following 9:30 a.m. liturgy, free-will offering. Information: 812-933-6437 or center@oldenburg.edu

March 16
Oldenburg Franciscan Center, Oldenburg, IN. “‘Seeing Scripture in a New Light—Parallels for Today.” Father James Farrell, presenter. 7:30-8:00 p.m., $15 each or $25 per couple. Information: 812-933-6437 or center@oldenburg.edu

March 18-20

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. “Praying the Bible.” Benedictine Brother Zachary Wilberding, presenter. Information: 800-381-6905 or mzd@archindy.org

February 19
Sisters of St. Benedict, Monastery Immaculate Conception, 802 E. 10th St., Ferdinand, Ind. “Palm Sunday Liturgy at the Dome–Marriage as a Process,” Benedictine Father Edward T. O’Meara, presenter, 7:30-8:30 p.m. Information: 812-367-1411.

February 21
Sisters of St. Benedict, Monastery Immaculate Conception, 802 E. 10th St., Ferdinand, Ind. “Compassionate Healing.” Benedictine Sister Anita Louise Lowe, presenter, 8:30 a.m.-4:00 p.m., $65 per person. Information: 317-867-1411.

Oldenburg Franciscan Center, Oldenburg, IN. “Youth Night at the ‘Burg.” 6:30-8 p.m. Information: 812-933-6437 or center@oldenburg.edu

February 22-24
Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. “A Personal Preparation for the Paschal Mystery,” midweek retreat, Benedictine Father Kelley King, presenter. Information: 317-846-0705 or mzd@archindy.org

February 25-26
St. Monica Church, 6131 N. Michigan Road, Indianapolis. “ Couples Retreat,” Benedictine Sister Paula Hagen, presenter, Fri. 6-9:30 p.m., Sat. 9 a.m.-noon, child care provided, $25 per person. $35 per couple. Information: 317-501-2878 or ladymono@bellsouth.net

February 27-25
Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. “Refugees of Jesus: the Lord’s Servant Songs of Isaiah 4:5-55,” Benedictine Father Eugene Hensell, presenter. Information: 800-381-6905 or mzd@archindy.org

Youth art contest focuses on St. Theodora Guein

Young artists from the Wabash Valley in west-central Indiana are invited to demonstrate their artistic talent in the fifth annual Sisters of Providence Youth Art Contest. The theme of this year’s contest is "The Legacy of St. Mother Theodora Guein. The contest is open to students aged 5 to 18 who reside in Vigo, Parke, Vermillion, Clay or Indiana counties. Three winning entries in each of four age categories will earn cash prizes and certificates. Student artists may use any artistic medium except photography and/or digital media. Projects may be no larger than 11 inches by 17 inches. Only one entry per artist will be accepted. Contest submissions must be “flat work” created in 2011 and registered for the contest using the official entry form available at www.SistersofProvidence.org. Entry requirements are listed on the website. Creative ideas may address St. Theodora’s devotion to prayer, her education and other topics related to her life.

The deadline for entries is 3 p.m. on Feb. 25. For more information, log on to the website listed above.

Parish conference

Ken Ogorek, from left, the archdiocesan director of catechesis; David Butharam, the associate executive director of Catholic Charities Indianapolis; and Scott Bernhardt, the coordinator of stewardship and development for St. Louis de Montfort Parish in Fishers, Ind., in the Lafayette Diocese, share a light moment during a conference about aspects of the Catholic faith and ways to build a stronger parish community on Jan. 22 at St. Rita Parish in Indianapolis.
Lawmakers work to curb abortion, improve informed consent law

By Brigid Curtis Ayer

Pro-life lawmakers will work this year to curb abortions in Indiana by improving the information that women receive before they consider having an abortion.

“The Indiana Catholic Conference is supportive of legislation to provide more complete information about abortion to help mothers choose life for their unborn baby,” said Glenn Tebbe, the Indiana Catholic Conference executive director. Senior Patrick Miller, R-Indianapolis, said the goal of her pro-life bill, Senate Bill 328, is to “ensure the safety of the woman, provide the mother with as much information as possible to make a good and informed decision, and provide enough information that the mother understands that there is a child involved.”

Miller’s bill has several components. The information provided to the mother must be given in writing 18 hours prior to an abortion. Current law allows this information to be given verbally.

Adoption alternatives would be made available, including the possibility that adoptive parents may be responsible for some of the expenses of carrying the baby to term.

Prior to the abortion, the mother would be notified that human physical life begins at conception, and informed of the medical evidence of fetal pain to 12 weeks during the abortion.

Also, the expectant mother will be given the risks associated with abortion and carrying the baby to full term.

Pope Benedict XVI said, the Internet can be useful for future priests not in contact with virtual contacts. †

VATICAN CITY (CNS)—The Internet can be a valuable tool for Catholic education and evangelization, and its proper use should be encouraged in seminaries as well as other Church institutions, Pope Benedict XVI said.

“Internet, with its capacity to reach across distances and put people in contact, offers great possibilities for the Church and her mission,” the pope said in an address to members of the Holy See’s Congregation for Catholic Education holding their plenary meeting at the Vatican on Feb. 7-9.

The pope said the congregation was working on a document titled “Internet and Formation in Seminaries,” but did not say when it would be published.

When used with caution and discernment, the pope said, the Internet can be useful for future priests not only for studying, but for pastoral work in areas of evangelization, missionary action, catechesis, educational projects and administration of various institutions.

The Church will therefore need well-prepared teachers to keep the seminarians up to date on the “correct and positive” use of information technology, he said.

Addressing congregation members, the pope said the education and formation of future priests in seminaries is “one of the most urgent challenges” of the Church today because of the culture of relativism dominant in contemporary society.

“For this reason, the service performed by so many formation institutions in the world that are inspired by the Christian vision of man and reality is so important today,” the pope said.

When Miller said she agrees with the intent of Walker’s bill, given the state’s fiscal problems, she believes it would be prudent to combine the two pieces of legislation because bills introduced this year must be revenue neutral, meaning they cannot cost the state anything to implement.

“Our plan is to amend Sen. Walker’s bill, Senate Bill 457, into my bill,” Sen. Patricia Miller, R-Columbus, also will author a bill, Senate Bill 457, which would strengthen Indiana’s informed consent law for abortion.

Walker said his proposal would apply today’s customary standards in the medical marketplace to patients considering abortion. His bill would expand informed consent to include potential danger of infertility and danger to a subsequent pregnancy, possible risks of infection, hemorrhage or breast cancer; physicians’ 24-hour emergency contact information; availability of follow-up care; documentation showing human physical life begins at conception; and materials citing sources who say a fetus can feel pain at or before 20 weeks of post-fertilization age.

By the end of 2011 Indiana General Assembly, Senate Bill 457 would expand Indiana’s informed consent law, ensuring Hoosier women are well-informed before making a life-changing decision,” Walker said.

Currently, state law requires information about abortion to be given verbally to women considering this procedure. During such a trying time, it may be difficult for them to internalize such information without having the documents needed to study and read in privatet.

The seminary is one of the most important institutions of the Church and requires a thorough program that takes into account the context in which they exist today, he said.

“Many times, I have said that the seminary is a precious problem because of the culture of relativism dominant in contemporary society,” the pope said.

The pope has made recent references to the potential—and the dangers—offered by new media technology.

Last month, in a message for the upcoming World Communications Day, he said, “this means of spreading information and knowledge is giving birth to a new way of learning and thinking, with unprecedented opportunities for establishing relationships and building fellowship.”

He encouraged the use of social media, such as Facebook, as a means of spreading the Christian message, but warned of the dangers of substituting human relationships with virtual contacts.

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The amount of success you have is dependent on the amount of faith you have. In order to achieve this faith, one must understand that no amount of iron in the weight room is equal to the iron on the nails of the cross.

—Officer David Moore's reflection in the 1999 yearbook about his football experience at Roncalli High School in Indianapolis

One memory that I have of him is from my junior year at Roncalli. In the spring, for several months, some friends and I would gather at Tony. Apparently, Tony just made you feel good. Playing football after school, David Moore lived across the street, and he started coming over to play. Even though he was two years younger than us, we quickly looked for a way to stop inviting him because he was faster and more ferocious than us! As soon as the games ended, however, he was humble and kind and respectful. I did get to see that ferocity and tenacity put to a use that I could whackishly support when, four years later, instead of chasing me down, the side line he was a co-captain with my brother, Tony, on one of the greatest Roncalli teams of all time.

The 1999 Rebel football team had some unbelievable victories on the way to a 15-0 championship. The Rebels took down a football powerhouse in Cincinnati Moeller, a game that will always be my favorite of all time. Moore always seemed to personalize the intensity and desire that our team exhibited.

In a community that continues to see how young men play football as more of a display of their soul and character than anything else, Moore’s legacy will always be remembered.

It was also rumored at one point that Moore wanted to be a priest, and my mom at the time was very thrilled and offered the best prayer she has ever heard from a high schooler.

From Roncalli, Moore went on to Purdue to prepare for his service as a police officer, and his life of duty continued in the perfect career. His tenacity and intensity, mixed with compassion and a love for life, found a footing in his decision to become a police officer.

Once more, Tony Hollowell witnessed that faith and devotion every day he spent with Moore—a co-captain on that 1999 Roncalli football team—along with the other two co-captains, Greg Armbruster and Ryan Britzende. Their bond was tight, the bond that develops when people make a commitment to a common goal and each other. When Hollowell learned of the news that Moore had been shot, he remembered those 15 games in 1999 when he walked on the field, “knowing that David was right by my side.” He also remembered the last time that he saw Moore. “I told him, ‘I am so glad that a man like you is protecting our families,’” Hollowell said.

Bruce Scifres

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The Acts of the Apostles talks about how the Apostles and early Christians considered martyrdom an honor reserved for a select few—only the holiest and most honorable saints were given the grace of martyrdom.

Listening to Moore’s parents talk about the past week, it has seemed that Moore and his parents believe that this is the case for them as well.

There are an infinite number of ways one can pass from this world, and one can think of no better way to go than to offer up your life for the sake of freedom—the honor of standing against the agents of chaos who prowl in the shadows—and say, “You may take my life, but you will go no further. I give my life so that others may live free.”

In the past two months or so, my petitions at Mass have tended toward mentioning policemen, firefighters, and our soldiers.

I wasn’t exactly sure where that inspiration came from, but it always seemed like a very important prayer to be making each day, even after my $180 ticket for cooping through a stop sign!

Perhaps it was our beautiful Veteran’s Day liturgy at Cardinal Ritter. Or perhaps it was the fact that my classes a few months ago were looking at what the Church was doing to prepare for his service as a police officer, and his life of duty continued in the perfect career. His tenacity and intensity, mixed with compassion and a love for life, found a footing in his decision to become a police officer.

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In a moment of celebration, David Moore, far right, poses with the other co-captains of the 1999 Roncalli High School football team that won a state championship. The other three co-captains are, from left, Tony Hollowell, Greg Armbruster and Ryan Britzende.
What’s the secret?

A. “I think virtually everybody wants to help hungry people. It’s a unifying issue. So I think it does bring together people who don’t normally work together. I think our character as a collective Christian voice for hungry people is helpful. We’re really careful not to get partisan, not to take cheap shots at other people. We work in a bipartisan and civil way.”

Q. What’s your evaluation of Congress on hunger issues?

A. “For the Bread for the World ... had a really wonderful year in 2010. We helped pass the child nutrition bill. That one bill will make school lunches more nutritious for the next 10 years. It will also strengthen school breakfast programs and other programs that get mainly to low-income kids.

We also mobilized and congregations across the country to advocate for tax credits for the working poor. ... Those tax credits for the working poor are really important for hungry kids. The tax credit for the working poor that was finally included in the tax package will provide needy families next year twice as much assistance they get from all the food charities in the country combined.”

Q. How much is congressional gridlock affecting the work you do?

A. “I don’t see why we can’t do a lot of good for poor people. One advantage is when there is a divided government, then you win changes that are agreeable. It’s more likely that we’ll get better legislation when conservatives and liberals work together on it, and it’s certainly more likely than when they’re working poor. But anyway, we got it.”

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Pope's prayers: Could Internet increase spread of intentions?

VATICAN CITY (CNS)—If the pope used Twitter or Facebook to rally people together to pray for one intention, how many millions of prayers could be raised to heaven within minutes? In some countries, Facebook and the Internet are already being used by the Apostleship of Prayer to build community and distribute the pope’s monthly prayer intentions. But in most places in the world, when the pope makes a special public appeal for prayers, people hear about it only through the Catholic media.

For 167 years, members of the Apostleship of Prayer have begun each day offering their lives to God and praying for the needs of the universal Church and the intentions of the pope. The offering and the prayers are the basic membership requirements, and in most places the apostleship has “no registration, no groups, no fees, no special meetings,” so no one really knows how many people belong.

Jesus Father Claudio Barriga, who oversees the organization from the Jesuit headquarters near the Vatican, said he estimates there are about 50 million people fulfilling the membership requirements in the apostleship and its youth wing, the Eucharistic Youth Movement.

The Jesuit said he was in Vietnam in January and discovered that there are Apostleship of Prayer groups in every diocese with an estimated 1 million members.

A government-approved bishop in mainland China reported that there is a group of people who makes the offering and prays for the pope’s intentions each day in his cathedral, Father Barriga said.

In the United States, he said, “it’s mainly a digital community” thriving through the use of the website www.apostleshipofprayer.org—which includes links to a daily audiovisual meditation posted on YouTube—and through both national and parish-based Facebook pages.

But it is also big in remote areas of Angola, where many people have never even seen a computer, and in Madagascar where about 250,000 young people belong to the Eucharistic Youth Movement, he said.

Father Barriga said that for many people, the Apostleship of Prayer is seen as a way for the elderly to exercise their piety. He said it wasn’t that long ago that he thought so, too.

The Jesuit does not seem particularly bothered about not having a membership list or even just a head count. He said he wants to help people pray, and if just getting the list of the pope’s prayer intentions is enough, that’s good.

But for many people, he said, it could be helpful to have contact with others, making the same effort and to receive guidance from someone who has been making the effort even longer.

Father Barriga said the prayer life promoted by the apostleship is “simple, but not simplistic,” and schoolchildren in the poorest village and business leaders in the biggest cities all can find the 10 or 15 minutes a day it takes to fulfill the apostleship’s requirements.

Of course, he said, there is no guarantee that belonging won’t change a person. “It’s a Jesus program, a way to live with Jesus’ heart,” he said.

“You have at least 50 million people praying each day for a month for something like those who do not have access to clean water—that creates awareness,” and could lead to enough action that less water would be wasted and less would be polluted, he said.

“If what you are praying for doesn’t change you, then you aren’t praying correctly,” Father Barriga said.

But the distribution of the monthly intentions is not a publicity campaign for living more responsibly, he said. They really are prayers.

“We pray to God because God is the one who moves human hearts,” the Jesuit said.

With little international coordination, the Apostleship of Prayer and the Eucharistic Youth Movement seem to have depended on whether a local Jesuit superior appointed someone energetic to lead the ministry or whether the people involved kept meeting and bringing others onboard.

One reason the Jesuits are looking to “re-create” the apostleship is to strengthen the Jesuits’ commitment to it—whether to leading groups personally or virtually over the Internet, Father Barriga said.

The Apostleship of Prayer is responsible for the annual distribution of “the pope’s prayer intentions” for each month.

Pope Benedict XVI’s general intention for February, which includes Valentine’s Day, is: “That all may respect the family and recognize its unmatched contribution to the advancement of society.”

His missionary intention for the month, which includes the Feb. 12 celebration of World Day of the Sick, is: “That the Christian communities may witness to the presence of Christ in serving those who suffer from disease in those mission territories where the fight against disease is most urgent.”

The apostleship and the Congregation for the Evangelization of Peoples help the pope draw up a year’s list of monthly intentions, which are published a full year in advance. The lists for 2012 were published by the Vatican newspaper, L’Osservatore Romano, on Jan. 28.

Obviously, Father Barriga said, when the prayers are chosen so far in advance, it is hard to make them very specific and timely.

But now that so many people have access to a computer, or at least to the radio, the Jesuit said it may be time to look for more instant ways to raise a call to prayer. †
Perhaps the best-kept secret of the Catholic Church—at least for many Latin Rite Catholics—is the existence of the Eastern Catholic Churches of the East. They are rooted in ancient traditions living part of the East and West. “They were a people of warm imaginations, more incandescent than the Fathers of the Church,” writes Robert Payne in *The Holy Fire: The Story of the Fathers of the Eastern Church*. “Their Christianity is not the same as ours,” writes Pope Benedict XVI in his homily during the closing Mass of the Synod of Bishops for the Middle East in St. Peter’s Basilica at the Vatican on Oct. 24, 2010. The Eastern Catholic Churches have diverse liturgical rites and rich traditions.

**Eastern Catholic Churches** are rooted in ancient traditions

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**FaithAlive!**

**By Sr. Joan Rocca, C.S.J.**

Perhaps the best-kept secret of the Catholic Church—at least for many Latin Rite Catholics—is the existence of the Eastern Catholic Churches of the East. They are rooted in ancient traditions living part of the East and West. “They were a people of warm imaginations, more incandescent than the Fathers of the Church,” writes Robert Payne in *The Holy Fire: The Story of the Fathers of the Eastern Church*. “Their Christianity is not the same as ours,” writes Pope Benedict XVI in his homily during the closing Mass of the Synod of Bishops for the Middle East in St. Peter’s Basilica at the Vatican on Oct. 24, 2010. The Eastern Catholic Churches have diverse liturgical rites and rich traditions.

**Eastern Catholic Churches** are rooted in ancient traditions

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**FaithAlive!**

**By David Gibson**

The universal Catholic Church is large enough that its members in the world’s far-flung regions, though one in faith, often do not know much about each other’s customs, history or ways of worshipping. This may be particularly true for the members of the Church’s different liturgical rites. And it is true not just for people in the pew. In a homily during the October 2010 Synod of Bishops for the Middle East, held in Rome, Pope Benedict XVI made clear that the synod represented a “welcome opportunity” for its participants to know each other better.

Out of its delegates, the synod counted patriarchs and bishops from the various Eastern Catholic Churches and Latin Church, with which Catholics in the West usually are most familiar.

Pope Benedict said the delegates became “united, heart and soul in faith, in hope and in charity, most of all during eucharistic celebrations...” and in the Liturgy of the Hours as well, celebrated every morning according to one of the seven Catholic rites of the Middle East.

He suggested that by worshipping and praying together, the delegates discovered the riches of each other’s traditions. A beneficial “exchange of precious gifts” occurred, he said. The pope then encouraged the members of the Catholic Church’s different liturgical rites in the Middle East to get to know each other better by participating in each other’s liturgical celebrations. He called this a way of “opening themselves to the dimensions of the universal Church.”

In other words, some diversity within the one Catholic Church can enhance unity. In their concluding message, synod participants explained that they came to Rome with all their “spiritual, liturgical, cultural and canonical patrimoniess.”

One participant noted that though members of the Eastern Catholic Churches tend to be identified with a particular region, many now find the majority of their members living abroad. This cultural reality of life for Middle East Catholics is something many Catholics in more peaceful regions of the world only now are beginning to grasp fully. The synod’s concluding message spoke of “a sense of insecurity” that, coupled with “political and economic instability,” leaves many Middle East Christians feeling “forced to emigrate.”

Disintegrity is a reality in the universal Church. The members of its different liturgical rites call out to each other for understanding and respect. First, they need to know each other better, a task that may well be facilitated by present-day globalization, with its potential to make neighbors of strangers.

(David Gibson served on Catholic News Service’s editorial staff for 37 years.)†
The appearances of Our Lady of Lourdes

Since Feb. 11, the date of this issue, is the feast of Our Lady of Lourdes, I thought I would take a break from the “wisdom of the saints” series to write about what happened there. Our Lady of Lourdes, France, in 1858.

The Blessed Virgin appeared to a 14-year-old girl named Bernadette Soubirous, who was living with her mother in the village of Lourdes, Spain. Bernadette was a child who was always shrinking up, playing house or formal games. She was a natural leader, and she loved to tell the stories of the saintly people. She was a natural leader, and she loved to tell the stories of the saintly people. She was a natural leader, and she loved to tell the stories of the saintly people.

On Feb. 11, 1858, the day of this issue, is the feast of Our Lady of Lourdes. Since then, Lourdes has become one of the major pilgrimage destinations in the world. More than 6 million people visit each year. The shrine is open 24 hours a day, and 27,000 gallons of water per each is said to have healing power. Pilgrims bathe in Lourdes.

The Knights of Malta annually take airplanes of patients with cancer to Lourdes so they can wash in the healing waters. More than 7,000 unexplainable cures are reported each year. It is said that there is enough water for any kind of drink. The water is thought before popping, or answering, the question of whether or not to take the healing waters. The water is thought before popping, or answering, the question of whether or not to take the healing waters. The water is thought before popping, or answering, the question of whether or not to take the healing waters. The water is thought before popping, or answering, the question of whether or not to take the healing waters. The water is thought before popping, or answering, the question of whether or not to take the healing waters. The water is thought before popping, or answering, the question of whether or not to take the healing waters. The water is thought before popping, or answering, the question of whether or not to take the healing waters. The water is thought before popping, or answering, the question of whether or not to take the healing waters. The water is thought before popping, or answering, the question of whether or not to take the healing waters. The water is thought before popping, or answering, the question of whether or not to take the healing waters.
My Journey to God

His Example

I've been thinking a lot about Jesus—His life, His experiences, His virtues, His message. I've been asking myself, what did Jesus mean to His followers? What did they believe He was trying to communicate? What was His message? What did His followers learn from Him? What did they take away from their interactions with Him?

I believe that was the number one way Jesus changed my life. He not only changed the lives of His followers, but He also changed the world. He brought a message of hope, love, and redemption to humanity.

I am grateful for the teachings of Jesus, and I strive to follow them in my daily life. I believe that by doing so, I can live a life that is in accordance with the teachings of Jesus, and that I can help others to do the same.

I encourage you to read the Gospels and to study them carefully. I believe that by doing so, you will come to understand the message of Jesus and the way in which He sought to change the world.

By Cathy Lamperski Dearing

(Cathy Lamperski Dearing is a member of St. Barnabas Parish in Indianapolis. This stained-glass window at St. Mary Church in Killarney, Ireland, depicts Jesus as the Good Shepherd. Psalm 23:1, which reads, “The Lord is my shepherd, I shall not want,” is among the most popular Scripture verses.)

Go Ask Your Father/Fr. Francis Hoffman

No one is bound to use extraordinary means to keep terminally ill person alive

Q Have a question that I’m sure a lot of practicing Catholics can’t answer either yes or no.

If a person has been diagnosed as terminally ill, even “vegetative,” by a team of spiritual physicians, with zero chance of recovery, could the person have it included in their will that a specified person with the consent of the doctors “pull the plug,” ending that person’s life?

As per Catholic dogma, would this be forbidden?

I believe this to be a violation of the Fifth Commandment with the consequences of mortal sin to follow for everyone involved.

A Your question is not as difficult as you think. It’s a matter of common sense and spiritual sense.

In the simplest terms, we are obliged to provide “ordinary” care for the ill, but we are never obliged to continue “extraordinary” means to keep someone alive.

We are called to care for terminally ill patients, providing them with all of the spiritual support, especially the sacraments, as well as moral support, compassion and palliative care we can.

Basic care, such as food and water—nutrition and hydration—are to be provided to terminally ill patients in most cases.

Pain medication can be given to the patient to the degree that it comforts the patient, but not so much as to kill the person.

No one is bound to use extraordinary means to keep a person alive, especially if there is no realistic hope for recovery.

But a person in a “vegetative state” is not usually considered terminally ill, and so should be provided with at least the ordinary care of food and water, even if delivered artificially.

If a patient is on a respirator or dialysis machine, there is no moral imperative to keep the person alive by such extraordinary means.

Q In a recent column about the Mass, you explained. “Every time Mass is celebrated, the sacrifice of Our Lord and Savior Jesus Christ on Calvary is re-presented in an unbloody manner affording the priest celebrant and all congregants who participate in the Mass an infinite amount of sanctifying grace.” If a single Mass supplies an infinite amount of sanctifying grace—a word not to be bandied about lightly—then why do we say Mass after Mass for various souls?

Why isn’t a single Mass sufficient to release all the souls in purgatory?

A I recognize that quotation! In fact, a single Mass is sufficient to release all the souls in purgatory.

Even more astounding, it would have been sufficient for Jesus to suffer the loss of only one drop of blood to redeem the whole world.

There are at least two reasons why we offer up the Holy Sacrifice of the Mass for the souls of the faithful departed.

One very practical reason is because people live every day, and we need to pray for their souls.

The second reason is that, while it is true that an infinite amount of grace is available at every Mass, not everyone receives the same amount of grace.

The grace you receive is dependent on your subjective capacity—faith, fervor, devotion, love and hunger for the Lord. While a soul in purgatory can benefit from the grace of a Mass, the soul cannot pray for itself. We need to pray for the souls in purgatory.

Q I have a friend who has never been baptized. Her Catholic parents later divorced, and for some reason she was not baptized.

She believes in Jesus Christ, that she is a child of God, but does not necessarily want to embrace the Catholic faith.

She wants to be baptized a Christian, but does not necessarily want to join a Church. She is a child, age 40.

As a practicing Catholic, I do not know what to advise her to do. Can I baptize her myself?

A You could baptize her yourself if she is in danger of death, but absent that urgency, I would encourage her to be baptized by a priest or deacon in the Catholic Church.

If she believes in Jesus Christ and wants to be baptized, she is actually hungering for a connection with the Church which he founded. You should continue to work with her and answer her questions as they arise.
If you are willing, the future lies in your hands, in your hearts, shaped by an
Lord has placed can bring real
— Pope Benedict XVI —
Message to Young People

Plures to the Dead
People attend a prayer service at Domodedovo Airport in Moscow on Jan. 26 in memory of the victims of an explosion there on Jan. 24. The suicide bombing killed 35 people at Russia’s busiest airport.


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.


LEUTHART, John A., Jr., 85, St. Augustine, Jeffersonville, Jan. 10. Husband of


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The Criterion Friday, February 11, 2011
WASHINGTON (CNS)—If the elected leaders won't lead, perhaps it takes preachers and educational institutions to do the job. The emotional pledge by members of Congress to return to a more civil way of dealing with their opponents—made amid the stunned national reaction to the shooting of Rep. Gabrielle Giffords on Jan. 8—may not survive the winter, if some elected leaders are any indication of the country's viability.

But others around the country are taking the idea seriously, and are pursuing ways to help the new civility take hold permanently.

A spirit of bipartisan camaraderie was evident in Congress during President Barack Obama's State of the Union address on Jan. 25. Lawmakers decided to sit with their counterparts in the opposite party.

WASHINGTON LETER
Feb. 10, 1961, issue of

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• The Archdiocese plans gala welcome to the Archdiocese of Indianapolis has a legal and moral right to construct parish property in the city of Meridian Hills case

• Lay apostolate is seen as major topic of Church work

• Catholic clergy have a love for and knowledge of the Catholic faith, but young people should be taught it as well as a strong commitment to the faith development of Catholic youth. Direct inquiries to: Jennifer Halloran, O.L.G. Parishioner. Incorrectly Pemberton.

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seven sacraments, the four evangelists, and the Old and New Testaments. The historic liturgy in the renovated and now permanent church was the fulfillment of a dream dating back to 1963 when Archbishop Paul C. Schulte and Father Victor Wright, the founding pastor, consecrated the first dedication Mass in what was intended to be a temporary worship space adjacent to the school, which was consolidated with the nearby St. Michael the Archangel School in 2010.

A church is a sacred dwelling place for God, Archbishop Buechlein told the gathering in his homily, as are Christians who carry love for God and others in their hearts. “Father Crawford and members of the St. Gabriel community, I extend my congratulations … for this lovely place of worship,” the archbishop said. “This church, renovated as it is almost totally, today testifies to your vitality and your hope. It’s important this morning to think of the folks of our faith who founded this parish. Here in prayer, especially at Mass, you are most visibly the local Church under the patronage of St. Gabriel, the Archangel in the West Deanery in Indianapolis.

Let’s remember that today we are surely joined by St. Gabriel and the communion of saints, including our ancestors in the faith,” he said. “As we rejoice today, it’s good for us to remember that this sacred dwelling is an expression of our love for God. We need churches where we gather together so that people might become and might remain the dwelling place of God. The beauty of this sanctuary is truly complete when it is filled with people of faith and of love, and if we are truly who we say we are—Christians who genuinely try to love one another.”

The history of every faith community is a pilgrimage marked by challenges, Archbishop Buechlein said. “I doubt that the founding pastor and the folks who founded this parish envisioned all the changes this parish has undergone, especially in recent years.”

“Before we approach this newly consecrated altar in this house of God,” he said, “let’s fulfil the wish of St. Paul when he wrote to the Ephesians, ‘May Christ find a dwelling place of faith and hope in your hearts.’ (Eph 3:17) ‘The Word made flesh is God coming to dwell among us,’ the archbishop said, ‘coming to pitch his tent among us. … We believe that our foundation is Jesus Christ, the Son of God,’ he said, ‘so we are not only at home with each other, we are at home with Jesus Christ. And through him and by his Holy Spirit, we are at home with God our Father.’

‘With incense and oil and fire, we will mark this sacred church as God’s house,’ Archbishop Buechlein explained. ‘This church of St. Gabriel is a wonderful dwelling place of God. May its simple beauty lead you to revere faith in the awesome Architect of all beauty, and may Christ find a dwelling place of faith and hope and love in our hearts.’

“In his remarks at the conclusion of the liturgy, Father Crawford reflected on the historical moment of the dedication. ‘Father Crawford and members of the congregation and the congregation of the parish, the bishops, the archbishop, and the whole community involved in the project are all part of the church. It was great to see so many of them here. They are so active and involved in the parish.’

St. Gabriel parishioner Chris Young of Indianapolis said after the Mass that “Father Crawford wanted the Old and the New Testament windows to be about the meal and about sacrifice—the blood poured out from the sacrificial lamb,” she said. “Father Crawford wanted the Old New Testament windows to be about the meal and about sacrifice—the blood poured out from the sacrificial lamb,” she said. “… Father Crawford wanted the Old New Testament windows to be about the meal and about sacrifice—the blood poured out from the sacrificial lamb,” she said. “… Father Crawford wanted the Old New Testament windows to be about the meal and about sacrifice—the blood poured out from the sacrificial lamb,” she said. “… Father Crawford wanted the Old New Testament windows to be about the meal and about sacrifice—the blood poured out from the sacrificial lamb,” she said. “… Father Crawford wanted the Old New Testament windows to be about the meal and about sacrifice—the blood poured out from the sacrificial lamb,” she said. “… Father Crawford wanted the Old New Testament windows to be about the meal and about sacrifice—the blood poured out from the sacrificial lamb.”

Longtime parishioner Dorothy Barry of Indianapolis serves as a cantor and choir member. “I am extremely happy,” Barry said after the dedication liturgy. “We waited a long time for this church, and our prayers were answered. There were times when we thought it was not going to happen. Everybody wanted it and everybody was praying for it, too. It is a beautiful church.”

Parishioner Ryan Ward, an eighth-grader at Chapel Hill School in Indianapolis, assisted as an altar server. “It was really exciting,” Ryan said after the liturgy. “I was one of the first [servers] to volunteer. I couldn’t wait for this day.”

St. Gabriel the Archangel parishioner Stephen Tressett and Sharon Porter of Indianapolis hold hands as they pray the Lord’s Prayer during the Mass of Dedication on Feb. 6 at St. Gabriel the Archangel Church in Indianapolis.