Catholic Relief Services administrator outlines emergency assistance for Haitians

By Mary Ann Wyand

Catholic Relief Services administrator William Canny of Baltimore, the director of emergency relief services and former country representative in Haiti, discussed humanitarian aid in Port-au-Prince and oulying areas during a Jan. 13 program at Maran University in Indianapolis.

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Debt on Jan. 13 program at Maran University in Indianapolis.

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Many possible political, economic paths seen for post-Mubarak Egypt

WASHINGTON (CNS)—After the 18-day “revolution” of public protests that toppled Egyptian President Hosni Mubarak on Feb. 11, the path ahead for the nation is a form of civic nationalism that transcends ethnic, religious or other cultural identities. 

The tone set during the weeks of protests in Tahrir Square in Cairo and in other locales was one of cross-differences collaboration, where the unifying point among the tens of thousands of activists was that of being Egyptian, not whether one was Muslim, Christian, Arab or some other type of identification, Mason observed.

That is a hopeful sign for the country’s beleaguered Coptic Christian minority, said Mason. Scenes from the protests of Christians forming a human shield between praying Muslims in the square and outsiders who might have tried to interfere, and of Muslims creating a protective ring around churches where Christians were praying, inspired confidence that treatment of religious minorities can improve under a new government, he said.

At 10 percent of the population, Christians in Egypt have long faced discrimination and harassment.

A bomb attack on a Coptic Orthodox church in Alexandria on Jan. 31 left 23 people dead and 97 injured. Mason noted that Muslim leaders were quick to condemn the violence. 

“Many possible economic, political paths are available to Egypt,” Mason said. “It is not written in stone which one will be taken.”

Bishop designate Coyne to be ordained on March 2

Bishop designate Coyne will assist Archbishop Buechlein in fulfilling the responsibilities of leading the Church in central and southern Indiana.

Seeking the Face of the Lord

Good immigration policy respects a person’s God-given rights, page 5.

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Cardinal’s new book seeks to deepen love for the Mass

WASHINGTON (CNS)—Washington Cardinal Donald W. Wuerl and author Mike Aquilina have teamed together to write a new book on the Mass, and they hope that their labor of love will enkindle a deeper love and devotion for the Mass among Catholics, and inspire them to share that love with others.

The Mass: The Glory, The Mystery, The Tradition was published by Doubleday. It was launched with a Feb. 1 book signing that Cardinal Wuerl held at the bookstore of the Basilica of the National Shrine of the Immaculate Conception in Washington.

The signing, which drew more than 100 people, “was for me a very joyful experience,” said Cardinal Wuerl in an interview the next day with the Catholic Standard, the archdiocesan newspaper.

“I did not anticipate there would be that many people, a wide range of Catholics from a universal perspective, including myself and her children, from a college student to a manual laborer,” he said. “The one thing they all shared in common was their desire to learn more about the Mass.”

Cardinal Wuerl said he senses a hunger among people to understand what is taking place in the Mass, and to experience the beauty of the Mass in a more profound way.

Helping Catholics have a deeper appreciation for the Mass is the “starting point of the book,” he said, adding that the introduction begins, “The Mass is what Catholics do. It’s the heart of Catholic life, for individuals and for the community.”

In the interview, the cardinal said, “The primary purpose for the book is to re-propose, to re-contextualize the Mass to the beauty and mystery of the Mass.”

Cardinal Wuerl noted that the effort is part of Pope Benedict XVI’s call for the new evangelization, encouraging Catholics to deepen their faith and to share their love of the Mass with others.

“There are so many people who simply don’t know what the Mass is, what the Catholic Church is all about, what this great gift of Jesus is,” he said.

Last fall, the cardinal issued a pastoral letter on the new evangelization, “Disciples of the Lord: Sharing the Vision,” and programs promoting that effort are under way at parishes and schools throughout the archdiocese.

Speaking about his new book, the cardinal said, “I would hope that in the overall context of the new evangelization, this book might reawaken in the hearts of our Catholic people a love for the Mass that would be so intense that they would tell other people who drifted away or who never heard what the Mass is all about.”

Cardinal Wuerl believes that the reason so many Catholics do not attend Mass each Sunday is “they were never sufficiently catechized, they never truly learned what is happening at the altar.”

“You once realize that, once you understand and experience that, you want to be there. The reason some Catholics hold on so dearly to the Mass is because they know this is the re-presentation of the mystery of Christ’s death and resurrection,” he said.

The cardinal hopes that people will give the book to family members and friends, “people who know we should be with us at Mass,” and invite them back to Mass.

It was written to coincide with the implementation of the new English translation of the third edition of the Roman Missal, which will occur in U.S. parishes on Nov. 26-27, the first Sunday of Advent.

He said he envisions his book “being used in RCIA programs, in parish religious education programs and in our Catholic schools. I would also see that all those different adult faith formation groups that meet in parishes using this” to refresh their own understanding of the Mass.

In his foreword to the book, Archbishop J. Augustine Di Noia, secretary of the Vatican’s Congregation for Divine Worship and the Sacraments, warned that Catholics should not let the Mass become so commonplace that they “go through the motions” unthinkingly. He wrote that in the Mass, “God is present as he promised he would be. The Mass is the mystery of an event more significant, and the Mass concludes, we’re told, ‘Go carry the bread of life to the world.’”

In explaining the book’s title, Cardinal Wuerl said in the interview: “The glory speaks about our identification with Christ in the celebration of the Mass. The mystery refers to the great Paschal Mystery, the death and resurrection of Jesus being made present at Mass. And the tradition is the realization that what we’re doing is repeating what Jesus told us to do at the Last Supper. ‘Do this in memory of me.’

“At every Mass, the cardinal noted, “the mystery of our salvation is made present.” That story doesn’t end at the end of Mass, the cardinal said. “Every good gift we’ve received is not meant for ourselves. It’s meant to be shared, and then as the Mass concludes, we’re told, ‘Go carry the fruit of this gift into the world, and as you’ve been changed, change the world.”

To register or for more information on these workshops, send an e-mail to ChristinaTuley@archindy.org or call her at 800-382-9836, ext. 1483, or 317-236-1483.
Indianapolis Archbishop Daniel M. Buechlein and Bishop Timothy L. Doherty of Lafayette joined Indiana Attorney General Greg Zoeller, and more than 20 individuals representing Indiana’s business community, faith leaders and social service organizations, to outline and sign the Indiana Compact—a five-point plan guiding business leaders to advance a call for federal immigration reform during a Feb. 9 Statehouse ceremony.

“Immigration is an issue that evokes strong emotions,” said Archbishop Buechlein. “We must not let the frustration that many people are feeling lead us to lose sight of the important principles for immigration reform during a time of great need.”

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The Compact, which was developed over several months by the Alliance for Immigration Reform in Indiana (AIRI), including the public policy arm of the Catholic Church, the Indiana Catholic Conference, contains five benchmark principles for meaningful immigration reform:

1. Immigration is a federal policy issue regarding the relationship between the U.S. government and those of other nations—not Indiana and other countries.
2. Law enforcement resources should focus on criminal activities, not civil violations of federal code.
3. The family, as the foundation of society, must be supported and not separated.
4. The economic role immigrants play in paying taxes is important, and reaffirms Indiana’s reputation as a welcoming and business-friendly state that creates economic growth and jobs.
5. The way that we treat immigrants will make us a free, democratic, and less about our immigrant neighbors.

Indiana should always be a place that welcomes people with open arms.

Kathryn Williams, the co-chair of AIRI, said that there is one group that cannot be ignored in discussions of immigration policy. It is the children of immigrants. “We must not let the frustration that many people are feeling lead us to lose sight of the important principles for immigration reform during a time of great need.”

“All citizens, there be preserved, for the sake of human dignity and testimony about states' efforts to balance their budgets and reduce their fiscal debt.”

In the devastation of shrinking city and state budgets, the challenge of making tough decisions, the temptation to turn away from the growing social needs confronting our cities and towns may seem attractive, ... 

“While I understand the significant disruption to Indiana’s economy, according to Kevin Brinegar, president of the Indiana Chamber of Commerce.

“Immigrants in Indiana contributed more than $2.3 billion in tax revenues to federal, state and local coffers in 2007, and account for more than 160,000 jobs and more than $10 billion in economic activity,” he said. “As we approach a policy debate on how to treat immigrants, policy makers cannot ignore the fact that immigration impacts jobs and business growth with potentially far-reaching consequences for immigrants and non-immigrants alike.”

Those gathered for the Indiana Compact ceremony followed their comments by signing a representation of the Compact. Hoosiers can also sign the Compact electronically by visiting www.indianacom pact.org.

For several hours following the Indiana Compact ceremony, the Senate Pensions and Labor Committee heard more than four hours of testimony on Senate Bill 590, a state immigration reform proposal, which is contrary to the principles outlined in the Compact. Despite the myriad of concerns raised by the immigration coalition members, and others who testified in opposition to the legislation, the Senate panel passed the bill 8-1.

Because of the significant cost that it will have on the state, SB 590 was reassigned to the Senate Appropriations Committee. It is expected to undergo amendments to reduce the cost to the state.

(Brigid Curtis Ayer is a correspondent for The Criterion. For more information on the Indiana Catholic Conference, log on to www.indianacc.org.)

Don’t balance budgets on backs of poor, bishops tell state legislators

WASHINGTON (CNS)—Catholic bishops around the country, including those in Indiana, are reminding state lawmakers and their fellow citizens that the state’s budgetary problems are not over and must not be resolved on the backs of the poor. They are warning that, while the temptation to turn away from the growing social needs confronting our cities and towns may seem attractive, ... 

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Unity requires fidelity to the Apostles’ teaching, fellowship, breaking of bread and prayer

L ast month, during the Week of Prayer for Christian Unity, Pope Benedict XVI outlined what he called the four characteristics that made the early Church community in Jerusalem “a place of unity and love.”

The Holy Father suggested that these four characteristics, which are drawn from the Acts of the Apostles, provide us with a framework for restoring unity among Christians, and to help us bridge the gap those who do not yet share our faith.

The first essential characteristic is that we remain faithful to the Apostles’ teachings, and to the teaching of the Apostles. Christianity has a core content, a body of beliefs, that define who we are as Christians. This is the Creed that we profess each Sunday.

The second essential characteristic of Christian unity is fidelity to the Church. The Holy Father suggested that these four characteristics, which are drawn from the Acts of the Apostles, provide us with a framework for restoring unity among Christians, and to help us bridge the gap those who do not yet share our faith.

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I am deeply concerned about proposed state legislation that addresses immigration issues and will come before our Indiana legislators in the near future. I realize that immigration is an issue that evokes strong emotions. Yet, we must not let the passion of the moment cause us to forget about this issue before our legislature to pass bad laws.

For this reason, I participated in a ceremony at the Indiana Statehouse on Feb. 9 with Bishop Timothy Doherty of the Diocese of Lafayette in Indiana, other faith leaders, and business and social services leaders of Indiana. We introduced and signed the Indiana Compact, which is intended to set the bar for rational debate on the immigration situation.

Clearly, we need immigration reform in the United States—and our country certainly has the right and responsibility to control its borders. This is a matter of national security, not only of Indiana, but of all the states, and it is an issue that must be addressed in a federal context.

Our Compact simply declares: 1. Federal solutions—Immigration is a federal policy issue between the U.S. government and other countries—not Indiana and other countries. We urge Indiana’s Congressional delegation, and others to lead efforts to strengthen and reform federal laws. We recognize that border security is a critical element of national security, and further urge our Congressional representatives to work proactively toward a comprehensive immigration policy.

2. Law enforcement—We respect the rule of law, and support immigration enforcement that is effective, protective, and just. Local law enforcement resources should focus on criminal activities, not civil violations of federal code.

3. Families—Strong families are the foundation of successful communities. We oppose policies that unnecessarily separate families. We champion policies that support families, and improve the health, education, and well-being of all Indiana children.

4. Economy—Indiana is best served by an economy that maximizes individual freedom and opportunity. We acknowledge the economic role that immigrants play as workers and taxpayers. Indiana’s immigration policies must affirm our global reputation as a welcoming and business-friendly state.

5. A free society—Immigrants are integrated into communities across Indiana. We must adopt a humane approach to this reality reflecting our unique culture, history and spirit of inclusion. The way we treat immigrants will say more about us as a free society and less about immigrant neighbors. Indiana should always be a place that welcomes people of good will.

Let’s work together for a comprehensive national immigration policy that provides a legalization program so undocumented workers have a path to permanent residency. We need to reform the employment-based system so that low-skilled workers can enter the United States, and work in a safe, legal, orderly and humane manner. We also need to reduce the waiting times for families to be reunited.

Admittedly, my primary focus and concern in the debate before us is on the fundamental moral issues that are basic to the protection of the dignity of the human person and our God-given natural rights. Yet, potential economic consequences of bad local law would be disruptive.

“In immigrants in Indiana contributed more than $2.3 billion in tax revenues to federal, state and local funds in 2007, and account for more than 160,000 jobs and more than $10 billion in economic activity,” said Kevin Brinegar, the president of the Indiana Chamber of Commerce.

In a word, immigration policy impacts jobs and business growth, with potentially far-reaching consequences for immigrants and non-immigrants alike. The bottom line is that we have a moral duty to treat our fellow humans with dignity and compassion.

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

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

Una política de inmigración adecuada respeto los derechos de las personas otorgados por Dios

M
e siento profundamente concernido por una propuesta de legislación estatal que aborda cuestiones migratorias y que se someterá a la consideración de los legisladores de Indiana en el futuro próximo. Entiendo que la inmigración es un tema que remueve emociones muy fuertes. Sin embargo, no podemos permitir que la frustración que muchos sienten con respecto a este asunto conlleva a que nuestros legisladores sancionen leyes perniciosas.

Mi deep concern surrounding the development of local immigration policy is the seeming lack of concern for the fate of the children and families—in the proposed legislation. Lawmakers need to keep in the forefront of their minds the people who have inherent human dignity alongside all other people. It seems like children are almost always forgotten in the debate about immigration policy.

Some rights are inherent in the human condition. These are natural rights which extend beyond national boundaries. All immigrants, legal or illegal, have the natural right to be treated with respect and dignity.

Each person is created in the image of God. That is a fundamental moral fact. The challenges of the immigration debate are great, but it would do us all good to reflect on the words of Jesus in the Gospel of Matthew: “I was a stranger and you welcomed me” (MT 25:35).

I believe we can craft a national policy that welcomes the stranger—and Jesus present in the stranger—and also treat the common good without denying anyone their natural God-given rights.

The Indiana Compact, which I signed with other leaders of our state, is a statement of five principles for guiding rational debate on immigration policy.

I am deeply concerned about proposed state legislation that addresses immigration issues and will come before our Indiana legislators in the near future. I realize that immigration is an issue that evokes strong emotions. Yet, we must not let the passion of the moment cause us to forget about this issue before our legislature to pass bad laws.

For this reason, I participated in a ceremony at the Indiana Statehouse on Feb. 9 with Bishop Timothy Doherty of the Diocese of Lafayette in Indiana, other faith leaders, and business and social services leaders of Indiana. We introduced and signed the Indiana Compact, which is intended to set the bar for rational debate on the immigration situation.

Clearly, we need immigration reform in the United States—and our country certainly has the right and responsibility to control its borders. This is a matter of national security, not only of Indiana, but of all the states, and it is an issue that must be addressed in a federal context.

Our Compact simply declares: 1. Federal solutions—Immigration is a federal policy issue between the U.S. government and other countries—not Indiana and other countries. We urge Indiana’s Congressional delegation, and others to lead efforts to strengthen and reform federal laws. We recognize that border security is a critical element of national security, and further urge our Congressional representatives to work proactively toward a comprehensive immigration policy.

2. Law enforcement—We respect the rule of law, and support immigration enforcement that is effective, protective, and just. Local law enforcement resources should focus on criminal activities, not civil violations of federal code.

3. Families—Strong families are the foundation of successful communities. We oppose policies that unnecessarily separate families. We champion policies that support families, and improve the health, education, and well-being of all Indiana children.

4. Economy—Indiana is best served by an economy that maximizes individual freedom and opportunity. We acknowledge the economic role that immigrants play as workers and taxpayers. Indiana’s immigration policies must affirm our global reputation as a welcoming and business-friendly state.

5. A free society—Immigrants are integrated into communities across Indiana. We must adopt a humane approach to this reality reflecting our unique culture, history and spirit of inclusion. The way we treat immigrants will say more about us as a free society and less about immigrant neighbors. Indiana should always be a place that welcomes people of good will.

Let’s work together for a comprehensive national immigration policy that provides a legalization program so undocumented workers have a path to permanent residency. We need to reform the employment-based system so that low-skilled workers can enter the United States, and work in a safe, legal, orderly and humane manner. We also need to reduce the waiting times for families to be reunited.

Archbishop Buechlein’s intention for prayer in February

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

VER EL ARZOBISPO, la página 7

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

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

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

La intención del Arzobispo Buechlein para vocaciones en 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 religiosos.
Retreats and Programs

February 19
Sisters of St. Benedict, Monastery Immaculate Conception, 802 E. 10th St., Ferdinand, Ind. (Evansville Diocese). “Saturday Morning at the Dome—Marriage as a Process,” Barbara McDonald, presenter. 9 a.m.-12:15 p.m., light lunch, $45 per person. Information: 812-574-6095 or center@oldenburgosf.com

February 21
Sisters of St. Benedict, Monastery Immaculate Conception, 802 E. 10th St., Ferdinand, Ind. (Evansville Diocese). “Compassionate Healing,” Benedictine Sister Anita Louise Lowe, presenter. 8:30 a.m.-4 p.m., $65 per person. Information: 812-367-1411.

Oldenburg Franciscan Center, Oldenburg. “Youth Night at the ‘Burg,” 6:30-8 p.m. Information: 317-543-6132 or center@oldenburgosf.com

February 22-24
Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. “A Call to Discipleship: The Return to God in the Episcopal Tradition,” 4-day, 3-night retreat, Benedictine Father Jeremy King, presenter. Information: 317-574-6095 or MZoeller@saintmeinrad.edu

February 25-26
Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. “Compassionate Healing,” Benedictine Sister Anita Louise Lowe, presenter. 8:30 a.m.-4 p.m., $65 per person. Information: 812-367-1411.

February 27
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. “The Sacrament of Marriage, A Priest’s Perspective,” special dinner for Engaged and Married Couples,” Father Todd Goodwin, presenter. 9 a.m.-3:30 p.m., $60 per person. Information: 317-543-7681 or pasom@archindy.org.

Our Lady of Grace Monastery, 1402 Southern Ave., Beech Grove. “Harvest Moon at Our Lady of Fatima Retreat House,” 4-day, 3-night retreat, Benedictine Sister Anatia Ann Lowe, presenter. Information: 317-543-7681 or pasom@archindy.org

March 8
Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. “The Sundays of Lent—Cycle A,” Benedictine Father Jeremy King, presenter. Information: 800-581-6905 or MZoeller@saintmeinrad.edu

March 13
Oldenburg Franciscan Center, Oldenburg. “Companions in Christ—The Way of Forgiveness,” 3-day, 2-night retreat, Benedictine Sister Angela Jarboe, presenter. Information: 812-933-6437 or center@oldenburgosf.com

March 14
Oldenburg Franciscan Center, Oldenburg. “Monday Night at the ‘Burg,” 6:30-8 p.m. Information: 812-933-6437 or center@oldenburgosf.com

March 14-15
Oldenburg Franciscan Center, Oldenburg. “Marriage Retreat to the Conference Center,” 4-day, 3-night retreat, Benedictine Sister Angela Jarboe, presenter. Information: 812-933-6437 or center@oldenburgosf.com

March 15-17
St. Meinrad Archabbey, 100 Hill Drive, St. Meinrad. “Companions in Christ—The Way of Forgiveness,” 3-day, 2-night retreat, Benedictine Father Adrian Burke, presenter. Information: 317-543-7681 or pasom@archindy.org

March 11-13
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. “Weekend Retreat,” Benedictine Father Adrian Burke, presenter. Information: 317-543-7681 or pasom@archindy.org

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. “The 100th Anniversary of the Gunnison Foundation Board of Trustees,” 4-day, 3-night retreat, The foundation works to keep the Indianopolis Catholic Foundation for the Holy Land holds its fourth annual fundraising dinner on March 12 at the Marriott North, 3645 River Crossing Blvd., in Indianapolis. Catholic apostle and author Patrick Madrid will be the foundation president for the next three years. He said the dinner, which begins at 6 p.m. and concludes at 10 p.m.

The dinner will be held on March 12 at the Marriott North, 3645 River Crossing Blvd., in Indianapolis. Catholic apostle and author Patrick Madrid will be the foundation president for the next three years. He said the dinner, which begins at 6 p.m. and concludes at 10 p.m.

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Cardinal urges social ministry workers to continue Church's legacy

WASHINGTON (CNS)—Telling an audience of Catholic social ministry workers on Feb. 13 that they are “still contributing to writing the book on Catholic social doctrine,” the president of the Pontifical Council for Justice and Peace offered historical context and encouragement for their efforts.

“We are the heirs and inheritors of ‘Rerum Novarum,’” the 1891 encyclical by Pope Leo XIII considered the starting point of modern social teaching, said Cardinal Peter Turkson, the council’s president, speaking to the annual Catholic Social Ministry Gathering.

The conference is co-sponsored by a dozen Catholic organizations, including various departments of the U.S. Conference of Catholic Bishops, Catholic Social Services USA, JustFaith, the Society of St. Vincent de Paul, the Conference of Major Superiors of Men, etc.

Cardinal Turkson explained that his role at the Vatican is to apply “Rerum Novarum” and the related social teaching documents of the past 120 years to the current challenges of Church organizations that seek to address the world’s social needs.

Sometimes that means reminding organizations of the differences between political involvement and the Church’s social justice obligations, he said.

Church and state are distinct from one another, each serving its own purpose, he said. But the Church must also “scrutinize the signs of the times” to ensure that its efforts and resources are meeting people’s needs, he continued.

The former archbishop of Cape Coast, Ghana, and the first cardinal from that country, Cardinal Turkson was warmly greeted for his speech by an audience that included dozens of Ghanaians, many wearing colorful traditional woven fabrics and elaborate headscarves of their native country.

His talk was the opening plenary session of the four-day annual gathering of more than 300 social ministry workers from around the country.

He traced the history of major social teaching documents since “Rerum Novarum,” noting that each arrived at a time of societal struggles in a changing world.

For example, Pope Leo’s encyclical came as the Industrial Revolution reshaped a previously agrarian world. In 1931, Pope Pius XI’s “Quadrigirerno Anno;’ marking the 40th anniversary of “Rerum Novarum,” came during the Great Depression, a worldwide economic crisis.

Subsequent social encyclicals—Pope John XXIII’s “Mater et Magistra” (1961), Pope Paul VI’s “Populorum Progressio” (1967), Pope John Paul II’s “Sollicitudo Rei Socialis” (1987) and “Centum Annus” (1991), and Pope Benedict XVI’s “Caritas in Veritate” (2009)—have aimed to address the emergence of Marxism, the fall of the Berlin Wall and Eastern Europe’s political upheaval, and the contemporary struggles with globalization, underdevelopment, and other “financial, economic, moral and anthropological crises.”

In these documents, Cardinal Turkson said, “the insights of theology, philosophy, economics, ecology and politics have been harnessed coherently to formulate a social teaching that places the human person ... at the center of all world systems of thought and activity.”

“The social encyclicals of the popes have fulfilled the need to reorientize the principles of the Church’s application of Christian faith and the charity of Christ to the various contexts of humanity,” he said.

Quoting from “Gaudium et Spes,” the Second Vatican Council document on the Church and society, Cardinal Turkson reminded the audience that “the church, which has long experience in human affairs and has no desire to be involved in the political activities of any nation, seeks but one goal—to carry forward the work of Christ under the lead of the befriending Spirit. Christ entered this world to give witness to the truth, to save, not to judge; to serve, not to be served.”

Church and state are distinct from one another, but since the Church “does dwell among men, and has never been reduced to a collection of material objects, but to the center of all world systems of thought and activity,” it must first study them, we must learn to see them clearly and recognize what constitutes injustice at every level.

That demands using scientific tools to analyze social conditions, and their causes, connections and effects, Cardinal Turkson said.

Dealing with new responsibilities toward the world requires a sense of mission and clarity about the human calling, he continued.

“How do we understand the place of human beings in the world?” he asked.

“Are we working with Christ to fulfill the promise of the ‘Reign of God,’ the ‘New Jerusalem,’ the ‘atmosphere of justice,’ to ‘the new things’ are neither all good or all bad in themselves, but very much depends on how we use these new means, how we bend them to—Jesus Christ, our one Lord and Savior’?”

In “Caritas in Veritate,” Pope Benedict suggested ways “for building up the city of man with qualities closer to the city of God,” the cardinal said.

Cardinal Turkson elaborated on those approaches, saying, for example, “that to confront the problems of our world we must first study them, we must learn to see them clearly and recognize what constitutes injustice at every level. That demands using scientific tools to analyze social conditions, and their causes, connections and effects.”

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“Scrutinizing the signs of the times and of human beings in the world?” he asked.

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Haiti's recent political history has complicated the poverty, he said, and fragmented foreign interventions have further complicated the Haitians' plight. Haiti seems incapable of escaping its slave mentality. "The mentality of dominance that pervaded such an endeavor still persists in many quarters." In recent years, more than 300,000 children from poor families have been given up by their parents, Canny said, who sent them to live with and work for families that can afford to feed them in a child slavery system known as "enragé." "In some cases, these children do get an education," he explained, "but in most instances they do not." High food prices led to rioting in 2008, Canny said, and widespread violence fueled a period of economic insecurity and political upheaval despite the presence of 9,000 U.S. peace-keeping troops.

A "small percentage—perhaps 4 or 5 percent of the population—owns an estimated 85 percent of the wealth," he said. "Signs of stability began to reemerge in about 2009 while I was there. In sectors of education and in health particularly, we began to see progress." Then, a few months later, the quake decimated Haiti's capital city.

"I have seen and participated in major emergency [relief efforts] around the world," Canny said. "What happened in this earthquake is like no other disaster [that] I and other [humanitarian aid workers] have ever experienced." The earthquake lasted less than a minute, he explained, but left a wide swath of destruction that will take years to repair.

A "natural disaster of this scale in a city is unusual," Canny said. "The quake destroyed infrastructure, and killed many key government, United Nations, religious and civil society leaders. The archbishop [Joseph Serge Miot of Port-au-Prince] was among those killed in the earthquake. This severely disrupted the normal functioning of the disaster response mechanisms of the government and of local civil society."

The Haitian people and government face many daunting challenges on their road to recovery, he explained. "It has been aptly noted that Haiti fared much more poorly than other Caribbean nations where new leaders may shun the current model of relations was one element that sparked the discontent they were tremendously dissatisfied with the current situation and felt powerless to do anything about it. They looked forward to an end of repression and opening of society, but the notion of accomplishing that was inconceivable, he said. Egypt’s Supreme Council of the Armed Forces announced on Feb. 13 that a series of steps is needed for a democratic transition, including the dissolution of Mubarak’s parliament, a suspension of the constitution with the promise of establishing a committee to rewrite it, and the promise of elections in six months.

Mason noted that Egypt’s military has long been a part of the status quo and its complex web of interests—it controls the business of normal living," Talhami said. She added that reforms included dismantling the Egyptian parliament, allowing all political groups to form and run for office, and setting an election date.

The young people of Egypt feel allegiance to their spirit and faith," Canny explained, "but rich in insecurity and political upheaval despite the presence of 9,000 U.S. peace-keeping troops... "This severely disrupted the normal functioning of the disaster response mechanisms of the government and of local civil society."

About 7,000 U.S. troops sent to Port-au-Prince secured the airport, refurbished the ports and provided critical security for humanitarian workers in the first months after the quake, he said, but access to water, food, sanitation, shelter and health care is very limited. Supplying emergency food rations and water to the people were priorities, he said, followed by attempts to remove rubble, clear land, establish large resettlement camps and build transitional shelters.

"Only about 5 percent of the rubble has been removed," Canny said, "and [aid workers] are unable to move people to well-organized camps due to an inability to secure land..." Forty thousand prisoners escaped from prisons.

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Young adults make a difference in Haiti during mission trips

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

By Mary Ann Wyand

What is it about Haiti that draws you back there? Why help the people of Haiti? God’s call to help the poor, to be of service to others in need, motivates many Catholics to visit developing countries on mission trips. There are numerous important reasons to experience cultural immersion in an impoverished country where people struggle to survive each day.

Thirteen young adults who visited two villages in Haiti during a May 10-17, 2010, mission trip with Father Rick Nagel said they wanted to share their faith, hope and love with the Haitian people. They wanted to experience daily life in the poorest country in the Western Hemisphere and make new friends among those who they will remember for the rest of their lives.

“Most simply,” they explained during a May 27, 2010, presentation at St. John the Evangelist Church in Indianapolis, “we went to develop our hearts for Haiti.”

It’s not easy to participate in mission trips to countries where the food, water and lack of sanitation can cause health problems. And yet, the young adults agreed, their week in Haiti was an incredible, life-changing mission experience.

Seminarian Tyler Tenbarge is a third-year student at Bishop Simon Bruté College Seminary in Indianapolis and a member of SS. Peter and Paul Parish in Haubstadt, Ind., in the Evansville Diocese.

The group’s mission experiences in Haiti “really strengthened and deepened my prayer life,” Tenbarge said. “Even though I wanted to play with the kids and explore the villages, I wanted to take time to stop and pray, too. Jesus is present in the Eucharist in every tabernacle in the world, and we had the chance to pray at every parish,” he said. “I would sit and pray more deeply than I had ever prayed before for the poor because you could really see the face of Christ in everyone you met there. Just knowing that, and knowing how much they are suffering, makes you really want to pray for them outside of giving them food or helping them construct a building. It has made me really stop and think about Christ’s presence in others.”

Father Nagel has become close friends with two Haitian priests, Father Rodolphe Balthazar and Father Jean Gregory Jeudy, who minister in Mole, Bassin-Bleu and Bommard.

“One of my favorite moments in Haiti happened a year ago,” he said. “I have the good fortune of sponsoring a seminarian there. … We were having dinner and some people came to the door. “Father Rodolphe said, ‘These people are the parents of the young man, Wilson, who you sponsor for the seminary,’” Father Nagel recalled. “There was a language barrier so we hugged each other. They asked Father Rodolphe to thank me and tell me that, ‘If it weren’t for you, our son will never be a priest.’”

“It was so moving,” Father Nagel said. “I can only imagine how Father Wilson one day will change so many lives. … His parents had walked eight hours that day to come and thank me then they turned around and walked home for eight hours in the dark. I love the people of Haiti. They are my brothers and sisters in Christ.”

Marian University junior Loralee Sweet of Cicero, Ind., is majoring in nursing and pursuing a minor in global studies with a Lugar Fellow scholarship. She also serves as the president of the Global Studies Student Club.

Sweet participated in a spring break mission trip to Haiti in March 2010 with two teachers and 12 other students from Marian’s School of Nursing.

“Before the earthquake happened, we were planning the trip,” she explained. “The needs were great before the earthquake. We were there less than two months after [the disaster]. We set up clinics in Fond Parisien, which is about an hour east of Port-au-Prince. It was slightly affected [by the earthquake].”

“There was some damage, but not nearly as extensive as it was closer to Port-au-Prince and in some of the areas we were driving through,” Sweet said. “We also set up clinics in other areas that had some damage [to buildings], but [not] … in areas that were devastated by the earthquake.”

The nine-day mission trip was “probably the best learning experience of my life in many ways, both as a nursing student and as a Christian,” she said. “I learned a lot about medicines and what can be done with the short time you have there. I learned how to instruct people, how to teach them the necessity of taking medicine, and how to give injections.”

Sweet also taught Bible lessons as well as health care and hygiene classes.

“I learned a lot about the people,” she recalled. “The little kids would color pictures and give them to me as presents. I learned them there to keep their pictures, but they would give them back to me. They would try to help each other and were really close-knit.”

Before enrolling at Marian University, Sweet said, she realized that “my heart has been in nursing for a long time, and it’s been in mission work for a while as well. She believes that God calls people to special ministries, and “in some ways, I almost feel like God made me do this. I feel that I was created to help others around the world.”

“It was a great opportunity to go to Haiti with wonderful people,” Sweet said, “and to learn in a safe environment for my first time going overseas and working in a mission. It was the best experience I could have asked for. I was inspired to be a nurse and find the difference that I can make in the world. My passion is to help others.”

Barbara Blackford, an assistant professor at Marian’s School of Nursing, helped lead the last two student mission trips to Haiti.

“I think for every student that goes there, every faculty member, their lives are transformed by that life-changing mission experience,” Blackford said. “They come away a changed person. … We would see approximately 200 patients a day in the clinics. … Even though the students were exhausted from working so hard, you could see the joy radiate from their faces.”

Members of a young adult mission team from the Archdiocese of Indianapolis traveled to Haiti on May 10-17, 2010, with Father Rick Nagel. Posing for a photo in front of images of St. Theodore Guérin and St. George in Bassin-Bleu, Haiti, last spring are, from left, seminarian Tyler Tenbarge, Father Nagel, Father Jean Gregory Jeudy from Haiti, Matt Johnson, Anne Marie Brummer, Missy Brassie, seminarian Tony Hollowell, Erica Heinekamp and Scott Goley, and back row, from left, Scott Lotzing, Steve Rogers, Father Rodolphe Balthazar from Haiti, Michael Conner, Michael Gramke, Robert Barnell and Joe Pederson.

Above, St. John the Evangelist parishioner Erica Heiniekamp of Indianapolis leads children back to their classroom at a parish school in Haiti after they came outside to see her.

Left, Father Rick Nagel gives Communion to a boy during a Mass at a parish church in Haiti last May.
Anti-bullying focus at schools tries to keep up with graying problem

WASHINGTON (CNS)—Although bullying is nothing new, efforts to combat it are still in uncharted territory, especially in today’s digital age when the scope of bullying expands far beyond school hallways or playgrounds.

Bullying is often a topic of discussion at school meetings and educational seminars, and has also come under the federal government’s umbrella with guidelines it released last fall calling certain acts of bullying potential civil rights violations.

But despite all the talk, destructive and harassing behavior is still rampant and able to cause almost instant damage with a simple text message, Facebook update or e-mail.

A new study published in the February edition of the American Sociological Review says today’s bullies aren’t necessarily the most popular students, but tend to be those who want to be popular.

“And by large, status increases aggression until you get to the very top,” said the study’s lead author, Robert Faris, an assistant sociology professor at the University of California, Davis. When kids become more popular, later on they become more aggressive.

The study questioned nearly 4,000 North Carolina high school and middle school students asking them to list their bullies. People they had picked on and people who had picked on them.

The study’s main finding reinforces what bullying prevention groups are currently advocating, namely that the old stereotypes of bullies no longer hold true. Today, especially with online tools, anyone can be a bully and more people can be victimized.

With the rise in this kind of harassment and its often dire consequences, anti-bullying programs are becoming more prevalent. One major effort, the Olweus Bullying Prevention Program, is now used in more than 7,000 schools nationwide.

The program, based at Clemson University in South Carolina, is named after a Norwegian researcher who began studying bullying more than 40 years ago. The program began in just a handful of schools nationwide in 2001.

Marlene Snyder, the program’s director of development, told Catholic News Service on Feb. 10 that a number of Catholic schools across the country have “realized the program,” and that religious-affiliated schools “seem to get to the heart of the matter a lot quicker,” examining roles that people play in a bullying situation as part of their religion classes.

“For decades, we’ve known about bullying, but we have not always responded well,” Snyder said in a phone interview from her Montana home.

Snyder said the Olweus program is not a one-shot deal where schools learn about bullies and then continue on their way. Instead, the comprehensive program is meant to develop long-term changes.

Also recently has been a hot topic at recent National Catholic Educational Association conventions, and this year several speakers plan to address it during the April 26-28 convention in New Orleans.

During the Jan. 30-Feb. 5 Catholic Schools Week, several Catholic schools across the country included anti-bullying workshops as part of events held for the observance that included Masses, open houses, and activities for students and teachers.

At St. Francis of Assisi School in Burien, Wash., which runs a yearlong anti-bullying program, a theater group acted out bullying scenes as part of a Catholic Schools Week presentation.

The kindergarten through fifth-grade students watched a presentation about children getting mad on the playground, and the middle school students watched a performance that focused on gossip, rumors and cyberbullying.

After the performances, students were asked to think about what they saw and make comments.

The school’s counselor told a local newspaper that bullying is a problem for private and public schools alike. She said it might be easier for a small school like St. Francis to take action when they see this kind of behavior because of their bullying policy and clear awareness of “when a student has crossed the line.”

Many public and Catholic schools have specific anti-bullying policies in place, and dioceses are also beginning to develop these policies in accordance with state laws. Currently, 45 states, including Indiana, have anti-bullying legislation.

At the end of last year, diocesan principals in Biloxi, Miss., established anti-bullying guidelines in accordance with a new Mississippi law. Rhonda Clark, the assistant superintendent of schools, told the Gulf Pier Catholic, newspaper of the Biloxi Diocese, that the guidelines came as the result of an increase in bullying, but were “merely a matter of following the law.”

She noted that a spate of bullying incidents in the national spotlight prompted many states to pass legislation on this issue.

In Mississippi, the new state law specifically defines bullying or harassing behavior as actions that place students in fear of harm or create a hostile environment.

Clark said the new guidelines establish a “uniform policy for all of the diocesan schools so that every school will be on the same page.”

Bobby Trosclair, the principal at St. Patrick Catholic High School in Biloxi, said bullying is simply a reality in today’s schools. “It exists on all levels from elementary to high school. It’s not something new. It’s been around for ages. There’s just been more public attention to it.”

He said the anti-bullying guidelines are a good way to prevent confusion.

“The biggest thing is that a parent’s definition of bullying may be different from what the law determines bullying to be,” he said. †

Victims of Bullying

One third of teens say they have been bullied while at school.

Percentage who reported being:

- rumoured or gossiped about 20%
- physically bullied 18%
- threatened or excluded from activities 11%

Source: www.bullyingstatistics.org

† 2011 CNS

What was in the news on Feb. 17, 1961? Archbishop Schulte honored by pope

By Brandon A. Evans

This week, we continue to examine what was going on in the Church and the world 50 years ago as seen through the pages of The Criterion, which is celebrating its 50th anniversary.

Let your clunker earn cash for SVdP

The donation of your used vehicle—even if it doesn’t run—can be turned into money to provide basic necessities to the needy in our Central and Southern Indiana communities, particularly within the donor’s neighborhood. The donation process is easy. Call 800-322-8284.

Here are some of the items found in the Feb. 17, 1961, issue of The Criterion:

- Archbishop Schulte is honored by Pope
- "Archbishop Schulte has been appointed an Assistant at the Pontifical Throne—a rank in the hierarchy just below that of a cardinal. Announcement of the distinction conferred by Pope John XXIII was made Sunday evening by Cardinal Joseph E. Ritter during a clergy dinner honoring Archbishop Schulte."
- The new honor for Archbishop Schulte assigns him to a place near the papal throne when he is in Rome participating in liturgical functions at which the Holy Father is the celebrant. ... The honor for his successor in the See of Indianapolis was obtained at the request of Cardinal Ritter in recognition of the spiritual and material progress made in the Archdiocese of Indianapolis during Archbishop Schulte’s 14-year tenure.
- Aid for Cuban refugees denied parochial pupils
- "Book about unity appears in Italy"
- "Priest, Jewish school aid GREECE. "WASHINGTON—A priest and a Jewish specialist in Church-State relations clashed here on the issue of Federal aid for church-operated schools. Father Charles Whelan, S.J., and Leo Pfeffer, general counsel of the American Jewish Congress, differed sharply over whether such aid would help or hurt religious liberty."
- "Father Whelan, a specialist in Church-State matters who is studying for an advanced law degree at Harvard University, said a Federal aid program which excluded church schools would be a serious threat to their continued existence. Mr. Pfeffer, however, took the position that government aid would lead to government control."
- "Only by doing without government assistance can church schools remain independent, he said."
- "Pictorial highlights of ‘Cardinal Ritter Day’"
- "Theology studies spur to the lay apostolate"
- "Secular institutes called challenge to modern world"
- "Clergy committee named to aid work in race relations"
- "Archdiocesan court tourney opens Sunday: Games set at Tell City, Indianapolis"
- "Searching the Scriptures: Which translation of the Bible is best?"
- "Rules for a Catholic (written by Cardinal Montini, later Pope Paul VI)"
- "Cincinnati nunna plans mission work in South America"
- "Stamps to honor eleventh century of St. Meinrad"
- "Indianapolis laywoman talks on ‘Church and State’"

(Read all of these stories from our Feb. 17, 1961, issue by logging on to our archives at www.CriterionOnline.com)
‘Verbum Domini’ shows the importance of Scripture to the Church

By Fr. Dale Launderville, O.S.B.

In “Verbum Domini” (“The Word of the Lord”), Pope Benedict XVI communicates the insights and recommendations of the 2008 world Synod of Bishops with a goal of emphasizing how the word of God is “a wellspring of constant renewal.”

To read, study, meditate and pray the word of God is to encounter Christ, and be transformed through God’s self-communication.

Here are the key points of the pope’s exhortation:

The explication of the Scriptures provided by the Teachers of the Church pre-eminently carries out the study of sacred Scripture. Thus, the formation of small communities grounded in the word of God is to be encouraged (#73).

The Church values her dialogue with the Jews. Wherever it seems appropriate, it should be simply a word from the past but a living sacred text as a fundamental element in the spiritual sense, and opens the way to various forms of manipulation as, for example, by disseminating anti-ecclesial interpretations of the Scriptures” (#84).

The formation of small communities grounded in the word of God is at the basis of all authentic spirituality” (#86).

Pope Benedict makes explicit the five main steps in “lectio divina” — reading of the text, meditation, prayer, contemplation and action (#87).

He notes, too, that the responsibility for spreading the Gospel rests upon all the baptized (#94), and that, in the communication of the word, due attention must be paid to the mass media, the Internet and issues of inculturation (#13-14).

Through the testimony of their lives, emphasized the pope, believers send a message of hope to others, particularly the oppressed, the poor, the migrants and the suffering (#97, #100-106).

Benedictine Father Dale Launderville is a Scripture scholar at St. John’s University in Collegeville, Minn.)

Excerpts from Pope Benedict XVI’s apostolic exhortation on the Bible

Following are excerpts from Pope Benedict XVI’s apostolic exhortation “Verbum Domini” (“The Word of the Lord”):

1. “I wish once more to encourage all the people of God, pastors, consecrated persons and the laity to become increasingly familiar with the sacred Scriptures. We must never forget that all authentic and living Christian spirituality is based on the word of God proclaimed, accepted, celebrated and meditated upon in the Church” (#121).

2. “I would like the work of the synod to have a real effect on the life of the Church—on our personal relationship with the sacred Scriptures, on their interpretation in the liturgy and catechesis, and in scientific research so that the Bible may not be simply a word from the past but a living and timely word” (#5).

3. “The primary setting for scriptural interpretation is the life of the Church. This is not to uphold the ecclesial context as an extrinsic rule to which exegetes must submit, but rather is something demanded by the very nature of the Scriptures and the way they gradually came into being” (#29).

4. “In discussing the relationship between the Old and the New Testaments, the synod also considered those passages in the Bible that, due to the violence and immorality they occasionally contain, prove obscure and difficult. Here, it must be remembered first and foremost that biblical revelation is deeply rooted in history” (#42).

5. “The literalism championed by the fundamentalist approach actually represents a betrayal of both the literal and the spiritual sense, and opens the way to various forms of manipulation as, for example, by disseminating anti-ecclesial interpretations of the Scriptures” (#84).

6. “In the face of widespread confusion in the sphere of affective and the rise of ways of thinking that trivialize the human body and sexual differentiation, the word of God reaffirms the original goodness of the human being, created as man and woman, and called to a love that is faithful, reciprocal and fruitful” (#85).

7. “The synod frequently insisted on the need for a prayerful approach to the sacred text as a fundamental element in the spiritual life of every believer, in the various ministries and states in life, with particular reference to ‘lectio divina’” (#86).
The wisdom of the saints: St. Peter Damian

The feast of St. Peter Damian, one of the 33 Doctors of the Church, is on Feb. 21.

Peter is known as a reformer. The Church badly needed reform when he was growing up in Ravenna, Italy, during the 11th century. It was the age of feuding and greed. A bishop controlled who was appointed to ecclesiastical offices, a practice that undermined the cloth—especially simony and concubinage. Pope Stephen IX forced him to become the cardinal-bishop of Ostia—threatening him with excommunication when he tried to refuse. He served and remained in that diocese. He then resigned, and retired back to a monastery.

Rather than quote from his books concerning reform, I will quote from a letter he wrote to a friend who needed consolation, although we don’t know why he needed words of comfort.

Peter began by saying that he really didn’t need to write about consolation because it was already within the friend’s reach. But God. Religious practices among the laity declined as corruption among the clergy grew.

Although Simon, who had been a friend since childhood, had been a leader in the parish, he was no longer a part of life. Simon was somewhat when Emperor Henry III selected Leo IX to be the pope in 1049.

Peter Damian was a Benedictine monk who helped Pope Leo and subsequent popes reform the Church. He wrote a book against the vices then prominent among the clergy, especially simony and concubinage.

Peter knew that, when people suffer pain for the evil they have done, they can take reassurance from knowing that for their sins they are already worthy to shine in the life to come. He urged his friend, therefore, not to despise or let weakness make him impatient. Rather, “Let the serenity of your spirit shine through his face. Let the joy of your heart and burst. Let words of thanksgiving come from your lips.”

The way that God deals with people can often be misunderstood. People may think that if they are in this life to shield them from the eternal last in the next. He begins people down on their knees, and performs miracles in the name of the father and the son and the holy spirit.”

Simon was flanked by the Chief Rabbi of Rome and the Imam of the Mosque of Rome. Levine said that his friendship with the pope “transformed my art and my faith in God and the Imam of the Mosque of Rome.” Levine repeated his advice to look serenely at your new life's trials. He wrote that, for God's chosen ones, there is no need to write because consolation was already in the mind of his friend, but “the gift of the holy spirit is a part of life.”

His imaginative girlfriends and I wrote a play about a woman who has ever written her name by anyone—like, my mother was name is certainly well-known by anyone—like, my mother was Jewish. She has never been heard of the name of her German Jewish parents, but a short time. “Then God bends down, cradles the fallen figure, whispers words of consolation.” With hope in his heart, a person can pick himself or herself up and walk again “toward the glory of happiness in heaven.”

Peter wrote, that if people suffer pain for the evil they have done, they can take reassurance from knowing that for their sins they are already worthy to shine in the life to come. He urged his friend, therefore, not to despise or let weakness make him impatient. Rather, “Let the serenity of your spirit shine through his face. Let the joy of your heart and burst. Let words of thanksgiving come from your lips.”

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[Image 597x1052]disability of some sort, who are the people with disabilities in our parish [14 percent of our parishioners], and how are we including these folks in our parish life?”

At least one of our 151 parishes and missions has an Inclusion Team. This group constantly asks the question, “Who is missing from our parish life, and what can we do to reach out to people regardless of any disability?”

“Is God calling you to form an Inclusion Team at your parish?”

Are you a special education teacher or someone who has otherwise acquired knowledge and experience working with people who have disabilities? Then you could be an administrator of religious education and your youth minister would love to hear from you with an offer to help. Several of our parishes host at least one group that specifically focuses on special religious education. Youth and religious education ministers are in need of people with knowledge of teaching methods and techniques for including persons with disabilities in our catechetical efforts.

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Faitful Lines/Shirley Vogler Meister

Personal illness: A time for reflection about life

When a person is usually the caregiver in a family, it is often difficult to “switch sides.” I became ill on Jan. 5, and I was in the hospital for most of the month while battling what my doctor said was shingles for posterity. My imaginative girlfriends and I wrote a tiny newspaper “neighborhood” newspaper, and even stuck some pages under a neighbor’s house shingles for posterity.

My parents eventually returned to their program in the state. Father Catoir has spent the majority of his ministry years as a communicator in print, radio and television.

He is a former president of the Catholic Press Association, and a syndicated columnist for numerous major and secular publications. He has authored 15 books.

I mostly remember him as the former director of The Criterion, which was founded in 1962. He hosted the national apostolate which uses radio and television to reach out to the nation. It is a part of life. Simon was somewhat when Emperor Henry III selected Leo IX to be the pope in 1049.

Father Catoir is the founder and current president of St. Jude Media Ministry, a national apostolate which uses radio and TV programming to reach out to the millions of unchurched people in America every week. The well-known priest formerly served as the executive director of Eva’s Village in Patterson, N.J., a comprehensive poverty awareness and special religious education.

“Ale you our parish doesn’t have with special needs?” How often have I heard this lament?

In fact, the question isn’t whether a parish has anyone with special needs, but rather, “Is there anything we can do with anyone with special needs?”

While there are countless resources and organizations that could assist our friends with special needs, here are a few that may come in handy.

• Raising raise awareness of persons with disabilities among all parishioners. (Remember that 14 percent!)

• An inclusion team at your parish?

• Is God calling you to form an Inclusion Team at your parish? You could be an administrator of religious education and your youth minister would love to hear from you with an offer to help.

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The first reading is from the Book of Leviticus, one of the five books of the Pentateuch, the Torah, which is the basic revelation by God to the Chosen People. This reading reports the day when God spoke to Moses. “I, the Lord, your God, am holy,” says God. He uses the terms “brother” and “sister” to refer to Moses’ fellow Israelites, and emphasizes that no one must hate another person.

The reading sets the stage for the message from St. Matthew’s Gospel that will follow as the third reading. St. Paul’s First Epistle to the Corinthians provides the second reading. A poetic image employed by Paul throughout his writings was that, through faith and in baptism, Christians literally bored with Christ. In Christ, they become heirs to eternal life. In Christ, they receive the Holy Spirit, bringing to their very beings divine grace and strength.

Having made this point, the Apostle then continues to remind the Corinthian Christians that they are not ultimately wise. They may be wise “in a worldly sense,” but often genuine wisdom comes across as foolishness to the worldly.

It was a fitting reminder. Corinth was totally immersed in the pagan world of the Roman Empire. Everything seemingly extolled the majesty of the Greco-Roman world.

But the Apostle then continues to remind the Corinthian Christians that they are not ultimately wise. They may be wise “in a worldly sense,” but often genuine wisdom comes across as foolishness to the worldly.

It was a fitting reminder. Corinth was totally immersed in the pagan world of the Roman Empire. Everything seemingly extolled the majesty of the Greco-Roman culture.

This culture had created the legal system that brought order to human society, a system that still is the basis of law in Western civilization to this day. The very wonders of Roman architecture and art reaffirmed the depth and greatness of human wisdom in the empire.

Against this backdrop of the splendor of all things Roman and pagan, Paul tells the Corinthians that there is much more.

In fact, St. Matthew’s Gospel furnishes the last reading. The context is the Sermon on the Mount, as Christians long ago came to call this section of the Gospel.

In the background is the Jewish preoccupation with keeping God’s law. In the Covenant, so basic to Judaism, God called the Jews to obedience. In obeying divine law, they would indeed be God’s people, and God would protect them and bless them.

In this reading from St. Matthew’s Gospel, the Lord sets forth a series of contrasts. He gives a basis for obeying the law, separating truly Christian response to the law, which is love for God and others, from a series of mere maxims and rules.

Reflection
God has revealed to us the divine law. It is not a set of rules for the sake of rules. Rather, it is the blueprint by which we can live, more fully resembling the perfection and love that dwells in the Holy Trinity. So the law of God is vitally important.

In each of the statements of Jesus recorded in this reading from St. Matthew’s Gospel, Jesus draws a significant comparison.

Realizing that God’s law, as revealed to Moses, is of God and cannot be abridged or cancelled, the Lord did not discount the law or belittle it. Rather, these words illustrate the fact that the Lord came to fulfill it. What does this mean?

Observing God’s law does not mean simply going through motions—as meaningful as the results may be. More profoundly, it means obeying God because of trust in and love for God.

God is love, and at the root of God’s love is love. God lovingly revealed the divine law to us for our benefit. If we respond because of our love for God, to be with God, then we obey fittingly. Then our obedience assumes a wonderfully higher personal meaning.

The reading finally reveals to us the identity of the Lord. God gave the law. Only God, as lawgiver, can interpret the law. Jesus acts in a divine role by answering questions about the law. He is God.

Question Corner
Fr. John Dietzen
Real Presence extends beyond consecration of Eucharist at Mass

Q Am I the only Catholic in my Bible study group. We rarely disagree on our beliefs, but one of our differences is the Eucharist. Some of the Protestants believe that Jesus is present in holy Communion. But none of them can understand my belief that Jesus is present later, after the Holy Hour or Benediction.

They claim that Jesus is present when they receive Communion, but there’s no reason for his Real Presence after the service. How can I explain the Real Presence after Mass is ended? (Louisiana)

A It is true that certain other Christian churches believe in a real presence of our Lord in their celebrations of the Lord’s Supper.

Episcopalians and many Lutherans are good examples. Other Christians may believe that he is present only if we believe he is or that the Communion bread is only a symbol, nothing more.

The real sacramental presence of Jesus in the Eucharist under the appearance of bread and wine has, of course, been a foundational truth of Catholic faith from the beginning. Our strongest evidence in the New Testament comes from the Gospels and from St. Paul, who declares that the cup we bless and share is the blood of Christ, and the bread we break and eat is the body of the Lord (1 Cor 10:16).

The Church of Jesus, written decades after our Lord’s earthly bodily life, reveals the clear belief of Christians at that time about the identity of the eucharistic species with the bread and blood of the Lord (Jn 6:22-59).

It is also clear that from those earliest years Christians assumed and believed that this real presence of the risen Lord in the bread and wine endures after the eucharistic celebration. The liturgy in those days took various forms, including some that did not include with all the word of consecration. One example is the eucharistic prayer depicted in the Didache, The Teaching of the Twelve Apostles, one of the most valuable documents that we possess from early Christianity.

However the Eucharist was celebrated, it was considered certain that individuals who were sick, or otherwise not present, could be united with the eucharistic community by receiving Communion later. Around the year 150, the Christian philosopher and martyr St. Justin writes in the worship service that Christians celebrated each week on “the day of the sun.” It is described in the liturgy and reflection on the Scriptures, intercessions for various needs, the eucharistic (“thanksgiving”) prayer, and the reception of Communion by those present. He then tells how portions of bread from that Eucharist were taken to those who were away.

Deacons and others routinely carried Communion to the sick, to prisoners and to others, practice that Catholics continue today.

Another significant illustration is the Communion service during the ancient Good Friday liturgy. Since at least the ninth century, Communion is received in this liturgy using hosts consecrated the day before during the Holy Thursday Mass.

All of this theology is founded, of course, on the belief that Jesus is truly present—not only by faith or in symbol—in the Eucharist. As the ritual for the worship of the Eucharist outside of Mass notes, all other aspects of eucharistic worship and prayer are an extension and reflection of this truth.

Recently, my husband was unable to attend Mass. He watched a televised Mass, answered all of the responses and then stated that it was the same as going to church.

Our daughter disagreed with him, but he insisted that he was correct.

Why isn’t watching Mass on TV as good as being at church? (Iowa)

A The answer is basically rather simple. The Mass is not a private devotion. It is essentially a communal action, something that—by its very nature—we do together as a community of believers in Jesus Christ, not by ourselves in our own little corner.

The obligation to participate in the Sunday Eucharist, which Christians have observed from the beginning, is not to hear or watch someone else do something, but to be present to do it oneself along with the other Christians assembled with us.

Thus, the Eucharist is an act—a celebration of our community of faith, and cannot be substituted for by watching, even reverently, a television program. Similar to movies, illness or other serious reasons likely prevent Catholics from being present at Sunday Mass.

When this occurs, a Mass on television or radio may assist Catholics in uniting themselves with in spirit, and even nourish one’s relationship with our Lord in the Eucharist. But such listening or viewing does not substitute for being at church for Mass.

My Journey to God
God Entertains
Pink-orange sunsets, purple-red sunsets
Double rainbows and rare comets
Infinitly lacy flowers disguised as weeds
Bees, birds and insects scatter the seeds
God entertains, the sky’s His palette
Observe the galaxy of sparkling stars at night
Planets, Big and Little Dipper, what a sight
God’s entertainment—remarkable alright
Just when you think you’ve seen it all
Observe the exploding leaf colors in fall
God entertains, the sky’s His main call
Winter storms with blankets of snow
Sculpts the landscape as it blows
God’s entertainment—photos do show

By Millie Moorman

(Reprinted from the Criterion of February 18, 2011)}
Indianapolis, Jan. 12. Mother of connections to it; those are archdiocese or have other unless they are natives of the brothers are included here, and religious sisters and

The Criterion

priests serving our archdiocese office by 10 a.m. Thursday Please submit in writing to our


BROZENICK, Marie D., 81, St. Mary, New Albany, Jan. 27. Wife of Nicholas Brozenciak. Mother of Lynn Cytrynder and Christopher and David Brozenciak. Grandmother of four.


HASKIN, Marie J., 89, Immaculate Conception of the Blessed Virgin Mary, Beech Grove, Jan. 10. Great-grandmother of four. †


FREIBERGER, Mary C., 81, Aug. 1, Our Lady of Fatima, Indianapolis, Jan. 18. Mother of Gilbert, James, Jerome, Joseph, Louis and Philip Merrell. Grandmother of four.

The Mass of Christian Burial was celebrated on

Furnace, Heat Pump & Air Conditioner Sale


TEIVES, Rose L. (Bailey), 89, Beech Grove, Jan. 10. Great-grandmother of four. †


the spires of the Yenisei River on Dec. 23 near the Siberian town of Divnogorsk in Russia.

Winter splendor

Snow covers the trees and banks of the Yenisei River on Dec. 23 near the Siberian town of Divnogorsk in Russia.

Holy Cross Brother Thaddeus Gottomer taught chemistry and mathematics for 67 years

Holy Cross Brother Thaddeus Gottomer, a native of Indianapolis, died on Dec. 31 at Dejaure House in Notre Dame, Ind. He was 99, and was the oldest Holy Cross brother in the Midwest Province.


The former Karl Gottomer was born on May 10, 1911, in Indianapolis. He graduated from Cathedral High School in Indianapolis in 1929.

He was influenced by the brothers who taught at Cathedral High School, and joined the Brothers of the Holy Cross after graduation. He made his first profession in July 1931 and his final profession in 1934.

Brother Thaddeus earned a bachelor’s degree in science in 1935 at the University of Notre Dame.

He taught chemistry and mathematics classes for more than 50 years at Catholic high schools in Indianapolis, Louisiana, New York, Massachusetts, Ohio and Illinois.

In Indiana, Brother Thaddeus taught at Renz Memorial High School in Evansville and St. Joseph High School in South Bend.

After nearly 67 years in Catholic education, he retired in 2002 to Cathedral Hall in Notre Dame. He moved to Schubert Villa and Dejaure House at Holy Cross Village in Notre Dame in 2005.

Memorial gifts may be sent to the Brothers of the Holy Cross, Office of Development, P.O. Box 460, Notre Dame, IN 46556.

Theresa Atwood, Bernadette Louden, Margaret Reynolds and Mary Ellen Staley. Great-grandfather of five.


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### Compiled by Brandon A. Evans

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**DIOCESOF GARY**

**Football legend says it's about making dreams come true**

HOBART—For Daniel “Rudy” Ruettiger, life is not about making one tackle—which he did. It's about the journey that led to that tackle and beyond. “I never had any kind of dreams,” Ruettiger told a packed St. Bridget Parish center on Feb. 5. The inspiration for the 1993 movie Rudy, Ruettiger related to his audience how he struggled—not just to get to the University of Notre Dame’s football practice squad. One of 14 children, he was dyslexic but not diagnosed until later in school. He entered the Navy before working at a power plant, where he saw his best friend killed while on the job. Never the top student, he worked hard to enroll at Holy Cross College in northern Indiana, eventually moving across the highway in South Bend to Notre Dame. 

Once at Notre Dame, Ruettiger became a walk-on member of the Fighting Irish football team’s prep squad. He got to dress as a full member of the team for his last home game against Georgia Tech in November 1975. Coach Dan Devine invited Ruettiger late in the game, and on the final play he sacked the Tech quarterback, earning a spot on his teammates’ shoulders out of Notre Dame Stadium. In football time, Ruettiger played 27 seconds for the Irish. He never put on pads again. 

Still, he said, “Even if I played one second, it’d be a dream come true. The power of a dream is giving someone hope. All the hard work was worth it, even when it was dark.”

The parish event for Catholic Schools Week benefited St. Bridget School.

Ruettiger encouraged his listeners to continue to support the parish school. Recalling his own experiences in school, he noted that people learn differently and that he learned through “physical activity and in-them—education through inspiration.”

“Empower people and give people confidence. That’s when it happens,” he said. “I was not smart, but I figured out how to do it.”

Speaking to the cheers of “Ru-dy, Ru-dy,” Ruettiger added, “Rudy, Rudy.”

Ruettiger encouraged his listeners to continue to support Catholic Schools Week.

### DIOCESOF EVANSVILLE

**Concerns raised at school choice meeting**

School choice and charter schools were among the topics of discussion at a public hearing chaired by House Speaker Brian Bosma (R-Indianapolis) on Feb. 4 at the Southern Indiana Career and Technical Center in Evansville.

Bosma presented his views, as did area Republican House members, and comments were taken from the audience that nearly filled the center’s assembly hall.

“We have more kids in public schools than we have in Catholic schools,” said Evansville Bishop Gerald A. Gettelfinger. He urged the legislature to ensure that all Indiana schools provide ‘education of high quality’ for the students.

The public hearing was called in part to get reaction to a proposal for charter schools. For example, the bill would add private universities, such as the University of Notre Dame in northern Indiana, to the list that now includes only public universities.

Bosma pointed out that “for higher education, this is what we do. We want to bring that down to the K-12 level.”

He said the proposal was a shift in policy from funding an institution to funding the student.

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### DIOCESE OF FORT WAYNE-SOUTH BEND

**Confession app helps with reconciliation**

SOUTH BEND—Can modern technology help strengthen our faith? According to Pope Benedict XVI and some techno-savvy Catholics from South Bend, the right application can.

In his recently released papal document, “Truth, Proclamation and Authenticity of Life in the Digital Age,” Pope Benedict said it’s not enough to just proclaim the Gospel through the new media, but one must also “witness consistently.”

Developers of “Confession: A Roman Catholic App” for Apple’s iPhone, iPad and iPod Touch think their product helps people do both.

As word of this new app spread primarily through the Internet, brothers Patrick and Chip Leinen and their friend, Ryan Kreager, said feedback has been positive. The app, represented by the only word in its imprint, is designed to help prepare people to make a better confession.

The imprint, given by Bishop Kevin C. Rhoades in this case, is an official declaration by a Church authority that a book or other printed work may be published. It declares the published work contains nothing offensive to Catholic teaching on faith and morals.

“The app is really built for two kinds of people,” explained Ryan. “For Catholics who go to confession regularly, it gives the user information. They enter their name, age, sex, their vocations in the app and last confession date, and it generates an examination of conscience based on that information.”

Centered on the Ten Commandments, the examination would be different for a young mother than for a teenage boy. The examinations were provided by two priests, and the developers, who said that what’s allowed them to receive the imprimatur.


Bosma authored House Bill 1002, which he said would offer some new possibilities for charter schools. Among other provisions, the bill would increase the number of entities that could sponsor a charter school. For example, the bill would add private universities, such as the University of Notre Dame in northern Indiana, to the list that now includes only public universities.

Bosma attempted to head off questions about separation of Church and state in regard to providing public funds for students attending private, Catholic or any other accredited school.

Bosma pointed out that “for higher education, this is what we do. We want to bring that down to the K-12 level.”

He said the proposal was a shift in policy from funding an institution to funding the student.

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**For this story and more news from the Diocese of Fort Wayne-South Bend, log on to the website off The Message at www.themessageonline.org.**

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**COORDINATOR**

St. Charles Parish, 2222 E. 3rd Street, Bloomington, IN 47401 or e-mail Jennifer Halloran at jhalloran@archindy.org.
Election of new Ukrainian archbishop has ecumenical implications

VATICAN CITY (CNS) — The election of a new archbishop for a Church with 6.5 million Catholics could hold the key to determining if or when Pope Benedict XVI may meet Russian Orthodox Patriarch Kirill of Moscow.

Vatican officials are watching the Ukrainian Catholic Church’s leadership keenly in part, because without the degree of anxiety for its ecumenical implications that would have been present even five years ago.

Pope Benedict XVI accepted the resignation of Cardinal Lubomyr Husar of Kiev-Halych, the head of the Ukrainian Church, on Feb. 10, about two weeks before his 78th birthday. The cardinal, who as major archbishop of the Eastern Catholic Church could have served for life, is almost blind and asked to retire.

The 45 Ukrainian Catholic bishops from Ukraine and other countries of Europe, North and South America, and Australia must meet within two months to elect a successor. Pope Benedict must assent to the election before the new archbishop can be seated.

Observers credit Cardinal Husar’s leadership with being a prime force in the search for Catholic-Orthodox unity, have hoped his original song, “Called to Glory,” will help recruit youth to follow the Gospel call of love and service for the 2011 National Catholic Youth Conference.

The song by Nick Cardilino, who for 20 years has been the campus minister and director of the Ohio Catholic University’s Center for Social Concern, will be the anthem for the Nov. 17-19 event in Indianapolis. It is the second winning song he has penned over the past two National gathering.

Cardilino’s song “Discover the Way” was selected for the 2009 conference.

“When I write a song, I want two things to happen,” he said. “First, to deepen people’s relationship with God, and this [new] song in particular helps people to grow to understand what God is expecting of them. Then, second, I hope my song encourages people to think how they live their lives according to the Gospel call to love and serve others.

This year’s anthem was written to fit the daily subthemes and Bible passages for each day of the youth conference, focusing on the call to love one another.

“Called to Glory,” co-written with David C. Smith and Sean Clive, was produced and submitted in two versions: an upbeat rock anthem and as a more reflective prayer that could be used for the Masses.

“The students love singing, clapping, shouting and swaying their hands on an upbeat tempo song, but a more meditative atmosphere during prayer,” said Cardilino in a statement released by the University of Dayton shortly after the song was chosen last October.

Originally, Smith came up with the idea for “Discover the Way” and Cardilino decided to use the strategy again this year.

Cardilino gave a taste of his work with a live performance in December at the National Conference on Catholic Youth Ministry in New Orleans. He said he would again work with Catholic News Service on a second version.

A Vatican official knowledgeable about the ecumenical situations, who played it were phenomenal, and he was shocked that Cardinal Husar, “the most respected moral authority in the country,” would resign at such a time.

However, the return of religious freedom meant that many Christians who were worshipping with Orthodox decided to return to their Ukrainian Catholic roots. Church properties that had been confiscated by the government or given by the government to the Orthodox were reclaimed by Ukrainian Catholics in 1991 occurred at the same time that the Church was being reborn.

Father Gudziak said that no matter who the synod chooses to be the new Ukrainian Catholic-Orthodox tensions in Ukraine are resolved.

A Vatican official knowledgeable about the ecumenical situations in Ukraine told Catholic News Service on Feb. 10 that Catholic-Orthodox relations are “rather calm right now, but every once in a while the tensions return.

The local council is about tensions between different Orthodox Churches in Ukraine and how that is being influenced by the year-old government of Ukrainian President Viktor Yanukovych, a pro-Western movement that is moving toward a state-Church model like in Russia,” Father Guďziak said.

The “Called to Glory” promotional DVD for the National Catholic Youth Conference is now available and can be heard in both of Cardilino’s versions at www.wix.com/koelkijland-ncycyouthsong.

The Facebook page is updated frequently and can serve as an excellent way for NCYC participants to stay connected with their peers and share their own spiritual journey on the way back to Indianapolis in November, archdiocesan officials said.

The biennial National Catholic Youth Conference is sponsored by the National Federation for Catholic Youth Ministry, a nonprofit organization that describes itself as an advocate for the needs of young people, and promotes the role of the Church and the Gospel in their lives.

Youth conference Facebook page is created for November gathering

The Facebook page is created for the 2011 National Catholic Youth Conference (NCYC) in Indianapolis may indeed sum up how thousands of teenagers feel about the Nov. 17-19 gathering at the Indiana Convention Center and Lucas Oil Stadium in Indianapolis.

“Called to Glory” is the theme of this year’s NCYC event.

The Facebook associated 20,000 teenagers are expected to attend the biennial event, which attracts young people from throughout the U.S. and Canada.

As this year’s host, the Archdiocese of Indianapolis is currently working on the conference’s schedule of events. For the first time, there will also be a separate track for college-age young adults who want to attend.

The specially created Facebook page can be found at www.facebook.com/GravityIndy, and will feature music previews from artists performing at NCYC, interviews with teenagers from across Indiana and the U.S., conversations with Catholic youth leaders and guest presenters of the event, and video and audio messages from Indiana’s clergy.

Young people and their parents are encouraged to follow the planning for NCYC and meet other youths attending by becoming “friends” and “fans” of the GravityIndy Facebook page.

The Facebook page is available frequently and can serve as an excellent way for NCYC participants to stay connected with their peers and share their own spiritual journey on the way back to Indianapolis in November, archdiocesan officials said.