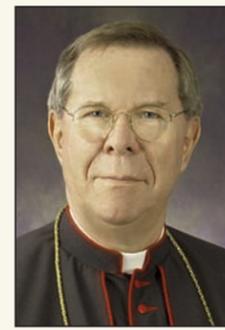




The

Criterion

Serving the Church in Central and Southern Indiana Since 1960



Seeking the Face of the Lord

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

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Hope and help for Haiti



CNS photo/Bathala Fraser

Photo by Mary Ann Wyand



Above, Longtime 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 outlying areas during a Jan. 13 program at Marian University in Indianapolis.

Left, Primary school students take a break for a meal provided by Catholic Relief Services on Oct. 8, 2010, at a school in Coteaux, Haiti, where child malnutrition is a serious problem.

Catholic Relief Services administrator outlines emergency assistance for Haitians

By Mary Ann Wyand

First came the devastating earthquake, a massive underground wave of destruction on Jan. 12, 2010, that leveled Port-au-Prince, Haiti, in seconds.

The 7.0-magnitude quake crushed 85 percent of the buildings in the capital city and trapped people under tons of debris, killing more than 230,000 Haitians, injuring thousands more and leaving 1.5 million residents homeless.

Next came the cholera epidemic in October. The water-borne disease claimed at least 3,700 lives and sickened another

150,000 Haitians in recent months.

On Nov. 5, Hurricane Tomas pounded across western Haiti with gale-force winds, torrential rains and flooding, killing six people and making life even more difficult for 1 million homeless Haitians still living in overcrowded tent cities.

Through it all, violence against women escalated into rape despite security patrols in hastily constructed resettlement camps.

Some of the displaced Port-au-Prince residents fled to outlying areas, which have no resources to care for them.

One tragedy after another in 2010 imperiled the health and safety of

impoverished Haitians, who continue to struggle with daily needs in the poorest country in the Western Hemisphere.

Longtime Catholic Relief Services administrator William Canny of Baltimore, the director of emergency relief services and former country representative in Haiti, was in charge of the CRS humanitarian response in Port-au-Prince for several months after the earthquake.

He discussed the troubled history of Haiti and ongoing relief efforts during a Jan. 13 program for the Sen. Richard G. Lugar Global Studies Speaker Series at

See HAITI, page 8

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 blank slate with a wide range of political and economic paths possible, according to an expert on Egypt at the University of Notre Dame’s Kroc Institute for International Peace Studies in northern Indiana.

As news was still getting out about Mubarak’s resignation, Patrick Mason, a research associate professor at the institute and its “Contending Modernities” program, told Catholic News Service he thinks that Egypt’s way forward will be 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

See EGYPT, page 8



Hosni Mubarak

Bishop-designate Coyne to be ordained on March 2

Criterion Staff report

Father Christopher J. Coyne, a priest for the Archdiocese of Boston, will be ordained auxiliary bishop of the Archdiocese of Indianapolis on March 2 at St. John the Evangelist Church in Indianapolis.

Archbishop Daniel M. Buechlein will ordain the new bishop. Bishop Paul D. Etienne of Cheyenne, Wyo., and Bishop Richard G. Lennon of Cleveland will be the co-ordaining bishops.

The Mass will begin at 2 p.m. Doors to the historic St. John the Evangelist Church, 126 W. Georgia St., will open to the public at 12:30 p.m.

More than 400 bishops, priests and invited guests from across the country are expected to attend the ordination. There will be between 300 and 400 seats available for the general public on a first-come, first-served basis. The overflow crowd will be directed across the street to the 500 Ballroom of the

Indiana Convention Center, where the Mass will be simulcast for viewing only. A reception following the Mass, which is open to the public, will be held in the 500 Ballroom.

No parking will be available at the church. People attending the Mass will need to use the surrounding parking garages. A map of the downtown parking garages can be found on the Indiana Convention and Visitors Association website at www.visitindy.com/web_files/map/DTParkMap_c040909.pdf.

Bishop-designate Coyne, 52, who was appointed auxiliary bishop of the Archdiocese of Indianapolis on Jan. 14 by Pope Benedict XVI, will become only the third auxiliary bishop for the archdiocese in its 177-year history.

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



Bishop-designate Christopher J. Coyne

The Feb. 25 edition of *The Criterion* will include a special supplement about Bishop-designate Coyne and the upcoming ordination. †

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 at 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 whole range of Catholics from a university professor to a mother 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, noting 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 reintroduce people 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 for Christ with others.

"There are so many people who simply don't know what the Mass is, what the Church understands the Mass to be, 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."

"Once you 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 do know this is the re-presentation of the mystery of Christ's death and resurrection," he said.

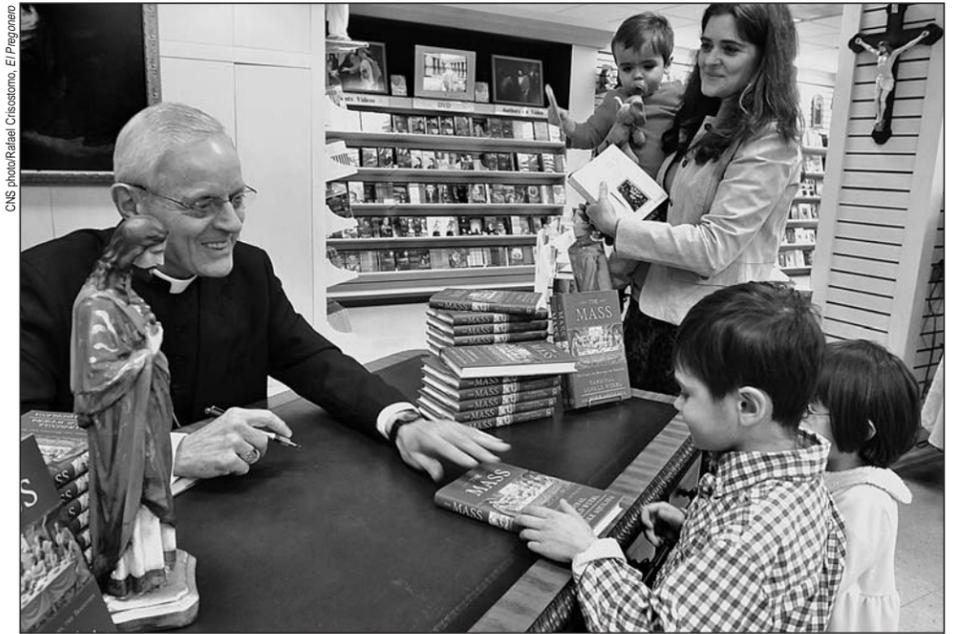
The cardinal hopes that people will give the book to family members and friends, "people we know who should be with us at Mass," and invite them back to Mass.

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 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. This is the mystery of an event more significant, and more life giving, than the breaths we take."

In a review of the book, Msgr. Anthony



Washington Cardinal Donald W. Wuerl signs his new book, *The Mass: The Glory, The Mystery, The Tradition*, for a family in the bookstore of the Basilica of the National Shrine of the Immaculate Conception in Washington on Feb. 1. With the cardinal are Beth Garcia, holding 1-year-old Joseph, and Dominic and Faith, both 5.

F. Sherman, the former executive director of the Secretariat of Divine Worship at the U.S. Conference of Catholic Bishops, said the cardinal and Aquilina have provided "us with an excellent and timely tool for a clear catechesis." The book "is a clear, concise, and very accessible explanation of the Mass that allows Catholics to enrich their understanding about the sacred liturgy and the Eucharist," he said.

"*The Mass* is precisely suited for a broader liturgical formation for Catholics, something that is needed at this crucial time in the life of the Church in the United States," Msgr. Sherman said.

He called the book's language "exceptionally clear."

"With powerful pastoral sensitivity, this book puts into the hands of the average parishioner a fundamental introduction to the Mass," Msgr. Sherman added.

The book's authors explain that by entering the mystery of the Mass, Catholics "are not bystanders, but participants." The book explains the

words and gestures used at Mass, the sacred vessels used at the altar, and the vestments worn by the priest, offering both frequent Massgoers and those new to the Mass a "user's guide" to what is taking place.

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.'"

Office of Worship to sponsor Missal workshops for music, liturgy leaders

Criterion staff report

The archdiocesan Office of Worship is sponsoring a series of one-day workshops that will serve as an introduction to the revised *Roman Missal* for pastoral musicians and parish liturgical leaders.

The revised *Roman Missal*, which includes a new English translation of the Mass, will be implemented on Nov. 26-27, the first Sunday of Advent later this year.

Charles Gardner, the executive director of the archdiocesan Secretariat for Spiritual Life and Worship; Father Patrick Beidelman, the archdiocesan director of liturgy; Father Eric Augenstein, the pastor of Our Lady of Perpetual Help Parish in New Albany; and members of the archdiocesan Liturgical Music Commission will give presentations at the workshops.

They are intended for parish liturgical and

pastoral music leaders, liturgy directors or coordinators, members of parish liturgy committees or parish spiritual life commissions, and any interested parish staff members.

The workshops are free of charge. There is a \$10 charge for an optional lunch.

The workshops begin at 9 a.m. and conclude at 4 p.m. Topics include the background and reasons for the revised translation of the Mass; pastoral challenges and opportunities in implementing the changes; recommendations from pastoral music publishers for new and revised Mass settings; and developing an implementation plan and timeline for parishes.

The workshops will take place on the following dates and at the following locations:

- March 12—St. Luke the Evangelist Parish, 7575 Holiday Drive E., in

Indianapolis. Register by March 7.

- March 26—St. Margaret Mary Parish, 2405 S. Seventh St. in Terre Haute. Register by March 21.

- April 2—St. Joseph Parish, 7536 Church Lane, in St. Leon. Register by March 28.

- April 9—St. Bartholomew Parish, 1306 27th St., in Columbus. Register by April 4.

- April 30—St. Joseph Parish, 312 E. High St., in Corydon. Register by April 25.

- May 14—St. Jude Parish, 5353 McFarland Road, in Indianapolis. Register by May 9.

To register or for more information on these workshops, send an e-mail to Christina Tuley at ctuley@archindy.org or call her at 800-382-9836, ext. 1483, or 317-236-1483. †

Official Appointments

Rev. Lawrence Janezic, O.F.M., a friar of the Province of the Sacred Heart in St. Louis, most recently serving as the director of the Franciscan Action Network, appointed the pastor of Sacred Heart of Jesus Parish in Indianapolis.

Rev. J. Daniel Atkins, the pastor of Holy Family Parish in New Albany, appointed the chaplain of Indiana University Southeast while continuing as the pastor of Holy Family Parish.

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



Phone Numbers:

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 Advertising317-236-1572
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Staff:

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Indiana Compact signers call for federal immigration reform

By Brigid Curtis Ayer

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 principles for 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 our legislature to pass bad legislation. The wide range of groups represented here today is evidence that the people of Indiana want a national answer to this

See related column by Archbishop Daniel M. Buechlein, page 5.

problem, and not a patchwork of state and local laws.

“As we work to address the

challenges surrounding the development of a sound immigration policy, we need our lawmakers to always keep at the forefront of their decisions the real human faces—the children and the families.”

Archbishop Buechlein also spoke about the situation of immigrants in light of the Gospel, and said that national immigration policy should help us to welcome strangers as Christ.

“The issue of immigration has been an example of the failure of the federal government in setting and enforcing clear policies in an area of their sole responsibility,” said Attorney General Greg Zoeller. “It has also been the source of division among and within states in devising an appropriate response to this failure.

“While I understand the significant problems and deep frustration felt by our

sister states, we must be realistic about the costs of the state superimposing itself onto a federal enforcement responsibility when the methods for doing so might be constitutionally suspect or fiscally impractical. By setting forth the immigration-reform goals [that] Congress should pursue, the Indiana Compact strikes the right balance.”

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:

- Immigration is a federal policy issue regarding the relationship between the U.S. government and those of other countries—not Indiana and other countries.
- Law enforcement resources should focus on criminal activities, not civil violations of federal code.
- The family, as the foundation of society, must be supported and not separated.
- The economic role that immigrants play as taxpayers is important, and reaffirms Indiana's reputation as a welcoming and business-friendly state that creates economic growth and jobs.
- The way that we treat immigrants will say more about a free society and less about our immigrant neighbors. Indiana should always be a place that welcomes people of goodwill.

Kathryn Williams, the co-chair of AIRI, said that there is one group that is always forgotten in the debate on immigration policy. It is the children and those who suffer at the hands of traffickers.

“They are victimized through no fault of their own,” said Williams. “Policy makers must consider the consequences for those who cannot advocate for themselves.”

“While I understand the significant problems and deep frustration felt by our



Archbishop Daniel M. Buechlein, right, speaks during a Feb. 9 ceremony at the Indiana Statehouse in Indianapolis during which he, Bishop Timothy L. Doherty of Lafayette, center, Indiana Attorney General Greg Zoeller, left, and other state religious, government and business leaders signed the Indiana Compact, an agreement that calls for immigration reform to happen at the federal and not state level.

Potential consequences of anti-immigrant legislation include significant disruption to Indiana's economy, according to Kevin Brinegar, the 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.indianacompact.com.

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 legislatures and their fellow citizens that the nation's budgetary problems are not over and must not be resolved on the backs of the poor.

“In the devastation of shrinking city and state budgets across the country, all face excruciating choices,” said the Massachusetts bishops in one of their most recent statements, issued on Feb. 9. “But we caution that, while the temptation to turn away from the growing social needs confronting our cities and towns may seem attractive, ... our capacity to move beyond the many complex problems



Glenn Tebbe

we face today depends on our willingness to overcome that temptation.”

The heads of Massachusetts' four Catholic dioceses said their statement, titled “Standing in Solidarity With All,” involved a pledge and a plea.

“Our pledge is that we will do all we can as bishops to enable institutions—parishes, Catholic Charities, health care facilities and schools—to continue

to do their best in extending help to our neighbors in need,” they said. “Our plea is that in the decisions facing our elected officials, and in the discussions and actions of all citizens, there be preserved, for the sake of human dignity, a special place and regard for the vulnerable.”

That pledge and plea were being made across the country by bishops or their representatives in statements and testimony about states' efforts to balance their budgets.

Glenn Tebbe, the executive director of the Indiana Catholic Conference, the public policy arm of the Catholic Church in Indiana, said he is keeping a close watch on budget talks among legislators.

“One of our priorities this session is to watch the budget,” said Tebbe. “Because of the fiscal situation and the probable necessary cuts, we're looking to make sure that they are proportional to all programs and not necessarily weighted adversely against the necessary

social programs that help the underprivileged of the state.”

Many echoed the message delivered by Jennifer Allmon, the associate director of the Texas Catholic Conference, in Feb. 2 testimony before the Senate Finance Committee on behalf of the state's 15 active Catholic bishops: “The charitable community in Texas does not have the capacity to absorb the needs created” by state budget cuts.

She said the conference, which represents the state's bishops on public policy matters, “supports a balanced approach to solving the revenue shortfall, including seeking new revenue to adequately fund needed public services and to prepare Texas for the future.”

Before reducing public services, Allmon said, Texas officials should use all of the state's Rainy Day Fund “maximize use of available federal funding without extending funding for immoral medical procedures or research,” and create new revenue sources “that are equitable and can grow along with the growth in need for public services.”

In Michigan, Paul A. Long, the president and CEO of the Michigan Catholic Conference, spoke out on Feb. 9 against proposed legislation that would eliminate the state's Earned Income Tax Credit, which he called “a pro-family, pro-work policy that reduces poverty, increases workforce participation among low-income families, and makes the state tax system fairer by offsetting disproportionate payroll taxes.”

“While not unexpected, it is terribly unfortunate and alarming that the first target of this year's budget deficit may be low-income, working families living paycheck to paycheck,” Long said. “Michigan's low-income workers should not bear the burden of setting straight the state's fiscal house.”

In California, Catholic Charities agencies across the state joined in marking Feb. 3 as the start of a month of poverty awareness and education activities under the umbrella of Step Up California, a campaign challenging Californians to help those in need through volunteerism and charitable giving to service organizations, such as food banks, homeless shelters and job development organizations.

Catholic Charities San Bernardino, a founder of Step Up California, staged a community poverty simulation to educate participants about the day-to-day realities of life with a shortage of money, and a variety

of life challenges and barriers to resources. Other Step Up California activities included a forum on the Earned Income Tax Credit at the Cathedral of the Blessed Sacrament in Sacramento and tours for legislators of nonprofit direct service agencies.

“California has been a promised land for those seeking gold, good jobs, a better life for their children and freedom from oppression in other parts of the world,” said a news release about the campaign. “Agencies providing services to those in poverty have been overwhelmed with an increase in demand for basic services, such as food, shelter and help in finding jobs. Not since the Great Depression have we witnessed so many Californians suffering, struggling and desperate.”

In its legislative agenda for 2011, the Minnesota Catholic Conference expressed fears “for how the next round of budget cutting may impact health and human services” after the state “already used up one-time solutions” and reduced services in past legislatures.

The state's bishops back the recommendations of the Legislative Commission to End Poverty and support “an increase in tax revenue should it become necessary,” the conference said.

Declaring that “some services are not negotiable in a just society,” the conference said, “it is not enough to provide a safety net. We must find a way out of that net to ensure that those in need are given the means to provide adequate employment, housing, food and health care for themselves and their dependents.”

The policy positions outlined by the Maryland Catholic Conference for the 2011 legislative session offered a similar perspective.

“Greater charity is needed for the vulnerable, who often struggle through no fault of their own,” the conference said. “We support policies in solidarity with the most economically vulnerable—the unemployed, the poor and homeless, single mothers, persons with disabilities, and immigrants who are new to this land.”

Specifically, the Maryland bishops urged the preservation of state funding for essential safety-net programs, and the restoration of “funding and front-line staff within the Department of Human Resources to meet the skyrocketing demand for services.” †



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

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Editorial

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

Last 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 for attracting those who do not yet share our faith.

The first essential characteristic is that we remain faithful to the Gospel 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 Creed summarizes who we are, the community of believers. To be united as Christians, it is essential that we understand and embrace this most basic formula of Gospel principles. How well do we understand what we recite each Sunday? How successfully have we integrated these core teachings into our daily lives?

The second essential characteristic of Christian unity is fellowship. Communion, solidarity and fraternity are also words used to describe this fundamental sign of Christian togetherness.

Christians are people who care for one another. We are the family of God, the sisters and brothers of Jesus Christ. We collaborate with one another. We share what we have with one another—especially those who are most in need—and we commit our time, talent and treasure to the building up of the community.

Have we embraced our responsibility to care for one another or have we given in to the temptation to live as isolated, self-reliant individuals? Do we demonstrate our Christianity by our love for one another or do we hide behind the "rugged individualism" promoted by our secular culture?

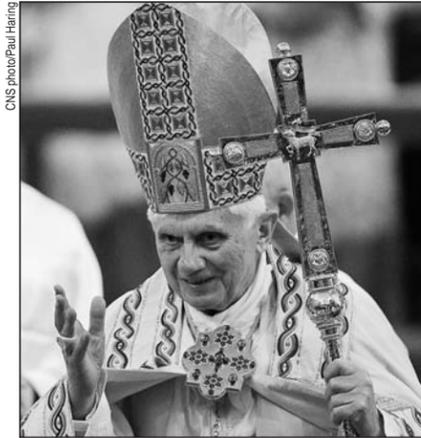
"The history of the ecumenical movement is marked by difficulties and uncertainties," Pope Benedict said. "But it is also a story of brotherhood and cooperation, of spiritual and human sharing, which has significantly changed relations between believers in the Lord Jesus. All of us are committed to continuing on this path."

The third characteristic described by the Holy Father is the "breaking of bread." The holy Eucharist is the source of our communion with Christ, and with all other members of the Christian community, and it is our most sacred action, the most profound way that Christ makes himself present to us as individuals and as a community of believers.

"Communion with God creates communion among us, and must necessarily be expressed in concrete communion and sharing with one another," the Holy Father said.

The Eucharist, which is the source of our unity, is also the unfortunate sign of division among Christians.

As Pope Benedict says, "sharing the



Pope Benedict XVI greets Christian leaders as he leaves an ecumenical evening prayer service that marked the close of the Week of Prayer for Christian Unity at the Basilica of St. Paul Outside the Walls in Rome on Jan. 25.

Eucharist is the sign of fully sharing faith."

That is why the Church teaches that divided Christians cannot normally share eucharistic communion. Especially during the week of prayer for Christian unity, the Holy Father said, all Christians should feel "regret for the impossibility" of sharing the Eucharist.

As a result, we should work even harder to make full communion possible for our own sakes and for the sake of our witness to the world. What are we doing to promote full eucharistic communion? Are we indifferent to the scandal of disunity or are we committed to the restoration of Christian unity?

The final characteristic of a united Christian community is the commitment to prayer. In prayer, Pope Benedict says, we recognize ourselves as children of God and, therefore, as brothers and sisters to one another. Prayer establishes communication between us and God and among all Christians. Prayer dissolves all differences, and brings us together in dialogue with God and one another.

Prayer for Christian unity should not be limited to one week of the year. Given the troubles that we face as Christians—trying to live our faith in an often hostile environment—we need each other. And the world needs a united Christian witness to the way of life that Christ has given us.

Let us pray for unity. Let us work to better understand, and live, the teachings handed on to us from the Apostles. Let us celebrate the holy Eucharist with reverence, with joy and with a profound longing for the day when all Christians will be able to receive the Body and Blood of Christ as one family of faith.

Finally, let us accept our obligation to care for one another. "No one in the community should be hungry, should be poor," Pope Benedict says.

Christian unity should not be a vague hope or an impossible dream. Too much is at stake. Let us pray, and work, for the unity of all who believe in Jesus Christ.

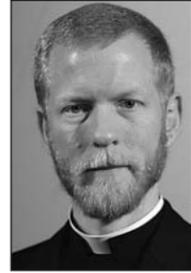
"That in all things God may be glorified through Jesus Christ, to whom belong glory and dominion forever and ever. Amen." (1 Pt 4:11).

—Daniel Conway

Making Sense Out of Bioethics/Fr. Tad Pacholczyk

Working through a hard death

Caregivers and health care professionals can and often do greatly assist those who are suffering and dying.



Even with careful pain management and comfort measures, however, the dying process can still be agonizing and difficult.

Each death has a unique and particular trajectory, but even the most difficult and

unpleasant deaths often have powerful graces and remarkable opportunities for growth mysteriously interwoven into them.

Some time ago, I corresponded with a registered nurse about her mother's final battle with lung cancer.

She described the unexpected shifts in her mother's condition that had taken place over a period of eight days: "... passing through a day of Cheyne-Stokes respirations [a pattern of deep breathing, followed by stoppage of breathing, followed by repetition of the cycle], days of such shallow breathing that death seemed literally one breath away, days of calm coma, two days where the smell of imminent death was detectable, signs of diminished extremity perfusions coming and then going, coming and then going, day after day, no urine output, then urine output, then no urine, then urine again, emerging from this state and embarking upon three hours of increasingly severe respiratory distress culminating in a violent respiratory arrest."

No stranger to death and dying, this nurse had assisted countless other patients with pain, air and hunger management. During her mom's final hours, she had significantly increased morphine doses per hospice protocols, but with little or no apparent relief. Her mother's death ended up being very hard.

Reflecting on it afterward, she realized that if she had not been both a health care professional and a person who trusted deeply in God, she would have been, to use her own words, "out of my mind with horror."

Why certain deaths are so much harder than others is no easier to explain than why certain lives are so much harder than others. It gives us pause, though, to ask whether suffering doesn't have some hidden but important meaning—however it enters our lives.

As we seek to use the tools of medicine to alleviate the suffering of those who are dying, we realize how delicate a balancing act it can be, fraught with difficult decisions about dosages and interventions, and not always guaranteed to work.

When pain and suffering cannot be alleviated, patients ought to be helped to appreciate the Christian understanding of redemptive suffering.

The nurse described how she and her

mother had experienced this Christian understanding themselves: "My Mom and I prayed hard and much over this past year. She was expected to die a year ago. As we began to understand that she was actually improving and that she [and I] had been given this gift of time, we became increasingly devoted to the Divine Mercy of Jesus. I am of the opinion that God gave Mom an opportunity to be on the cross with him."

Real suffering engages a lot of complex emotions. We may worry that our crosses will be more than we can bear. We may not see how our sufferings could really have any value or meaning.

In the end, suffering can make us bitter or it can make us better, depending upon how we respond to it and use it to enter into deeper union with the Lord who suffered and died a hard death for us.

I'm reminded of a story I once heard about a priest in Poland who taught at the seminary. Each year, there had been fewer candidates entering the seminary, rarely more than eight or nine, and it was becoming a serious concern for the seminary and the diocese.

One day, this priest learned that he had a terminal illness with only a few months to live. Shortly afterward, he turned to God and said, "Lord Jesus, I will do my best to offer up the sufferings that lie ahead of me, whatever they may be, but I would ask that you send us 18 new candidates for next year's incoming class."

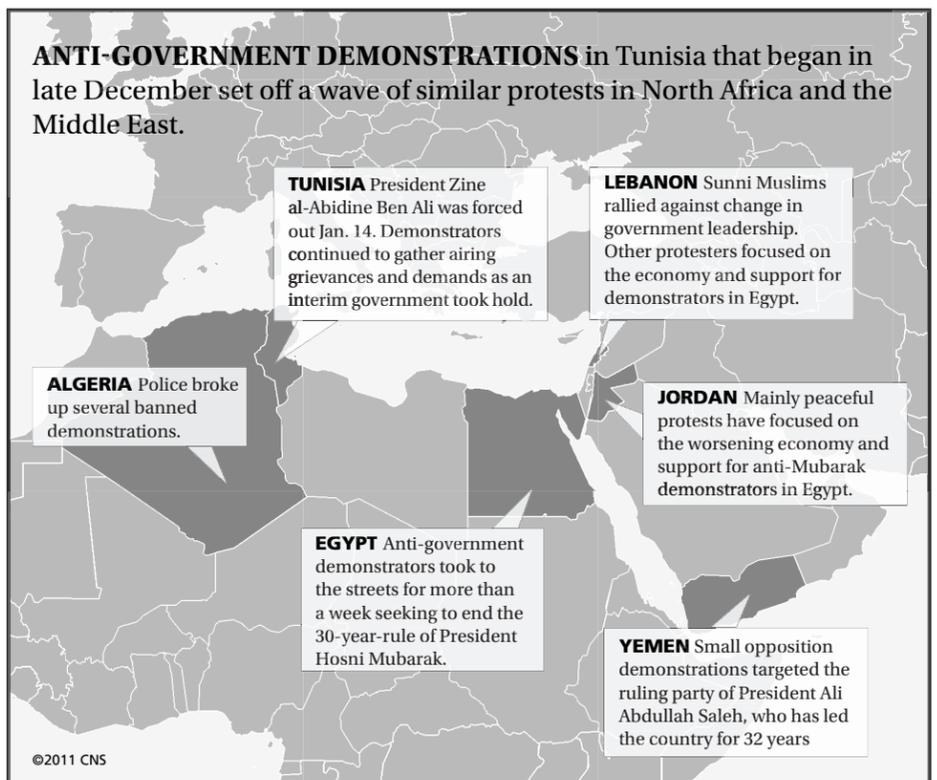
The good priest faced an excruciating death but, a few months later, when the candidates started showing up at the seminary, there were exactly 18 new students in the class.

His story speaks of how suffering has meaning whenever we unite it to the redemptive sufferings of Christ. Our sufferings and struggles are an important, albeit temporary, part of our journey. They are a harbinger of a greater destiny and a promise of our transformation.

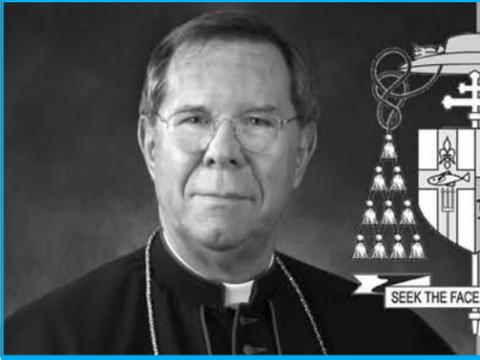
Pope John Paul II once described it this way: "The cross of Christ throws salvific light, in a most penetrating way, on man's life ... the cross reaches man together with the Resurrection."

Our experience of suffering and death, even a very hard death, offers us mysterious and dramatic graces with the reassurance that God himself is ever near to those who carry their cross.

(Father Tadeusz Pacholczyk, Ph.D., earned his doctorate in neuroscience at Yale University and did post-doctoral work at Harvard University. He is a priest of the Diocese of Fall River, Mass., and serves as the director of education at The National Catholic Bioethics Center in Philadelphia. See www.ncbcenter.org.) †



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



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

Good immigration policy respects a person's God-given rights

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 frustration that many people are feeling about this issue lead 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 best addressed at the federal level. The wide range of groups represented at the press conference was evidence that the people of Indiana want a national answer to this problem, and not an inadequate patchwork of state and local laws.

My deep concern surrounding the development of local immigration policy is the seeming absence of real human faces—the children and families—in the proposed legislation. Lawmakers need to keep in the forefront of their decisions that immigrants 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 respected.

Each person is created in the image of God. That is a fundamental moral fact. The challenges before us 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 serve 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.

The 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 to protect the borders as part of a comprehensive immigration policy.

2. Law enforcement—We respect the rule of law, and support law enforcement's professional judgement and discretion. 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 that 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.

“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

Archbishop Buechlein's intention for vocations for February

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

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

Me siento profundamente consternado respecto a 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 conlleve a que nuestros legisladores sancionen leyes perniciosas.

Por tal motivo, participé en una ceremonia celebrada en el Capitolio de Indiana el 9 de febrero, junto con el obispo Timothy Doherty de la Diócesis de Lafayette en Indiana y otros líderes religiosos, así como líderes empresariales y de servicios sociales de Indiana. Presentamos y firmamos el Pacto de Indiana (*Indiana Compact*) que pretende definir los parámetros para un debate racional sobre la situación migratoria.

Es evidente que necesitamos una reforma migratoria en Estados Unidos y nuestro país ciertamente tiene el derecho y el deber de controlar sus fronteras. Esta es una cuestión que debe abordarse en instancia federal. La amplia gama de grupos que participaron en la conferencia de prensa dejó en evidencia que el pueblo de Indiana desea una respuesta nacional a este problema y no un remiendo inapropiado de leyes estatales y locales.

Mi más profunda preocupación respecto al desarrollo de una política migratoria local es la aparente falta de rostros humanos reales, niños y familias, en la propuesta de ley. Los legisladores deben mantener

siempre presente en sus decisiones que los inmigrantes poseen una dignidad humana inherente, al igual que el resto de las personas. Pareciera que los niños casi siempre quedan olvidados en el debate acerca de la política migratoria.

Algunos derechos son inherentes a la condición humana, los cuales son derechos que se extienden más allá de las fronteras nacionales. Todos los inmigrantes, legales o ilegales, tienen el derecho natural de que se les respete.

Cada persona ha sido creada a imagen de Dios. Se trata de un hecho moral fundamental. Enfrentamos retos importantes, pero nos vendría bien reflexionar sobre las palabras de Jesús en Mateo 25: “Fui forastero y me diste alojamiento”.

Considero que podemos diseñar una política nacional que acoja al forastero (y a Jesús, presente en él) y al mismo tiempo hacer justicia al bien común sin despojar a nadie de los derechos naturales que Dios le ha otorgado.

El Pacto de Indiana que firmé junto con otros líderes de nuestro estado, es una declaración de cinco principios para guiar un debate racional sobre políticas migratorias. El Pacto declara simplemente:

1. Soluciones federales: la inmigración es una cuestión de política federal entre el gobierno de EE.UU. y otros países, no entre Indiana y otros países. Exhortamos a la delegación del Congreso de Indiana, así como a otros, para que encabezen esfuerzos tendientes al fortalecimiento de las leyes federales y su reforma. Reconocemos que la seguridad fronteriza es un elemento clave de

la seguridad nacional y en tal sentido exhortamos a nuestros representantes del Congreso para que trabajen a fin de proteger las fronteras como parte de una política migratoria integral.

2. Agencias policiales: respetamos el principio de derecho y apoyamos el juicio y la discreción profesional de las agencias policiales. Los recursos de las agencias policiales locales deben concentrarse en las actividades delictivas, no en las violaciones civiles al código federal.

3. Familias: un núcleo familiar sólido es la base de una comunidad exitosa. Nos oponemos a las políticas que dividan familias innecesariamente. Abogamos por las políticas que promuevan los lazos familiares y mejoren la salud, la educación y el bienestar de todos los niños de Indiana.

4. Economía: Indiana se beneficia más de una economía que maximiza la libertad individual y las oportunidades. Reconocemos el papel económico que desempeñan los inmigrantes como trabajadores y contribuyentes. Las políticas migratorias de Indiana deben reafirmar nuestra reputación global como un estado acogedor y abierto a los negocios.

5. Una sociedad libre: los inmigrantes se integran en las comunidades en todo Indiana. Debemos adoptar un enfoque humano a esta realidad que refleje nuestra

cultura, historia y espíritu de inclusión únicos. La forma como tratemos a los inmigrantes dirá más acerca de nosotros como sociedad libre y menos sobre vecinos inmigrantes. Indiana deberá ser siempre un lugar que dé la bienvenida a personas de buena voluntad.

Trabajemos juntos para lograr una política migratoria nacional extensa que ofrezca un programa de legalización de modo que los trabajadores indocumentados cuenten con una vía para obtener la residencia permanente. Debemos reformar el sistema migratorio basado en empleo

Ver al 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.

Events Calendar

February 18

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

Catholic Business Exchange,

Mass, breakfast and program, **"Bioethics—What Makes It Catholic?"** Bishop Timothy Doherty of the Lafayette Diocese, presenter, 6:30-8:30 a.m., online reservations only. Reservations and information:

www.catholicbusinessexchange.org.

February 19

St. Michael the Archangel Church, 3354 W. 30th St., Indianapolis. **Helpers of God's Precious Infants, pro-life Mass**, Father Glenn O'Connor, celebrant, 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 20

Holy Trinity Parish, 902 N. Holmes Ave., Indianapolis. **Euchre party**, 1:30 p.m., \$4 per person.

Richmond Catholic Community, 701 N. "A" St., Richmond. **Charismatic prayer group**, 7 p.m. Information: dicksoncorp@parallax.ws.

Queen and Divine Mercy Center, Rexville, located on 925 South, .8 mile east of 421 South and 12 miles south of Versailles. **Mass, 9:30 a.m., on third Sunday holy hour**

and pitch-in, Father Elmer Burwinkel, celebrant, daily Mass, 9 a.m. Information: 812-689-3551.

February 21

Mount St. Francis Center for Spirituality, 101 St. Anthony Drive, Mount St. Francis. **"Mondays at the Mount," Scripture study, session three, "Themes of II Corinthians,"** 10 a.m. and 7 p.m., Conventual Franciscan Brother Bob Baxter, presenter. Information: 812-923-8817.

February 22

St. Monica Parish Center, 6131 N. Michigan Road, Indianapolis. **"Divorce and Beyond" program for separated and divorced Catholics**, session two of six, \$25 per person, 7-9 p.m., registration limited.

Information: 317-253-2193, ext. 2, or mhess@archindy.org.

February 23

St. Monica Church, 6131 N. Michigan Road, Indianapolis. **Charismatic Mass**, song and praise, 7 p.m., bilingual Mass, 7:30 p.m., Father Todd Goodson, presider. Information: 317-846-0705.

Marian University, Allison Mansion, 3200 Cold Spring Road, Indianapolis. **"Lead from the Heart—Ethical Perspectives in Health Care,"** 4 p.m., no charge, registration required. Information: 317-955-6115 or kspear@marian.edu.

February 24

Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St.,

Indianapolis. **Catholics United for the Faith, Abba, Father Chapter, meeting**, 6:30-8 p.m. Information: 317-236-1569, 800-382-9836, ext. 1569, or parthur@archindy.org.

February 25

Immaculate Heart of Mary School, 317 E. 57th St., Indianapolis. **Late Nite Catechism, play**, 8 p.m., \$25 per person. Information: 317-319-3717 or 317-257-2266.

February 26

St. Edward the Confessor Anglican Catholic Church, 6361 N. Keystone Ave., Indianapolis. **"The Spiritual Response to the Culture of Death," pro-life mini-retreat and luncheon**, Servants of the

Gospel of Life Sister Diane Carollo, presenter, 9 a.m.-2:30 p.m., free-will offering. Information: 317-236-1569 or parthur@archindy.org.

Holy Family Parish, 815 W. Main St., Richmond. **"Chocolate Fest,"** 6-9 p.m., \$10 advance sale, \$12 at door, \$5 children ages 6-12, no charge for children ages 5 and under. Information: 765-935-2552 or ptlohome@gmail.com.

February 27

St. Mary Parish, 415 E. 8th St., New Albany. **Blood drive**, 10 a.m.-4 p.m., no appointment needed. Information: 812-944-0417 or www.redcrossblood.org. †

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: 812-367-1411.

February 21

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

Oldenburg Franciscan Center, Oldenburg. **"Youth Night at the 'Burg,"** 6:30-8 p.m. Information: 812-933-6437 or center@oldenburgosf.com.

February 22-24

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

February 25-26

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 lorimwilbur@yahoo.com.

February 25-27

Saint Meinrad Archabbey, 100 Hill Drive,

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

February 26

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

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

February 27

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

Our Lady of Grace Monastery, 1402 Southern Ave., Beech Grove. **Young adult Mass**, dinner and sharing, no charge. Information: 317-787-3287, ext. 3032, or www.benedictine.com.

February 28

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

March 8

Benedict Inn Retreat and Conference Center,

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

March 4-6

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

March 9-30

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

March 10-31

Oldenburg Franciscan Center, Oldenburg. **"The Invitation to Our Call to Discipleship,"** Lenten series, four Thursdays, Franciscan Sister Barbara Leonhard, presenter, 7-8:30 p.m., \$15 per session, bring a friend, two for \$25. Information: 812-933-6437 or center@oldenburgosf.com.

March 11-13

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

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"The Sundays of Lent—Cycle A,"** Benedictine Father Jeremy King,

presenter. Information: 800-581-6905 or MZoeller@saintmeinrad.edu.

March 13

Oldenburg Franciscan Center, Oldenburg. **"Come and Walk with Saints,"** Franciscan Sister Kathleen Mulson, presenter, following 9:30 a.m. liturgy, free-will offering. Information: 812-933-6437 or center@oldenburgosf.com.

March 14

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

Oldenburg Franciscan Center, Oldenburg. **"Monday Night at the 'Burg,"** Franciscan Father Carl Hawver, presenter, 7-8:30 p.m., free-will offering. Information: 812-933-6437 or center@oldenburgosf.com.

March 14-April 4

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

March 15-17

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



Pregnancy care center blessing

Msgr. Joseph F. Schaedel blesses the 1st Choice for Women pregnancy care center in Indianapolis with holy water during a Feb. 8 ceremony. The pro-life ministry is operated by the Great Lakes Gabriel Project. John Welch, a member of Our Lady of the Greenwood Parish in Greenwood, assists Msgr. Schaedel during the ceremony. About 35 supporters of the pregnancy care center were on hand for the blessing.

Author Patrick Madrid to speak at Franciscan Foundation fundraiser

The Franciscan Foundation for the Holy Land will hold its fourth annual fundraising dinner on March 12 at the Marriott North, 3645 River Crossing Blvd., in Indianapolis.

Catholic apologist and author Patrick Madrid will speak at the dinner, which begins at 6 p.m. and concludes at 10 p.m.

Also scheduled to attend are Bishop-designate Christopher J. Coyne of Indianapolis and Bishop Frank Dewane of Venice, Fla., a member of the Franciscan Foundation board of trustees.

The foundation works to keep the Church in the Holy Land alive by helping Catholics there find suitable housing and education.



Patrick Madrid

"We have a moral obligation, a religious obligation, to make sure that our communities [in the Holy Land] will always be living, worshipping communities, not just something in the past," said Franciscan Father Peter Vasko, the foundation president. "That's what makes me continue on with this."

"If we don't know who we are and where we have come from, then how can we call ourselves followers of Christ?" Father Peter said. "This is where he was born, where he ministered, where he died, where he rose from the dead. This is the root of our faith."

Many Catholics in the archdiocese have gone on pilgrimages to the Holy Land that were coordinated by the Franciscan Foundation for the Holy Land.

Tickets for the dinner are \$200 per person and must be purchased by Feb. 25.

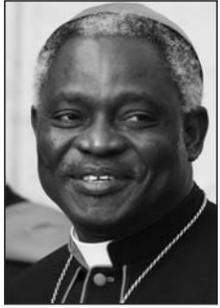
(For more information about the fundraising dinner or to purchase tickets, call 317-574-4191 or 866-905-3787.) †

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 Charities USA, JustFaith, the Society of St. Vincent de Paul, the Conference of Major Superiors of Men, the Roundtable



Cardinal Peter Turkson

Association of Diocesan Social Action Directors, the Catholic Daughters of the Americas and Catholic Relief Services, among others.

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 sphere, 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 his 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 society. In 1931, Pope Pius XI’s “*Quadragesimo Anno*,” marking the 40th anniversary of “*Rerum Novarum*,” came amid the Great Depression, a worldwide economic crisis.

Subsequent social encyclicals—Pope John XXIII’s “*Mater et Magistra*” (1961), Pope Paul VI’s “*Populorum Progresso*” (1967), Pope John Paul II’s “*Sollicitudo Rei Socialis*” (1987) and “*Centesimus 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 actualize the same principles of the Church’s application of Christian faith and the charity of Christ to the various contexts of human life,” 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, she has the duty ‘of scrutinizing the signs of the times and of interpreting them in the light of the Gospel,’” he said, quoting the Vatican II document again.



Audience members listen to a Feb. 13 presentation by Ghanaian Cardinal Peter Turkson, the president of the Pontifical Council for Justice and Peace. He spoke on the first day of the 2011 annual Catholic Social Ministry Gathering in Washington. Dozens of Ghanaians, many wearing colorful traditional woven fabrics and elaborate headscarves of their native country, attended the event.

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, 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. “What kind of world do we want to live in, and to leave for future generations? Do we see ourselves as autonomous and self-sufficient, or do we accept that we are creatures, dependent and interconnected?”

He said the industrial and scientific revolutions “irreversibly changed Western humanity’s picture of the world and man’s place in it. The Earth is reduced to a collection of material objects,

structured like a machine, and treated as such, rather than recognizing the intrinsic worth of every creature.”

The cardinal called those who work in Catholic social ministries “the promoters of reconciliation, justice and peace in the name of the Church,” the heirs, the inheritors, the “sons and daughters—probably the great grandchildren—of ‘*Rerum Novarum*.’”

He encouraged the audience to persevere.

“Some say there is nothing new, it is always the same old injustice, the same old suffering, the same old sin and the same old organizational problems,” he continued. “Others say that [with] one change after another coming at such high speed, it is impossible to do good social ministry so why even bother trying.”

“Maybe after considering the broad sweep of the encyclical and the light it sheds on our different situations in the United States and the Catholic Church here,” he said, “we would conclude that ‘the new things’ are neither all good or all bad in themselves, but very much depends on how we use new means, how we respond to ... Jesus Christ, our one Lord and Savior.” †

Musical artist tells students to sing and listen to God's voice



Choir members at Holy Family School in New Albany join Lori True in a performance of “A Place at the Table” on Feb. 2 at the parish church. A recording artist, True composed and recorded the musical piece that was chosen as the theme for the 2010-11 academic year at Holy Family School. True was invited to the school during Catholic Schools Week.

By Amy Clere

Special to *The Criterion*

NEW ALBANY—The recent ice storm in Indiana couldn’t stop recording artist Lori True from delivering a powerful musical message to students at Holy Family School in New Albany.

“You have a lot of voices telling you what to do,” said True, the campus minister for liturgy and music at St. Catherine University in St. Paul, Minn. “You have a decision to make as to which voice you listen to. Listen to God.”

True shared that message with students on Feb. 2 when she traveled to Holy Family School during Catholic Schools Week to perform “A Place at the Table.” Her musical composition was chosen as the theme for the 2010-11 academic year at Holy Family School.

Each year, the Holy Family faculty develops a theme for the school year, weaving many of the school’s activities, liturgies and events into the theme.

True’s message included reminders to the students that God is always with them, and to trust in him even during times of struggle.

“God’s got a plan, and it’s bigger than this,” she said.

The plan for the Feb. 2 performance had to be adjusted when the ice storm left True’s piano accompanist stuck in

Indianapolis. True called a friend in Atlanta, Paul Tate, who flew into Louisville to help with her performance for the students. Together, they used music to share life lessons with the school children.

“There was a lot about social justice” in True’s songs, said Jerry Ernstberger, the principal of Holy Family School. “We focus on ourselves as children. As we grow older, we see a lot of people who have needs, and we learn to reach out. We parents and teachers work daily to teach children to think of others.”

The message of this year’s theme and song gives children a familiar scene about reaching out to others, Ernstberger said.

“If we are always looking for people to have a place at our table, at God’s table, then we are answering God’s call,” he said.

True was thrilled by the school’s selection of her song for its yearlong theme. She also viewed it as a wonderful way to celebrate within the Catholic Church.

“The Church needs to stay singing and not just to listen because so much around the children tells them to just listen,” she said. “Let them sing!”

(Amy Clere is the world languages teacher at Holy Family School in New Albany.) †

ARZOBISPO

seguido de la página 5

para que los trabajadores de escasas calificaciones puedan ingresar en Estados Unidos y trabajar de forma segura, legal, organizada y humana. Asimismo, debemos disminuir los plazos de espera para que las familias puedan reunirse.

Sin duda alguna, mi enfoque y mi principal preocu-

pación en el debate que nos ocupa son las cuestiones morales fundamentales que son básicas para la protección de la dignidad de la persona humana y de nuestros derechos naturales otorgados por Dios. No obstante, las posibles consecuencias económicas de una ley local negativa pueden ser perturbadoras.

“Los inmigrantes en Indiana aportaron más de \$2.3 mil millones en ingresos tributarios federales, estatales y locales en 2007 y representan más de 160,000 plazas de trabajo y

más de \$10 mil millones en actividad económica” dijo Kevin Brinegar, presidente de la Cámara de Comercio de Indiana.

En resumen, la política migratoria ejerce un impacto sobre los trabajos y el crecimiento empresarial, con posibles consecuencias más profundas, tanto para inmigrantes como para no inmigrantes. Definitivamente tenemos un deber moral de tratar a nuestros compañeros humanos con dignidad y compasión. †

HAITI

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Marian University in Indianapolis.

Catholic Relief Services staff members, representatives of other humanitarian aid groups, and peacekeeping troops from the U.S. and other countries are helping the beleaguered Haitian people rebuild their lives amidst the rubble in Port-au-Prince and overcrowding in outlying areas.

Survivors were pulled from the wreckage of flattened buildings for days and even weeks after the earthquake, Canny said, and many hundreds of people suffered crushed limbs treatable only by amputation. Families were separated when relatives were treated for injuries.

The faith-filled and loving Haitian people put their trust in God and the doctors, he said, and demonstrated remarkable courage in the face of tragedy.

"They are cash poor," Canny explained, "but rich in spirit and faith."

Haiti's recent political history has compounded the poverty, he said, and fragmented foreign interventions have further complicated the Haitians' plight.

"Haiti seems incapable of escaping its slave beginnings," he said. "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 "restavek."

"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 resurface 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 cities after earthquakes of similar magnitude, notably Chile. ... The earthquake was made even more deadly because of rapid urbanization [in Port-au-Prince] since the

CNS photo/Bob Roller



Women wait in line for shelter materials being distributed at the Petionville Club camp in Port-au-Prince, Haiti, on Feb. 5, 2010. Catholic Relief Services provided 7,000 shelter kits to replace makeshift tents being used by people left homeless after the Jan. 12, 2010, earthquake.

early 1980s."

The population in the capital city was about 730,000 people in 1980, Canny said, but a swine flu outbreak and government-ordered killing of pigs in the late 1970s caused Haitian farmers to flee to cities.

In 2008, the population of Port-au-Prince had grown to 3 million residents. Most of these 2 million people ended up living in tin or concrete shelters without access to water, sanitation or electricity.

"The government lost 27 of its 28 ministry buildings [in the earthquake] and was largely dysfunctional at first," Canny said. "Security was tenuous as the U.N. peacekeepers themselves were stunned, having lost a number of staff and troops. They were immobilized by their own losses. ... Forty thousand prisoners escaped from prisons."

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. ... The recovery has been hampered in recent months due to an outbreak of cholera, which was unseen in Haiti for 50 years. ... This disease is very treatable. ... But so far, this [treatment] effort has been quasi-successful."

After the quake, "the world responded with one of its most generous outpourings of aid in recent history," he said. "CRS received about \$192 million for Haiti, including about \$80 million from special collections in Catholic churches."

"About \$33 million of that has been set aside by the U.S. Conference of Catholic Bishops to rebuild churches, schools and parish centers in Port-au-Prince," Canny explained. "We had spent about \$70 million of the remaining funds by the end of December—about 44 percent of the funds that we received in the first year—and anticipate spending about \$200 million over a five-year period."

More than 1 million people received food from CRS, he said, and 100,000 children still get monthly food rations at 370 schools, orphanages and child care centers. Emergency shelter materials were provided for 250,000 people, and 2,000 transitional shelters have been constructed.

In collaboration with the University of Maryland Trauma Center, CRS performed more than 1,000 emergency operations and 70,000 outpatient procedures, he said. CRS also is helping to rebuild St. Francois de Sales Hospital in Port-au-Prince.

Education and jobs are the keys to Haiti's future, Canny said, and CRS has created short-term employment opportunities for 10,000 people that include clearing rubble.

CRS needs to remain in Haiti for a long time to oversee the construction of Catholic churches and schools, Canny explained, and partnerships with the Church, civil society and government must include Haitians.

The Church continues to create conditions which promote the work of God, he said, "that will help Haiti and its courageous people rise from the rubble and overcome the current difficulties." †

EGYPT

continued from page 1

decry the incident and made a conspicuous effort of protecting the church and its people at Christmas celebrations on Jan. 7.

Religious leaders did not play a significant role in the protest campaign, according to Mason, and he said he wouldn't expect them to be deeply involved in shaping a new government. Sheik Ali Gomaa, the grand mufti of Egypt, issued a statement supporting the protesters, but Mason said he otherwise apparently didn't participate in



A Muslim man holding the Koran and a Coptic Christian man holding a cross are carried through demonstrators in Tahrir Square in Cairo on Feb. 6. Egyptian President Hosni Mubarak resigned on Feb. 11, 18 days after demonstrations against him began in Cairo.

the events.

A Coptic Christian leader urged the protesters to go home, he said.

"They have been tentative and cautious," Mason said, "not at the forefront of the protests."

The young people of Egypt feel allegiance to their religious leaders as part of their faith and society, he said, but that doesn't extend to believing they should have political power.

Top religious leaders, particularly Muslims, have been closely associated with the institutions of the state, Mason said. Given those affiliations and the grass-roots nature of the protests, he said he'd expect religious leaders to be minor participants in reshaping the government.

Mason, who taught at American University in Cairo from 2007 to 2009, said he was personally very inspired by the news out of Egypt, but that such events were inconceivable when he was there.

In those days, he said, "I was very encouraged by my students," and their aspirations for their country although 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 factories, hotels and other businesses, and its leaders are well entrenched in the country's elite.

Another professor with an eye on Egypt, Ghada Talhami,

a Palestinian-born professor of politics at Lake Forest College in Lake Forest, Ill., said she was surprised at Mubarak's exit. "I expected it to drag on until September," the end of Mubarak's term in office.

With Mubarak gone, said Talhami, who has published four books on Egypt, "there is hope for Gaza, definitely."

The Gaza Strip is nestled between Egypt and Israel, and Israel has blockaded many basic supplies from reaching Gaza for the past year. A blockade-busting supply convoy was attacked by Israeli commandos last May, with nine people killed.

Talhami said Egypt's change in leadership may make it possible "for Egypt to play a larger role in bringing the Israelis and the Palestinians together. The Egyptians have acted under Mubarak as if they had no leverage in this situation."

It would be best if Egyptians, who protested en masse for more than two weeks, were to "go back to the everyday business of normal living," Talhami said. She added that needed reforms included dismantling the Egyptian parliament, allowing all political groups to form and run for office, and setting an election date.

Reese Erlich, the author of *Conversations With Terrorists: Middle East Leaders on Politics, Violence and Empire*, said Egypt could be "a shining example of democracy in the region."

Changes also may lie ahead for the region's relations with the United States, he said.

Egypt, Lebanon, Tunisia, Yemen and Jordan are nations where new leaders may shun the current model of U.S. alliances, he said.

"Not that they're going to be run by extremists," Erlich said, but discontent with U.S.-backed Egyptian-Israeli relations was one element that sparked the discontent in Cairo. †

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

Why help the people of Haiti? God's call to help the poor, to be of Christian 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 also wanted to experience daily life in the poorest country in the Western Hemisphere and make new friends there—friends 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 Bombard.

"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 actually 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 wanted them 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 experience personally and spiritually," 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." †

Submitted photos



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. Theodora Guérin and St. George in Bassin-Bleu, Haiti, last spring are, front row, 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 Lutgring, Steve Rogers, Father Rodolphe Balthazar from Haiti, Michael Conner, Michael Gramke, Robert Barnell and Joe Pederson.



Robert Barnell of Indianapolis, an archdiocesan Refugee Resettlement Program staff member, talks with children at a parish school in Haiti last May.



Above, St. John the Evangelist parishioner Erica Heinekamp 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 growing problem

WASHINGTON (CNS)—Although bullying is nothing new, efforts to curb 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.

"By and 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 best friends, 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, mainly 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 "really embraced 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.

Bullying 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 Pine Catholic*, newspaper of the Biloxi Diocese, that the guidelines did come 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

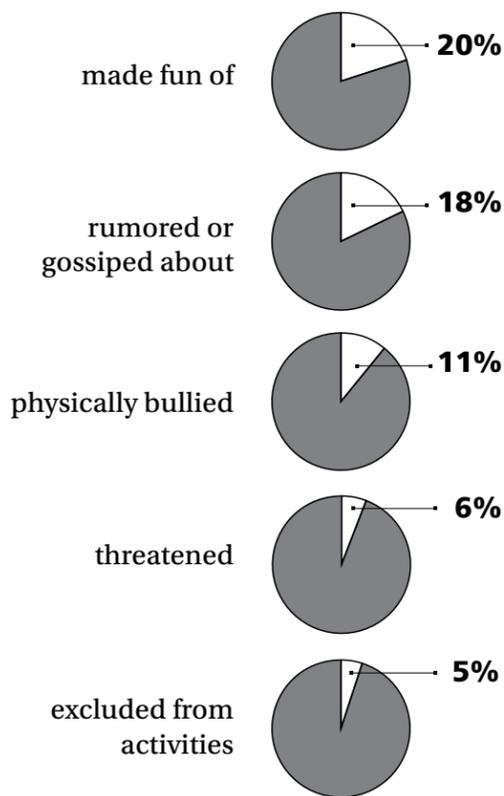


'For decades, we've known about bullying, but we have not always responded well.'

— Marlene Snyder, the director of the Olweus Bullying Prevention Program at Clemson University

Victims of Bullying

One third of teens say they have been bullied while at school. Percentage who reported being:



Source: www.bullyingstatistics.org

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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. †

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.

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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 the St. Louis prelate. ... 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 official clash over school aid**

"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

Report sexual misconduct now

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

Carla Hill, Archdiocese of Indianapolis,
 P.O. Box 1410, Indianapolis, Indiana 46206-1410
 317-236-1548 or 800-382-9836, ext. 1548
chill@archindy.org

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- 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 cadet 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 nuns plan mission work in South America
 - Stamps to honor eleventh centenary 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 prologue of St. John’s Gospel teaches that the word of God becomes known through dialogue, which reaches its most profound form in the Incarnation. Thus, creation is the basic context in which the “incarnate and living Word” enters into dialogue with humans (#7). The history of God’s love for his creation is the ground from which the written words of the Scriptures arise (#9).

The realist is “the one who recognizes in the word of God the foundation of all things” (#10). Within the cosmic symphony, the “solo” voice of Christ makes known that the center of history lies in Christ’s dying and rising (#13).

No authentic interpretation of God’s word can occur apart from the Holy Spirit. The Spirit works not only in the life of the Church, but also in the heart of each believer (#15).

The dynamic unfolding of the apostolic tradition demands that the faithful learn to read the Scriptures in an ecclesial context. As such, “the Virgin Mary” is the model for obedient listening to the word of God (#27).

As evidenced by the Book of Psalms, the people’s dialogue with God unfolds in the activities of daily life (#25).

Because the Scriptures are the “soul of theology,” exegesis and biblical studies are indispensable for the Church (#31). Although the historical-critical method is of first importance, other methods are also needed for searching out the fuller meaning of the Scriptures.

The proper method must find a way between the extremes of an “alien” rationalism and of an uncritical mysticism (#33). Theological exegesis must balance scientific exegesis with “*lectio divina*” (“holy reading”) so that the preacher is able to break open both the literal and the spiritual senses of the Scriptures.

By following the criteria for authentic interpretation mapped out in the Second Vatican Council’s “*Dei Verbum*” (“The Word of God”), the interpreter not only examines the intentions of the original authors, but also attends to the typologies that signal the unity of the Scriptures.

The Old Testament is to be read in light of Christ, and the New Testament serves as a commentary on the Old Testament (#40-41).

Ongoing dialogue is urged between pastors, theologians and exegetes (#45).

Candidates for the priesthood must carefully study the word of God (#47).

Readers who proclaim the word of God in liturgies should gain sufficient biblical and liturgical knowledge to interpret what they read meaningfully. They should also receive instruction on the meaning and structure of the liturgical year (#52 and #58).

The explication of the Scriptures provided by the



Pope Benedict XVI, center, and bishops from around the world attend the Synod of Bishops on the Bible at the Vatican on Oct. 14, 2008.

resurrected Jesus to the disciples on the road to Emmaus (Lk 24:13-35) provides a model for sacramental catechesis (#53-54).

The sacramentality of the word is to be seen in analogy with the real presence of the Eucharist (#56).

It is important for the preacher to break open the word. As such, pointed directions on how to prepare an effective homily are needed. An important stage in preparing to proclaim the word is to allow time for silence in which the word is allowed to speak (#59-60, #66).

In liturgical celebrations, the word of God has an honored place. The Gospel should be proclaimed with solemnity (#67).

In noneucharistic celebrations, the proclamation of the word plays a fundamental role. However, the faithful should not confuse these celebrations with the Liturgy of the Eucharist (#65).

Also, liturgical song should be as biblically based as possible. Provisions should also be made to assist those who are visually and/or hearing-impaired (#70-71).

Efforts should be made to acquaint the people of God with the Liturgy of the Hours. Although this practice is pre-eminently carried out by those in holy orders and in the

consecrated life, it is a practice that can be coupled with the prayerful reading of the Scriptures and so lead to a renewal of communal life (#62 and #72).

The formation of small communities grounded in the word of God is to be encouraged (#73).

“The word of God is at the basis of all authentic spirituality” (#86).

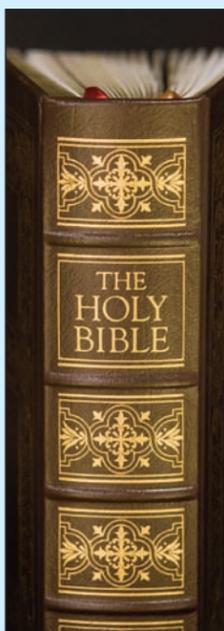
Pope Benedict makes explicit the five main steps in “*lectio divina*”—reading of the text, meditation, prayer, contemplation and action (#87).

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 (#113-114).

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



In his apostolic exhortation “*Verbum Domini*” (“The Word of the Lord”), Pope Benedict XVI summarized and reflected upon the discussions of the 2008 meeting of the Synod of Bishops, whose topic was “The Word of God in the Life and the Mission of the Church.” Shown is the *New American Bible*, family edition, published by Eastern Press of Norwalk, Conn.

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

“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).

“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).

“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).

“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).

“I wish to state once more how much the Church values her dialogue with the Jews. Wherever it seems appropriate, it would be good to create opportunities for encounter and exchange in public as well as in private, and thus to promote growth in reciprocal knowledge, in mutual esteem and cooperation also in the study of the sacred Scriptures” (#43).

“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” (#44).

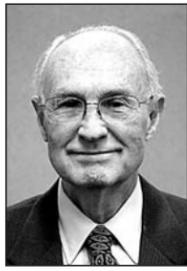
“In the face of widespread confusion in the sphere of affectivity and the rise of ways of thinking that trivialize the human body and sexual differentiation, the word of God reaffirms the original goodness of the human being, created as man and woman, and called to a love that is faithful, reciprocal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

“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). †

From the Editor Emeritus/John F. Fink

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 feudalism when lords controlled who was appointed to ecclesiastical offices, a practice that resulted in simony—the buying and selling of Church positions. Clergy became wealthy, and concubinage among priests was common. Religious practices among the laity declined as corruption among the clergy grew.

Corruption even reached the papacy when one pope accepted a bribe to abdicate but later changed his mind, and three men were vying for the papacy. Things settled down 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.

Pope Stephen IX forced him to become the cardinal-bishop of Ostia—threatening him with excommunication when he tried to refuse—and Peter reformed 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 because consolation was already within his friend's reach. His friend was a son of God, he said, and he should take possession of his inheritance. Adversity will test the spirit, he said, but it is not the torment of a slave, but rather the discipline of a child by its parent.

He wrote that, for God's chosen ones, there is great comfort in the fact that torment lasts 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, when people suffer pain for the evil they have done, they can take reassurance from knowing that for their good deeds undying rewards await them in the life to come.

He urged his friend, therefore, not to despair, be depressed or let weakness make him impatient. Rather, "Let the serenity of your spirit shine through his face. Let the joy of your mind burst forth. Let words of thanks break from your lips."

The way that God deals with people can only be praised, Peter wrote. "He lashes them in this life to shield them from the eternal lash in the next. He pins people down now. At a later time, he will raise them up."

He repeated his advice to look serenely toward the joy that follows sadness. He wrote, "Hope leads you to that joy and love enkindles your zeal. The well-prepared mind forgets the suffering inflicted from without and glides eagerly to what it has contemplated within itself." †

The Bottom Line/Antoinette Bosco

The surprising relationship between a pope and a maestro

Anyone who has ever felt the incredible joy of listening to great orchestral music has no doubt heard of the acclaimed conductor Sir Gilbert Levine.



Maestro Levine is certainly well-known by anyone—like myself—who has ever seen or listened to his televised concerts on Public Broadcasting Service stations.

But I wager that few people knew that the distinguished American conductor had a deep friendship with the late Pope John Paul II, and performed in his honor many times. I learned about this from an incredible book written by Levine.

In *The Pope's Maestro*, published by Jasley-Bass, a Wiley Imprint, in 2010, Levine tells the story of a surprising friendship that developed between himself and the pope, beginning in 1988 and lasting until Pope John Paul II's death in 2005.

Levine writes that his years of conducting concerts for the pope were the most privileged years of his life.

His book tells an extraordinary story of how Levine, "a nice Jewish boy from Brooklyn," was actually "hand-picked" by Pope John Paul II to work together to produce concerts that "used the common

language of music to nurture peace and understanding among the people of the world."

This remarkable friendship developed when Pope John Paul learned that Levine had been invited to become the artistic director and conductor of the Krakow Philharmonic in Poland, his native country. The pope then invited Levine to come to the Vatican so they—two men with painful memories of Poland stemming from the Adolf Hitler years—could meet.

The maestro, both surprised and honored, accepted the invitation.

Their friendship was immediate.

Pope John Paul told Levine that "he had lost many close Jewish friends in the Holocaust, ... and how their memory was with him still."

In the short time that he was with the pope on their first visit, Levine said that the pope "had made me feel a shared humanness of spirit that I had never felt before. He had touched a stillness in me that I had only ever felt through music."

By the end of this visit, Pope John Paul had invited Levine to conduct a papal concert on the 10th anniversary of his pontificate. This was the beginning of "almost two decades of musical collaboration" and their "joint mission of peacemaking," said the maestro.

As to why these two great men could

connect so strongly, one word contains the answer—Krakow.

Levine's grandparents had emigrated from Poland, but his mother-in-law's entire family was killed at Auschwitz-Birkenau, near Krakow. Krakow was Karol Wojtyla's archdiocese before he became Pope John Paul II.

Groundbreaking concerts broadcast internationally were conducted by Levine, urged on by the pope, and included "the historic Papal Concert of Reconciliation to Commemorate the Shoah in 1994 and the 2004 Papal Concert of Reconciliation performed at the Vatican, where the pope 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 inestimable ways. It taught me many things: the power of music and spirit to foster hope, transformation, healing and love ... [and] the potential for reconciliation and redemption even in the face of the sadness and violence of both the past and the present."

When you read *The Pope's Maestro*, you truly know that this was a story worth telling because the world needs to hear this message of forgiveness and healing.

(Antoinette Bosco writes for Catholic News Service.) †

Faithful 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 was homebound for most of the month while battling what my doctor said was either pneumonia or bronchitis. It didn't matter because the medicines prescribed were appropriate for both.

If it weren't for my husband, Paul, I would not have been able to keep myself together. I will spare the details because most of us suffer through times like that at one time or another. It is a part of life.

I wrote only one column for January. Some readers contacted me, realizing that something was wrong when my second scheduled column was replaced with one written by Father John Catoir.

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.

The well-known priest formerly served as the executive director of Eva's Village in Patterson, N.J., a comprehensive poverty

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 many religious and secular publications. He has authored 15 books.

I mostly remember him as the former director of *The Christophers*, which is based in New York. He also hosted the organization's national television series and published *The Christopher Newsletter*.

When I saw his column in print where my column usually is on *The Criterion's* "Perspectives" page, I cried—partly because of the warm feeling that I had knowing that his words had replaced mine and partly because it was probably the first time that I had not met a deadline during my writing career.

It seems as though I have been a writer forever. I learned to write at St. Bernard School in St. Louis, no longer in existence because the neighborhood was razed.

My imaginative girlfriends and I wrote a tiny neighborhood "newspaper," and even stuck some pages under a neighbor's house shingles for posterity.

My parents eventually returned to their

Belleville, Ill., area roots, which are my roots, too. There, I briefly attended Cathedral Grade School. Then, through testing for scholarships, I earned a four-year scholarship to the all-girls' Academy of Notre Dame in Belleville, operated by the School Sisters of Notre Dame.

Notre Dame Sister Mary Patrick, an English and journalism teacher, encouraged me to join the school's newspaper staff. Believe it or not, the newspaper was called *The Read-a-Wee*.

Just before graduation, Sister Mary Patrick also called a local newspaper to suggest that I be interviewed for its "social editor" position.

I replaced a writer, also an Academy of Notre Dame graduate, who was getting married and moving to Chicago. I have been writing for countless publications ever since.

My recent illness triggered many memories and reflections on my life, and also reminded me to be grateful for my Catholic faith, Catholic education, and all the priests and nuns who were so pivotal in my life.

(Shirley Vogler Meister, a member of Christ the King Parish in Indianapolis, is a regular columnist for *The Criterion*.) †

Catholic Education Outreach/
Ken Ogorek

Awareness, inclusion and special religious education

"Our parish doesn't have anyone with special needs." How often I have heard this misperception.



In fact, the question isn't whether a parish has persons with disabilities. It's more like, "Given that 14 percent of our U.S. population has a disability of some sort, who are the persons with disabilities in our

parish [14 percent of our parishioners], and how are we including these folks in 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 include more people regardless of any disability?" Is God calling you to form an Inclusion Team at your parish?

Parish administrators of religious education and youth ministers are in need of people with knowledge of teaching methods and additional techniques for including persons with disabilities in our catechetical efforts.

Are you a special education teacher or someone who has otherwise acquired knowledge and experience working with people who have disabilities? Your parish administrator of religious education and your youth minister would love to hear from you with an offer to help in this area.

Several of our parishes host at least one group that specifically focuses on special religious education. Under the acronym of SPRED (Special Religious Development), this ministry—started in the Archdiocese of Chicago—welcomes persons with disabilities into small groups that meet every other week for developmentally appropriate faith formation.

SPRED catechists themselves form a close-knit group of adult Catholics who share their journey of serving in this unique way together. These catechists often express that they receive far more than they could ever hope to give to our friends with special needs.

Is God calling you to help with your parish's SPRED group? Is he calling you to start the SPRED ministry in your parish?

The Office of Catholic Education works with parish leaders in several key ways regarding persons with disabilities:

- Helping raise awareness of persons with disabilities among all parishioners. (Remember that 14 percent?)
- Resourcing catechetical leaders about making efforts more inclusive.
- Supporting SPRED ministry in various ways, for example, the 11th annual SPRED Dinner Dance on March 19.

We continue to grow in our understanding of how best to serve persons with disabilities via the ministries of evangelization and catechesis in our local Church.

Consider these questions again: "Is God calling me to form an Inclusion Team at my parish?" "Do I have experience with special needs that could be of help via my parish administrator of religious education or youth minister?" "Should I offer to participate in my parish's SPRED group or explore the possibility of starting this ministry?"

Only you and God know the answers to these questions. I know that he will provide the guidance you seek. The Office of Catholic Education stands ready to assist you with information to help.

(Ken Ogorek is the archdiocesan director of catechesis. For information related to this column or any aspect of evangelization and catechetical ministry, contact him at 317-236-1446, 800-382-9836, ext. 1446 or kogorek@archindy.org.) †

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

The Sunday Readings

Sunday, Feb. 20, 2011

- Leviticus 12:1-2, 17-18
- 1 Corinthians 3:16-23
- Matthew 5:38-48

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 favorite image employed by Paul throughout his writings was that, through faith and in baptism, Christians literally bond with Christ.

In Christ, they become heirs to eternal life. In Christ, they receive the Holy Spirit, bringing into 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 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.

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. †

Daily Readings

Monday, Feb. 21
Peter Damian, bishop and doctor
Sirach 1:1-10
Psalm 93:1-2, 5
Mark 9:14-29

Tuesday, Feb. 22
The Chair of Peter, Apostle
1 Peter 5:1-4
Psalm 23:1-3a, 4-6
Matthew 16:13-19

Wednesday, Feb. 23
Polycarp, bishop and martyr
Sirach 4:11-19
Psalm 119:154, 171-172, 174-175
Mark 9:38-40

Thursday, Feb. 24
Sirach 5:1-8
Psalm 1:1-4, 6
Mark 9:41-50

Friday, Feb. 25
Sirach 6:5-17
Psalm 119:12, 16, 18, 27, 34-35
Mark 10:1-12

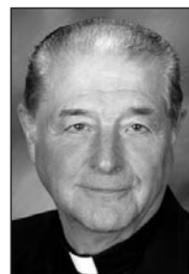
Saturday, Feb. 26
Sirach 17:1-15
Psalm 103:13-18
Mark 10:13-16

Sunday, Feb. 27
Eighth Sunday in Ordinary Time
Isaiah 49:14-15
Psalm 62:2-3, 6-9
1 Corinthians 4:1-5
Matthew 6:24-34

Question Corner/Fr. John Dietzen

Real Presence extends beyond consecration of Eucharist at Mass

QI am the only Catholic in our 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, such as when we

have 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)

AIt's true that certain other Christian communities 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 Gospel of John, 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 body 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 what we call the words 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 of the worship service that Christians celebrated each week on "the day of the sun."

He describes the reading 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 absent.

Deacons and others routinely carried Communion to the sick, to prisoners and to others, a 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.

QRecently, 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)

AThe 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 action—a celebration—of the Catholic community, and cannot be substituted for by watching, even reverently, a television program.

Sometimes, of course, illness or other serious reasons licitly prevent Catholics from being present at Sunday Mass.

When this occurs, a Mass on television or radio may assist Catholics in uniting themselves with it in spirit, and even nourish one's desire for union 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 sunrises, purple-red sunsets
Double rainbows and rare comets
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

Intricate lacy flowers disguised as weeds
Bees, birds and insects scatter the seeds
God entertains, nature's way, indeed

Just when you think you've seen it all
Observe the exploding leaf colors in fall
God entertains with autumn's curtain call

Winter storms with blankets of snow
Sculpts the landscape as it blows
God's entertainment—photos do show

By Millie Moorman

(Millie Moorman is a member of St. Peter Parish in Franklin County. Ice covers a tree outside St. Mary of the Assumption Church in Upper Marlboro, Md., following a February 2007 ice storm.)



CNS file photo/Bob Roller

Rest in peace

Please submit in writing to our office by 10 a.m. Thursday before the week of publication; be sure to state date of death. Obituaries of archdiocesan priests serving our archdiocese are listed elsewhere in *The Criterion*. Order priests and religious sisters and brothers are included here, unless they are natives of the archdiocese or have other connections to it; those are separate obituaries on this page.

BASSO, Adeline Pearl, 83, St. Gabriel the Archangel, Indianapolis, Jan. 12. Mother of Jack and Robert Basso.

BITTNER, Margaret E., 85, St. Barnabas, Indianapolis, Dec. 20. Sister of Wilma Shea.

BOEHLE, Phyllis I., 76, Most Holy Name of Jesus, Beech Grove, Jan. 30. Mother of Julie McCall, Patty Russell, Sheryl Teague, Gary, Steve, Tom and Tony Boehle. Sister of Susan Brooks, Betty Cooper, Dennis and Larry Davidson. Grandmother of 16. Great-grandmother of seven.

BROWN, Eva E. (Bennett), 89, St. Joseph, Corydon, Jan. 18. Mother of Michael and Patrick Brown. Sister of Anna Marie Hodge and William Bennett. Grandmother of four. Great-grandmother of seven.

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

DANN, Donald, 90, St. Mary, Richmond, Jan. 29. Husband of Mary Ann Dann. Father of Teresa Craig, Lisa Staley and Kellie Dann. Grandfather of five. Great-grandfather of three.

DENNISON, Valerie, 46, Our Lady of Perpetual Help, New Albany, Jan. 18. Mother of Brea Blake, Andrew, Bradley and Jordon Dennison. Daughter of Nadene Williamson. Sister of Sharon Hussein, Tara

Williamson, Glenda, Jacqueline and Mark Scott. Grandmother of three.

EASLEY, Joan (Crawford), 79, St. Mary, Indianapolis, Feb. 5. Mother of Jacqueline Graham and Mark Easley. Sister of Dr. Charles and John Crawford. Grandmother of six.

ENGEL, Michael Roy, infant, Nativity of Our Lord Jesus Christ, Indianapolis, Jan. 21. Son of William and Jessica (Keller) Engel. Brother of Becca and Hailey Engel. Grandson of Roy and Carol Keller, and Michael and Lynn Engel.

FREIBERGER, Mary C. (Blessinger), 93, Holy Family, New Albany, Jan. 31. Mother of Linda Freiburger. Aunt of several.

GOEBES, Helen M., 95, Sacred Heart of Jesus, Indianapolis, Jan. 16. Mother of Joni Adams, Carole, Mary Helen, Alan, Bill, John and Robert Goebes. Sister of Don Nelis. Grandmother of 13. Great-grandmother of nine.

HASKIN, Marjorie W., 89, former member of Christ the King, Indianapolis, July 4, 2010. Mother of Helen Kunz, John and Robert Haskin. Grandmother of seven. Great-grandmother of two.

HOFFMIRE, Ruth H., 89, St. Ambrose, Seymour, Jan. 2. Wife of John Hoffmire. Mother of Theresa Anderson, Helen Faulk, Linda Jackson, James, Michael and William Hoffmire. Grandmother of 13. Great-grandmother of several. Great-grandmother of several.

HOLLIS, Frances Elizabeth (White), 83, Our Lady of Perpetual Help, New Albany, Jan. 30. Mother of Barbara, Dr. Brenda, Dr. James and Dr. Kevin Hollis. Sister of Brenda Oakes. Grandmother of eight. Great-grandmother of six.

HOWARD, Mary Anne (Johnston), 89, Immaculate Heart of Mary, Indianapolis, Dec. 21. Mother of Nancy Benefiel, Barbara Hasbrook, Cathy Shannon, Carolyn Weiner,

Jerry and William Howard. Grandmother of 20. Great-grandmother of nine.

KINSEY, Charlie T., 79, Sacred Heart of Jesus, Indianapolis, Jan. 29. Husband of Stella Kinsey. Father of Lisa Kinsey.

LAWSON, Flora Lee (Dillman), 68, Most Holy Name of Jesus, Beech Grove, Jan. 10. Wife of Donald Lawson. Mother of Shelle McMillan and Marti Ramsdell. Sister of three. Granddaughter of Mayme Bryant. Grandmother of seven. Great-grandmother of seven.

LOMBARDO, Phillip M., 86, St. Christopher, Indianapolis, Jan. 27. Father of Phillip and Terrell Lombardo. Brother of Josephine Persinger, A. Joe and Paul Lombardo. Grandfather of five. Great-grandfather of seven.

MERRELL, Dorothy, 85, St. Vincent de Paul, Bedford, Feb. 4. Mother of Virginia Harrington, Karla Hubbard, Katherine Lewis, Margaret, Brian and Philip Merrell. Grandmother of 10. Great-grandmother of two.

MURRAY, Charles J., II, 88, Holy Spirit, Indianapolis, Feb. 3. Father of Jane Sarver, Kathleen, Charles III and Patrick Murray. Grandfather of eight. Great-grandfather of four.

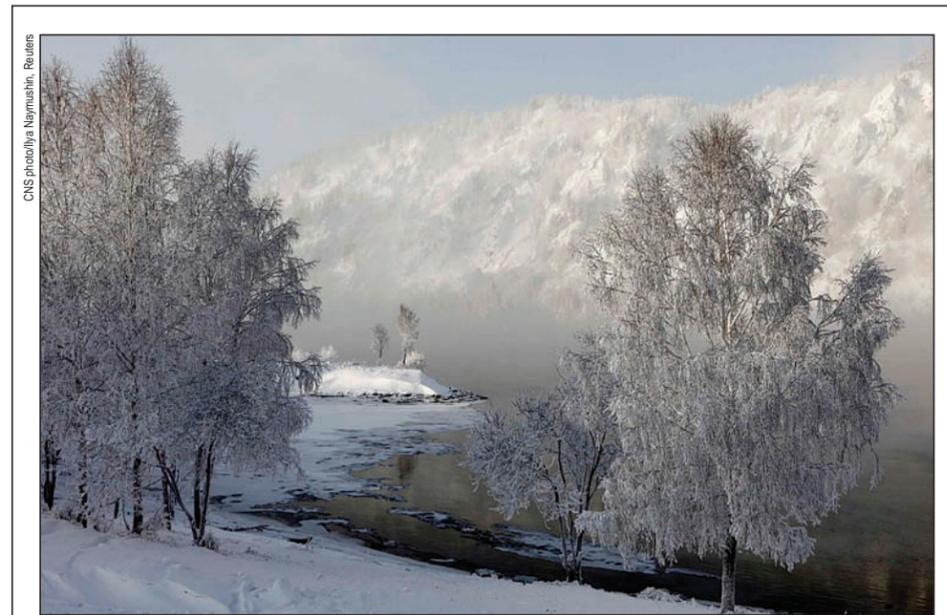
SCHEURER, Patricia J., 90, St. Pius X, Indianapolis, Jan. 25. Mother of Susan Carrico, Patricia Vanlanot, Elizabeth, Michael and William Scheurer Jr. Grandmother of eight. Great-grandmother of four.

SCHNEIDER, Mary Elsie, 90, St. Mary, Lanesville, Jan. 17. Mother of Dorothy Alt, Barbara Henckel, Mary Rickert, Dennis, Gilbert, James, Jerome, Joseph, Raymond and Wayne Schneider.

SEATS, Ronald G., 49, Holy Spirit, Indianapolis, Feb. 2. Father of Nicholas French-Seats. Son of Nick and Patricia Seats. Brother of Kim Sherrill and Richard Seats.

SONDERMANN, Mary Marlene, 77, St. Pius X, Indianapolis, Jan. 21. Mother of Donald, John and William Sondermann. Grandmother of seven.

STEGEN, Earl, 82, St. Mary, Richmond, Jan. 21. Husband of



Winter splendor

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

Peggy Stegen. Father of Sally Ernstberger, Susan Gillard and Sharon Leach. Brother of Herman Stegen. Grandfather of several. Step-grandfather of several. Great-grandfather of several.

TEIVES, Rose L. (Bailey), 89, Our Lady of Perpetual Help, New Albany, Jan. 8. Mother of Daniel, Patrick and Timothy Teives. Sister of Louis Bailey. Grandmother of nine. Great-grandmother of one.

THEOFANIS, George C., 79, St. Christopher, Indianapolis, Jan. 30. Husband of Colleen Theofanis. Father of Stephanie Beatty and Tony Theofanis. Grandfather of five.

TUNNY, Kathleen Eva, 62, St. Malachy, Brownsburg, Jan. 24. Mother of Terri Ann Daiker, Mary Ruth Peria, Stephanie Treto and Karen

Tucker. Sister of Karen Dramann, Ernest, Mark and Thomas Tunny. Grandmother of nine.

WEBERDING, Robert J., 85, St. Louis, Batesville, Feb. 6. Husband of Stella Weberding. Father of Jane Keeth, Kathryn Moore, Deborah Mauzy, Anthony, Dennis, Donald, Gary and Kenneth Weberding. Brother of Ruth Hoff, Mary Luhring and Charles Weberding. Grandfather of 11. Great-grandfather of 11.

WERNKE, Mary Jane, 87, St. Louis, Batesville, Feb. 1. Mother of Theresa Wallpe, Deborah Wanstrath, Mary, Alfred Jr. and Robert Wernke. Grandmother of 11. Great-grandmother of seven.

WICKENS, Anthony M., 69, St. Louis, Batesville, Jan. 30. Husband of Judith Wickens. Father of Kevin, Michael and Stephen Wickens. Brother of

Theresa Atwood, Bernadette Loudon, Margaret Reynolds and Mary Ellen Staley. Grandfather of five.

WILHELM, Leonard J., 79, Holy Guardian Angels, Cedar Grove, Jan. 25. Father of Lori Wright, Kim and Lisa Wilhelm. Brother of Dorothy Wilhelm. Grandfather of three.

WILLMAN, John R., 65, St. Mary-of-the-Knobs, Floyds Knobs, Jan. 27. Husband of Marietta Willman. Father of Alys and Rob Willman. Brother of Jane Willman. Grandfather of three.

ZELLER, William, Sr., 79, St. Bartholomew, Columbus, Jan. 29. Father of Randall, Richard, Steven, Timothy and William Zeller Jr. Grandfather of 10. Great-grandfather of four. †

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

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

The Mass of Christian Burial was celebrated on Jan. 4 at Our Lady of the Holy Cross Chapel at Holy Cross Village in Notre Dame. Burial followed at St. Joseph Cemetery at Holy Cross Village.

The former Karl Gottemoller 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 Indiana, Louisiana, New York, Massachusetts, Ohio and Illinois.

In Indiana, Brother Thaddeus taught at Reitz 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 Columba Hall in Notre Dame. He moved to Schubert Villa and Dujarie House at Holy Cross Village in Notre Dame in 2005.

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

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Catholic News Around Indiana

- Diocese of Gary
- Diocese of Evansville
- Diocese of Lafayette-in-Indiana
- Diocese of Fort Wayne-South Bend

Compiled by Brandon A. Evans

DIocese OF GARY

Football legend says it's about making dreams come true

HOBART—For Daniel “Rudy” Ruettinger, life is not about making one tackle—which he did. It’s about the journey that led to that tackle and beyond.

“I never gave up on my dreams,” Ruettinger told a packed St. Bridget Parish center on Feb. 5.

The inspiration for the 1993 movie *Rudy*, Ruettinger 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 in 1974, Ruettinger 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 inserted Ruettinger late in the game, and on the final play he sacked the Tech quarterback, earning a ride on his teammates’ shoulders out of Notre Dame Stadium.

In football time, Ruettinger 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 darkest.”

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

Ruettinger 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 the people who inspired him—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,” Ruettinger added that some people may have called him “a dummy” in school, but not anymore. “Work hard and ask questions,” he said, recalling the lessons he learned from his teachers. “You only fail by not trying and not asking questions. It’s not what you learn, but how you learned.”

(For this story and more news from the Diocese of Gary, log on to the website of the Northwest Indiana Catholic at www.nwicatholic.com.) †

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, reportedly the only one with an imprimatur, is designed to help prepare people to make a better confession.

The imprimatur, 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, their sex, their vocation and their 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, explained the developers, who said that’s what allowed them to receive the imprimatur.



Ryan Kreager, left, Chip Leinen and Patrick Leinen say their recently developed Confession app is designed to help people with their examination of conscience, and also to help people return to the sacrament of Reconciliation.

“It’s also for people who’ve been away from the Church and want the opportunity to go to confession,” Ryan said. “You go to the examination of conscience and it literally walks you through, step by step, your confessions as you’re in the confessional.”

Patrick recalled one instance during testing. A man who hadn’t been to confession in 20 years used the app and made his way back to the sacrament.

“Just the fact that someone had used the app like that, even before it was released to Apple—that’s the coolest thing in the world!”

(For this story and more news from the Diocese of Fort Wayne-South Bend, log on to the website of Today’s Catholic at www.todayscatholicnews.org.) †

DIocese OF 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 legislative proposal—House Bill 1003—which would provide state funds to students in need, allowing their families to choose a public or private school, even a faith-based school.

Bishop Gettelfinger pointed out that Catholic families pay tuition for Catholic schooling in addition to the taxes they pay to the state for education. He said the proposal to provide state funds to students attending Catholic schools would be “a critical thing for our community.”

Joining Bosma were Rep. Suzanne Crouch (R-Evansville),

Rep. Wendy McNamara (R-Evansville), Rep. Mark Messmer (R-Jasper), Rep. Ron Bacon (R-Chandler) and Rep. Sue Ellsperman (R-Ferdinand).

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.

(For this story and more news from the Diocese of Evansville, log on to the website of The Message at www.themessageonline.org.) †

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Ohio campus minister's song to be performed at NCYC

WASHINGTON (CNS)—A University of Dayton campus minister hopes his original song, "Called to Glory," will help recruit youths to follow the Gospel call of love and service at 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 for the national gathering.



Nick Cardilino

Cardilino's song "Discover the Way" was selected for the 2007 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. The second is, I hope my song encourages people to think of 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—as 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 to an up-tempo theme song, but a more meditative approach works 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 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 in an interview with Catholic News Service on Feb. 3 that the house bands that played it were phenomenal, and he received a great response.

"It's amazing that God would use someone like me to help these kids have

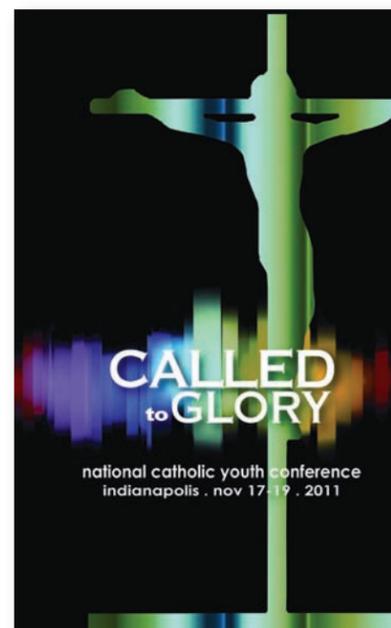
a real spiritual experience through song," said Cardilino.

He plans to attend the conference, but instead of performing on stage, as he did in 2007, he will be in the congregation with the youths while high school students kick off the gathering by performing his song. This year, no professional bands will play so the focal point will remain on the students.

When asked if he had any plans to compete for a third anthem, he replied, "We don't have any plans so we will see how the Spirit moves us."

Cardilino hopes "Called to Glory" will be published and someday included in a hymnal for church services. Smith and Cardilino's "Discover the Way" has already been published by Spirit and Song, the contemporary music division of OCP, a Portland, Ore.-based nonprofit publisher of liturgical music and worship resources. He also has produced four CDs that are available for purchase at www.nickcardilino.com or through iTunes.

The "Called to Grace" 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/koolkikiland/nicycthemeson.



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

Criterion staff report

"I am so pumped!"
"I am so pumped!"

Those entries posted on a special Facebook page 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.

An estimated 20,000 teenagers are expected to attend the biannual 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/GloryInIndy, 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 GloryInIndy Facebook page.

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 road to Indianapolis in November, archdiocesan officials said.

(The archdiocesan Office of Catholic Education's youth ministry program will soon call for volunteers for the Nov. 17-19 National Catholic Youth Conference. Log on to www.archindy.org/youth in the near future for more information.) †

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 with keen interest, but 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 major archbishop can be installed.

The Ukrainian Catholic Church is the largest of the Eastern Churches in full communion with Rome, and it is

pivotal in ecumenical relations.

When Ukraine was part of the Soviet Union, the Ukrainian Catholic Church was forcibly united with the Russian Orthodox Church and became illegal. During 45 years under communist rule, the push for Ukrainian political independence and the demand for religious freedom for Ukrainian Catholics often went hand in hand. The growth of Ukrainian democracy after independence in 1991 occurred at the same time that the Church was being rebuilt.

However, the return of religious freedom meant that many Christians who were worshipping as 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 situations that occasionally included violence between Catholics and Orthodox.

Basically since 1991, the Russian Orthodox, previously a prime force in the search for Catholic-Orthodox unity, have said they could not agree to a meeting between the Russian Orthodox patriarch and the pope until the Catholic-Orthodox tensions in Ukraine are resolved.

A Vatican official knowledgeable about the ecumenical situation 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 real concern is about tensions between different Orthodox Churches in Ukraine and how that is being influenced by the year-old government of Ukrainian President Viktor Yanukovich, a member of the Orthodox Church in communion with the Russian Orthodox's Moscow patriarchate, and a politician who has promised to strengthen political and economic ties with Russia.

His support for the Orthodox in communion with Moscow appears to have fueled long-standing tensions between Orthodox loyal to Moscow and those who support an independent Orthodox Church in Ukraine.

"Problems within the Orthodox Church have visibly worsened with the political change" of Yanukovich's election and may prove more dangerous than Catholic-Orthodox tensions, the Vatican official said. "It hurts more when brothers fight than when cousins do," he said.

In the past couple of years, he said, ecumenically "there have been no important steps forward, but no big steps backward either."

Observers credit Cardinal Husar's leadership with being a key reason why Catholic-Orthodox tensions have not worsened, and they also praise his efforts to champion the rights and dignity of the Eastern Catholic Churches in the universal Church where the Latin Rite is dominant.

Father Borys Gudziak, the rector of the Ukrainian Catholic University in Lviv, said Yanukovich's policies have plunged Ukraine into a "political crisis," and many people were shocked that Cardinal Husar, "the most respected moral authority in the country," would resign at such a time.

"From an ecclesial point of view, it seems the government is moving toward a state-Church model like in Russia," Father Gudziak said. Yanukovich has met repeatedly with the leaders of the Orthodox in union with Moscow, and the independent Ukrainian Orthodox Church has "expressed concern over the government-assisted transfer of three parishes from its jurisdiction" to the jurisdiction of the Church united with Moscow, he said.

From his point of view, he said, the Ukrainian Catholic Church needs to elect a successor to Cardinal Husar who can articulate compelling reasons for faith, keep Ukrainian Catholics united and promote Christian unity, "a topic to which Cardinal Husar has devoted some of his most eloquent statements and his best energy."

"Thanks to Cardinal Husar's work, there is good harmony in the synod and among religious orders, and the number of priests has returned to its pre-World War II total—2,500 priests just in Ukraine," he said.

Father Gudziak said that no matter who the synod chooses to lead the Church, the leader will face the challenge of getting all Ukrainian Catholics to take personal responsibility for the Church and its mission rather than giving in to "a syndrome of 'waiting for Moses,' of shirking responsibility and thinking, 'Let the big guy do it.'" †



A woman kisses a cross following a Divine Liturgy marking the feast of the Nativity at Holy Family Ukrainian Catholic Church in Lindenhurst, N.Y., on Jan. 7. Ukrainian Catholics around the world often observe Christmas on Jan. 7, according to the Julian calendar. The upcoming election of a new archbishop to lead the 6.5 million-member Ukrainian Catholic Church, the largest of the Eastern Churches in communion with the pope, has ecumenical implications.