



The

# Criterion

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Our Lady of the Most Holy Rosary Parish to host Lenten speaker series, page 9.

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## 'God is right there with you'



Photos by John Shaughnessy

As an extraordinary minister of holy Communion, Gene Caviston brings Communion to hospital patients and staff members at St. Francis Hospital in Indianapolis. Here, Caviston offers a prayer before giving Communion to two nurses in the hospital's labor and delivery unit, Amelia Titsworth, left, and Lisa Bauer.

## Caring spirit guides extraordinary ministers of holy Communion as they serve hospital patients

By John Shaughnessy

The temptation is always there for Robert McNamara.

It stays with him as he travels from floor to floor through the hospital, giving Communion to as many as 50 people in a day.

In his volunteer role as an extraordinary minister of holy Communion for hospital patients, McNamara is often tempted to be in a hurry, to end his visits as quickly as possible, so he can get on with the demands and wishes of his own life.

And yet one moment reminds

McNamara of how crucial it can be to resist that temptation. It's a moment that typifies the caring spirit that guides hundreds of Communion ministers across the archdiocese who bring the Eucharist to people in hospitals and nursing homes.

The moment started when McNamara walked into a patient's room at Methodist Hospital in Indianapolis one day. After they prayed together and talked for a short while, the patient told McNamara that he needed to see a priest. Their conversation also left the impression with McNamara that the man had been away from the Church for a while.

There wasn't a priest in the hospital

during that time, but McNamara noticed the man's address and realized it was located in the same parish as his—St. Luke the Evangelist Parish in Indianapolis. So after he left the patient's room, McNamara asked a secretary in the hospital's chaplain office to contact the parish to see if a priest could visit the man.

McNamara's involvement could have ended there, but the next day he remembered the touch of desperation in the man's voice. He decided to visit the parish office to follow up on his request. The parish secretary told him that a

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## Conversion breaks bonds of selfishness, pope says in Lenten message

VATICAN CITY (CNS)—Conversion to Christ gives people the strength to break the bonds of selfishness and work for justice in the world, Pope Benedict XVI said in his message for Lent 2010.



Pope Benedict XVI

"The Christian is moved to contribute to creating just societies where all receive what is necessary to live according to the

dignity proper to the human person and where justice is enlivened by love," the pope said in the message released on Feb. 4 at the Vatican.

Latin-rite Catholics begin Lent on Feb. 17 while most Eastern-rite Catholics begin the penitential season on Feb. 15.

The theme of the pope's message was, "The Justice of God Has Been Manifested through Faith in Jesus Christ."

The common understanding of "justice," he said, is to give each person his or her due.

But because people are created in God's image, they not only need food, water, shelter and jobs. They need God and they need love, he said.

The greatest sign of God's love is the gift of salvation in Christ. When people accept that gift, the pope said, they recognize that they are dependent on God.

"Conversion to Christ, believing in the Gospel, ultimately means this: to exit the illusion of self-sufficiency in order to discover and accept one's own need—the need of others and God, the need of his forgiveness and his friendship," the pope wrote.

The Vatican invited Hans-Gert Pottering, the former president of the European Parliament and president of Germany's Konrad Adenauer Foundation, to present the pope's message to the press.

Pottering said the basic call of the pope's message is "to work in union with our

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## Shelter kits are short-term solution for homeless Haitians

PORT-AU-PRINCE, Haiti (CNS)—A pregnant Germaine Sylace struggled to get control of the two tarps, a plastic bin of nails and 100 feet of nylon rope. Nothing was going to stop her from making sure her family would be sleeping under something better than a couple of thin bed sheets tied together with string.

Sylace, 44, was trying not to drop the supplies being delivered on Feb. 5 and 6 by Catholic Relief Services to thousands of families forced from their homes by the Jan. 12 earthquake. She gained control and made her way down a rocky hillside at the Petionville Club path back to the small spot of land she, her husband and their three children had occupied for more than three weeks.

The new materials at least would provide better protection from the elements, she said.

"When it rains, I get sick and one of my sons gets sick," she told Catholic News Service on Feb. 5. "This will keep us dry."

The thousands of people in makeshift sheet camps throughout the Haitian capital and

beyond had been fortunate that very little rain had fallen since the earthquake. But Sylace and the others know the rainy season is less than two months away, and any material that will help keep them dry is better than cloth sheets and thin blankets.

Isaac Boyd, an American-born shelter expert summoned from Kenya, where he handled crisis housing for refugees for Catholic Relief Services, said the kits are not meant to be a permanent solution for thousands of Haitians left homeless by the quake.

CRS provided up to 7,000 kits to the estimated 35,000 people at the camp. Some of the kit materials had been in storage in Dubai for just such emergencies, Boyd said. The kits were assembled in the Dominican Republic.

Boyd said CRS officials decided against providing tents to people because of a lack



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

of space and because they hope to begin moving people to other locations as soon as possible. He said the estimate of people staying at the golf course was decreased

See HAITI, page 10

# Archdiocesan parishes schedule Lenten penance services

Parishes throughout the archdiocese have scheduled communal penance services for Lent. The following is a list of penance services that have been reported to *The Criterion*.

Due to space constraints, penance services scheduled later during Lent may be omitted from the list in this week's newspaper. However, the entire schedule is posted on *The Criterion Online* at [www.CriterionOnline.com](http://www.CriterionOnline.com).

## Batesville Deanery

Feb. 25, 7 p.m. at St. Mary of the Immaculate Conception, Aurora  
 March 1, 7 p.m. at St. Lawrence, Lawrenceburg  
 March 3, 7 p.m. at St. Joseph, Shelbyville  
 March 3, 7 p.m. at St. Mary-of-the-Rock, Franklin County  
 March 4, 7 p.m. at St. Mary, Rushville  
 March 10, 7 p.m. for St. Martin, Yorkville, and St. Paul, New Alsace, at St. Paul, New Alsace  
 March 15, 7 p.m. at St. Peter, Franklin County  
 March 15, 7 p.m. at St. Teresa Benedicta of the Cross, Bright  
 March 15, 7 p.m. at St. Louis, Batesville  
 March 26, 7 p.m. at St. Mary, Greensburg

## Bloomington Deanery

Feb. 23, 7 p.m. at St. Vincent de Paul, Bedford  
 Feb. 25, 7 p.m. at St. John the Apostle, Bloomington  
 March 3, 7 p.m. at St. Charles Borromeo, Bloomington  
 March 9, 7 p.m. at St. Agnes, Nashville  
 March 23, 7 p.m. at St. Paul Catholic Center, Bloomington  
 March 25, 7 p.m. at St. Martin of Tours, Martinsville

## Connersville Deanery

March 3, 7 p.m. at St. Gabriel, Connersville  
 March 4, 7 p.m. at St. Mary, Rushville  
 March 4, 7 p.m. at St. Bridget, Liberty  
 March 11, 7 p.m. at St. Andrew, Richmond  
 March 16, 7 p.m. at St. Elizabeth of Hungary, Cambridge City

March 23, 7 p.m. at St. Anne, New Castle

## Indianapolis East Deanery

March 3, 7 p.m. at Holy Spirit  
 March 8, 7 p.m. for St. Therese of the Infant Jesus (Little Flower), St. Bernadette and Our Lady of Lourdes at St. Therese of the Infant Jesus (Little Flower)  
 March 10, 1:30 p.m. at St. Philip Neri  
 March 17, 7 p.m. at St. Thomas, Fortville  
 March 23, 7 p.m. for St. Mary, Holy Cross and SS. Peter and Paul Cathedral at SS. Peter and Paul Cathedral  
 March 25, 7 p.m. at St. Michael, Greenfield

## Indianapolis North Deanery

March 14, 2 p.m. deanery service at St. Andrew the Apostle  
 March 15, 7 p.m. deanery service at Immaculate Heart of Mary  
 March 16, 7 p.m. deanery service at Immaculate Heart of Mary

## Indianapolis South Deanery

Feb. 20, 11 a.m.-noon at St. John the Evangelist  
 March 3, 7 p.m. at St. Mark the Evangelist  
 March 4, 7 p.m. at Holy Name of Jesus, Beech Grove  
 March 9, 7 p.m. at St. Roch  
 March 10, 7 p.m. at St. Jude  
 March 15, 7 p.m. at Nativity of Our Lord Jesus Christ  
 March 25, 7 p.m. at St. Ann  
 March 29, 7 p.m. at Our Lady of the Greenwood, Greenwood

## Indianapolis West Deanery

March 1, 7 p.m. at St. Thomas More, Mooresville  
 March 4, 7 p.m. at St. Malachy, Brownsburg  
 March 10, 7 p.m. at St. Christopher  
 March 15, 7 p.m. at St. Gabriel the Archangel  
 March 16, 7 p.m. at St. Monica  
 March 20, 10 a.m. for Holy Trinity and St. Anthony at St. Anthony  
 March 23, 7 p.m. at Mary, Queen of Peace, Danville  
 March 24, 7 p.m. at St. Joseph

March 24, 7 p.m. at St. Michael the Archangel  
 March 25, 7 p.m. at Holy Angels

## New Albany Deanery

Feb. 24, 7 p.m. at Sacred Heart of Jesus, Jeffersonville  
 March 2, 7 p.m. at St. Michael, Bradford  
 March 7, 4 p.m. at St. Mary, New Albany  
 March 8, 7 p.m. at St. Anthony of Padua, Clarksville  
 March 9, 7 p.m. at St. Joseph, Sellersburg  
 March 10, 7 p.m. at St. Mary-of-the-Knobs, Floyds Knobs  
 March 11, 6:30 p.m. at St. Paul, Sellersburg  
 March 13, 9:30 a.m. at St. Mary-of-the-Knobs, Floyds Knobs  
 March 15, 7 p.m. at St. Mary, Navilleton  
 March 17, 7 p.m. at St. Joseph, Corydon  
 March 18, 9 a.m.-9 p.m. at Our Lady of Perpetual Help, New Albany  
 March 18, 7 p.m. St. Frances Xavier, Henryville  
 March 21, 4 p.m. at St. Mary, Lanesville  
 March 28, 4 p.m. at Holy Family, New Albany

## Seymour Deanery

March 7, 2 p.m. for St. Rose of Lima, Franklin, and Holy Trinity, Edinburgh, at Holy Trinity, Edinburgh  
 March 9, 7 p.m. for Most Sorrowful Mother of God, Vevay, and Prince of Peace,

Madison, at Prince of Peace, Madison  
 March 10, 7 p.m. for Our Lady of Providence, Brownstown, and St. Ambrose, Seymour, at St. Ambrose, Seymour  
 March 11, 7 p.m. at St. Bartholomew, Columbus  
 March 29, 6:30 p.m. for St. Anne, Jennings County; St. Joseph, Jennings County; and St. Mary, North Vernon, at St. Mary, North Vernon

## Tell City Deanery

March 7, 5 p.m. at St. Augustine, Leopold  
 March 21, 4 p.m. at St. Paul, Tell City  
 March 24, 6:30 p.m. at St. Meinrad, St. Meinrad

## Terre Haute Deanery

Feb. 23, 7 p.m. at Annunciation, Brazil  
 Feb. 25, 7 p.m. at Holy Rosary, Seelyville  
 Feb. 25, 7 p.m. at Sacred Heart, Clinton  
 March 3, 7 p.m. at St. Paul the Apostle, Greencastle  
 March 4, 7 p.m. at St. Patrick, Terre Haute  
 March 14, 7 p.m. at St. Joseph, Rockville  
 March 16, 7 p.m. at St. Benedict, Terre Haute  
 March 18, 1:30 p.m. at Sacred Heart of Jesus, Terre Haute †

## Lenten disciplines include fasting, almsgiving, prayer

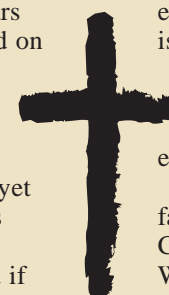
Abstinence from meat is to be observed by all Catholics 14 years and older on Ash Wednesday and on all Fridays of Lent. Ash Wednesday is Feb. 17.

Fasting is to be observed on Ash Wednesday by all Catholics who are 18 years of age but not yet 59. Those who are bound by this may take only one full meal. Two smaller meals are permitted if necessary to maintain strength

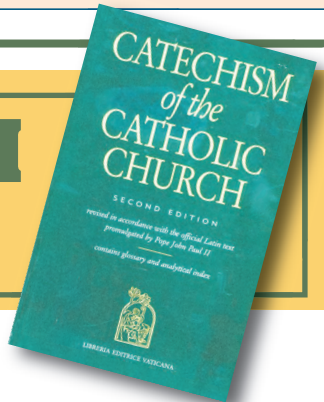
according to one's needs, but eating solid foods between meals is not permitted.

The special Paschal fast and abstinence are prescribed for Good Friday and encouraged for Holy Saturday.

By the threefold discipline of fasting, almsgiving and prayer, the Church keeps Lent from Ash Wednesday until the evening of Holy Thursday, which is April 1. †



## CATECHISM CORNER



### What the Catechism says about Lent

The season of Lent is mentioned in the *Catechism of the Catholic Church* in various sections.

It is brought up in #540 in the section that explains Christ's public ministry.

In #1095, Lent is discussed in

regards to the way in which the Church, especially in its liturgy, sees Christ prefigured in various ways in the Old Testament.

Finally, in #1438, the penitential nature of Lent is discussed in the section on the sacrament of reconciliation.

540 Jesus' temptation reveals the way in which the Son of God is Messiah, contrary to the way Satan proposes to him and the way men wish to attribute to him (see Mt 16:21-23).

This is why Christ vanquished the Tempter for us: "For we have not a high priest who is unable to sympathize with our weaknesses, but one who in every respect has been tested as we are, yet without sinning" (Heb 4:15). By the solemn forty days of Lent, the Church unites herself each year to the mystery of Jesus in the desert.

1095 ... the Church, especially during Advent and Lent and above all at the Easter Vigil, re-reads and re-lives the great events of salvation history in the 'today' of her liturgy. But this also demands that catechesis help the faithful to open themselves to

this spiritual understanding of the economy of salvation as the Church's liturgy reveals it and enables us to live it.

1438 The seasons and days of penance in the course of the liturgical year (Lent, and each Friday in memory of the death of the Lord) are intense moments of the Church's penitential practice.

These times are particularly appropriate for spiritual exercises, penitential liturgies, pilgrimages as signs of penance, voluntary self-denial such as fasting and almsgiving, and fraternal sharing (charitable and missionary works).

(To read the Catechism of the Catholic Church online, log on to [www.usccb.org/catechism/text/](http://www.usccb.org/catechism/text/).) †



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# Cathedral High School donations help refugees

By John Shaughnessy

Gabrielle Campo didn't anticipate the unusual way that God would make everything clear for her when she rushed to work early on that January morning.



Gabrielle Campo

As the director of the refugee resettlement program of Catholic Charities Indianapolis, Campo kept thinking of the

ever-growing list of things she needed to do to welcome 50 refugees from Burma, Iraq and Sudan to their new homes in Indianapolis on Feb. 2.

She and her staff had to welcome the refugees at the airport. They had to get apartments ready for the refugees, helping to furnish their new homes and stock them with items that include new towels, pillows and shower curtains. Then there was a week's supply of food and ...

The list went on and on.

Yet as she drove to her office at the Archbishop Edward T. O'Meara Catholic Center on Jan. 27, Campo had to stop suddenly when her path to work was blocked by a stopped train.

"I truly was rushed, thinking of how much I had to do that day, but God slowed me down to think of what I needed to do and who could help me," Campo recalls.

Her thoughts immediately turned to the community she has always felt she could count on—Cathedral High School in Indianapolis. A 1999 graduate of that private Catholic school, Campo used her cell phone to call Cheri Halstead, Cathedral's service outreach director.

"I called Cheri and said, 'I need help. I have people coming. I need supplies for an apartment—towels, blankets, pillows, light bulbs, knives and forks,'" Campo says. "Between the time the train was

stopped to me getting to The Catholic Center, Cheri had drafted an e-mail for the Cathedral family of exactly what we needed."

The response was immediate. A sophomore religion teacher organized her students to bring in light bulbs. A teacher of a costuming class asked her students to bring in pillows. Another teacher received donations from her colleagues to buy 36 new towels. Some students donated their lunch money.

"In a matter of four days, they were able to provide pillows, blankets, utensils, lamps and shower curtains. Somebody donated a table and chairs," Campo said. "Because of what Cathedral did, we were able to set up nine apartments in one day. I was overwhelmed by the generosity."

The response typifies the compassion of the Cathedral community, Halstead says. It also reflects the impact of the recent earthquake devastation in Haiti.

"I think all we've seen in Haiti made us cognizant of the suffering there is in other areas," Halstead says. "This is one way that people thought they could respond. I think it was also helpful that students were able to understand what it means to be a refugee—someone who is an outcast because of religious, ethnic and political situations."

The circumstances facing a refugee motivated Cathedral sophomore Brenna Holland to help.

"It would be so difficult to assimilate into a different culture," says Brenna, 16, a Cathedral sophomore and a member of St. Pius X Parish in Indianapolis. "It's hard to come to a new place to live and have nothing. It's the least we can do so



The Cathedral High School family was more than happy recently to gather donations for refugee families being resettled in the archdiocese through Catholic Charities Indianapolis. Shown packing a Catholic Charities' truck with donated goods, are, front row, from left, John White, Jack Christ, Ryan Thie, Levi Kinney, Jacob Robinson and Michael Cohoat. Standing in the truck are, left, Tim Winn, donations volunteer coordinator for Catholic Charities' Refugee Resettlement program, and Michael Venezia.

they can have some of what we do."

Cathedral senior Carly Barger donated a new pillow, willingly sacrificing a couple of trips to the drive-thru window of a fast-food restaurant. Sophomore Sarah Black viewed her donation of light bulbs as a contribution to a worthy effort.

"Everyone is going through a hard time right now, but there are people who have it worse," says Sarah, 16, a member of St. Therese of the Infant Jesus (Little Flower) Parish in Indianapolis. "It's like we're giving hope, not only for them but for our own country. It's like the American dream. They're coming from rough conditions, and this is a hopeful start for them."

Campo knows how wonderful and even frightening that fresh, hopeful start

can be for refugees.

"Most of the refugees have lived in a refugee camp," Campo says. "Now, they're overwhelmed to be living in a place of their own. They don't have to leave because of their religious, political or social beliefs."

She is touched by the people who seek that new start. She is also moved by the people who contribute to that new beginning for refugees.

"It's a tremendous effort," Campo says. "As a refugee, it's hard for them to know all the angels that come into their lives. They see us at the airport when they arrive, but they don't realize all the people who make this possible. To see all of this happen in four days, Providence was definitely alive." †

## Cardinal offers lessons from ancient times for today's Church

WASHINGTON (CNS)—Like the early Church, Christians today must be marked by a simultaneous "commitment to the life to come and to the here and now," Cardinal Christoph Schonborn of Vienna, Austria, told a Washington audience on Feb. 3.

"The early Christians were conscious that they were a minority and that they had no political means to change the society," the Austrian cardinal said in a lecture at The Catholic University of America.

But by living within society and choosing not to do certain things that were common in Roman times—like abortion or polygamy—they were able to "show the difference [of their beliefs] and change the society little by little," he added.

Cardinal Schonborn's talk on "Christianity—Alien Presence or Foundation of the West?" was sponsored by Catholic University's three ecclesiastical schools of theology and religious studies, canon law and philosophy.

While in Washington, he was also scheduled to celebrate Mass at St. Matthew's Cathedral and meet with officials of the U.S. State Department to discuss the situation of Iraqi Christians.

A theologian and catechetical expert who is president of the Austrian bishops' conference, the cardinal said both Europe and the United States have forgotten their Christian roots, with Europe now "the least religious continent in the world."

He focused his talk primarily on Europe, noting that members of the European Union voted to keep any mention of God out of the organization's constitution.

"Christianity is evidently Europe's roots, but these roots are more and more forgotten and in an alarming way," he said.

The real question facing Europe, Cardinal Schonborn said, is whether Christianity is "something that allowed Europe to become what it is or something

that Europe had to emancipate itself from."

Proponents of the latter view human freedom not as a gift from God but as something that must be won through "a bitter struggle against the Church," he said.

"The Enlightenment brought freedom, not the Church, they say," he added.

During the medieval period, sometimes called the Dark Ages, Christianity became the state religion in most of Europe, and many failed to realize that "the spiritual authority of the pope was much more important than his political authority," Cardinal Schonborn said.

As an aside, he disputed the view that medieval times were the darkest point in human history.

"The darkest ages were not the Middle Ages but the 20th century," he said. "Never has there been so much cruelty in human history than in the 20th century."

In Europe today, "the great theory" among those who dismiss the continent's Christian roots is to argue that democracy, human rights, civil freedom and religious tolerance were all "implemented despite heavy opposition by the Church," the cardinal said.

But he said he saw signs of hope in modern-day Europe, where religion is marginalized and Churches have little weight or influence.

"In a world that is culturally and religiously pluralistic, Christianity becomes more and more a fascinating alternative," Cardinal Schonborn said. "When astrology, abortion and anxiety are dominant, there is a new desire that sometimes turns explicitly to Christianity."

Although Christianity is "in many respects a foreign body in this modern Europe, it still evokes a feeling of home



Cardinal Christoph Schonborn of Vienna, Austria, presents a lecture at The Catholic University of America in Washington on Feb. 3.

to many, a feeling of nostalgia," he added. "Many, after living a fully secular lifestyle, find their way home."

During a question-and-answer period after his talk, Cardinal Schonborn said that although the United States is "certainly very secularized," at the same time "religion is very present, not as in Europe."

"All our countries have known the great crisis after Vatican II, but I have the impression that there is a true renewal of Catholic commitment in this country," he said.

And he asked American Catholics: "Don't forget in your prayers good old mother Europe." †

## POPE

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Creator on our responsibility in the world."

"In these words—charity, solidarity, fraternity—lie the key to a true understanding of the responsibility of Christians in the world," he said. "Solidarity or charity implies the responsibility to defend and protect the universal dignity of any human being anywhere in the world under any circumstances."

Potterting said unfortunately modern politics has placed so much emphasis on promoting freedom and equality that it has almost ignored the obligation to promote solidarity and fraternity.

For example, "whereas Europe and the world have already invested unimaginable sums for the fight against the financial crisis, the implementation of charity leaves much to be desired, especially in the fight against hunger in the world," he said.

More than a billion people live on less than \$1.50 a day, he said. AIDS, malaria and tuberculosis are devastating the world's poorest nations, and pollution is destroying the air, water and farmable land.

The international reaction to the financial crisis demonstrates that "international cooperation can overcome huge challenges. A similar firmness is equally necessary in the fight against worldwide poverty," Potterting said.

On a concrete level, he called on all countries and all airlines to join the UNITAID project, which works with the World Health Organization to buy bulk quantities of anti-AIDS, malaria and tuberculosis drugs using funding from a \$1 or \$2 surcharge on airline tickets.

The minor increase in the cost of a plane ticket, he said, "could help ease the misery in the world." †



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## Editorial

# Solidarity with Haiti requires a long-term commitment

In his stewardship talks, the late Archbishop Thomas J. Murphy used to praise the generosity of the American people in their response to natural disasters.

Hurricanes, floods and earthquakes bring out the best in us, he would say. They provide occasions for solidarity and unprecedented generosity. They allow us to set aside our selfish preoccupations and to reach out to our sisters and brothers in need.

But then Archbishop Murphy, who served as chairman of the U.S. bishops' ad hoc committee on stewardship, would point out that the impulsive generosity of the American people in response to disasters is not enough. Long after the immediate crisis has been met, the hunger, homelessness and poverty remain.

As the American bishops write in their pastoral letter, "Stewardship: A Disciple's Response," true stewardship is not impulse-giving. It is a way of life that invites, and challenges, us to be grateful for all our gifts, to nurture and develop them, and to share them generously with others.

Christian stewards cannot be content with impulsive generosity. Instead, they must be willing to make sacrificial giving—of their time, talent and financial resources—an integral part of daily Christian living.

If ever we needed a poignant reminder that impulsive giving is not enough, the tragedy in Haiti has brought this truth home in the most dramatic ways possible.

Thank God for the generous giving of Americans in response to the utter devastation and horror of the earthquake in Haiti, the poorest country in our hemisphere.

Thank God for Catholic Relief Services and the many other agencies—religious and secular—that have served as channels for the outpouring of generosity since the earthquake struck with such cruel force.

Thank God for all the gifts—large and small—that have made short-term relief possible for the homeless, the hungry and the infirm all across this desolate land.

But short-term relief is not enough. As important, and welcome, as our immediate, impulsive generosity is, it is not nearly enough.

What the people of Haiti need are neighbors who remain by their side for the many years that it will take to build their country anew. The people of Haiti need solidarity, and the results of a long-term commitment to stewardship as a way of life if they are to sustain the good that has come from short-term disaster relief.

How can we help our neighbors build new communities that can sustain them and help them grow?

Bishop Howard J. Hubbard, chairman of the U.S. bishops' Committee on International Justice and Peace, has written to officials in the Obama administration to urge the development of "a long-term coherent strategy for recovery, development and



A U.S. soldier carries a bag of rice for a woman during a food distribution in downtown Port-au-Prince on Feb. 3. Aid groups and troops from around the world have struggled to distribute food, water and medical care to an estimated 3 million Haitians injured or left homeless in the major earthquake that wrecked much of Haiti's capital on Jan. 12.

poverty reduction in Haiti."

The key elements of such a strategy, Bishop Hubbard says, include debt relief and an expansion of trade, an extension of temporary protected status that has been granted to Haitians living in the United States, and sustained reconstruction and development assistance. According to Bishop Hubbard, how our nation responds in both the near and long term is a test of who we are as a neighbor.

Catholics in the Archdiocese of Indianapolis, and throughout our country, have demonstrated their generosity beyond any doubt. Many parishes and other Catholic organizations had already made a stewardship commitment to Haiti long before this recent earthquake.

Now these commitments must continue with even greater intensity. And many new Catholic organizations have said they will make long-term stewardship commitments well-beyond the current crisis.

Solidarity with Haiti requires a long-term commitment. Stewardship as a way of life requires the willingness to share generously both in moments of crisis and in the ordinary times of daily living.

As Archbishop Murphy would say, long after the tremors and aftershocks associated with this particular earthquake have subsided, its effects will be felt. The hunger, homelessness and health care needs will remain.

As a good neighbor, our nation must make a long-term commitment to Haiti. As disciples of Jesus Christ, and the sisters and brothers of the people of Haiti, each one of us must be willing to do our part.

Let's pray that God who is love will inspire us all to be good neighbors and good stewards—for both the short run and the long haul, in Haiti and wherever our solidarity and our stewardship are needed.

—Daniel Conway

## Making Sense Out of Bioethics/Fr. Tad Pacholczyk

# How men are harmed by abortion

An important but often unacknowledged angle of the abortion debate involves the serious effects that legalized abortion has on men.



A recent scandal surrounding former North Carolina senator and presidential candidate John Edwards brought this issue into plain view.

Edwards publicly acknowledged an extramarital affair with Rielle Hunter in the summer of 2008, a few months after pulling out of the presidential race.

Even after admitting to the affair, however, he continued to deny having fathered Hunter's daughter, Quinn. Last month, he finally admitted that he was, in fact, her father.

A former aide to Edwards has just published a tell-all book describing how Edwards tried to coerce Hunter to get an abortion.

Commentator Jill Stanek analyzed the situation this way: "Fortunately, Hunter resisted this all too typical coercive attempt by a sexually exploitative and irresponsible man to abort his own baby. Of course, Edwards is a pro-abortion, which as we see is incredibly self-serving for men. Edwards was ready to sacrifice his own baby for political and personal expediency."

Edward's extramarital activities remind us how legalized abortion has the clear and pronounced effect of supporting sexual infidelity, providing "cover" and encouraging men to become less responsible and accountable for their personal choices. It enables men to justify and get away with sexual license.

Abortion hurts men in other, more direct ways as well. The fact that upwards of 3,000 abortions occur each day in the U.S. implies the obvious corollary that about 3,000 men lose a son or daughter each day to abortion. Some of these men may have encouraged or pressured their partners to abort; others may have strongly resisted; still others may not have known they were fathers until afterward.

What is not widely acknowledged is that men can and do suffer emotionally and spiritually from their loss. It seems fair to say that men are not often encouraged to acknowledge their emotions around this issue—whether relief, grief, anger or resentment.

As post-abortion healing ministries like Rachel's Vineyard have expanded in recent years, many women, along with their husbands or male partners, have come to seek help in dealing with the negative effects of their abortion.

A growing number of men have found themselves regretting their involvement in an abortion, and various Web sites now include testimonies from men who have lost

a child this way (log on to [www.rachelsvineyard.org](http://www.rachelsvineyard.org) or [www.priestsforlife.org](http://www.priestsforlife.org)).

Many of the testimonies are poignant, raw and searingly honest. Phil McCombs, a *Washington Post* staff writer, shared his own post-abortion struggles in a 1995 article in the *Post*:

"I feel like a murderer, which isn't to say that I blame anyone else, or think anyone else is a murderer. It's just the way I feel, and all the rationalizations in the world haven't changed this. I still grieve for little Thomas. It is an ocean of grief. From somewhere in the distant past, I remember the phrase from Shakespeare, the multitudinous seas, 'incarnadine.' When I go up to the river on vacation this summer, he won't be going boating with me on the lovely old wooden runabout that I can't really afford to put in the water, but can't bring myself to discard either. He won't be lying on the grass by the tent at night looking at the starry sky and saying, 'What's that one called, Dad?' Because there was no room on the Earth for Thomas."

Another anonymous father wrote a letter, excerpted here, to his deceased son as part of his own journey toward healing and peace:

"My Dear John Peter—This past weekend, I did something I should have done a very long time ago. I confessed to your death by abortion. John, you would today be a young man of 20, vibrant and alive. ... Tears come again John, as they did Saturday night. ... In the fall, John, when the leaves fall from the trees, I shall think of you, for you too fell from life. In the cold of winter, John, the snow shall remind me of you: for like the snow, you were and are white and pure. In the spring, John, I shall think of you: for the birth of spring shall remind me that you, too, should have been born into this world. John, I shall think of you in the summer: I shall imagine your laughter. I shall see you as you might have been, a little boy running and playing, scraping your knees from a fall. I shall miss, John, all that I might have gained from your life. My Little One, John Peter, I can only now ask you to forgive me as Jesus and God have done. May you rest in the arms of God—Dad."

The deep emotional scarring of both men and women that follows in the wake of legalized abortion should be a growing concern for all of us, and should challenge us to craft a more just society where every man, woman and child is unconditionally protected, respected, welcomed and loved.

(Father Tadeusz Pacholczyk, Ph.D. earned his doctorate in neuroscience from 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](http://www.ncbcenter.org).) †

## Letters to the Editor

### When it comes to immigration, Indiana Catholic Conference and *The Criterion* try to have it both ways

The more that the Indiana Catholic Conference and *The Criterion* try to clarify their position on illegal immigration (see the Jan. 29 of *The Criterion*), the more confused I become.

On the one hand, they concede that the state has a right to control its borders and may establish "reasonable requirements for citizenship and its privileges."

On the other hand, they insist that we must "welcome as brothers and sisters in Christ," all immigrants, including those who flout those requirements. Is

the contradiction not self-evident?

By contrast, section 2241 in the *Catechism of the Catholic Church* explains that nations are obliged to welcome strangers only "to the extent that they are able."

That means, of course, that while the individual's right to immigrate is of paramount importance, it is not absolute. Any policy position, therefore, that does not reflect that vital distinction is neither reasonable nor consistent with the Church's teaching.

In keeping with that point, it appears that the ICC and *The Criterion* are trying to have it both ways, claiming not to support illegal immigration while, at the same time, lamenting the "human consequences" of enforcing any kind of law that would discourage it.

**Stephen L. Bussell**  
Indianapolis

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



# SEEKING THE FACE OF THE LORD

## BUSCANDO LA CARA DEL SEÑOR

### Make more personal prayer a part of your Lenten practices

This Sunday is the last time our parish communities will sing the Alleluia until the solemn Easter Vigil. Ash Wednesday is fast approaching.

Some folks dread Lent because they think of it as a time of desolation and painful sacrifice.

Actually the Lenten season is intended to be a time of renewal of faith and hope which can build a deep sense of joy and interior peace. This is a definite possibility because Jesus is with us in an undeniable expression of God's love. And God's love is not just some generic theory but a truly individual and personal reality.

There are and have been enough tragedy and worrisome events in our recent common human experience. Who has not been deeply moved by the tragic earthquake and devastation of the poor folks in Haiti? Many of us have been touched by the continuing effects of the recent economic crisis. There is still much anxiety about the impact of this downturn close to home.

Perhaps the approach of Lent does remind us more than other times of the year about the sin in our lives. Gnawing feelings of guilt about these sins can be a cause of personal anguish and discouragement. Will I ever become holier? A lack of fidelity to our beliefs may drag down our spirit.

All or some of the above negative factors may be real to us, but that does not have to be a cause of dread as Lent approaches. In

fact, we are about to enter a season of special grace.

Lent may very well be a time of opportunity during which we can nurture our confidence that God is in charge and that he is by nature all-knowing; he knows very well the worries and concerns that may be part of our daily lives in this year of 2010.

The special grace of Lent can spark a renewal of our belief that God not only knows our sufferings and pain, but is in fact close to us in them. The special grace of the 40 days of Lent can confirm our hope that is born of a renewal of our vision about the true meaning of what life is about, that it is a pathway to a kingdom where every tear will be wiped away.

The grace of this season of renewal offers a new opportunity to be honest about our call to love our families and our neighbors at home, at work or school or in the community where we live. The experience of renewed efforts of charity can open new vistas of authentic freedom and a sense of well-being.

We may be inclined to wonder, well, in this manifold opportunity for renewal during Lent how does the Church's call to repent and do penance fit the picture? How do fasting, giving alms and occasional abstaining from meat foster renewal?

The question can be answered in a variety of ways. From a spiritual point of

view, the Church invites us to enter into the experience of Jesus who suffered a great deal, even dying for us. Acts of self-denial and penance can foster a certain solidarity with Jesus. These penitential acts also encourage a point of solidarity with the suffering, the poor and the helpless who are not very far from us at all.

From a personal point of view, acts of personal sacrifice can have the wholesome effect of making us realize that the world does not revolve around us and our wants. Personal sacrifice can expand our sense of solidarity in a larger sense with our human family.

Acts of generosity foster in us a real experience of the truth that it is in giving that we receive. Generous almsgiving is a way in which we do our part to share the responsibility of helping those who for whatever reason are less fortunate than us.

Folks who responded generously to the devastation of the poor people in Haiti know what I mean. By the way, almsgiving to the Haitian continuing need for help could be a meaningful Lenten practice.

The most effective stimulant for our

spiritual renewal in the approaching season of Lent will be a renewal in the practice of our prayer. The Church calls us to new fervor. Practices like attending daily Mass, praying the sorrowful mysteries of the rosary and the Way of the Cross are a pretty sure way of intensifying our understanding and appreciation of what Jesus did for our redemption. He was and is a real person who in his humanity suffered a dreadful and embarrassing death for each of us.

Prayer brings us close to him as a way of saying thank you. He died for us individually. Surely our gratitude needs to be personal. †

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.

### Haga que su oraciones más personales formen parte de su ejercicio cuaresmal

Este domingo es la última vez que nuestras comunidades parroquiales cantarían el Aleluia hasta la solemne Vigilia Pascual. El Miércoles de Ceniza se acerca con velocidad vertiginosa.

Algunas personas temen la Cuaresma porque la consideran una época de desolación y sacrificio doloroso.

En realidad la Cuaresma funge como una temporada de renovación de fe y esperanza que sirve como base para alcanzar un sentido más profundo de alegría y paz interior. Se trata de una posibilidad certera ya que Jesús se encuentra con nosotros en una expresión innegable del amor de Dios. Y el amor de Dios no es tan solo una teoría genérica, sino una verdadera realidad individual y personal.

Han ocurrido y siguen ocurriendo numerosas tragedias y situaciones preocupantes en nuestra experiencia humana común. ¿Quién no se ha sentido profundamente conmovido por el desastroso terremoto y la devastación que sufre el pueblo de Haití? Muchos de nosotros nos hemos estremecido con los incesantes efectos de la reciente crisis económica. Todavía existe mucha ansiedad en relación al impacto que ha ejercido la depresión económica en el entorno que nos rodea.

Quizás la proximidad de la Cuaresma nos recuerde la presencia del pecado en nuestras vidas con más vehemencia que en otras épocas del año. El remordimiento que nos produce el sentimiento de culpa debido al pecado puede ser un motivo de angustia y desasosiego. ¿Acaso alguna vez podré ser más santo? La falta de lealtad para con nuestras creencias puede turbarnos el espíritu.

Todos o algunos de estos factores

negativos pueden ser reales para nosotros, pero no deben ser motivo para temer la proximidad de la Cuaresma. En efecto, estamos a punto de entrar en una temporada de gracia especial.

La Cuaresma bien podría ser una época de oportunidades en la cual podemos cultivar nuestra confianza en que Dios está a cargo y en que Él, por naturaleza, es omnisciente; Él conoce muy bien las preocupaciones y las inquietudes que forman parte de nuestras vidas cotidianas en este año 2010.

La gracia especial de la Cuaresma puede estimular la renovación de nuestra creencia de que Dios no solamente conoce nuestros sufrimientos y dolores, sino que, de hecho, nos acompaña en ellos. La gracia especial de los 40 días de la Cuaresma puede reforzar la esperanza que nace de la renovación de nuestra visión sobre el verdadero significado de la vida: un sendero hacia el reino donde cada lágrima será enjugada.

La gracia de esta temporada de renovación nos brinda la oportunidad para ser honestos respecto a nuestro llamado a amar a nuestras familias y al prójimo en nuestros hogares, trabajos, escuelas, o bien en las comunidades en las que vivimos. La experiencia que transmiten los renovados esfuerzos por realizar obras de caridad puede abrir nuevos horizontes de auténtica libertad y sentido de bienestar.

Tal vez nos inclinemos a pensar ¿cómo encaja aquí el llamado de la Iglesia al arrepentimiento y a la penitencia en medio de todas estas oportunidades para la renovación durante la Cuaresma? ¿Cómo pueden el ayuno, la limosna y la esporádica abstinencia de carne fomentar dicha renovación?

Esta pregunta puede responderse de diversas formas. Desde un punto de vista espiritual, la Iglesia nos invita a compartir la experiencia de Jesús, quien sufrió tremendamente e incluso murió por nosotros. Las privaciones y los actos de penitencia propician cierta solidaridad con Jesús. Dichos actos de penitencia también promueven la solidaridad con los que sufren, los pobres y los desamparados que se encuentran bastante cerca de nosotros.

Desde una perspectiva personal, los sacrificios individuales pueden producir el efecto positivo de hacernos caer en cuenta de que el mundo no gira alrededor de nosotros ni de nuestros deseos. El sacrificio personal puede ampliar nuestro sentido de solidaridad con nuestra familia humana de una forma más extensa.

Los actos de generosidad promueven en nosotros una experiencia palpable de que hay que dar para recibir. Dar limosnas generosas es una forma de hacer lo que nos corresponde para compartir la responsabilidad de ayudar a aquellos quienes, por el motivo que sea, son menos afortunados que nosotros.

Las personas que han respondido de manera generosa ante la devastación del pobre pueblo de Haití saben a lo que me refiero. Por cierto, entregar donaciones para continuar ayudando a Haití puede ser un ejercicio cuaresmal importante.

El estimulante más efectivo para la

renovación espiritual en la temporada de Cuaresma que se avecina, es la renovación de la práctica de la oración. La Iglesia nos pide un renovado fervor. Los ejercicios tales como asistir a la Misa diaria, rezar los misterios dolorosos del Rosario y el Vía Crucis son formas bastante certeras para intensificar nuestra comprensión de lo que Jesús hizo para nuestra redención, y valorarlo. Fue y es una persona real quien, en su forma humana, sufrió una muerte horrible y vergonzosa por cada uno de nosotros.

La oración nos acerca a él, como una forma de darle las gracias. Él murió por cada uno de nosotros. Ciertamente nuestro agradecimiento debe ser personal. †

¿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 12

Atrium, 3143 E. Thompson Road, Indianapolis. **St. Mary Parish, Valentine's Day dinner and dance**, 7-11 p.m., \$25 adults, \$15 adolescents ages 13-17, \$8 children ages 4-12, no charge under age 4. Information: 317-637-3983.

### February 13

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

Culbertson West Ballroom, 904 E. Main St., New Albany. **St. Mary Parish, annual Mardi Gras Gala**, 7 p.m.-midnight. Information: 812-944-0417.

### February 14

St. Nicholas Parish, Parish Hall, 6461 E. St. Nicholas Drive, Sunman. **Ladies Sodality, Valentine's Day breakfast**, 7:30 a.m.-noon, free-will offering.

MKVS, Divine Mercy and Glorious Cross Center, Rexville, located on 925 South, .8 mile east of 421 South and 12 miles south of Versailles. **Mass**, noon, on **third Sunday holy hour and pitch-in**, groups of 10 pray the new Marian Way, 1 p.m., Father Elmer Burwinkel, celebrant. Information: 812-689-3551.

### February 15

Our Lady of Peace Cemetery, Mausoleum Chapel, 9001 N.

Haverstick Road, Indianapolis. **Valentine's Mass**, 6 p.m. Information: 317-574-8898 or [www.catholiccemeteries.cc](http://www.catholiccemeteries.cc).

### February 17

St. Nicholas Parish, 6461 E. St. Nicholas Drive, Sunman. **Healing service**, confession, eucharistic procession, praise and worship, laying on of hands, 6 p.m. Information: 812-623-8007.

### February 18

Our Lady of Peace Cemetery, Mausoleum Chapel, 9001 N. Haverstick Road, Indianapolis. **Monthly Mass**, 2 p.m. Information: 317-574-8898 or [www.catholiccemeteries.cc](http://www.catholiccemeteries.cc).

Nativity of Our Lord Jesus Christ Parish,

7225 Southeastern Ave., Indianapolis. **"Evening of Reflection on The Shack"**, Father Jim Farrell, presenter, 7 p.m., \$10 per person. Information: 317-359-6075.

St. Thomas Aquinas Parish, Bethany Room, 4625 N. Kenwood Ave., Indianapolis. **"Living Lean and Green" workshop**, session one, 7-8:30 p.m. Information: 317-255-9316.

### February 19

Northside Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange**, Mass, breakfast and program, "Faith and a Brush with Death." State Rep. Ed Delaney, speaker, 6:30-8:30 a.m., online

reservations only by Jan. 13. Reservations and information: [www.catholicbusinessexchange.org](http://www.catholicbusinessexchange.org).

### February 20

St. John the Evangelist Parish, 126 W. Georgia St., Indianapolis. **"Reflection on Prayer"**, 9:30 a.m. Benedictine Father Mark O'Keefe, presenter. Information: 317-637-3941 or [www.stjohnsindy.com](http://www.stjohnsindy.com).

St. Michael the Archangel Church, 3354 W. 30th St., Indianapolis. **Helpers of God's Precious Infants, pro-life Mass**, Father Shaun Whittington, 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.

Father Thomas Scecina Memorial High School, 5000 Nowland Ave., Indianapolis. **Alumni and friends, "Trip to Horseshoe Casino"**, 8:45 a.m.-6:15 p.m., \$20 before Feb. 6 and \$25 thereafter. Information: 317-356-6377, ext. 1312, or [tbranson@scecina.org](mailto:tbranson@scecina.org).

### February 21

Richmond Catholic Community, 701 N. "A" St., Richmond. **Charismatic prayer group**, 7 p.m. Information: [dicksoncorp@parallax.ws](mailto:dicksoncorp@parallax.ws). †

## Retreats and Programs

### February 13

Oldenburg Franciscan Center, Oldenburg. **"Five Love Languages—How Would I Like to Receive Love?"** Father Jim Farrell, presenter, 9:30 a.m.-2:30 p.m., \$35 per person includes lunch. Information: 812-933-6437 or [center@oldenburgosf.com](mailto:center@oldenburgosf.com).

### February 14

Oldenburg Franciscan Center, Oldenburg. **"Evensong—Scripture, Taizé Music and Silence"**, 4-5 p.m. Information: 812-933-6437 or [center@oldenburgosf.com](mailto:center@oldenburgosf.com).

### February 17

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **Thomas Merton seminar, "Bridges to Contemporary Living—Traveling Your Road to Joy"**, four-part series, Benedictine Sister Julie Sewell, presenter, Mass, 5:15 p.m., simple soup and bread supper, 6 p.m.,

session 6:30-9 p.m., \$65.95 for series. Information: 317-788-7581 or [benedictinn@benedictinn.org](mailto:benedictinn@benedictinn.org).

### February 18

Oldenburg Franciscan Center, Oldenburg. **"Lenten Lecture Series—Called to Conversion"**, Franciscan Sister Barbara Leonhard, presenter, 7-8:30 p.m., \$10 per person. Information: 812-933-6437 or [center@oldenburgosf.com](mailto:center@oldenburgosf.com).

### February 19-21

Our Lady of Grace Monastery, 1402 Southern Ave., Beech Grove. Sisters of St. Benedict, **"Come and See," vocation retreat**, women ages 18-42, no cost. Information: 317-787-3287, ext. 3032, or [jennifermechtild@benedictine.com](mailto:jennifermechtild@benedictine.com).

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Renewed by Gospel Principles: A Weekend Lenten Retreat with Franciscan Father Charlie Smiech."**

Information: 317-545-7681.

### February 21

Oldenburg Franciscan Center, Oldenburg. **"Coffee Talk—We Are All (Thank God) Prodigal Sons and Daughters"**, Franciscan Father Norman Langenbrunner, presenter, 10:45 a.m.-noon, free-will donation includes pastry and coffee. Information: 812-933-6437 or [center@oldenburgosf.com](mailto:center@oldenburgosf.com).

### February 25

Oldenburg Franciscan Center, Oldenburg. **"Lenten Lecture Series—Called to Conversion"**, Franciscan Sister Barbara Leonhard, presenter, 7-8:30 p.m., \$10 per person. Information: 812-933-6437 or [center@oldenburgosf.com](mailto:center@oldenburgosf.com).

### February 26-28

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Women's Retreat—Women Clothed in Grace"**. Information: 317-788-7581 or [benedictinn@benedictinn.org](mailto:benedictinn@benedictinn.org).

Monastery Immaculate Conception, 802 E. 10th St., Ferdinand, Ind. (Evansville Diocese). Sisters of St. Benedict, **"Come and See Weekend"**, high school girls are invited to learn about religious life. Information: 800-734-9999 or [vocation@thedome.org](mailto:vocation@thedome.org).

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"Pray Your Way to Happiness"**, Benedictine Brother Maurus Zoeller, presenter. Information: 800-581-6905 or [MZoeller@saintmeinrad.edu](mailto:MZoeller@saintmeinrad.edu).

### February 27

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Date Night at Fatima Retreat House"**, Father Jim Farrell, presenter, 5 p.m., Mass, 5:30 p.m. followed by dinner and presentation, \$40 per couple. Information: 317-545-7681 or [spasotti@archindy.org](mailto:spasotti@archindy.org). †

## Seminary to host one-woman play about St. Catherine of Siena

Dominican Sister Nancy Murray will portray St. Catherine of Siena in a one-woman play at 7 p.m. on March 1 at the Newman Conference Center at Saint Meinrad School of Theology and Seminary in St. Meinrad.

Sister Nancy, who is the sister of actor Bill Murray, has presented more than 200 performances as St. Catherine of Siena, a young woman who lived in the 14th century and played a major role in history by her efforts to reunify

the Catholic papacy in Rome.

Catherine was born in Italy and became a lay member of the Dominican religious order at age 16. She devoted herself to working for the poor and sick as well as counseling prisoners.

The play is based on translations of 400 of Catherine's letters in which she boldly chastises popes, cardinals and princes with whom she differed on Church and political issues. She is best known for her writings and diplomatic

effort that helped end the Avignon papacy.

Sister Nancy earned a bachelor's degree in theater at Barry University in Miami and master's degree in pastoral studies at Loyola University in Chicago.

Her performance, which is free and open to the public, is part of the Gardner Lectures in Pastoral Practice and is hosted by Saint Meinrad's Institute for Priests and Presbyterates. †

Photo courtesy Saint Meinrad School of Theology



Dominican Sister Nancy Murray will portray St. Catherine of Siena in a one-woman play at 7 p.m. on March 1 at Saint Meinrad School of Theology and Seminary in St. Meinrad.

## '40 Days for Life' prayer campaign to begin in Indianapolis, Louisville

The annual "40 Days for Life" spring pro-life prayer campaign will begin in Indianapolis with an 8 a.m. Mass on Feb. 13 at St. Monica Church, 6131 N. Michigan Rd. in Indianapolis.

St. Monica Parish's Shield of Roses pro-life organization and 40 Days for Life are sponsoring the Mass, a reception to follow and a prayer vigil from 9:30 a.m.-10:30 a.m. in front of the Planned Parenthood abortion facility at 8590 Georgetown Rd. in Indianapolis.

The daily prayer vigil in front of the facility will begin on Feb. 17, Ash Wednesday, and conclude on March 28, Palm Sunday. It will take place from 8 a.m.-6 p.m. on Monday through Saturday and from noon-6 p.m. on Sundays.

For more information about "40 Days for Life" in Indianapolis, log on to [www.40daysforlife.com/Indianapolis](http://www.40daysforlife.com/Indianapolis), call Joseph Lehner at 317-213-4778, send an e-mail to him at [JosephL@40days-indy.org](mailto:JosephL@40days-indy.org) or e-mail Sarah Babbs at [sarahb@40days-indy.org](mailto:sarahb@40days-indy.org).

The "40 Days for Life" prayer campaign in Indianapolis will join similar campaigns in 200 cities in 45 states.

Louisville will also have a "40 Days for Life" prayer campaign.

It will begin with a kickoff rally at 11 a.m. on Feb. 13 at Valley View Church, 8911 3rd St. Road in Louisville.

The daily prayer vigil will take place at the EMW Women's Surgical Center at 138 W. Market St. in Louisville.

For more information about "40 Days for Life" in Louisville, log on to [www.40daysforlife.com/Louisville](http://www.40daysforlife.com/Louisville), call Tammy Stayton at 502-384-2551 or send her an e-mail at [reddeemed7\\_2000@yahoo.com](mailto:reddeemed7_2000@yahoo.com). You may also call Carol Burden at 502-303-0402 or e-mail her at [carolburden@valleyviewchurch.org](mailto:carolburden@valleyviewchurch.org), or call George Garr at 502-366-2701 or e-mail him at [Georgeagarr@bellsouth.net](mailto:Georgeagarr@bellsouth.net). †

## St. Michael the Archangel Parish sponsors fish fry, Lenten programs

St. Michael the Archangel Parish in Indianapolis has scheduled a four-part "Friday Night Adult Formation Series" on a variety of pro-life issues during Lent.

The presentations, which are open to the public, begin at 7:15 p.m. in the Parish Life Center behind St. Michael the Archangel Church, located at 3354 W. 30th St.

There is no charge for the programs, which follow the weekly Lenten fish fry. Free child care is available.

The dates, topics and speakers arranged by the parish Faith Formation Commission are:

- Feb. 19—"Stem-Cell Research and Ethics," presented by Dr. Hans Geisler, a member of St. Luke the Evangelist Parish in Indianapolis.

- Feb. 26—"Ministry for Women Wounded by Abortion and Pregnancy Loss," presented by Debbie Miller, the founder of Healing Hidden Hurts and a member of St. Anthony Parish in Indianapolis.

- March 5—"Immigration as a Pro-Life Issue," presented by Franciscan Father Tom Fox, a Hispanic

ministry assistant for the archdiocese.

- March 12—*Bella*, a pro-life movie.

(For more information, call St. Michael the Archangel Parish at 317-926-7359.) †

## The Master's Chorale welcomes new members, plans spring concert

Singers are invited to join The Master's Chorale of Central Indiana Inc. as they prepare for their spring concert featuring Mozart's *Requiem*.

The concert will be held at 3 p.m. on Sunday, April 18, at Christ the King Church, 1827 Kessler Blvd., East Drive, in Indianapolis.

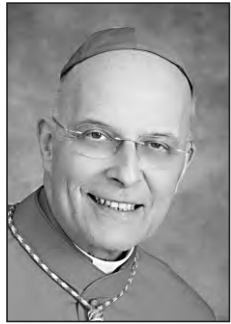
The Master's Chorale remains dedicated to the preservation of sacred chorale music. It is a non-profit, all-volunteer, unpaid choir.

For more information about the choir, call 317-271-2788. †

# Cardinal: Group's support of gay marriage not authentic Church teaching

WASHINGTON (CNS)—The president of the U.S. Conference of Catholic Bishops has denounced a Maryland-based organization for its criticism of Catholic efforts to defend marriage as the union of one man and one woman and said it does not offer “an authentic interpretation of Catholic teaching.”

Cardinal Francis E. George of Chicago said that since the founding of New Ways Ministry in 1977, “serious questions have



Cardinal Francis E. George

been raised about the group's adherence to Church teaching on homosexuality.”

“No one should be misled by the claim that New Ways Ministry provides an authentic interpretation of Catholic teaching and an authentic Catholic

pastoral practice,” Cardinal George said in a Feb. 5 statement.

“Like other groups that claim to be Catholic but deny central aspects of

Church teaching, New Ways Ministry has no approval or recognition from the Catholic Church and ... cannot speak on behalf of the Catholic faithful in the United States,” he added.

New Ways Ministry, based in Mount Rainier, Md., describes itself as a “gay-positive ministry of advocacy and justice for lesbian and gay Catholics and reconciliation within the larger Christian and civil communities.”

Francis DeBernardo, executive director of New Ways Ministry, said in a statement posted on his organization's Web site that the cardinal's words “will not impede or slow us in our efforts to work for justice for lesbian/gay people in the Church and society.”

Although he made no reference to the issue of same-sex marriage, DeBernardo

said “for more than three decades, New Ways Ministry has had its programs reviewed by scores of Catholic bishops, theologians and pastoral leaders, and we have always been found to be firmly in line with authentic Catholic teaching.”

DeBernardo said he was “astonished that Cardinal George released such a statement” without contacting New Ways or informing the organization that it was being released to the press.

Cardinal George said that as far back as 1984, then-Archbishop James A. Hickey of Washington “denied New Ways Ministry any official authorization or approval of its activities,” citing “the organization's lack

of adherence to Church teaching on the morality of homosexual acts.”

“This was the central issue in the subsequent investigation and censure of the

co-founders of New Ways Ministry,” Cardinal George added. “This continues to be the crucial defect in the approach of New Ways Ministry, which has not changed its position” since then.

New Ways Ministry was co-founded in 1977 by Sister Jeanine Gramick and Salvatorian Father Robert Nugent, who were ordered by the Vatican in 1999 to stop their ministry to homosexuals because “ambiguities and errors” in their approach caused confusion for Catholics and harmed the Church community.

After they continued to speak and write about homosexuality, the two were directed by their religious superiors in 2000 not to speak publicly or write about the topic or about the Vatican actions. Father Nugent accepted the discipline and is in parish ministry, but Sister Jeanine refused and continues on the lecture circuit.

Because she defied the Vatican ban and faced expulsion by the School Sisters of Notre Dame, she left the order and joined the Sisters of Loretto in 2001. She made her final vows with her new order in June 2004, and is currently co-director of the National Coalition of American Nuns. †

*‘Like other groups that claim to be Catholic but deny central aspects of Church teaching, New Ways Ministry has no approval or recognition from the Catholic Church and ... cannot speak on behalf of the Catholic faithful in the United States.’*

—Cardinal Francis E. George

# Pope Benedict XVI puts charity at center of Church life, USCCB official says

WASHINGTON (CNS)—With his encyclical “*Caritas in Veritate*” (“Charity in Truth”), Pope Benedict XVI “placed charity at the very center of Church life, and defines charity in the most challenging, demanding way,” said



John Carr

John Carr, executive director of the U.S. bishops' Department of Justice, Peace and Human Development.

Speaking on Feb. 8 at the annual Catholic Social Ministry Gathering in

Washington, Carr said Pope Benedict made justice “inseparable from charity and intrinsic to it.”

The pope's encyclical underscores the importance of the Catholic Campaign for Human Development, Carr said in his talk, “Speaking ‘Charity in Truth’ to Power.” “CCHD is about the institutional path of charity—empowering people so they can speak for themselves.”

He later added, “We need to recommit to CCHD because its work is more important than ever,” which elicited

applause from Carr's audience. CCHD is the U.S. bishops' domestic anti-poverty agency.

Carr pointed to a year full of unexpected political developments since the last Catholic Social Ministry Gathering, one of them being the phenomenon of pro-life Democrats, whom he said are viewed as suspect by both other Democrats and other pro-lifers. Yet “they made the difference ... in passing the health care bill” in the House, Carr said.

Rep. Bart Stupak, D-Mich., a Catholic congressman, sponsored the amendment to the House version of the health care bill that would extend the original Hyde amendment that forbids federal funding of abortions.

“No Stupak, no health care bill,” Carr noted.

Health care absorbs a lot of the public's interest and the bishops' as well, he added, taking note of four criteria the bishops have on health care legislation:

- Providing “universal care that is truly universal”—from conception to natural death, Carr said. “We think affordable means affordable.” Even so, he added, “health care reform cannot be the place where we lose the protections we've had for 30 years” with the Hyde amendment.
- Ensuring access for all with a special

concern for the poor and the inclusion of legal immigrants. Carr said mention of the poor is absent from practically all of the congressional policy debates, adding that some in Congress interpret the famous passage in Matthew 25 as “whatsoever you do for the middle class, you do for me.”

- Pursuing the common good and preserving pluralism, including freedom of conscience in health care.

- Restraining costs and applying them equitably across the spectrum of payers.

It is not enough to mobilize those who are the “true believers” of the Church's position, Carr said, but it is necessary to engage in conversation and dialogue with others to gain their support.

The House and Senate both passed health reform bills, but since the Jan. 19 election of Republican Scott Brown of Massachusetts to the upper house broke up the Democrats' 60-vote supermajority in the Senate, the future of health reform legislation is up in the air.

Carr noted other items on the bishops' legislative agenda, including putting the needs of the poor first; fixing the U.S. immigration

system; addressing long-term recovery in Haiti and “the poorest places in the world”; working toward a responsible transition in Afghanistan; and reforming and strengthening foreign development assistance to promote a better and safer world.

He said that in his role heading the Department of Justice, Peace and Human Development, he is sometimes in daily contact with bishops and “always weekly” in conversation with them on the issues under his jurisdiction.

Carr, who was met with standing ovations before and after his remarks, had been the target of attacks the previous week by some groups critical of the bishops' work.

“You find out who your friends are at a time like this,” he said, adding he had received messages of support from bishops and from Father Frank Pavone, the founder of Priests for Life.

He attributed the attacks in part to “the political polarization in our society [that] is now creeping into the Church.” †

## Our Lady of Fatima Retreat House

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**Fr. Jim Farrell, Director**

**February 27, 2010**

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‘The Five Love Languages’ by Gary Chapman.

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# Abstinence programs get nod from study, but still set to lose funding

WASHINGTON (CNS)—A new study about the effectiveness of abstinence education is good news for those who teach the topic, but it also could be too little, too late.



WASHINGTON  
LETTER

Abstinence educators welcomed the study published on Feb. 1 in the *Archives of Pediatrics & Adolescent Medicine*, a monthly journal. The study showed that young teenagers who were given an abstinence-only message were significantly more likely to delay having sex than those who received a more comprehensive sex education.

The research has been getting attention because it is said to be the first rigorously conducted study demonstrating the effectiveness of an abstinence-only program. It was released just a week after the Guttmacher Institute published a study showing that America's teen pregnancy rate rose 3 percent in 2006 after a 10-year decline.

How the Guttmacher data is interpreted seems to depend on one's position. Some blame the uptick in the number of teen pregnancies on the use of abstinence-only programs, but advocates of abstinence education say there are a variety of social and cultural factors in play.

Valerie Huber, executive director of the National Abstinence Education Association, called it a "simplistic charge" to "naively lay wholesale blame on abstinence education as the cause for higher teen birth rates."

A week later, when the abstinence study was released, Huber seemed more upbeat, saying the study "verifies what we've known intuitively all along, which is that abstinence-only education is a very important strategy to help young people delay having sex."

The abstinence study used random trials involving a group of 662 African-American

sixth- and seventh-graders. Only about a third of the group who completed an abstinence-education program started having sex within the next two years, researchers found. Nearly half of the students who attended other classes, including ones that combined information about abstinence and contraception, became sexually active.

John Jemmott, the lead author of the abstinence study and a professor at the University of Pennsylvania School of Medicine, said he doesn't want either side of the issue to read too much into the research.

"This is one study," he said, adding that he hopes it will spur other researchers to design similar studies with different populations in order to have "a body of evidence."

Judith Vogtli, director of Project Truth, an abstinence-education program run under the auspices of Catholic Charities of Buffalo, N.Y., is all for more studies, saying she liked the fact that this study directly compared the effectiveness of different sex education approaches.

"We're not afraid" of more research, she told Catholic News Service on Feb. 4, noting that those in the field know anecdotally that their programs work and that they welcome more proof.

She also hopes studies such as this one will not just provide a boost for the abstinence-only movement, but possibly enable them to regain federal funding such programs receive that is set to end this September under the Obama administration's 2010 budget.

The administration announced last year that it was cutting more than \$170 million in annual federal funding for abstinence programs, and instead was launching a \$144 million pregnancy prevention initiative that would only fund programs that have been shown scientifically to work. There is currently a measure in the U.S. Senate to restore about \$50 million to abstinence education, but its passage is uncertain.



Elizabeth Andrew and Nolan Reynolds lead a presentation on abstinence and the theology of the body during a Catholic youth fest at St. Anthony's High School in South Huntington, N.Y., in this 2007 file photo. A new study published in the journal *Archives of Pediatrics & Adolescent Medicine* showed that young teens given an abstinence-only message were significantly more likely to delay having sex than those who received a more comprehensive sex education.

According to the National Abstinence Education Association, more than 130 programs around the country—serving roughly 1.5 million youths—could be affected by the cut in federal funding.

Vogtli, whose program has been offered at Catholic and public schools since 2001, said it has "been in [financial] jeopardy" since it started and will not be able to continue without federal funds.

She is not about to give up though, urging those who visit the program's Web site—[www.ccwny.org/projecttruth](http://www.ccwny.org/projecttruth)—to write to congressional leaders and push them to reinstate funding for abstinence education.

"There needs to be public outrage about this—as there was with health care," she said, noting that the youths who could benefit from the programs should not be "political pawns."

Government funding for abstinence education began in 1982 and expanded in 1996 as part of welfare reform. In recent

years, funds have come from the Adolescent Family Life Act, Title V of the Social Security Act and Community-Based Abstinence Education Program.

Vogtli noted that when it comes to sex education, abstinence programs are "preferred in many communities," and said parents should be given a choice in what is offered.

Without federal funding, many of these programs will simply shut down, she said, although some have elaborate fundraising plans or hopes to get grants.

"The field will continue," she said, noting that many groups existed before there was federal funding. Some Church groups have also said they will try to fill in the gap if abstinence-education programs decrease.

Although Vogtli put up an optimistic front, she couldn't hide her frustration.

"It's hard to understand how this money can be taken from our kids," she said. †

## Metuchen Diocese opens sainthood cause for Venezuelan mystic who died in U.S.

METUCHEN, N.J. (CNS)—The sainthood cause has formally opened for Maria Esperanza Medrano de Bianchini, a Venezuelan woman believed to have seen 31 apparitions of Mary who spread worldwide a message of family reconciliation and fraternal unity that she said Mary relayed to her.

"We gather together as a people filled with faith believing in the gift of God," said Bishop Paul G. Bootkoski, who presided at the ceremony and bilingual Mass at St. Francis of Assisi Cathedral in Metuchen on Jan. 31. "We believe God gives us men and women of fine example who show us the way to Jesus Christ."

"Today, we begin the cause for Maria Esperanza, a woman of faith, and we pray as this faith community that God will recognize her through his Church as one of his saints," he said.

The Mass, which was concelebrated by 29 priests, drew more than 1,100 people, including family members, a 60-member choir and others from Bianchini's native Venezuela. Approximately 300 people watched the simulcast in a nearby hall.

Bianchini reportedly first saw an apparition of Mary in 1976, but she became a world-renowned figure after Mary reportedly appeared to her and 150 others at a farm named Finca Betania in Venezuela on March 25, 1984. Mary is said to have appeared under the title "Mary, virgin and mother, reconciler of all people and nations."

The apparition was deemed valid by Bishop Pio Bello Ricardo of Los Teques, Venezuela, in 1987.

A biography of Bianchini, who died in New Jersey in 2004 after a long illness, notes she was endowed with the "gift of healing, the gift of counsel, discernment of spirits, visions, locutions, ecstasies, levitation, the odor of sanctity, the stigmata

... and the ability to read the hearts of others."

An ecclesiastical tribunal has been established to gather witnesses, documents and other evidence to determine the holiness of Bianchini.

The process will include gathering hours of testimony from more than a hundred witnesses, said Lori Albanese, diocesan chancellor and notary. The questioning of witness began on Feb. 8.

A theological commission will specifically search for anything about Bianchini that is contrary to faith and good morals. A historic commission will gather unpublished writings by Bianchini as well as all historic documents.

During the ceremony in the cathedral, her husband, Geo Bianchini, thanked the diocese, the tribunal and the congregation for their devotion to her.

He said he was grateful to God for allowing him to be a part of her life and emphasized the importance of her mission for unity and family.

"Let's follow her example. Let's keep that treasure inside of us so we may become new beings, what God really wants us to be," he said through a translator.

"We continued to be mystified by the life of Maria Esperanza," said Father Timothy Byerley, a Camden priest who is vice postulator of her cause. "She wanted to teach us the way of love, the Gospel of love. If you want to know about her life, that was it."

"It is the mission, the message of fraternal unity and family reconciliation. When Our Lady came to Betania in 1984 that was the message, when the family's healed, society's healed," he added.

Father Byerley, who met Bianchini through friends who invited her to speak at Marian conferences in New Jersey,

thanked those gathered for the Mass.

"You, the faithful, have made the pilgrimage," he said. "She taught you the way of love, and most of all she loved you, that penetrating even life-changing love that the great lovers of the Gospel always have."

Following the ceremony, Coromoto Bianchini, one of Bianchini's daughters, said she only realized how special her mother was when she ventured out into the world.

"Since we were kids we were living among the supernatural," she told *The Catholic Spirit*, newspaper of the Metuchen Diocese. "We understood the world differently."

Maria Gracia Bianchini, another daughter, said the ceremony "was like a dream" and emphasized her mother's desire to strengthen the bonds of family.

"Families need to forgive each other and start imitating the Holy Family," she said. "That's what she taught me, to follow the steps of Jesus."

Born on Nov. 22, 1928, Bianchini was the mother of seven children and grandmother of 20 children. In 1979, she created the Betania Foundation, a lay movement designed to evangelize, educate and develop the well-being of society and family life and promote social justice. Her family continues the mission of the foundation.

Bianchini died after a long illness on Aug. 7, 2004, at age 75 at a private residence in Long Beach Island, which is in the Trenton Diocese.

However, Trenton did not have the resources required to carry out a canonization cause, Father Byerley explained. With the approval of Trenton Bishop John M. Smith, competence to do so was transferred to the Metuchen Diocese.



A portrait of Maria Esperanza Medrano de Bianchini is displayed at St. Francis of Assisi Cathedral in Metuchen, N.J., during a ceremony opening her cause for sainthood on Jan. 31. The Venezuelan mystic, who died in New Jersey, became known after Mary reportedly appeared to her and 150 others on a farm in Venezuela in 1984. The initial phases of the investigation include gathering witnesses, documents and other evidence to determine her holiness.

The Church's process leading to canonization involves three major steps. First is the declaration of a person's heroic virtues, after which the Church gives the sainthood candidate the title of "venerable." Second is beatification, after which he or she is called "blessed." The third step is canonization, or the declaration of sainthood.

In general, two miracles must be accepted by the Church as having occurred through the intercession of a prospective saint, one before beatification and the other before canonization. †



# Indianapolis parish hosting annual Lenten speaker series

By Sean Gallagher

Our Lady of the Most Holy Rosary Parish, 520 Stevens St., in Indianapolis, will host its 10th annual Lenten speaker series titled "Spaghetti and Spirituality," on Feb. 24, and March 3, 10 and 24.



Fr. John Hollowell

English, will start at 5:45 p.m.

A light, meatless pasta dinner begins at 6:30 p.m. at Msgr. Priori Hall. Each presentation will begin at approximately 7:15 p.m.



Tim Staples

and ordinarily conclude by 8:30 p.m. The only exception to this schedule will occur on March 10, which will take place during Holy Rosary's annual 40 hours devotion, during which Father John Hollowell, chaplain of Cardinal Ritter Jr./Sr. High School in Indianapolis, will give his "Reflections of a Novice Priest in the Year of the Priest."

On that day, a solemn celebration of the traditional Latin Mass will begin at 5:15 p.m. Benediction, a solemn closing of the 40 hours devotion and a sermon by Father Hollowell will begin at 6:30 p.m. The Spaghetti and Spirituality dinner will conclude the evening at 7:30 p.m.

Father Hollowell, who also is in residence and gives sacramental assistance at St. Malachy Parish in Brownsburg, was ordained last June.



Bruce Konicek, who has coordinated the Spaghetti and Spirituality series for the last nine years, said that participation has grown dramatically over that time.

Nine years ago, approximately 150 people attended each session. Now, each session is filled with approximately 275 people.

Konicek also noted that surveys filled out by attendees show that people from nearly 50 parishes, most of them in the Archdiocese of Indianapolis, attend Spaghetti and Spirituality. "It may be just one person [from a parish] at one session," he said. "But that's kind of how I measure success. With their comments, they say, 'This is what makes our Lent. We look forward to this every Lent.'"

On Feb. 24, Tim Staples, a staff apologist with the El Cajon, Calif.-based Catholic Answers, will give a presentation titled "The Ministerial Priesthood—Demonstrating What a Priest Is by What a Priest Does."

This presentation, combined with Father Hollowell's reflection during the March 10 conclusion to the 40 Hours devotion, gives a definite focus on the priesthood to Spaghetti and Spirituality this year, which Konicek said is appropriate for the Year for Priests.

He hopes the fact that two of the four sessions this year focusing on the priesthood will help families encourage openness to such a vocation in their sons.

"Families make priests through God's grace," Konicek said. "The Church and those families are strengthened through the Mass. And the Mass is led, obviously, by a priest."

*'Families make priests through God's grace. The Church and those families are strengthened through the Mass. And the Mass is led, obviously, by a priest.'*

—Bruce Konicek

"... We need good priests. And we need to focus, not just on simply asking for more vocations to the priesthood, but we parents are to foster that priesthood in our families."

Konicek said Father Hollowell's participation in the series will help those who attend to do just that.

"I think it's important to listen on a more personal, one-on-one basis," Konicek said. "This will be a good chance for families to hear more about his personal choices, his personal reflections on things and how he became a priest. But also, being that he's young, I hope our younger participants who are thinking about the priesthood can identify with him."

On March 3, Catholic author Benjamin Wiker will give a presentation titled, "Did Darwinism Lead to Euthanasia, Eugenics and Abortion?"

Wiker, who earned a Ph.D in theological

ethics at Vanderbilt University in Nashville, Tenn., is the author of several books, including *The Darwin Myth: The Life and Lies of Charles Darwin*.

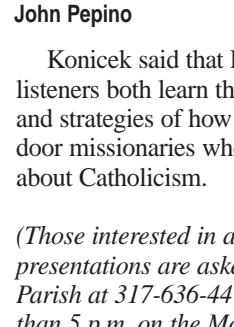
Konicek said he expects Wiker to show how various interpreters of Darwin used his theory of evolution "to justify the abortion or eugenics movement" and how eugenics is in the historical roots of the work of Planned Parenthood.



Benjamin Wiker

Eugenics is a scientific field that aims to improve the human species by selective breeding but which, for several decades, has been criticized by many Church officials and others in the scientific community for fundamental ethical problems.

On March 24, John Pepino, a professor of classical languages, patristics and Scripture at Our Lady of Guadalupe Seminary in Denton, Neb., will give a presentation titled, "Doorsteps Apologetics: When Missionaries Come Knocking."



John Pepino

Konicek said that Pepino will help his listeners both learn the basics of their faith and strategies of how to respond to door-to-door missionaries who have misconceptions about Catholicism.

(Those interested in attending any of the presentations are asked to call Holy Rosary Parish at 317-636-4478 by no later than 5 p.m. on the Monday prior to each seminar. To get more information about Spaghetti and Spirituality or to register for each session online, log on to [www.holyrosaryindy.org/spaghetti.html](http://www.holyrosaryindy.org/spaghetti.html).) †

## Sisters doing 'OK' in aiding quake survivors

PORT-AU-PRINCE, Haiti (CNS)—A group of children fidgeted, as children do, looking to be noticed as four Missionaries of Charity sisters gave them as much attention as they could, considering they were outnumbered more than 2-to-1.

But the barefoot sisters did not mind. They hugged and caressed the kids, none more than 7 years old. One young sister, her face adorned with a friendly smile, picked up the youngest child, a boy not yet 2, and held him in her arms. He seemed pleased to get the special notice.

It was after lunch and the children were out for a short walk to the main gate of the missionaries' Haitian provincial house in one of Port-au-Prince's poorest neighborhoods. Nearby, volunteers loaded medical supplies, food, tins of cooking oil and other goods for a trip to the countryside where victims of the severe Jan. 12 earthquake waited.

The children, and several dozen more, are under the care of about 20 sisters, twice the normal number. The extra nuns arrived in the days after the earthquake from some of the order's other Haitian houses. In all, the order ministers at nine sites around the country: three in Port-au-Prince and six elsewhere.

One of the Missionaries of Charity, who asked not to be named in keeping with the order's policy of not seeking publicity for themselves, said normally about 150 children live at the house. But the earthquake seriously damaged the children's dormitory, so the sisters sent some of the children to other houses and set up makeshift sleeping spaces in the remaining four buildings.

For now, the children are fine and classes are resuming on a somewhat reduced scale.

"They're OK because we are together,"



An injured girl receives water from from a member of the Missionaries of Charity at a makeshift hospital in a suburb of Port-au-Prince, Haiti, on Jan. 20.

the sister said.

Aside from the dormitory, the provincial house, located on a rocky, potholed street off Delmas 31, a main passage between the borough of Delmas and the Port-au-Prince airport, withstood all that the magnitude 7 temblor could muster even when most neighboring buildings did not.

But that does not mean that life at the provincial house remains unchanged.

"It's different because there is more need," the sister said.

"Every day, we are still having people to take to the hospital," she explained. "We are trying to provide covering, tarps for the people."

She said for a few days after the earthquake several families camped at the compound, then moved to another location.

People left homeless by the quake arrive daily at the provincial house. About

20 people, including children, waited patiently outside the main gate to the compound on Feb. 3, hoping to get a small amount of food to take to their paltry shelters several blocks away.

The Missionaries of Charity have managed to get enough food to provide 600 families with dry goods, such as rice and beans, the sister said. Another 600 families, those without the means to cook, have received prepared meals, she said.

The sister said about 20 volunteers worked at the provincial house at different times during the three weeks following the quake, helping with the children, medical care or food distribution. With so many extra hands, the work of meeting the needs of the children and homeless earthquake victims, while challenging, is continuing.

"We have a lot to do, but we have people to help, so we are OK," the sister said. †

## Archbishop says humanity must build a future 'free of nuclear threat'

BALTIMORE (CNS)—The path to the elimination of nuclear weapons will be "long and treacherous," but humanity "must walk this path with both care and courage in order to build a future free of the nuclear threat," Baltimore Archbishop Edwin F. O'Brien said.

Speaking on Feb. 3 to 200 international leaders at the Global Zero Summit in Paris, Archbishop O'Brien cited the Second Vatican Council's condemnation of "total war" and the council fathers' skepticism of "deterrence" as a way to lasting peace.

"Every nuclear weapons system and every nuclear weapons policy should be judged by the ultimate goal of protecting human life and dignity," Archbishop O'Brien said, "and the related goal of ridding the world of these weapons in mutually verifiable ways."

A copy of his text was released to the media.

Archbishop O'Brien, who served for a decade as head of the U.S. Archdiocese for the Military Services before being appointed to the Baltimore Archdiocese in 2007, said the goals of just-war teachings are to "reduce recourse to force and to restrain the damage done by war."

He noted that just-war teachings assert that the use of force must be discriminate, with civilians and civilian facilities preserved from direct, intentional attack. The use of force must be proportionate, he said, with the overall destruction not outweighing the good to be achieved. It also must have a probability of success, he said. †

# Catholic leaders outline steps they say are key for Haitian adoptions

WASHINGTON (CNS)—The heads of five Catholic agencies that work with Haitian earthquake victims have outlined steps they say the U.S. government should take to protect children left alone after the Jan. 12 earthquake.

In a Feb. 4 letter to Secretary of State Hillary Clinton, Homeland Security Secretary Janet Napolitano, and Health and Human Services Secretary Kathleen Sebelius, the heads of Catholic refugee, immigrant and relief organizations urged specific steps to be followed before “children are brought to the United States and placed in any legal adoption proceedings.”

The agency heads acknowledged the compassion of people in the United States as demonstrated by the “many offers to adopt children who might have lost their parents in the tragedy.”

In any humanitarian crisis, they said, “many children are left without anyone to care for them. Whether parents or guardians are killed or families are separated by war or natural disaster, these children are in dire need of special assistance or protection. In order to properly serve these children and to ensure that their special needs are met, safeguards and procedures must be established that preserve the best interest of each individual child.”

The Catholic leaders stressed that Haitian children who are not already matched with U.S. adoptive parents should only be brought to this country if it is determined to be in the best interest of those children.

The letter was signed by Johnny Young, executive director of the Migration and Refugee Services of the U.S. Conference of Catholic Bishops; Maria Odom, executive director of Catholic Legal Immigration Network; Father Larry Snyder, executive director of Catholic Charities USA; Ken Hackett, president of Catholic Relief Services, the U.S. bishops’ overseas relief and development agency; and Johan Ketelers, secretary-general of the Geneva-based International Catholic Migration Commission.

“Family reunification is an important goal and must be protected to the greatest extent possible, while placement with a guardian within Haiti will sometimes prove to be the appropriate course,” they wrote. “If no family or appropriate guardian is found, and if it is further determined that it is in the child’s best interest not to remain in Haiti, the child should be considered for international placement.”

Save the Children, the international aid organization the United Nations has asked to coordinate efforts to reunite Haitian children and their families, has similarly stressed the



Children cool off with a water hose on a street in Port-au-Prince, Haiti, on Feb. 6.

need to make every attempt to reunite children with their families and evaluate orphans’ needs before adoptions take place.

A Jan. 21 press release from Save the Children said that “it is almost always in the best interests of a child to remain with their relatives and extended family, when possible.”

It also noted that the chances of a child being mistakenly identified as an orphan are “incredibly high.”

Deana Myers, vice president of international programs for Save the Children, told Catholic News Service that the risk is great of children having their rights ignored or being exploited by human traffickers and the child-sex trade. She added that keeping children in familiar surroundings—around food, language, customs and people they know—goes a long way toward helping them come through such a traumatic experience in good physical and emotional shape.

“The process needs to unfold at its own

pace,” she said. “The key is to take the time to do this thoughtfully,” while at the same time guaranteeing that children have food, water and a safe place to live.

Reiterating a similar message, the Catholic agency leaders said in their letter that as “a general rule it would not be in the best

interest of Haiti’s children, or Haiti as a whole, for unaccompanied children to be evacuated from their home country without a careful, individualized assessment of what is best for each of them.”

“While it is important to respond quickly to protect these children in the wake of the disaster, long-term harm could come to them if this response is not carried out in line with international protection standards,” they said.

They urged U.S. leaders to make sure several procedures were in place before U.S. adoptions of Haitian children could proceed:

- Establish safe havens in Haiti so children have security and proper care.
- Assign child welfare experts to make

determinations for the best interest of each child and the best placements for children.

- Make every effort to locate families so children can be reunited with them.

- Place children whose best interests would be served by relocation to the United States in foster care.

- Expedite consular processing for U.S. citizens or permanent residents with minor children in Haiti and for those with approved petitions for family reunification.

The Catholic leaders said they were “heartened to learn that the U.S. government, in cooperation with the United Nations and the government of Haiti, has taken steps to protect Haitian unaccompanied children within Haiti and to locate parents or family members.”

“We appreciate the response of the U.S. government to the natural disaster in Haiti and hope to work with you to ensure that these vulnerable children, as well as other victims of the earthquake, receive the care and support they need to resume their lives,” they added.

They also emphasized that reconstruction funds should include resources for the Haitian government to provide protection to unaccompanied children who remain in Haiti so they do not become victims of human traffickers. †

*‘The process needs to unfold at its own pace. The key is to take the time to do this thoughtfully.’*

— Deana Myers,  
vice president of  
international programs  
for Save the Children

## HAITI

continued from page 1

from 50,000 after an accounting following a recent distribution of food.

Even as the kits were distributed, Boyd and CRS shelter experts were looking for alternatives to housing people on the golf course. Its hilly terrain and lack of sanitation facilities are not ideal, especially once the rains begin. CRS staffers fear the land could become a quagmire of unimaginable proportions.

“It’s no secret that this site is not really appropriate for prolonged occupation,” Boyd said. “There’s going to be a lot of runoff problems in places where you have natural gullies. So this place is going to have to be thinned out. Exactly how and when is something a lot of people are talking about.

“I wish I had a silver bullet, but I don’t,” he added.

The distribution moved smoothly the morning of Feb. 5 and offered an example of how coordinated planning could reach thousands of people in a crisis situation quickly. For the most part, Haitians stood patiently in line at the bottom of a hill overlooking the golf course, under the watchful eyes of a contingent of U.S. Army soldiers from the

173rd Airborne Brigade. Although some jostling was observed, the vast majority remained calm.

Music blared from two speakers midway up the hill.

“Haiti is not destroyed,” one song reminded people. “One day we will see joy.”

People such as Sylace eagerly embraced the shelter materials and hurried to their campsites to begin building a better covering for their meager belongings.

Miel James, 42, said he lost one of his seven children during the earthquake and hoped that his family’s situation improves soon.

“I’m so happy because if it was raining we could get wet” with just sheets as cover, he said after getting his supplies.

Jean Coster echoed James, saying the 10 people living in his family’s flimsy covering will be much better off now.

Boyd said the challenges facing hundreds of thousands of homeless Haitians is unlike any he has witnessed in more than six years of working in humanitarian crisis situations.

CRS meets regularly with other providers of aid—including Caritas Haiti and Caritas Internationalis, World Vision and the U.N. World Food Program—in what are called cluster meetings. The daily gatherings give representatives from the aid agencies the



A volunteer distributes shelter kits in the camp for displaced Haitians on the Petionville Club golf course in Port-au-Prince, Haiti, on Feb. 5. Catholic Relief Services provided 7,000 kits to replace makeshift tents being used by people left homeless after the Jan. 12 earthquake.

opportunity to discuss problems that arise, share information about growing needs in one part of the quake-affected area or another, match agencies with the expertise they offer and begin planning how to continue to address the expected shift in the needs of homeless Haitians in the months ahead.

“The next step will be some kind of transitional shelter program,” until

permanent housing can be constructed, Boyd said.

Such shelters, made of more durable materials, would be simple to construct and last for up to three years. Sites in Port-au-Prince and outside of the city are being considered for such a program, Boyd said, adding it is best to get people “to neighborhoods where they once lived or where they have family.” †

# U.S. woman brings adopted daughter home from Haiti day before earthquake

WILMINGTON, Del. (CNS)—When Melissa Stam received a text message from a friend on Jan. 12 telling her about the earthquake that hit Haiti, all she could do was cry.

"I was supposed to be there," said Stam, who had returned to the United States on Jan. 11 after receiving her newly adopted daughter, Jaden Gabrielle, from a Haitian orphanage. "It was insane, just to think of what could have happened. It was all I could do, cry. I held her in my lap and I'm crying and sobbing. We would have been at the airport when it happened. It's a miracle. She's my miracle."

After a 37-month-long adoption process, Stam, 41, a member of St. Helena's Parish in Wilmington, was scheduled to pick up 3-year-old Jaden at Haiti's international airport the afternoon of Jan. 12.

However, when the adoption agency contacted Stam on Jan. 8 to let her know she could take her new daughter home a day sooner, she paid \$2,300 to change her flights, getting her and Jaden home just before the disaster. The date was moved up because of the number of appointments scheduled for other adoptions that week at the orphanage right outside Port-au-Prince.

"I didn't even know if I had the airfare at first to change the flight," Stam told *The Dialog*, newspaper of the Wilmington Diocese. "It all happened so fast. But I looked online, I found the flights were

available and I booked them. I was shaking. After 37 months this was finally happening and even a day earlier than I thought."

When she finally was given Jaden at the airport, and with a stop at immigration, "it was a whirlwind," she said.

Stam, who is divorced, said she knew she was "born to be a mother. I knew I could love any child like they were my own."

So in early 2006 she began the home study and application process to adopt a child through Casi Foundation for Children, an Idaho adoption agency.

On Dec. 20, 2006, the agency called her while she was at work.

"My social worker said, 'Open your e-mail and I want to be on the phone with you when you do it.' And then I saw [Jaden's] face and knew instantly it was my daughter. It was her. It was who I pictured and the love was amazing and instantaneous."

Stam named her daughter, who was 8 months old at the time, Jaden Gabrielle: Jaden means "God has heard" in Hebrew, and Gabrielle means "woman of strength."

Stam met her daughter for the first time when she visited Haiti for a week in 2008 with other adoptive parents. She also met Jaden's birth mother.

Though she felt blessed to have that week to bond with Jaden, her departure

was bittersweet.

"When I had to leave, she wouldn't let go of my neck. That was the hardest thing I ever had to do. But I just kept saying to her, 'Baby, next time I see you it will be to take you home with me.'"

Although Stam looked forward to the updates with pictures she received from the orphanage about Jaden, it broke her heart to see the sadness in Jaden's face, a look Stam said stemmed from the constant lethargy the children of the orphanage had from drinking tainted water.

"Jaden had a parasite and for two years she didn't gain a pound or grow an inch," she said.

After two weeks in the U.S., Jaden had gained six pounds and gone from clothes sized for an 18-month-old to those for a 24-month-old.

"She's learning a little more English each day," said Stam. "I took eight years of French, but Creole [which Jaden speaks] is completely different. But we're learning."

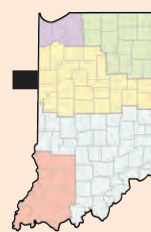
Stam plans to teach Jaden as much as she can about her Haitian culture.

When she returns to work at an insurance company, Jaden will stay with Stam's parents.

"She's my joy. I tell her, 'Little girl, you never need to doubt that you and I are a miracle, and it's a miracle that we ended up together,'" Stam said. †



Melissa Stam plays with her newly adopted daughter, 3-year-old Jaden Gabrielle, at their home in Wilmington, Del., on Jan. 22. "She's my miracle," said Stam, who returned with Jaden from Haiti's capital of Port-au-Prince the day before the catastrophic earthquake struck the Caribbean nation.



## 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 FORT-WAYNE-SOUTH BEND

## Notre Dame Haiti Program staff recounts earthquake, refocuses its priorities

NOTRE DAME—"I feel like I have my second life," said Holy Cross Father Thomas Streit, founder of the University of Notre Dame's Haiti Program.

Father Streit was at a meeting in Port-au-Prince's Hotel Montana with Notre Dame colleagues Sarah Craig and Logan Anderson and postdoctoral student Marie Denise Milord during the Jan. 12 earthquake, which collapsed their hotel.

All four were standing on open hotel balconies, and rode the building down as it pancaked to the ground. They sustained only minor cuts and bruises.

"The building around us came down, and we were all thrown to the ground and we held on to literally nothing because we were on a tile floor," explained Craig, manager of the Haiti Program. "The building below us just collapsed, and we could feel it going down each floor until we ended up somewhere between the first and second floors with the rubble beneath us."

The four were in the nation's capital city to attend the semiannual partners meeting for the Neglected Tropical Disease Initiative, along with some 25 Haitian colleagues. After the meeting had concluded, the group separated into different areas of the hotel compound.

"The Notre Dame people split into different groups and when the earthquake hit, we were all on different rooftop terraces," said Father Streit, who had been standing below another terrace but managed to step out from underneath seconds before the collapse.

"All of us went down at least two floors. One of our staff people had a double fracture to his leg, and some from our meeting were buried in the building for a few days but were found unharmed," he said. "Everyone that was associated with the meeting and our partnership has been accounted for, except one, so we are praying for that individual."

After helping carry injured people from the hotel and assisting with first aid, the four found a grassy spot to rest and spend the night, if not sleep.

The next day, U.N. troops arrived at the hotel and the four walked with them to the U.N. Embassy, then to the American Embassy where they spent another night.

Craig, Anderson and Milord were flown home, while Father Streit remained behind to help his Haitian colleagues. All now are back at Notre Dame.

## Holy Cross Brother is named president-elect at Holy Cross College

NOTRE DAME—Catholic identity is at the "top of the table," says the newly appointed president of Holy Cross College.

Holy Cross Brother John Paige said that, and drawing more students and raising more money, makes up his immediate agenda as he prepares to lead the small liberal arts college founded in 1966.

Brother John was formally introduced at a press on Jan. 20, the liturgical feast day of founder of the Holy Cross Congregation, Blessed Basil Anthony Moreau. Brother John replaces Holy Cross Brother Richard Gilman, who recently announced his retirement after 17 years of service.

Because he is currently serving a six-year term as vicar general of the Congregation of Holy Cross in Rome, Brother John will remain in Italy until he is able to return to Indiana to assume the presidency of Holy Cross College next January.

Brother John has a long and highly accomplished career in education as a teacher, coach, athletic director, academic dean, principal, board member, president/CEO and college professor, and is frequently involved as a workshop facilitator, speaker and consultant on religious, educational and school governance and accreditation issues. He has also served the Congregation of Holy Cross order in the United States as master of novices.

(For these stories and more news from the Diocese of Fort Wayne-South Bend, log on to the Web site of Today's Catholic at [www.todayscatholicnews.org](http://www.todayscatholicnews.org).) †

### DIocese OF EVANSVILLE

## Experience in Haiti filled with 'God moments' for Evansville nurse

EVANSVILLE—Even as Aundrea Ludlow shudders at the memories of the horrors she saw in Haiti, she is filled with awe as she remembers the "God moments" she experienced there.

She is a wife, the mother of four and a nurse who was in the middle of a mission trip in Haiti when the 7.0-magnitude earthquake hit the small Caribbean nation on Jan. 12.

She first heard of Haiti when she was a student at Holy Family School in Jasper and "it tugged at my heart." More recently, she was reminded of it when a fellow nurse went there on mission trips through the Village to Village program.

Her visit in mid-January was her second time there and, when the Jan. 12 earthquake hit, she was riding in a truck about 25 miles from Port-au-Prince.

"We thought we had a flat tire, and then we saw people running—and we saw houses falling,"

she says.

That night, with people too frightened to return to their homes, everyone slept under the stars.

"They all prayed together in Creole," Aundrea remembers. As radio reports filtered in about the damage in Port-au-Prince, she realized "it was bad."

The next morning, her group packed up its medical supplies and headed for Port-Au-Prince. She remembers being scared that "I wouldn't know what to do because I'm not an emergency room nurse."

As they drove into the capital city, refugees were streaming out.

"The tap tap [cabs] were overflowing with people," she said.

The Americans found a place to stay in an orphanage, then they set up a make-shift medical clinic on a street and "we started giving care." People came with head injuries, broken bones, "open fractures with bones exposed. We did the best we could."

She said, contrary to news reports, "it wasn't a mob or unruly. Anything you could do, they were so thankful."

After she treated a woman's ankle, the husband stayed to serve as an interpreter.

"He said, 'You helped me. Now I'm helping you.'"

(For this story and more news from the Diocese of Evansville, log on to the Web site of The Message at [www.themessageonline.org](http://www.themessageonline.org).) †

### DIocese OF LAFAYETTE-IN-INDIANA

## Funeral dinners at St. Charles Borromeo Parish served with Caring Hearts

PERU—For more than 15 years, St. Charles Borromeo Parish has offered funeral dinners free of charge to any parish family that has lost a loved one.

The Caring Hearts Ministry was begun by Providence Sister Rosita Gentile, who served the parish for 17 years. It is now organized by parishioners Barb Day and Mary Nordenbrock, who sometimes arrange a meal for 100 or more people in their free time.

"Sister Rosita was diagnosed with kidney cancer about 15 years ago," Day explained, "and she called me to her bedside at the hospital and asked me to take it over."

Day, who had helped Sister Rosita for approximately five years, has been organizing the dinners ever since. She is a lifelong parishioner of St. Charles Borromeo.

A few years after Sister Rosita died, Day enlisted the help of fellow parishioner Mary Nordenbrock.

Day and Nordenbrock had benefited from Caring Hearts when members of their own families died, and they were happy to contribute.

(For this story and more news from the Diocese of Lafayette, log on to the Web site of The Catholic Moment at [www.thecatholicmoment.org](http://www.thecatholicmoment.org).) †

# Study: Catholics at Catholic colleges less likely to stray from Church

WASHINGTON (CNS)—A new study finds Catholic students at Catholic colleges are less likely than Catholics attending public colleges to move away from the Church's teachings on a variety of issues.

However, on the issue of same-sex marriage in particular, newly released research from the Center for Applied Research in the Apostolate found that many Catholic students at Catholic and public colleges disagree with Church teaching.

CARA, which is based at Georgetown University, presented the results of its "Catholicism on Campus" study on Jan. 31 during the annual meeting of the Association of Catholic Colleges and Universities, held in Washington.

The CARA report relied on national surveys of the attitudes of 14,527 students at 148 U.S. colleges and universities, conducted by the Higher Education Research Institute at the University of California at Los Angeles.

The data was collected from students when they were freshmen in 2004 and again when they were juniors in 2007.

"We measure whether students, regardless of their incoming attitudes and behavior, move closer, stay the same, or move further away from the Church while in college," the study said.

CARA classified its research into two groups. The first covered beliefs and attitudes about social and political issues, including abortion, same-sex marriage, the death penalty and reducing suffering around the world. The second focused on religious behavior, such as frequency of attendance at religious services, prayer, reading of religious texts and publications.

On pro-life issues, the results indicated a "mixed pattern," it said. A majority of Catholic students leave college disagreeing that abortion should be legal, but they number fewer than those who entered with

that opinion, it said. Overall, 56 percent said they disagreed "strongly" or "somewhat" that "abortion should be legal."

Regarding same-sex marriage, the study said there is no other issue on which Catholic students—regardless of where they attended school—moved further away from the Church. Only one in three Catholics on Catholic campuses disagreed "somewhat" or "strongly" that same-sex couples should be allowed to marry. Catholics on non-Catholic campuses were slightly less likely to disagree.

"This issue more than any other may be strongly affected by the millennial generation's post-materialist view regarding marriage and sexuality," said Mark Gray and Melissa Cidade, the study's authors.

They said their analysis showed that while Catholic students at Catholic colleges may move away from the Church on some issues, they move closer to the Church on others.

Like Catholic students at most public colleges, they moved toward agreeing with the Church's position on the need to reduce the number of large and small weapons and its view that federal military spending should not be increased.

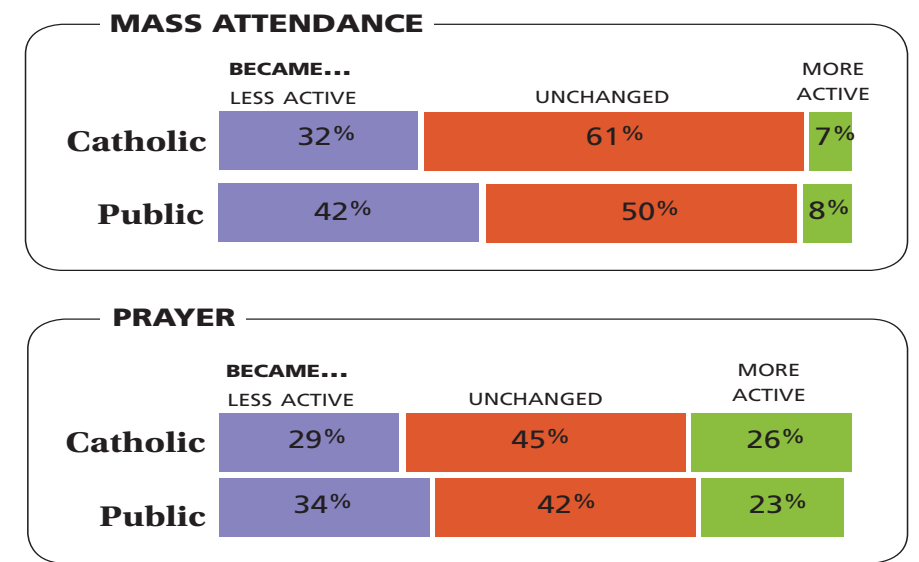
On the death penalty, 49 percent of Catholic students on Catholic campuses agreed "strongly" or "somewhat" with the Church's opposition to the death penalty and were more likely than Catholic students at public colleges to agree with the Church's social justice teaching on the need to reduce suffering in the world and "improve the human condition."

The study found that as Catholic students at Catholic colleges advance in their education, they often "remain profoundly connected to their faith."

In their junior year, 87 percent of them said following religious teachings in everyday life was "somewhat important" to

## Faith on Campus

The religious behaviors of U.S. college students in Catholic and public colleges change for some between freshman and junior years.



Source: Center for Applied Research in the Apostolate

©2010 CNS

them, and 86 percent said their "religiousness" did not become "weaker" in college.

But the study also found that Mass attendance declined during the college years among almost a third of Catholics at Catholic colleges, but at non-Catholic colleges, the percentage jumped to nearly 50 percent.

"Disturbing as these figures are, they should not be a surprise and should not be interpreted as a specific outcome of students' attendance at a Catholic college or university," said Richard Yanikoski, president of the Washington-based ACCU.

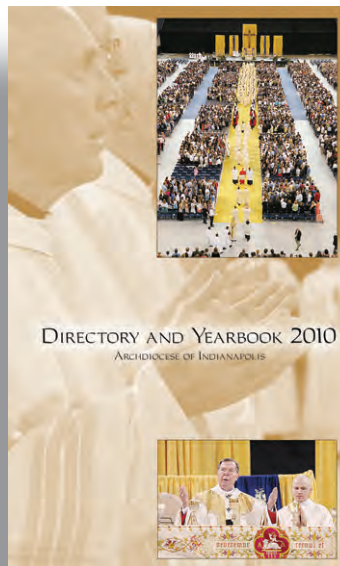
Yanikoski said the decline in Mass

attendance and religious identity is often caused by weakened family life and diminished religious activity among Catholic families, ineffective catechesis in parishes, understaffed faith formation programs for youths, a sexually provocative culture, and reaction to the sex-abuse scandal.

"Catholic campuses serving a broad cross-section of students can only do so much to redress such a collection of antithetical influences," he said. "We know full well that our own capacity in some ways is weaker now than it was when priests and vowed religious were more numerous on our campuses." †

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# COMMUNION

continued from page 1

priest had gone to the hospital to visit the man, but the patient had already been released to go home.

Still, the situation gnawed at McNamara. He checked the man's address in a phone book and drove there.

"I went up and knocked on his door," McNamara recalls. "He answered, and I asked if he remembered me. He did, and I told him I wanted to see if he was still interested in seeing a priest. He said he was. I went back to the secretary and told her that."

Two days later, McNamara was looking through the obituary section of the daily newspaper when he saw the patient's name.

"His funeral was in the chapel at St. Luke's," McNamara recalls. "I wanted to go. When I walked in, there were about 10 people there. I asked someone where the man's wife was. I went up and introduced myself and told her why I wanted to be there for the service. She stared at me, paused and said, 'Oh, you're the one.'"

"She told me that after I came by, a priest came to their house shortly after that. She said he was such a changed man after the priest's visit. Then his sister came up to me. She was a nun. She said to me, 'I want to meet the angel that God sent.' The family was so grateful that their husband and brother had been seen by a priest. It was a very moving experience for me. It still is."

McNamara pauses for a moment.

"I feel strongly that it was directed by God," he continues. "When you're calling on 25 to 50 people at a time, you're tempted to be in a hurry. But as a minister, you tell yourself that you're the connecting link here, so don't shortchange God. My prayer is to be as good a representative as if Jesus were doing it."

## 'It's just a heartwarming experience'

That approach also guides the extraordinary minister of holy Communion ministers from the Richmond Catholic Community who visit Catholic patients at

Reid Memorial Hospital in Richmond.

"We have so many eucharistic ministers who care," says Kathy Kutter, who coordinates the Communion ministry efforts of the three parishes that form the Richmond Catholic Community—Holy Family, St. Andrew and St. Mary.

"They take time with the people," Kutter says about the 86 volunteers she coordinates. "They will talk to them and ask if there's anything the Church can do for them. It's just a tremendous outreach to our Catholic community. It's the Church coming to them."

Gwen Schroeder knows the importance of those visits.

"Years ago, my grandparents were in a nursing home and I got to see how much it meant to them when someone from the Church came by to give Communion," says Schroeder, explaining why she became a Communion minister at St. Andrew Parish in Richmond. "In the last two years, when my parents were in the hospital, I got to take Communion to them. It's just a heartwarming experience to help people."

That attitude of reaching out to Catholics in hospitals is shared by members of the six Catholic parishes in Terre Haute: Sacred Heart of Jesus, St. Ann, St. Benedict, St. Joseph University, St. Margaret Mary and St. Patrick.

"Between them, the parishes try to bring Communion every day of the week to Catholics who are in the hospital," says Betty Kapellusch, who directs the ministry to the sick and the shut-ins at St. Patrick Parish in Terre Haute.

"It's been very successful," she continues. "I couldn't begin to tell you how rewarding it is and how much the people in the hospital appreciate it. To be in the hospital and receive Communion is such a gift."

## 'God is right there with you'

Gene Caviston follows that philosophy as he rides the elevator from floor to floor to bring Communion to patients and health care staff at St. Francis Hospital in Indianapolis.

Caviston's first stops are often in the post-partum unit and the neo-natal intensive

care unit for premature babies. The 79-year-old great-grandfather takes time to talk with the stressed parents, sharing lighthearted stories from his parenting days that elicit a smile or a laugh. He also distributes Communion with the same healing approach. Health care workers view his arrival as a blessed part of their work day.

"I can't get through my work day without it," says Amelia Titsworth, a member of Our Lady of the Greenwood Parish in Greenwood and a registered nurse in the labor and delivery unit at the hospital. "A lot of times, we can't get away for Mass so this is a blessing for us. If I have a Catholic patient, a lot of times I'll receive Communion with them."

After he prays with and gives Communion to Titsworth and two other nurses on the unit, Caviston rides the elevator to the critical care unit to offer Communion to two elderly patients.

"I once gave Communion to a woman and had a nice conversation with her," recalls Caviston, a member of Our Lady of the Greenwood Parish in Greenwood. "When I left the room and got to the elevator, I heard a code blue—an announcement for a cardiac arrest—for her room. I went back and they were trying to resuscitate her, but they weren't successful. I still felt good because I had been able to give her Communion before she died."

As he makes his rounds through the hospital, Caviston shares a sentiment that is common among Communion ministers.

"This helps me in my religion," says the retired police officer. "I consider it a rare privilege to be allowed to do this. Years ago, no one other than a priest could touch the Eucharist with their hands. To be commissioned to do this is a privilege."

Eleanor McNamara knows that feeling,

too. For the past 15 years, she has joined her husband, Robert, in distributing Communion to patients at Methodist Hospital.

"Sometimes, I'll check on people in their room a second time, if I missed them the first time," she says. "That's what I was on my way to do when a doctor stopped me in the hall once. He said there was a man here in the intensive care unit who had just been baptized the day before. He said that the man wanted to go to Communion again. His son and his daughter-in-law were with him. I felt God had directed me there."

"It's just amazing. You get to share your beliefs with them and give them the holy sacrament. It's a wonderful privilege. You know that God is right there with you, leading you." †



A retired police officer, Gene Caviston considers it a rare privilege to bring Communion to patients and staff members at St. Francis Hospital in Indianapolis.

## Reader appreciates how priest ministers to the sick and elderly

(Ruth Hanson is a member of St. Joseph Parish in Corydon. She wrote to The Criterion to share the story of how her pastor, Father Daniel Atkins, ministered to her at the time of her husband's death in 2005.)

Father Dan Atkins is pastor of our tri-parish community: St. Joseph Parish in Corydon, Most Precious Blood Parish in New Middletown and St. Peter Parish in Harrison County.



My first meeting with Father Dan was in June 2005. Right from the very beginning, he had all of the best qualifications that anyone would expect in a parish priest.

One of his most outstanding qualifications is his caring, outgoing and lovable attitude

in visiting the sick and elderly.

Pete Hanson, my husband, was in a nursing home on Jan. 20, 2009. Our family was to meet with hospice staff members that same evening at 5 p.m.



Fr. Daniel Atkins

I went to the nursing home shortly after 3 p.m., and two of the people from the hospice were already there.

One of the young ladies walked to Pete's room with me. He had been put on oxygen and was sleeping. When I asked the young lady what she thought about my Pete, she said he had about two days (to live).

I called my daughter-in-law, Susan, and she called our son,

Michael. Then I called the parish office and told Molly, our secretary, and she told Diane, our parish's manager.

I went back to Pete's room and said the rosary with and for him. When I finished, Pete went peacefully to his eternal reward within the hour.

I went and got the nurse. She checked Pete and couldn't find a pulse.

When I stepped outside of Pete's room, there was Father Dan. I honestly felt that God had just dropped him down from heaven.

When the nurse was finished, we all went in and Father Dan did what was necessary and we prayed together. Words cannot express how it felt to have Father Dan there.

Father Dan is there for everyone. He never says no when it comes to visiting the sick. †

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# Church: Immigration, scholarship tax credit delay proposals 'troublesome'

By Brigid Curtis Ayer

Church officials are calling immigration enforcement and the delay of the scholarship tax credit proposals "troublesome" as those bills continue to move forward in the legislative process, and as the Indiana General Assembly reached its halfway point on Feb. 3, commonly called "crossover."



Glenn Tebbe

The unauthorized aliens bill, Senate Bill 213, authored by Sen. Mike Delph, R-Carmel, mirrors federal law with regard to enforcement of undocumented immigrants.

"The problem with the bill is it may encourage racial profiling by law enforcement officials to arrest individuals suspected of being undocumented," said Glenn Tebbe, Indiana Catholic Conference executive director. The bill passed in the Senate by a 46-4 vote.

"This strong vote in the Senate was a bit surprising, and may be indicative of today's political climate favoring an appearance of a crackdown on the undocumented," Tebbe said. "However, those in our faith community who work with the Hispanic immigrant community on a daily basis know how legislation emphasizing enforcement hurts all Hispanic families—documented and undocumented—and is troublesome public policy.

"It does nothing to address a solution," Tebbe added. "That solution must be comprehensive and uniformly delivered which makes it best addressed at the federal level."

Senate Bill 213 now crosses over to the Indiana House. Tebbe said that House members considered a bill dealing with the undocumented individuals last year, which was much harsher than this bill which Democrats ultimately shelved by not giving it a hearing.

"However, given that this is an election year and considering the current political tide, the bill might move in the House," Tebbe said.

The other issue of concern to the Church is a proposal which would place a two-year delay in the implementation of a new scholarship tax credit.

House Bill 1367, authored by Rep. Greg Porter, D-Indianapolis, who also serves as House Education Committee chairman, passed the House by a 51-48 vote along party lines. Democrats supported the bill while Republicans opposed it.

The scholarship tax credit, which passed last June, offers a 50 percent tax credit incentive to corporations or individuals for donations made to qualified Scholarship Granting Organizations, also known as SGOs. These SGOs would then provide grants to qualifying families for school tuition or other school-related costs at the public or private school of the parents' choice.

Diocesan education officials who are working with SGOs had hoped to award scholarships beginning in the 2010-11 school year.

House Bill 1367 now moves to the Senate.

"While the House vote was disappointing, and more about political posturing than about making sound education policy, the good news is there is not much support in the Senate for the bill," Tebbe said. "I am hopeful the bill will not move in the Senate."



*'The problem with the bill is it may encourage racial profiling by law enforcement officials to arrest individuals suspected of being undocumented.'*

— Glenn Tebbe, Indiana Catholic Conference executive director

Other bills of interest at the halfway point of the legislative session include a proposal to prohibit state funding for Planned Parenthood.

While the proposal, Senate Bill 198, failed to get a hearing, Sen. Greg Walker, R-Columbus, the bill's author, said, "The fact that it was introduced did bring the issue to light. Many lawmakers were unaware that Planned Parenthood received any state money." The Indiana Catholic Conference supported the legislation and expects the bill to resurface as early as next year.

Senate Bill 198, which was introduced in the Indiana Senate on Jan. 5, would prohibit state agencies from entering into any contracts with or making grants to Planned Parenthood.

A bill to strengthen marriage,

Senate Joint Resolution 13, passed the Senate by a 38-10 vote.

The bill, authored by Sen. Carlin Yoder, R-Middlebury, would begin the process to amend Indiana's Constitution to define marriage as a union between one man and one woman. Current statute defines it that way, but a legal challenge to that definition could allow for same-sex marriages to be permitted. The Indiana Catholic Conference supports the bill. The resolution moves to the House for further consideration.

The Indiana Catholic Conference is tracking more than 80 bills. The bills in each issue category number as follows: 20 in education; 16 in government reform; four in immigration; 12 in Church organization; four pro-life bills; eight social justice bills; and 18 bills in the miscellaneous watch category.

During the next few weeks, bills that passed the first chamber will be considered by the other body.

For example, bills that passed the Senate will "crossover" to the House for consideration. Bills that passed the House will "crossover" and go to the Senate for consideration.

There is no guarantee that if a bill passed one chamber it will pass the other. Committee chairs still decide which bills are heard and can move through the process.

Bills must get a hearing, pass through committee and get a floor vote to move forward. This phase will end during the first week of March when the conference committee—the last phase of the process—begins.

The Indiana Catholic Conference will be a part of all the steps. The session deadline is March 14.

(Bridget Curtis Ayer is a correspondent for The Criterion.) †

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## The Gospel of St. John is filled with unique riches

By Sr. Katherine Howard, O.S.B.

St. John's Gospel provides unique riches. Only in this Gospel do we find:

- The story of the wedding at Cana (Jn 2:1-11).
- Jesus' dialogue with the Samaritan woman (Jn 4:4-42).
- The scene at Bethesda's pool where Jesus heals the man of his 38-year sickness (Jn 5:1-17).
- The raising of Lazarus from the dead (Jn 11:1-44).
- The moving picture of Jesus washing the disciples' feet at the Last Supper (Jn 13:1-15).
- The profound words of Jesus' farewell discourse (Jn 14-17).
- The tender scene of Mary Magdalene's conversation with the risen Christ, whom she at first mistakes for a gardener (Jn 20:11-18).
- The deeply reassuring event of the resurrected Jesus going to his fearful disciples to breathe the Spirit into them, bringing them peace and reconciliation (Jn 20:19-23).
- The account of Thomas' honest admission of doubt and need for a personal experience of Jesus' risen presence, which results in Thomas' authentic confession of faith (Jn 20: 24-29).

St. John's viewpoint is distinctive. He begins with Jesus of Nazareth's identity as the Word of God who was with God "in the beginning," unlike Matthew and Luke, whose first chapters are infancy narratives, and Mark, who starts with John the Baptist's preaching and Jesus' baptism.

John's vision is cosmic: God creating through the divine Word everything that comes to be.

It is also historical: that Word who was "in the beginning" is the Word made flesh in Jesus, now the light of the world overcoming darkness (Jn 1:1-5).

Jesus is the Messiah surpassing Moses, the giver of the law. If we "accept him" and "[believe] in his name," we "become children of God," "full of grace and truth" (Jn 1:12, 14).

Jesus' identity as the divine Word made flesh is the light in which to read John's entire Gospel (Jn 1:1-18.) In John's Gospel, however, Jesus prefers the title "Son of Man" when referring to himself. In Jesus, the glory of God is at work in and for humanity.

Throughout John's Gospel, Jesus often identifies himself with the great I AM, that is, God who had revealed himself to Moses in Exodus (Jn 3:14).

Through his "I am" sayings, Jesus shows how he is compassionately, humbly, lovingly present with us in our human experiences of physical and spiritual need: for food, for sight, for care, for guidance, for belonging, for life:

"I am the bread of life" (Jn 6:48); "I am the light of the world" (Jn 8:12); "I am the good shepherd" (Jn 10:11); "I am the resurrection and the life" (Jn 11:25); "I am the way and the truth and the life" (Jn 14:6); "I am the vine, you are the branches" (Jn 15:5).

These sayings are often connected with Jesus' miraculous deeds, such as feeding the multitude and raising Lazarus from the dead.

In the first 12 chapters of St. John's Gospel are the "signs," the miraculous deeds John chose to record. Ultimately, God's glory shines fully in Jesus, not in his earthly fame and power, but in his deep suffering and humiliation on a cross, the pre-eminent sign that gives meaning and life to all the other signs.

For John, this is "the hour" for which Jesus had come. In that hour, Jesus is "lifted up" simultaneously in death by crucifixion and in resurrection (Jn 12:32-33). It is "the hour" that unites time and eternity, that endures in our daily experiences and is made present and intensified in the celebration of the sacraments.

St. John's Gospel is sometimes described as "mystical," a word related to the New Testament Greek word for "mystery," meaning what is secret or hidden. It is designed to draw us through faith into the hidden, spiritual dimension of our lives and the life of the Blessed Trinity in which we dwell and which dwells in us.

Jesus' words and deeds in St. John's



St. John's viewpoint on Christ in his Gospel is distinctive and his vision cosmic and historic.

Gospel invite the faith not only of Jesus' and John's fellow citizens, but also ours. That faith has not only to do with "belief that" something is intellectually true, though that is part of it; it has more to do with "believing in" the person of the risen Christ, giving ourselves over to a trusting relationship with him.

That faith draws us through Christ into the Trinitarian life. Jesus' farewell discourse is a multilayered treasure of the bountiful riches that are ours in Christ.

In John's Gospel, Jesus evokes deep faith in some and indifference or opposition in others. And in case we

missed it, John clearly states the purpose of his Gospel again at the end.

Although all that Jesus said and did would be impossible to write because of its sheer volume (Jn 21:25), John says, the "signs" he chooses to record "are written that [we] may [come to] believe that Jesus is the Messiah, the Son of God, and that through this belief [we] may have life in his name" (Jn 20:31).

*(Benedictine Sister Katherine Howard is a member of St. Benedict's Monastery in St. Joseph, Minn., where she teaches in the initial formation program and does spiritual direction and retreat work.) †*

### Discussion Point

## St. John's Gospel highlights the Eucharist

### This Week's Question

What is your favorite passage from the Gospel of St. John, and why?

"I like John 6:54-58 [on Christ's institution of the Eucharist]. Through the Eucharist, Jesus remains in us and promises that we will have eternal life and will be raised up on the last day. ... What a wonderful gift God has given us. We probably do not fully appreciate all that the Eucharist can do for us." (Anne Hergenrother, Akron, Ohio)

"Jesus clearing the temple [Jn 2:13-25] works for me on multiple levels. It's one of the few times we see Jesus being forceful. He's attempting to restore order and focus to what should be going on in the temple—protecting the sanctity and sacredness of the place ... teaching the people there to focus and examine what they were doing. ... It even includes a prophesy of his

resurrection." (Michael McNulty, Waltham, Mass.)

"In the very end of John 6:68, Peter declares his faith in Jesus. I get very excited when I read that. I guess by being baptized in the spirit, [my husband and I] came to believe in a new way that Jesus is the Son of God." (Regina Campbell, Warren, N.J.)

### Lend Us Your Voice

An upcoming edition asks: What can we learn from how Jesus responded to Satan's temptation in the desert (to command stone to become bread, to worship Satan in exchange for worldly power and glory, and to demonstrate that he is the Son of God by throwing himself off the temple, relying on his angels to support him)?

To respond for possible publication, send an e-mail to [cgreene@catholicnews.com](mailto:cgreene@catholicnews.com) or write to *Faith Alive!* at 3211 Fourth St. N.E., Washington, D.C. 20017-1100. †



CNS photo/Gregory L. Tracy, The Pilgr

From the Editor Emeritus/John F. Fink

## New series of reflections on the psalms

(First in a series of columns)

Many Catholics have never been taught to appreciate the psalms. That's too bad because these ancient Jewish prayers remain essential to the life of the Catholic Church. Part of a psalm is included in almost every Mass. But too often those at Mass don't pray those psalms with any great devotion.

With Lent beginning next Wednesday, I thought it might be a good time to start a series of columns about the psalms. However, I want to make it clear from the outset that the columns will be only my non-expert reflections on them.

Nevertheless, I hope that they will encourage you to appreciate them more, to understand them better, and perhaps to pray them with greater devotion. That, at least, is my purpose.

I hope, too, that you'll read some of my

future columns with your Bible open to the psalms, especially when I describe specific psalms. Otherwise, I don't see how you'll understand what I'll be trying to say.

In his keynote address at an international consultation on priestly formation in 1998, Cardinal Godfried Danneels of Belgium said, "For prayer, the foundation is the psalms." He said that he suffered from the fact that so many priests "merely read the psalms. The psalms have never actually entered into their hearts or have had any emotional impact on them." He was talking to priests, but the same applies to laypeople, too.

I guess my appreciation of the psalms began decades ago when I decided to start praying the Liturgy of the Hours. I began with morning and evening prayer, then later added night prayer, still later the Office of Readings and, finally, daytime prayer.

Anyone who prays the Liturgy of the Hours prays almost all of the psalms over a four-week period, but some are prayed more often than others are. The one

prayed most frequently is Psalm 95, since it is the Invitatory Psalm, a call to praise God, the first prayer of each day.

The psalms were the prayers Jesus prayed. As any good Jewish boy of his time, he probably knew most of the 150 psalms by heart. Even on the cross, he prayed Psalm 22, which begins, "My God, my God, why have you abandoned me?"

While I was doing the research for my book *St. Thomas More: Model for Modern Catholics*, I learned that he loved the psalms. Some of them were part of his daily prayers, particularly the seven penitential psalms (which I'll reflect on in a later column). For night prayer with his family, he chose Psalms 51, 25, 67 and 130, the *De Profundis*.

Toward the end of his life, St. Thomas wrote an extended commentary on Psalm 91, which extols the benefits of trusting in God's protection. While in prison, he collected verses from 31 different psalms to form one powerful prayer that he could pray in his cell. His last prayer, as he knelt on the scaffold before his execution, was Psalm 51, the Miserere. †

Cornucopia/Cynthia Dewes

## Love means so much more than a Valentine

Poets and pundits are fond of asking the question, "What is love?" They never seem to find a conclusive answer, mostly because there can't be one.

For one thing, God is love, and just try to define what God is! We can only take a stab at it. Scripture says that love is patient, love is kind, it is not jealous or pompous. All of which is true, of course, but it still doesn't seem to pin down what love really is. One reason is because love includes so many things that each of us may not experience every kind.

Among other things, love means romantic love, as in falling in love with someone with a passionate intensity. It's an overwhelming physical, emotional and sometimes intellectual attraction to another. While it's usually found in young people, it can strike at any age.

Filial love is, or should be, found in families. As we know from reading the horror headlines, even abused kids love their parents. It seems to come with the birthing. And it should be mutual, with

mothers and dads loving their children as much as the other way around.

Fraternal love exists in families, too, with brothers and sisters feeling the bond of kinship and a shared past. Sometimes families are torn with fights over money or disputes about the choices made by individual members, but filial love can still prevail. And it can also include cousins, aunts, uncles and extended family members.

There is the love of friends, in which we find sympathetic folks who share our values, our hopes and dreams and struggles. They may not be kin, but they're often the next thing to it. Sometimes they're even better!

It seems to me the love that we find in our environment growing up forms our ability to love others. Or not. We learn the skills it takes, not only to get along, but also to enrich our lives and the lives of those we touch. We learn that we are lovable as God finds us lovable.

So, despite whatever faults our families, neighbors and teachers may have, we can still grow up to be loving people. It helps if we live in an intact family, with a father and a mother on the scene. We learn all kinds of ways to love from that connection.

Or not. I always say I learned how not

to be married and love a husband by observing the example of my parents. They loved me, but had some problems with loving each other. Still, the steady and unreserved love they gave me, like that of God for all of us, prepared me to love.

And here we come to that most important aspect of love, also mentioned in Scripture: "Love never fails" (1Cor 13:8). A situation which is undoubtedly easier for God to achieve than it is for us!

It's often hard for humans, who are born selfish, to make this love thing work. So, we fail love when we fail to reach out to others in intimate concern for their needs. We fail when we ignore their fears or dismiss their triumphs, when we don't bother to really hear what they are saying or to deal with their unspoken questions.

Fortunately, Valentine's Day and the season of Lent will soon give us the opportunity to contemplate loving as God loves.

It will be our joy to learn it, whatever kind of love we have in our lives!

(Cynthia Dewes, a member of St. Paul the Apostle Parish in Greencastle, is a regular columnist for The Criterion.) †

Our Turn/Therese Borchard

## Religion makes us happier and more resilient

You don't need to talk me into praying or going to church because I have benefited immensely from my holy streak.

But it was refreshing to see religion discussed as part of the documentary series "This Emotional Life," which aired the first week of January on PBS and launched a multimedia project, including a sophisticated Web site with expert blogs and video clips.

One of the experts who appeared on the documentary was Edward Diener, a senior scientist for the Gallup Organization and emeritus professor of psychology at the University of Illinois. He has studied happiness across cultures, and has pinpointed some universal reasons why some people are happier than others.

Diener told me in an interview that the four most prevalent causes of happiness are supportive relationships, helping

others, having a purpose or meaning in life, and finding activities where you can use your strengths. And if you look closely at most spiritual traditions, they afford us all of these things.

Religion gives us purpose and meaning. Personally, I think I would be dead if I were an atheist because my faith in God is the single thing that keeps me going many a morning.

If I know that this world isn't forever, that it definitely ends and that I might get invited to the better one after it, I can slog through this life a tad more gracefully than if I thought this was it. Because of Jesus' redemption, any pain and suffering in my own life takes on meaning, which makes it much more tolerable.

Faith traditions also provide a social support system, vital connections to people with the same values.

In his book *Bounce: Living the Resilient Life*, psychologist Robert Wicks writes: "Psychology has long emphasized the need for an excellent interpersonal network as a major element of health and happiness." Then he quotes anthropologist Margaret Mead, who

wrote: "One of the oldest human needs is having someone to wonder where you are when you don't come home at night."

As part of a social network, people can both lend help and ask for help when they need it, both important to happiness.

If the religious experience is positive, it can inspire a person to identify personal strengths and to use those strengths as either part of the Church community or in a job or hobby.

Again, the supportive network can provide the right kind of feedback so that a person is always striving to be his or her better self. Furthermore, as a moral compass, spirituality gives us rules to live by that keep us accountable to the right actions and relationships. Capitalizing on strengths, Diener says, is a key principle of happiness.

To learn more about the PBS series "This Emotional Life," visit the Web site: [www.pbs.org/thisemotionallife](http://www.pbs.org/thisemotionallife).

(Therese Borchard writes for Catholic News Service.) †

Twenty Something

Christina Capecchi

## Heeding Heidi: The empty gains of plastic surgery

Heidi Montag has given new meaning to the concept of one-stop shopping. The 23-year-old reality TV star—one of those who is famous for being famous—underwent 10 plastic-surgery procedures in one day as pinpointed in *People* magazine and now scrutinized online.

Among the 10 procedures, a few are predictable while others involve regions you would never imagine a young adult would need refined: neck liposuction, chin reduction and pinning her ears back. "For the first time," Montag gushes to *People*, "I can wear updos, instead of hiding [my ears] behind my hair."

The twisted psychology of her extreme makeover is as easy to trace as the black marks drawn on her pre-op body.

"I'm competing against the Britney Spearses of the world," she explains, lauding "the Heidi 2010 reinvention" and promising new versions in coming years.

She's found inspiration on the pages of *US Weekly* and *In Touch*, stashing away her favorite images, including shots of Angelina Jolie. "She has those really high eyebrows, and I love them." She'll find new ammunition in her quest "to feel perfect" this month, when *Sports Illustrated's* annual swimsuit edition hits newsstands.

Their sandy sirens taunt average women, whose swimsuits and sundresses are tucked in top shelves, whose love handles are safely distanced from New Year's resolutions and warm weather.

I'm told *Sports Illustrated's* spreads are considered the classier end of swimsuit modeling, if such a thing as class is possible when you're in a string bikini. Especially troublesome is the magazine's use of body paint in lieu of swimsuits, the paint being code for nudity.

Indeed, a heap of distractions arrive in this short month, wedged between Miss America and the Academy Awards and complicated by Valentine's Day. At every turn, we measure ourselves—on scales, in mirrors, across cubicles, between Facebook profiles. We swing from famine to feast, from relief to remorse. We balance tangled expectations with reality checks, roses with thorns.

It is the perfect time to enter into Lent, to look inward and upward. This month's readings guide our journey, reminding us that others "are occupied with earthly things, but our citizenship is in heaven" (Phil 3:19-20).

St. Paul writes that Jesus "will change our lowly body to conform with his glorified body" (Phil 3:21). That union is how we embody true beauty—not in the removal of pimples or the loss of weight. The pursuit of perfection is not only an impossible mission, it's an undesirable one because our humanity is our lifeline to the savior. "Therefore," St. Paul concludes, "stand firm in the Lord" (Phil 4:1).

His charge is not easy when so many cultural forces attempt to sway and bend us. But to continually bend is to become weaker and weaker, which appears to be the true impact of Heidi Montag's surgeries. Although she praised the results in her *People* interview, she repeatedly described herself as "fragile"—a telling statement of her physical and emotional well-being.

"I see an upgraded version of me," she says. "It's a new person, and I feel like almost all of the things I didn't want to be and who I turned into kind of got chiseled away."

The problem is Heidi is working in the wrong direction. She is seeking inner peace from outer transformation. That canvas, of course, makes for quicker change.

But the heavy lifting of Christianity, of Lent, and of life, begins inside. That's where we do the real work, and where we find the real joy.

(Christina Capecchi is a freelance writer from Inver Grove Heights, Minn. E-mail her at [christina@readchristina.com](mailto:christina@readchristina.com).) †





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

# The Sunday Readings

Sunday, Feb. 14, 2010

- Jeremiah 17:5-8
- 1 Corinthians 15:12, 16-20
- Luke 6:17, 2-26

This weekend is within Ordinary Time. However, on Feb. 17 the Church will observe Ash Wednesday.



These readings from Scripture might be seen as a prelude to Lent or more directly as an invitation to join in the observance of Lent.

For its first reading, this weekend's liturgy presents a selection from the Book of Jeremiah.

Jeremiah must have been intense in his personality. Certainly, he was strongly committed to the task of being a prophet. He keenly felt that God had called him to be a prophet and that his calling was evidence of God's will for the salvation of the Chosen People.

Upsetting the story was the spiritual sluggishness—if not the downright sinfulness—of the people. Often, the people strayed from God because—instead of following God's will—they followed the fads of the time or earthly leaders.

Jeremiah continually and eloquently insisted that true peace and well-being existed only by obeying God, and by listening to God's word in making decisions about life.

To use a simile, life can be like being alone in a wasteland. Knowing God and following God's will provide an oasis.

St. Paul's First Epistle to the Corinthians supplies the second reading.

Paul's two existing letters to the Corinthians, both of which are part of the New Testament, easily show us how challenging he found their tendency to accept the Gospel halfheartedly or with reservations.

In a way, it is understandable that they were difficult to convince and fully convert. They lived in a city renowned across the Roman Empire for material excesses. Being in such surroundings surely made attention to the spiritual foundations of the Christian Gospel less

than quick and easy.

Paul calls the Corinthians to spiritual values. They alone endure, and they alone will satisfy the people.

For its last reading, the Church this weekend gives us a reading from St. Luke's Gospel.

This passage is part of the Synoptic Tradition. Similar readings are found in Matthew's Gospel and Mark's Gospel.

Luke's approach to religion was very similar to that of Jeremiah. Luke's approach was bold and urgent.

He minced no words. He cut to the chase, in modern day terms, so the situations in the life of Jesus that appealed to him were those in which the Lord was the most direct and emphatic.

Such directness at times took the form of warnings as is the case in the latter part of this reading. On other occasions, it appeared in a lesson or in a compliment.

Jesus makes very clear that true discipleship involves the spirit. The things of this Earth come and go. In the end, all the things of this Earth will go. Those people who set their sights on material goals or live only for material advancements do so at their own peril.

## Reflection

The Church in this liturgy, and through these readings, prepares us for Lent. By definition, Lent will be a time of reflection. It will be a reflection in which—to be beneficial—we must be completely focused and starkly realistic.

In these three readings, ending with the words of Jesus, the Church presents as the most fundamental facts the reality that earthly incentives are fleeting in survival and rest on quicksand.

Only judgments based on spiritual motives have lasting effects. In these quite somber teachings, the Church leads us down no primrose path. It warns us that we are of the world so the enticements of the world are especially appealing to us.

Nevertheless, they can bring us only emptiness and maybe eternal death if we do not turn to the Lord.

Choosing our future path is our task. Lent is designed to assist us in making the choice to follow a spiritual route in our life journey. †

## Daily Readings

Monday, Feb. 15

James 1:1-11  
Psalm 119:67-68, 71-72, 75-76  
Mark 8:11-13

Tuesday, Feb. 16

James 1:12-18  
Psalm 94:12-13a, 14-15, 18-19  
Mark 8:14-21

Wednesday, Feb. 17

Ash Wednesday  
Joel 2:12-18  
Psalm 51:3-6b, 12-14, 17  
2 Corinthians 5:20-6:2  
Matthew 6:1-6, 16-18

Thursday, Feb. 18

Deuteronomy 30:15-20  
Psalm 1:1-4, 6  
Luke 9:22-25

Friday, Feb. 19

Isaiah 58:1-9a  
Psalm 51:3-6b, 18-19  
Matthew 9:14-15

Saturday, Feb. 20

Isaiah 58:9b-14  
Psalm 86:1-6  
Luke 5:27-32

Sunday, Feb. 21

First Sunday of Lent  
Deuteronomy 26:4-10  
Psalm 91:1-2, 10-15  
Romans 10:8-13  
Luke 4:1-13

Question Corner/Fr. John Dietzen

## Scripture describes guardian angels as God's messengers and helpers

What is the Church's take on guardian angels? Are we all issued one of them? When did they first appear in Catholic teaching?



My granddaughter asked me some of these questions after she was nearly killed in an accident, and I said her guardian angel must have been with her.

I don't remember learning much about them except for the prayer we said many years ago in school: "Angel of God, my guardian dear, to whom God's love commits me here; ever this day be at my side to light and guard, to rule and guide. Amen." (Ohio)

Perhaps one reason you have not heard a lot about guardian angels is that there just isn't that much to say, apart from pointing out the evidence for this belief in Christian tradition.

It is explicit Catholic doctrine, based largely on evidence from the Bible, that angels, bodiless creatures of God who possess an intelligence and free will beyond that of human beings, really exist.

That some of these angels are "guardians" of individual persons or groups is not defined Catholic dogma, but has been a continuous, almost instinctive part of the Christian way of thinking nearly from the beginning.

This belief in guardian angels is indeed one of the loveliest and most consoling truths in our tradition. The conviction that each human person is given an angel to guard him or her—to be one's spiritual companion throughout life—is but an extension of our conviction that God has a personal, daily concern for our good and happiness.

Jesus, discussing little children, speaks of "their angels" who look upon the face of the Father in heaven (Mt 18:10).

After St. Peter was arrested and imprisoned in Jerusalem, some Christians suddenly found him at their door. Luke tells us they could not believe he had escaped and thought they were seeing "his angel" (Acts 12:15).

Later on, at least from the second century, one theologian or father of the Church after another speaks of this same belief.

The famous Scripture commentator and spiritual writer Origen, who was born around 185, writes in his commentary on the Book of Numbers: "For each of us in the Church of God, no matter how small,

there is a good angel of the Lord who stands daily before the face of God to rule and move and govern, to correct our actions and intercede for us in our sufferings."

Origen's limiting of guardian angels to those in the Church is not shared by the greater part of Christian tradition.

The more universal belief is represented by St. Jerome, who died in 420. "What a great dignity of souls," he writes, "that each person has from birth an angel assigned as guardian."

Our word "angel" comes from the Greek word "angelos," which means "messenger."

This identifies them with how they usually relate to human beings since both the Old Testament and the New Testament often describe how they communicate God's word to people on Earth.

Thus, guardian angels are, in Christian insight, God's supreme messengers, his envoys beside us throughout life.

While the doctrine of angel guardians is not an article of faith—and acceptance of that belief is not an essential of Christian and Catholic life—in my view those who dismiss it are missing a rich and joyful treasure of our Catholic heritage.

The popular prayer you quote is several hundred years old.

A feast honoring the guardian angels is celebrated on Oct. 2.

During the Stations of the Cross and other prayers, we say, "We adore you, O Christ, and we bless thee."

I don't understand. What gives us the qualifications to "bless" God or Jesus Christ? (Indiana)

The Latin word "benedicere" usually means to bless in the commonly understood sense, to communicate life or some other good to another.

It also, however, may mean to thank someone or to acknowledge another's power and goodness.

"Blessed be God," a phrase which we find often in the psalms and the New Testament, for example, is an exclamation of praise and recognition of God's goodness and of the benefits that God has bestowed on us.

When that verb is used, the phrase carries the same meaning in our prayers.

(Catholic Q&A: Answers to the Most Common Questions About Catholicism is a 530-page collection of columns by Father John Dietzen published by Crossroad Publishing Company in New York. Questions may be sent to Father Dietzen at Box 3315, Peoria, IL 61612 or by e-mail to [jjdietzen@aol.com](mailto:jjdietzen@aol.com).) †

## My Journey to God

### The Search

I searched for You,  
Uncertain what I was looking for.  
Longing for a life of love,  
Just knowing that there was more.

I longed for peace,  
That wasn't in the world of things.  
With a soul starved for goodness,  
That only holiness brings.

I longed for truth,  
In a world that tried to satisfy,  
Yet my soul was so empty,  
That nothing could rectify.

Then You found me,  
Offering Love, Peace and Truth.  
Through Eucharist,  
Your goodness brought me You.

By Sandy Bierly

(Sandy Bierly is a member of Our Lady of Perpetual Help Parish in New Albany. She wrote this poem after contemplating the words, "You searched for me then I found you." She had just read a theology book on the Eucharist that included testimonies and sermons written by several doctors of the Church. Morning sunlight illuminates a gold cross visible through snow-covered branches outside the Pope John Paul II Cultural Center in Washington after a Feb. 3 snowfall.)



CNS photo/Nancy Wiehede

# 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.

**BUNCH, Helen**, 98, St. Mary, Rushville, Jan. 26. Mother of Judith Wolfson. Grandmother of nine. Great-grandmother of 17. Great-great-grandmother of two.

**CAMPBELL, Marilyn**, 67, Holy Family, Richmond, Jan. 27. Mother of Danielle Cornwell, Misty Helm, Jenny and Shawn Campbell. Grandmother of six. Great-grandmother of five.

**CANTRELL, Horace S., Jr.**, 82, St. Gabriel the Archangel, Indianapolis, Jan. 16. Husband of Rose Marie Hawkins.

**COOK, Leon F.**, 94, Good Shepherd, Indianapolis, Jan. 25. Father of Kathy Cooke, Maureen Haney, Carole Ratz, James and Michael Cook. Grandfather of seven. Great-grandfather of seven.

**CORESSSEL, Cynthia**, 54, St. Vincent de Paul, Bedford, Jan. 23. Wife of Mark Coressel. Mother of Katherine and Lauren Coressel. Daughter of Norma Watson. Sister of Libby Jansing, Jennifer Vincent and Tim Watson.

**DENT, Eugene**, 89, St. Jude, Indianapolis, Jan. 29. Husband of Mildred (Fischer) Dent. Father of Maryellen McGinnis and Thomas Dent. Brother of Robert Dent. Grandfather of four.

**DOYLE, Barbara Jane**, 81, St. Joan of Arc, Indianapolis, Jan. 22. Wife of Tom Doyle. Mother of Aileen Parsons, Kitty Scott, Kevin and Tom Doyle III. Sister of Kitty Wersé. Grandmother of 13. Great-grandmother of five.

**DWYER, William M.**, 67, St. Luke the Evangelist, Indianapolis, Feb. 1. Husband of Laurie (Guilder) Dwyer. Father of Heidi Kaplan and Rhody Dwyer. Son of William and Frances Dwyer. Brother of

Joseph and Pat Dwyer. Grandfather of nine.

**FERENCY, Alexander Guy**, 89, Sacred Heart of Jesus, Terre Haute, Jan. 21. Husband of Valeria Ferency. Father of Susan Burton, Alexander, Carl and Steven Ferency. Grandfather of four.

**FOUTS, Dustin S.**, 25, Holy Name of Jesus, Beech Grove, Jan. 25. Husband of Erin Fouts. Father of Alexis and Trinity Fouts. Son of Joyce Bryne and Stephen Fouts. Stepson of Charlie Byrne. Brother of Erica Cole, Joseph Bischoff and Dane Rietel. Grandson of Jeannine Fouts and Marjorie Beaver. Step-grandson of Mary Ann Byrne.

**HAMER, James Raymond**, 84, St. Joseph, Indianapolis, Jan. 23. Husband of Angela Hamer. Father of Mary Schmitt, Julie Shiehl, Daniel and Glenn Hardesty, Theresa, James, John and William Hamer. Grandfather of 15. Great-grandfather of nine.

**HAIMBAUGH, Robert M.**, 47, St. Pius X, Indianapolis, Feb. 1. Husband of Michelle (Jentz) Haimbaugh. Father of Charlie, Samantha and Patrick Haimbaugh. Son of John and Connie (Baldwin) Haimbaugh. Brother of Elizabeth Demaree and David Haimbaugh.

**HARRIS, James R.**, 83, St. Michael the Archangel, Indianapolis, Jan. 20. Husband of Carol (Rhyne) Harris. Stepfather of Colin Carson, Shannon Ward, Daren and Marc Owens. Brother of Flora Jackson, Mary Phelps and William Harris Jr.

**HESS, Mary**, 91, Sacred Heart, Clinton, Jan. 27. Mother of Darlene Hatheway and Ronald Hess. Grandmother of seven. Great-grandmother of 22. Great-great-grandmother of two.

**JACKSON, Anna Belle (Simon)**, 94, St. Simon the Apostle, Indianapolis, Dec. 6. Mother of Juanita Ferguson. Sister of Mary Magdalene Kaper. Grandmother of two. Great-grandmother of five. Great-great-grandmother of one.

**KENNEDY, Ralph Elwood**, 69, Good Shepherd, Indianapolis, Jan. 25. Husband of Marlene Kennedy. Father of Victoria Jones, Carrie White and John Kennedy. Grandfather of six.

Great-grandfather of two. (correction)

**KRUER, Reva M.**, 84, St. Mary-of-the-Knobs, Floyds Knobs, Jan. 31. Mother of Stacie Boyd and Stephen Krueer. Grandmother of five. Great-grandmother of five.

**KRUTHAAPT, Lawrence J.**, 94, St. Anthony, Morris, Feb. 2. Father of Bernardine and Dolores Kunkel, James, John, Michael, Richard and Walter Kruthaupt. Grandfather of 11. Great-grandfather of 17. Great-great-grandfather of one.

**LEONDIS, Mary Celeste**, 77, Mary, Queen of Peace, Danville, Jan. 15. Wife of Paul Leondis. Mother of Catherine Bales, Helen Corbitt, Patricia Jensen, Theresa Knotts, Mary Tomkowiak, Jean Vincent and Alexander Leondis. Sister of Lenore Binzer. Grandmother of 19. Great-grandmother of 15.

**McCLEARY, Catherine T. (Grannan)**, 72, St. Thomas More, Mooresville, Nov. 7. Mother of Theresa Jarvis, Cheryl Thompson, Andy, Bill and Chris McCleary. Sister of Anthony, Elbert, James and Raymond Grannan. Grandmother of nine. Great-grandmother of six.

**REINERT, Brett Joseph**, 18, Good Shepherd, Indianapolis, Jan. 31. Son of Lisa Reinert. Brother of Erik Reinert. Grandson of Sharon Reinert.

**SCHEIB, Mary Beth (Derleth)**, 80, St. Barnabas, Indianapolis, Feb. 1. Wife of Frank Scheib. Mother of Karen Beckwith, Beth Henderson, Kathy West and Bob Scheib. Sister of Doris Rohla and Michael Derleth. Grandmother of six.

**VOEGELE, Dolores K.**, 80, St. Louis, Batesville, Feb. 2. Mother of Lisa Etchason, Barbara Hendrickson, Martin and Robert Voegele. Sister of Rita Amberger. Grandmother of eight. Great-grandmother of one.

**ZEUNIK, Agnes**, 97, St. Christopher, Indianapolis, Jan. 25. Mother of Mary Agnes Riester, Robert, Thomas and William Zeunik. Grandmother of 21. Great-grandmother of 42. †

## Codex Pauli



Above, this ornate cross is on the cover of Codex Pauli, a limited edition book celebrating the life of St. Paul the Apostle. Only 998 copies of the 424-page book were printed by the monks.

Above, *Codex Pauli*, a book with specially designed type and ancient illustrations, celebrates the life of St. Paul the Apostle. The limited edition book contains 13 of the New Testament letters written by St. Paul as well as commentaries by several current Christian leaders. Monks of the Benedictine Abbey of St. Paul Outside the Walls in Rome, who edited the volume, presented the first copy of the book to Pope Benedict XVI on Jan. 25 during his visit to the Basilica of St. Paul Outside the Walls as a reminder of the special year he dedicated to St. Paul in 2008-09.



Above, this page from *Codex Pauli* shows the specially designed type and an ancient illustration that celebrates the life of St. Paul the Apostle.



Above, this is an illustration from the *Codex Pauli*, a limited edition book celebrating the life of St. Paul the Apostle.

Left, this illustration from *Codex Pauli* is an ornate addition to the limited edition book that contains 13 of the New Testament letters written by St. Paul the Apostle.



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# Past disasters offer lessons for aid agencies in Haiti

LIMA, Peru (CNS)—When a magnitude 8 earthquake crumbled houses and toppled churches in Pisco in August 2007, millions of dollars' worth of aid poured into Peru from around the world.

Two-and-a-half years later, however, families still live in tents, children attend school in makeshift classrooms and reconstruction of the government-run hospital has not even begun. The government was slow to distribute promised vouchers for housing reconstruction, and many people, tired of waiting, began rebuilding on their own.

The aftermath of the Pisco earthquake and other disasters offers cautionary lessons for aid agencies and government officials who must help Haiti rebuild once the emergency teams go home and other crises capture the world's attention.

"Everything that is happening now in Haiti is what we've been through in Pisco," said Willy Benavente, who coordinates disaster and emergency services for the Peruvian bishops' social action commission. "It's a serious problem when the government does not have the capability to provide assistance."

Reconstruction is likely to be even more complicated in Haiti, which had the region's highest poverty rate and a weak government even before the Jan. 12 earthquake killed at least 200,000 people and destroyed much of Port-au-Prince, the capital city.

"The government has been devastated," Schuyler Thorup of Catholic Relief Services, the U.S. bishops' international relief and development agency, told Catholic News Service.

Government buildings, including the health, finance and education ministries, collapsed, killing as many as one-third of the government's employees, said Thorup, CRS regional director for Latin America and the Caribbean.

CRS was able to act quickly because it had a large staff in Haiti—320 employees—and because of lessons learned from other disasters.

Central America and the Caribbean have been battered by storms over the past dozen years. Hurricane Mitch, in October 1998, was one of the deadliest, killing at least 9,000 people and leaving another 9,000 missing, besides causing millions of dollars in damages.

Hurricanes Ivan and Jeanne in 2004 and Dennis and Wilma in 2005 also left deaths and destruction behind.

Those disasters demonstrated the importance of having warehouse space in vulnerable countries, Thorup said. When forecasters predict a hurricane, plastic sheeting, water purification tablets, emergency rations and hygiene kits are shipped to the areas most likely to be affected.

Several of those hurricanes, especially Jeanne, caused devastation in Haiti. Although an earthquake is less predictable than a hurricane, CRS already had supplies in Haiti, the Dominican Republic and Miami. Its warehouses in Haiti were outside Port-au-Prince, so the staff could respond quickly, even though many had lost their own homes and some had lost family members.

After the Asian tsunami in 2005, CRS learned the importance of acting quickly, getting experts into the field rapidly and coordinating with local Church agencies, Thorup said. While strategy is important, rapid response is crucial, and logistics, communications and security are key, he said.

Security at food and supply distribution points is important because "you want to maintain order—you don't want people to get hurt," Thorup said. "You need enough security that the security force doesn't have to push back."

In the chaotic early hours or days of a disaster, communications often break down. Thorup discovered the power of social networking when he arrived in Port-au-Prince five days after the earthquake. Phones were not working, and even satellite links were unreliable.

So the first night, Thorup began chatting with colleagues over the Internet. Soon representatives from other aid agencies joined in.

The Internet coordination was so efficient that "I didn't want to turn off my computer because I didn't want to stop the conversation," he said. "By then, however, it had taken on a life of its own. If it hadn't been for Skype [an Internet phone and chat service], I don't know what we would have done."

CRS is focusing on water and sanitation, shelter, advanced medical care and food security, Thorup said. While assistance is still in the emergency stage, it will slowly phase into long-term reconstruction.

In Peru, reconstruction hit roadblocks. Infighting among government agencies left people to rebuild on their own. Worried that people would reuse the dangerously weak adobe bricks from their collapsed homes, the bishops' social action commission launched



A worker helps prepare containers of nails for 7,000 shelter kits on Feb. 3 in Port-au-Prince, Haiti. The kits provided by Catholic Relief Services are to replace makeshift tents of sheets and cardboard at the golf course camp where an estimated 50,000 people are staying.

*'Everything that is happening now in Haiti is what we've been through in Pisco.'*

*—Willy Benavente, who coordinates disaster and emergency services for the Peruvian bishops' social action commission*

a program to help people make cement bricks, supplying materials as homeowners provided the labor.

While the program helped provide 370 houses, Church workers learned difficult lessons along the way.

"We tend to overestimate the capacities of people who have lost their homes," said Benavente, who found that many people did not have bricklaying skills and most were so busy scrounging for odd jobs that they had no time to make bricks.

Though large companies, which had insurance and access to loans, recovered relatively quickly, smaller businesses were crippled.

"It's the small, family businesses that operate out of people's homes that suffer most," Benavente said. People who operated restaurants, tailor or shoemaking shops or small stores out of their homes lost their buildings, equipment and materials.

"People here don't have life insurance, health insurance or homeowner's insurance. Their only insurance is divine providence," Benavente said.

In families where both parents worked before the earthquake, afterward one had to stay near the ruins of the home to care for

the children and protect what few belongings remained.

"So from an income of \$25 a day, they're down to \$10 or \$12, and they still need to rebuild the house," Benavente said. "Whatever income they had went to buy food. If we don't understand these processes, any timeline for construction will be unrealistic."

Church workers found that it sometimes took eight months for a family to make enough bricks to rebuild a small, one-story house.

Lessons learned from the Pisco earthquake include the importance of involving local people, especially neighborhood organizations, in planning for the emergency response and reconstruction. There are fewer security problems when refugee camps are set up neighborhood by neighborhood than when people from different areas, who do not know each other, are crowded together in a single camp, Benavente said.

"We cannot be ingenuous altruists," he said. "A disaster brings out both the best and the worst in people."

Haiti will face many of the same problems as it shifts from emergency mode to reconstruction.

"It's going to take a tremendous amount of work," Thorup said. "I see a huge operation for 10 years. Haiti, being the poorest country in the hemisphere, with one of the most centralized governments and with weak institutions, was the absolute worst place to have a disaster." †

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# At Olympic venues, chaplains prepare to serve faiths—and see events

VANCOUVER, British Columbia (CNS)—During the 2010 Winter Olympics, most ski runs on the Whistler Blackcomb venue will remain open, and Msgr. Jerry Desmond from Our Lady of the Mountains Catholic Church in Whistler plans to take advantage of the opportunity.

An avid skier, Msgr. Desmond said he does not plan to buy any tickets for Olympic events. However, he is going to strap on his skis and sneak a peek at some of the alpine events like the giant slalom and the super-G.

He plans to take one of the lifts at Whistler Creekside up the mountain to ski down to an ideal spot to watch certain portions of the events.

“I don’t plan to buy any tickets, but I’ll go up the hill to watch the downhill skiers,” he explained. “You can watch the skiers from the top of one of the other runs.”

Msgr. Desmond is also heading up the Catholic contingent for the multifaith center in the athletes’ Olympic Village in Whistler.

“We’re going to have daily Mass at the

center and three Masses on Sunday,” Msgr. Desmond said, adding, “confession will be available as need be.”

The Olympic Village buildings, including the multifaith center, are part of Whistler’s

newest neighborhood. After the Feb. 12-28 Olympics and March 12-21 Paralympics, the buildings will be converted into housing.

In Vancouver, an interfaith working group is operating a multifaith center in the Olympic Village during the Winter Games and Paralympics.

Pat Gillespie, a member of the interfaith working group, told *The B.C. Catholic*, newspaper of the Archdiocese of Vancouver, that the center would be “a place for athletes, team members, officials, and the volunteer workforce to come for devotion, Scripture, quiet prayer and other services.”

David Wells, coordinator of the interfaith working group, said the games are periods of stress and high emotion for athletes. He said athletes lean on their



Msgr. Jerry Desmond stands outside Our Lady of the Mountains Church in Whistler, British Columbia, on Jan. 27. The pastor is adding extra Masses to serve the many visitors that will be in Whistler for the 2010 Winter Olympic Games.

faith in these moments in two ways.

“First, those whose faith is a strong part of their life,” he said, “that doesn’t change in competition, and second, those who face a specific challenge and seek counsel, encouragement, and prayer.”

Wells, who has been involved in past Olympics, said athletes grow intensely focused before their competitions and spend time alone.

“During [the event] they may seek prayer or encouragement, and afterward they tend to be more relaxed but often are with family and friends,” he said.

Twenty-seven Christian chaplains will volunteer in Vancouver and Whistler. Representatives of Buddhism, Islam, Hinduism and Judaism will also serve at the centers.

Pope Benedict XVI has invoked “the abundant blessings of almighty God” on

all those involved with the Olympics and Paralympics.

In letters to Archbishop J. Michael Miller of Vancouver and Bishop David Monroe of Kamloops, in whose dioceses the games will take place, the pope sent his good wishes to participating athletes, organizers, and community volunteers who are “generously cooperating in the celebration of this significant international event.”

He recalled how his predecessor, the late Pope John Paul II, said in a 2000 homily that sport “can make an effective contribution to peaceful understanding between people and to establishing the new civilization of love.”

“May sport always be a valued building block of peace and friendship between peoples and nations,” Pope Benedict added. †



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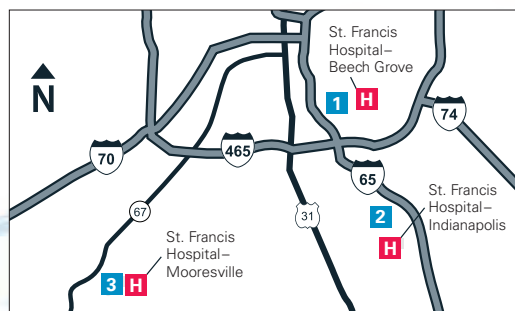
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