



The

Criterion

Serving the Church in Central and Southern Indiana Since 1960



Life lessons

Seminarians learn about Bishop Simon Bruté during recent pilgrimages, page 9.

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A touch of compassion

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

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

By John Shaughnessy

Most families have a set of standards and beliefs by which they live—a code, both spoken and unspoken, that become part of the essence of each person in the family.



Often, that distinct approach to life also flows through the generations of a family.

That reality is apparent in the story of Claire Schaffner, a college student from Indianapolis who

traveled to a village in Africa and suddenly found herself in a life-defining moment with a dying man.

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

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

"We got to treat a lot of children at the clinic," recalls Schaffner, a member of St. Pius X Parish in Indianapolis. "We



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

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

Schaffner's interest in the children of Uganda began when she was a student at

Bishop Chatard High School in Indianapolis and saw a documentary called *Invisible Children*. The documentary centered on the civil war in northern Uganda, and focused on how children are kidnapped by the rebel army and forced to become soldiers. The film moved Schaffner so much that she decided to become a nurse so she could help children

See FAMILY, page 8

Church leaders follow Egyptian unrest with interest, concern

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

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



Fr. Pierbattista Pizzaballa

"We all sense that these are epochal changes. None of us would have imagined these kinds of developments a few months ago," he said.

"This means that there are currents, especially in the Arab world, that now have

found visible expression. This is certainly a positive sign, but it's also worrying because we don't know how all this will end—we hope with the least possible amount of violence and bloodshed," he said.

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

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

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

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

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

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

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Women entering religious life are well-educated and active in parish ministries, national survey says

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

The results of "The Profession Class of 2010: Survey of Women Religious Professing Perpetual Vows" were released in advance of

World Day for Consecrated Life Mass celebrated, page 16.

the World Day for Consecrated Life on Feb. 2.

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

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

See RELIGIOUS, page 8



Wearing their distinctive blue and white sari habits, four members of the Missionaries of Charity pray on Jan. 30 during the archdiocese's annual World Day for Consecrated Life Mass at the Blessed Sacrament Chapel of SS. Peter and Paul Cathedral in Indianapolis. More than 80 people, most of them women religious of more than 10 religious communities in the archdiocese, also attended the Mass.

Pilgrimage helps college students, young adults deepen their faith

By Matt Faley
Special to The Criterion

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

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

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

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

That call resonated deeply with many participants in the pilgrimage.

“I remember a couple months ago reading some of the testimonies from FOCUS participants about the conference they attended,” said Beth Conley, a freshman at DePauw University in Greencastle. “Some were very bold, saying the experience was life changing and how it brought God back to their lives. After going through the weekend, I cannot agree with them more.”

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

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

St. James, in Spain.

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

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

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

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

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

“I can see peers of my generation doing things actively in their faith. They are making a difference,” he said. “Lila Rose is a great example. She is not going to work and then serving the Lord. She is serving the Lord with her life.”

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

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

Photos by Matt Faley



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

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

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



A crowd gathers around Egyptian Army soldiers standing on top of a tank in Cairo on Jan. 30. Anti-government demonstrations in Egypt continued for a seventh day and showed no signs of waning, with protesters planning even larger rallies.

ONS photo/Goran Tomasevic, Reuters

EGYPT

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need a certain distance from things in order to see them more clearly,” he said.

He said real freedom in the Middle East needs to include religious freedom, access to places of worship and holy places, and freedom of religious expression.

Francesco Zannini, who teaches at the Pontifical Institute for Arabic and Islamic Studies in Rome, said the situation in Egypt reflected the weakening political power of Arab leaders who have ruled as “monarchs,” but who are threatened by changes brought about by globalization.

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

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

Official Appointment

Effective Feb. 15, 2011

Rev. Timothy Sweeney, O.S.B., a monk of Saint Meinrad Archabbey, appointed administrator pro-tem of St. Charles Borromeo Parish in Bloomington.

This appointment is from the office of the Most Rev. Daniel M. Buechlein, O.S.B., Archbishop of Indianapolis. †

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Voices for the voiceless

Youths come out in large numbers for annual March for Life

By Alea Bowling

Special to *The Criterion*

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

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

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



Deacon Dustin Boehm

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

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

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

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

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

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

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

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

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

Returning participants also found the march to be inspiring. “The march has been very spiritually enriching for me this year,” said Alexander Asbell, a sophomore at Greencastle High School and member of St. Paul the Apostle Parish in Greencastle.

One of the most popular signs during the march proclaimed, “I am the Pro-Life Generation.”

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

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

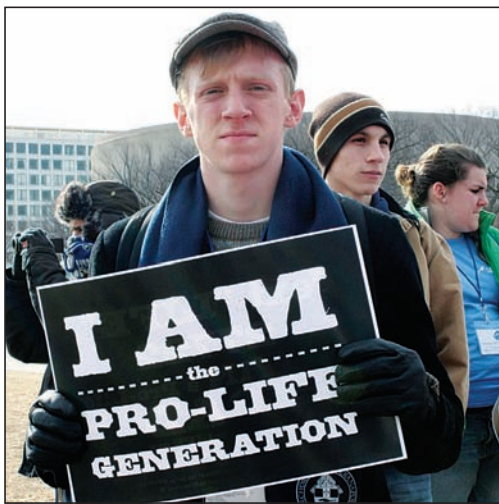
Deacon Boehm offered words of advice and encouragement to everyone who supports the pro-life cause.

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

Photos by Alea Bowling



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



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

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

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

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



Photo by Alea Bowling

Musician Matt Maher performs during the ‘Life is Very Good’ rally on Jan. 23 in Virginia.

By Alea Bowling

Special to *The Criterion*

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

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

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

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



Bishop Paul S. Loverde

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

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

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

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

“The Matt Maher concert was very inspirational,” said John Welch, a member of Our Lady of the Most Holy Rosary Parish in Indianapolis.

Bishop Loverde said that all people must pray for a deep commitment to be heralds of life.

“Tomorrow we will pray again,” Bishop Loverde said, “and we will march to witness because human life itself is very good and very precious.” †



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

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Editorial



Pope Benedict XVI gestures during a meeting with Roman Rota members at the Vatican on Jan. 22. The Roman Rota is a Vatican-based tribunal that deals mainly with marriage cases.

The importance of marriage

We call your attention to the couples featured in the wedding announcements on page 7.

It sometimes seems that the Catholic Church is the only institution that really takes marriage seriously. It has always followed what Jesus said when he answered some Pharisees' questions about marriage and divorce (see Mt 19:3-12). It wants to help couples have strong and successful marriages.

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

In light of this, it is interesting that Pope Benedict XVI has said that men and women have a natural right to marry, but they don't have a right to a Catholic wedding.

On Jan. 22, he told the members of the Roman Rota, the Vatican tribunal that deals mainly with marriage cases, that the right of Catholic couples to celebrate the sacrament of matrimony can be exercised only if they fully understand what they are doing.

In other words, the pope would like to see it more difficult for couples to contract a sacramental marriage—the only kind of marriage that exists for Catholics. They can't just brush off the marriage preparation that the Church demands. If the marriage is to be valid, they must understand the commitment that they are making.

We think the pope was right when he said that engaged couples often consider the Church's marriage preparation program "simply a bureaucratic hurdle to overcome before the wedding." It is just one more thing they have to do when they are already swamped with other wedding details.

It is possible, in fact, that some couples might decide that they are "just too busy for that nonsense," and decide not to have a sacramental marriage or not to go through a wedding ceremony at all.

Of course, it's not nonsense at all. The Church, in the persons of all those who help with marriage preparation, is vitally concerned about helping couples contract a valid and successful marriage.

That's why the Church offers such things as Pre Cana courses and sponsor couples to encourage

engaged couples to communicate with one another. The inventories and analyses that are included in marriage preparation are designed only to help the couples have a successful marriage.

As the pope said, for the Catholic Church, marriage is a sacrament that is witnessed by a priest or deacon, but performed by the couple who pledge that their union will be forever, and that they will be open to having and educating children.

The U.S. bishops also take marriage seriously. That is why they have a special website devoted entirely to marriage. We encourage couples, whether engaged or already married, to check it out at <http://foryourmarriage.org>.

We believe that you will be surprised at what you find on that site. There are "daily marriage tips," book reviews, articles about dating, parenting and all aspects of marriage, and a resource center. There is also a section, "About Catholic Marriage," that includes documents and teachings of the Church about marriage.

On the day this editorial was written, there were stories on that website about four basic things to keep in mind while dating—whether children really make a marriage less happy, four stages of growth in marriage, living with Natural Family Planning and sexual compatibility. Under "parenting," there were stories on what parents should know about marijuana and one titled "When You're Married to the Caregiver."

In "News About Marriage" on the bishops' website, David Gibson—whose name should be familiar to those who read our "Faith Alive!" page—wrote that Pope Benedict has spoken a number of times in recent weeks about the invaluable educational roles that the family fulfills as well as about the kinds of religious and social support that married couples and their families need.

Returning to the pope's address to the Roman Rota, we believe that he summed up the place of marriage when he said, "The Church and society at large place too much importance on the good of marriage and the family founded on it to not make a profound commitment to it pastorally."

We congratulate those couples who are featured this week, and pray that God blesses all marriages.

—John F. Fink

Making Sense Out of Bioethics/Fr. Tad Pacholczyk

Clear ethical thinking and the 'tyranny of relativism'

I once asked a young physician whether he had received any training in medical ethics during medical school. I wondered whether he had been taught how to handle some of the complex moral questions that can arise when practicing medicine.

It turned out that he had taken only one ethics class during his four years of medical school, and it was a rather loose-knit affair.

For the first part of each class, he told me, students were presented with medical cases that raised ethical questions.

For the second part, they were asked to discuss and share their feelings about what the ethical thing to do in each case might be. This course was largely an airing of different opinions with students never receiving any definitive ethical guidance or principles.

His experience reminded me of how ready we are today to discuss ethical problems, but how quickly we shy away from talking about ethical truths.

We raise ethical questions but avoid ethical answers. We encourage the discussion of options and opinions, but leave students in the lurch to "make up their own minds" about what might or might not be ethical.

This relativism corrodes clear ethical thinking. Making up our own morality as we go along has a certain appeal, of course, because it allows us to circumnavigate some of the hard ethical answers that might require us to change our own behavior or outlook. As one bioethicist put it a few years ago: "People want to know what it would be wise and right to do, but they don't want to grasp a truth so lucid that they might feel actually required to walk in its light."

This "tyranny of relativism" influences many contemporary ethical debates. Those who advocate for abortion, for example, will often declare: "If you think abortion is wrong, then don't have one!"

The message behind the sound bite is that abortion can be fine for me even if it is a problem for you. It can be right for me and wrong for you, and we can all just get along. This type of ethical schizophrenia is obviously inadequate, however.

Imagine someone saying, "If you think slavery is wrong, then don't own a slave!" Real human goods are at stake when we make moral judgments and ethical decisions—in slavery, a human life is oppressed. In abortion, a human life

is ended.

Not only do such ethical—or unethical—decisions affect others profoundly—enslaved men and women, and unborn boys and girls—but they also affect us inwardly, making us into those who oppress or those who kill.

In other words, human choices have consequences that affect the world. But they also cause effects in the depths of the human soul, in the inner sanctuary of our own person.

One early saint said that we parent ourselves through our actions. When we freely decide to do an action, we "create" ourselves and show the direction in which our heart is willing to go. In this world of good and evil, nothing is more important for the good of all than the excellence of the actions that manifest the ethical core of our lives.

That core cannot be rooted in the shifting and uncertain sands of moral relativism. We require the immovable guideposts of moral absolutes. No one lives without absolutes of some kind to guide their decision making.

Even those who promote relativism and "freedom of choice" regarding abortion will often react with great moral indignation if someone suggests there should be freedom of choice when it comes to torturing puppies or damaging the environment.

Their favorite "causes" end up being exempted from the claim that all morality is relative. Indeed, they really are not relativists at all, but absolutists. They will insist that it is absolutely right to protect animals from cruelty, or it is absolutely right to protect the environment, etc.

Their absolutism can end up being as firm and unbending as the absolutism of those they disagree with, such as those who defend the rights of the unborn or the rights of the elderly and infirm.

At the end of the day, we all inwardly recognize the importance of moral absolutes. Some kinds of human choices really are wrong, and ethics cannot simply mean what I want it to mean.

Each of us must resist the temptation to yield to the tyranny of relativism, a tyranny which encourages us to pursue moral judgments that are convenient, instead of moral judgments that are true.

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

Letters to the Editor

Family dinner table should be a place of communion, fellowship and love

Why is communion at the family dinner table becoming anachronistic? Work schedules and other activities have caused family dinner time together to be sparse.

Making meals is also a big issue. Who has the time? People are just too busy. There are other reasons as well.

The family dinner table is a place of communion and fellowship, and a means of reconnecting with those we care about the most. It has now become so last generation.

Even when most families are under the same roof at the same time, we tend to compartmentalize our dinner time to different parts of the house. We would much prefer to be entertained by a

television show or video game as opposed to those awkward moments in the company of live people who may ask some question—and actually expect an answer.

If we do share the dinner table, the conversation is limited to "pass the salt" and hard silence, while the glare of the television fills the room.

We have sacrificed our family table for all sorts of activities—good and bad. Many dining tables are used for no more than card tables and, at best, for Thanksgiving dinner. It wouldn't surprise me if a new trend of fold-a-way dining tables becomes vogue in the not-too-distant future.

Family dinner time is not only about what is on the table, but also what happens at the table. The dinner table can be a great place to practice how to listen, discuss, debate and, above all, share love.

Kirth N. Roach
Order of Carmelite Discalced Secular
Indianapolis

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



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

A happy marriage is rooted in the love of God

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

On any given wedding day, there are people—young and old, rich and poor, beautiful and not so beautiful—who are driving around or walking the streets looking for something to do.

They are looking for some kind of meaning in their lives. They are looking for someone who cares.

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

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

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

If realistic, married couples know that when all is said and done, the meaning of their life together, the meaning of their love for each other and the trust that they

have for each other, must somehow be rooted in their love for God. For they will need his blessing, over and over again.

Once, at a wedding, I asked the couple, "Do you know that your love for each other today is not enough for a lifetime? Do you know that by yourselves alone you cannot make this marriage work? Like every other married couple, you need God's blessing for your love."

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

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

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

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

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

The late Holy Father, Pope John Paul II, said that by the sacrament of marriage, the

family in fact begins as a domestic Church.

Active involvement in the local parish ties the couple closely to the parish community. The true test of love will be living with an active faith.

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

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

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

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

It works.

God loves you and loves your marriage. He is a faithful God. He will be with you not only when you are good. He wants to be with you, in love, all the days of your life. If you believe that, yours will be a happy marriage.

The community of faith is not just at a wedding to watch, not just to celebrate later. We are present to pray for and to pray with the new wife and husband.

And as their friends, we promise to be with them and support them, in good times and in bad, in sickness and in health, all the days of their lives. †

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.

Un matrimonio feliz se fundamenta en el amor de Dios

Siempre me ha maravillado que el día de una boda es algo muy especial para los esposos, pero es simplemente un día más para los demás que no pertenecen al cortejo.

En el día de cualquier boda hay personas jóvenes y mayores, ricas y pobres, hermosas y no tan agraciadas que deambulan por las calles buscando algo que hacer.

Buscan algún tipo de sentido en sus vidas. Buscan a alguien a quien le importe.

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

Me imagino que algunas de ellas pensarían: se trata de otra boda más. Otros, los más románticos, tal vez queden cautivados con la belleza de los novios, el cortejo y con las lindas flores. El romántico soñaría con la felicidad eterna.

Para los novios, no se trata de otra boda más. El día de su boda marcará el calendario de sus vidas para siempre. La mayoría de las parejas tienen edad suficiente y han visto bastante sufrimiento en la vida como para saber que no pueden vivir juntos como si se tratara de un sueño romántico que los transportará a la felicidad eterna.

Si son realistas, las parejas de casados saben que a fin de cuentas el significado de su vida juntos, el significado de su amor mutuo y de la confianza que tienen el uno en el otro debe fundamentarse de algún modo en su amor a Dios, pues necesitarán Su bendición una y otra vez.

Una vez en una boda le pregunté a los novios: ¿sabían que el amor que se profesan hoy no es suficiente para toda la vida?

¿Sabían que ustedes solos no pueden sacar adelante este matrimonio? Al igual que todas las demás parejas de casados, necesitan que Dios bendiga su amor. Algunos años más tarde el novio me dijo que en ese momento mi pregunta lo había irritado tremendamente.

Pero con el tiempo aprendió que el amor es algo frágil. El amor requiere que lo cultivemos. La confianza y la fe entre los esposos es algo que exige atención constante. Por encima de todo, un matrimonio feliz necesita de Dios.

El amor conyugal del día de la boda es pleno y se hará más profundo. Y en ese día, delante de Dios, de familiares y amigos, prometen ayudarse a construir la confianza y el amor que necesitan. Prometen apoyarse el uno en el otro en las buenas y en las malas, en la salud y en la enfermedad hasta la muerte.

A lo largo del camino habrá momentos difíciles. Quizás haya días en los que mantener las promesas matrimoniales parezca la única medida de su amor.

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

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

La participación activa en la parroquia

local une estrechamente a la pareja con la comunidad parroquial. La verdadera prueba del amor será vivir una fe activa. Observen a un matrimonio feliz.

Anhelen ser como los esposos que extienden amorosamente su mano a sus familias y a sus amigos, como las parejas que se ocupan de sus familias, de sus vecinos, que se preocupan por los ancianos, por los pobres y los enfermos.

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

El amor de Dios encarna y toca a otros a través del amor conyugal. La vocación de una pareja cristiana es llegar a aquellas almas solitarias que nunca están muy lejos de nosotros, para que sepan que Dios los ama porque ellos los aman. Esa es la vocación de la vida conyugal: compartir el amor con los necesitados.

Hay una acotación final que quiero ofrecer a los esposos: no se avergüencen de trasladar su amor y su vida juntos a la oración. Aprendan a orar juntos. Rinde sus frutos.

Dios les ama y ama sus matrimonios. Es

un Dios fiel. Estará con ustedes no solamente cuando sean buenos. Él desea acompañarlos, en el amor, todos los días de sus vidas. Si creen eso, su matrimonio será feliz.

La comunidad de fe no es solamente para presenciar otra boda ni para celebrar después. Estamos presentes para rezar por los nuevos esposos y junto con ellos.

Y como sus amigos, prometemos estar con ellos y apoyarlos, en las buenas y en las malas, en la salud y en la enfermedad, todos los días de sus vidas. †

¿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 4

Our Lady of the Most Holy Rosary Parish, 520 Stevens St., Indianapolis. **Lumen Dei meeting**, 6:30 a.m. Mass, breakfast and program in Priori Hall, **"Lumen Christi School,"** Brad Kluesner, presenter, \$15 members, \$20 non-members. Information: 317-435-3447 or e-mail macmac961@comcast.net.

Oldenburg Academy, 1 Twister Circle, Oldenburg. **"Dare to Dance Club,"** high school students and eighth-graders, 3:45-4:45 p.m., no charge. Information: 513-309-7400 or 765-647-3369.

February 5

St. Michael School, 515 Jefferson Blvd., Greenfield. **Carnival**, noon-5 p.m., free admission, bounce house, games, food. Information: 317-462-6380 or greatcarnival@gmail.com.

Ritz Charles, 12156 N. Meridian St., Carmel, Ind. (Diocese of Lafayette). **The O'Connor House, ministry providing shelter, support and guidance for women in crisis pregnancies**, social, 6:30 p.m., gathering, 7 p.m., dinner, \$60 per person, \$55 per senior citizen. Reservations: theoconnorhouse.org.

St. Mary Catholic Academy, 420 E. Eighth St., New Albany. **Annual chili supper**, 4-7:30 p.m., \$8 adults, \$6 children age 12 or under and senior citizens. Information: 812-944-0888 or adminasst@iglou.com.

February 6

St. Gabriel the Archangel Church, 6000 W. 34th St., Indianapolis. **Dedication of new church and consecration of altar**, Archbishop Daniel M. Buechlein, celebrant, 11 a.m. Information: 317-291-7014 or info@stgabrielindy.org.

St. Charles Borromeo School, 2224 E. Third St., Bloomington. **Open house**, 11 a.m.-1 p.m. Information: 812-336-5853 or stcharlesbloomington.org.

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

Saint Meinrad Archabbey Church, 200 Hill Drive, St. Meinrad. **"Angelus" concert of sacred music**, 3 p.m., no charge. Information: 800-682-0988 or news@saintmeinrad.edu.

Queen and Divine Mercy Center, Rexville, located on 925 South, .8 mile east of 421 South and 12 miles south of Versailles. **Mass, 9:30 a.m., on third Sunday holy hour and pitch-in**, Father Elmer Burwinkel, celebrant, daily Mass, 9 a.m. Information: 812-689-3551.

February 7

Mount St. Francis Center for Spirituality, 101 St. Anthony Drive, Mount St. Francis. **"Mondays at the Mount-Themes of**

II Corinthians," Scripture study, session one, 10 a.m. and 7 p.m., Conventual Franciscan Friar Bob Baxter, presenter. Information: 812-923-8817.

February 9

St. Malachy Parish, 9833 E. County Road 750 N., Brownsburg. **"Catholics Returning Home,"** session six of six, 7 p.m. Information: 317-650-5751.

February 12

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.

Hillview Country Club, 1800 E. King St., Franklin. **St. Rose of Lima Parish, annual dinner and social**, 6 p.m., \$40 per person. Information: 317-738-3451 or community@stroselions.net.

Our Lady of Perpetual Help Parish, 1752 Scheller Lane, New Albany. **Dinner and social**, 6:30 p.m., \$60 per person. Information: 812-944-1184 or lslusser@olphna.org.

February 13

St. Nicholas Parish, 6461 E. St. Nicholas Drive, Sunman. **Ladies Sodality, Valentine breakfast**, 7:30 a.m.-noon, free-will offering. Information: 812-623-2964.

February 15

Our Lady of Peace Cemetery, Mausoleum Chapel, 9001 N. Haverstick Road, Indianapolis. **Valentine Mass**, 6 p.m. Information: 317-574-8898 or www.catholiccemeteries.cc. †

Retreats and Programs

February 4

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

February 4-5

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Renewing the Renewed-A Program for Men,"** Father John McCaslin and team of lay ministers, presenters, \$125 per person includes accommodations and meals. Information: 317-545-7681 or spasotti@archindy.org.

February 7

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"The Art of Spiritual Direction," day of reflection**, Father Peter Marshall and Mary Schaffner, presenters, 9 a.m.-2:30 p.m., \$35 per person includes continental breakfast, lunch, Mass and program. Information: 317-545-7681 or spasotti@archindy.org.

February 8

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Woman Talk-Enhancing,"** session one, Diana Hendricks, presenter, 6:30-9 p.m., \$25 per person includes dinner. Information: 317-788-7581 or benedictinn@benedictinn.org.

February 9

Oldenburg Franciscan Center, Oldenburg. **"Communication in Our Marriage/Relationship,"** Bill Daily, presenter, 7-8:30 p.m., \$15 each or \$25 per couple. Information: 812-933-6437 or center@oldenburgosf.com.

February 11-13

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"A Love Triangle That Works-A Valentine Retreat for Married Couples,"** Benedictine Father Jeremy King, presenter. Information: 800-581-6905 or MZoeller@saintmeinrad.edu.

February 12

Oldenburg Franciscan Center, Oldenburg. **"You Are My Valentine," couples retreat**, Suzanne and Phil McHugh, presenters, 4-8 p.m., \$50 per couple includes dinner. Information: 812-933-6437 or

center@oldenburgosf.com.

February 13

Oldenburg Franciscan Center, Oldenburg. **"Who Is God and Who Am I That You Should Love Me So Much?"** Franciscan Sister Patty Campbell, presenter, following 9:30 a.m. liturgy, free-will offering. Information: 812-933-6437 or center@oldenburgosf.com.

February 14

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

February 16

Oldenburg Franciscan Center, Oldenburg. **"Seeing Scripture in a New Light-Parable for Couples,"** Father Jim Farrell, presenter, 7-8:30 p.m., \$15 each or \$25 per couple. Information: 812-933-6437 or center@oldenburgosf.com.

February 18-20

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Tobit Weekend," marriage preparation retreat**. Information: 317-545-7681 or spasotti@archindy.org.

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"Praying the Bible,"** Benedictine Brother Zachary Wilberding, presenter. Information: 800-581-6905 or MZoeller@saintmeinrad.edu.

February 19

Sisters of St. Benedict, Monastery Immaculate Conception, 802 E. 10th St., Ferdinand, Ind. (Evansville Diocese). **"Saturday Morning at the Dome-Marriage as a Process,"** Barbara McDonald, presenter, 9 a.m.-12:15 p.m., light lunch, \$45 per person. Information: 812-367-1411.

Oldenburg Franciscan Center, Oldenburg. **"How Do We Cope with Teenagers?"** Franciscan Sister Therese Tackett, presenter, 9:30 a.m.-2:30 p.m., \$45 per person includes lunch. Information: 812-933-6437 or center@oldenburgosf.com.

February 21

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



Benedictine Brother Francis de Sales Wagner, left, stands before Benedictine Archabbot Justin Duvall during a Jan. 25 liturgy in which he professed solemn vows as a monk of Saint Meinrad Archabbey in St. Meinrad. The liturgy took place in the monastic community's Archabbey Church of Our Lady of Einsiedeln.

Monk of Saint Meinrad Archabbey professes solemn vows as brother

Benedictine Brother Francis de Sales Wagner professed his solemn vows as a monk of Saint Meinrad Archabbey during a liturgy on Jan. 25 at the Archabbey Church of Our Lady of Einsiedeln in St. Meinrad.

He is a native of Findlay, Ohio, where he was a member of St. Michael the Archangel Parish.

He earned a bachelor's degree in journalism at Bowling Green State University in 1988.

After graduation, he worked at *The Galion Inquirer* in Galion, Ohio, until 1996 as a staff writer and later as the managing editor. From 1996-99, he worked at *The News-Sun* in Springfield, Ohio, as a copy editor. He also worked at *The Blade* in

Toledo, Ohio, as a copy editor and wire editor from 1999 to 2006.

He joined the monastery in 2007 and made his first profession of vows in January 2008.

Brother Francis is a writer and associate editor in the publications division of Abbey Press, and is studying for a master's degree at Saint Meinrad Seminary and School of Theology.

He also is a conference presenter for the Benedictine oblate program, and presents retreats to guests.

In professing his solemn vows of obedience, fidelity to the monastic way of life and stability in the community at Saint Meinrad, he becomes a full and permanent member of the Benedictine community. †

St. Monica Parish to host 'Divorce and Beyond' program

The archdiocesan Office of Family Ministries is sponsoring a six-week "Divorce and Beyond" program at St. Monica Parish in Indianapolis to provide support for Catholics who are divorced.

The first meeting will be from 7 p.m. to 9 p.m. on Feb. 15 at the St. Monica Parish

Center, 6131 N. Michigan Road.

The registration fee is \$25. Participants will receive a *Divorce and Beyond* manual.

For more information or to register, call 317-253-2193, ext. 2, or send an e-mail to mhess@archindy.org or log on to www.archindy.org/family/divorce.html. †

Cathedral Grade School alumni are planning Class of 1954 reunion

Members of the Cathedral Grade School Class of 1954 are looking for classmates to schedule a reunion in September.

For more information about the class reunion, contact Trudy Clouse-McMasters at 317-683-3814 or ptmac7@yahoo.com. †

Catholic men's conference is Feb. 19 in Fort Wayne

The Diocese of Fort Wayne-South Bend is sponsoring a Catholic men's conference titled "Rekindle the Fire" on Feb. 19 at the Fort Wayne Memorial Coliseum Exposition Center in Fort Wayne, Ind.

The conference will begin at 9 a.m. and conclude at about 5 p.m.

Keynote speakers are Peter Kreeft, a philosophy professor at Boston College in Boston and the author of several books on a wide array of Catholic topics, as well as Marian Father Donald Calloway, and

Catholic singer and songwriter W. Keith Moore.

Bishop Kevin C. Rhoades of the Diocese of Fort Wayne-South Bend will be the principal celebrant at a Mass to conclude the conference.

The registration fee includes a box lunch and is \$30 per person or \$20 per person for students and senior citizens.

For more information or to register, call 260-452-6875 or log on to www.RekindleTheFire.net. †

WEDDING ANNOUNCEMENTS



Becher-Davis

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



Hallum-Mark

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



Cline-Schmitt

Jamie M. Cline and Aaron J. Schmitt will be married on July 16 at Most Holy Name of Jesus Church in Beech Grove. The bride is the daughter of Rick and Jeanette Cline. The groom is the son of Greg and Elizabeth Schmitt.



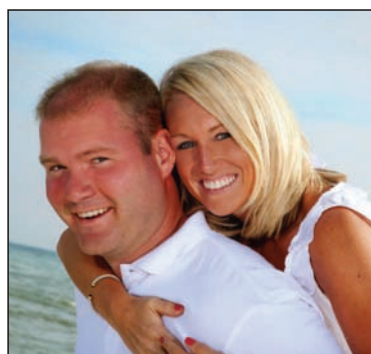
Heazeltine-Eakman

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



Crain-Shaw

Tricia Anne Crain and Christopher Andrew Shaw will be married on June 18 at St. Roch Church in Indianapolis. The bride is the daughter of Ken and Carol Crain. The groom is the son of Larry and Janie Shaw.



Heider-Schroeder

Lindsay Anne Heider and Drew Alexander Schroeder will be married on April 30 at St. Pius X Church in Indianapolis. The bride is the daughter of Randy and Carol Heider. The groom is the son of Robert and Lisa Schroeder.



Falvey-Yoder

Katherine Patricia Falvey and Jeffery Alan Yoder will be married on May 28 at St. Paul Catholic Center in Bloomington. The bride is the daughter of Daniel and Patricia Falvey. The groom is the son of Harold and F. Eileen Yoder.



Horan-Newton

Stephanie Joanne Horan and Joseph Scott Newton will be married on May 14 at St. Roch Church in Indianapolis. The bride is the daughter of Joseph and Eileen Horan. The groom is the son of Paul and Margaret Newton.

Page-Swayze

Janelle Antoinette Page and Robert William Swayze III will be married on May 14 at SS. Francis and Clare Church in Greenwood. The bride is the daughter of Brian and Becki Page. The groom is the son of Robert and Diane Swayze.



Pappas-Holdcroft

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



Quiroz-Pavlik

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



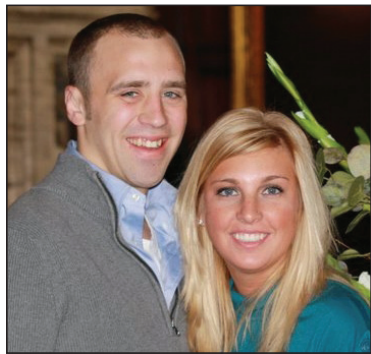
Sahm-Williams

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



Sherer-LeBay

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



Wendel-Sponsel

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

Vist us online

www.criteriononline.com

Pre Cana Conference and Tobit Weekend prepare engaged couples for marriage

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

Pre Cana Conference programs are scheduled on April 3, May 1, May 15, June 5, July 10, Aug. 14, Oct. 2 and Oct. 30 at Our Lady of Fatima Retreat House, 5353 E. 56th St., in Indianapolis.

The program is presented by the archdiocesan Office of Family Ministries with a priest and trained volunteer couples. It begins at 1:45 p.m. and concludes at 6 p.m. on the Sundays listed above.

Registration is required. A \$40 fee per couple helps pay for the *Perspectives on Marriage* workbook, other materials and refreshments. The registration fee is non-refundable. To register, log on to www.archindy.org/fatima.

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

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

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

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

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

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

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

World Marriage Day, promoted by Worldwide Marriage Encounter, has as its theme this year "Love One Another."

The observance received Pope John Paul II's apostolic blessing in 1993, and "has continued to grow and spread among many countries and faith expressions ever since," Bishop Rhoades said.

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

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

He also urged use of the online resources on marriage at the U.S. Conference of Catholic Bishops' website, www.foryourmarriage.org, and its Spanish-language counterpart, www.portumatrimonio.org; advocacy resources at www.marriageuniqueforareason.org on why marriage should be promoted as the union of a man and a woman; and the bishops' pastoral letter on marriage, "Love and Life in the Divine Plan," available online at www.usccb.org/loveandlife.

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

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

"People visit For Your Marriage because they want useful and reliable information," said Sheila Garcia, a USCCB staff member and the site's content editor. "Whether you're interested in marriage preparation or enrichment or what the Catholic Church teaches about marriage, you'll almost certainly find what you need."

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

Liturgy For Lovers
 Saturday, February 12, 2011
 Good Shepherd Parish
 2905 S. Carson Ave. 46203
 Anticipation Mass 7PM
 Social and Music immediately following the Celebration of the Liturgy
 Fr. Gerald J. Kirkhoff, Pastor
For information call 317-783-3158

Couples may announce engagement or marriage

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

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

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

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

There is no charge for engagement or marriage announcements. †

FAMILY

continued from page 1

in the future.

That seed of social concern has blossomed at Saint Mary's College.

"That's where I really got into Catholic social justice—Dorothy Day, Thomas Merton, Pope John Paul II," says Schaffner, who is working on a minor in justice education. "The popes have a lot of great encyclicals about the dignity of the human person, which obviously applies to the unborn and children outside the womb. Going to Catholic schools has led me in this direction."

In a way, it also led her to the dying man she met in Uganda last summer. Their paths crossed on a busy day at the clinic when Schaffner worried that there were so many patients and too little staff that the result would be too many people suffering.

"A man came in with cerebral malaria," Schaffner wrote in recalling that meeting. "It's the second one that I've seen, and it is the result of untreated malaria. The man was outside the gate in the morning, and we're not sure how he got there. A neighbor or a friend dropped him off? He wandered there by himself? He was in no condition to tell us. He was completely incoherent and was rambling the entire time."

"We brought him in and got him a bed. I got his IV started while Bridgette [Balcerzak] was putting in a catheter. But right away, I could tell that he was dying."

Schaffner believed the man was dying because his breathing reminded her of the breathing of her grandfather, Robert Alerding, on the day that he died just a few months earlier—April 1, 2010.

"My grandfather and my Catholicism are very tied together," Schaffner says. "One of my best memories of him was when he lived at Marquette Manor. He was blind, but he knew his way down to the chapel. He said prayers for everyone in his family. Papa showed us how to live a good Catholic life—what the Church could do for him and what he could do for the Church."

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

And here she was less than three months later, in a crowded clinic in Africa where the room reeked of the smell of urine, blood and feces, helping a dying stranger into a bed.

"We had to get back to work, but I told Rebecca, the nurse on call, that I would stay with him," Schaffner recalled in the note she sent to her parents, John and Mary

Schaffner. "I held his hand and said Hail Marys with him. I was reminded of the last time I held a dying man's hand. There were people sitting silently all around us, watching us. It was just about the quietest place I've ever been."

Holding the stranger's hand, Schaffner thought of her Papa and then turned her thoughts to the man in the bed.

"I didn't know anything about that man or his life story," she noted. "I do know he didn't deserve to die like that. He was in so much pain. He was moaning. He did have medals around his neck, and they were nice ones. They were the kind of medals that someone gives to you, not the type that you buy for yourself. So someone must have loved him enough to give him those."

"Someone must have held this man in some kind of regard, maybe even similar to the kind of love and respect that we had for Papa. I tried to remember that as I sat there, and held his hand and prayed with him."

Schaffner was still holding his hand an hour later when the man died.

"No one came to claim him, and we eventually called the morgue to come and pick him up," Schaffner recalled in her note of June 29, 2010, to her parents. "A tractor came and picked him up, and buried him someplace. There was no funeral for him, no last rites. But it felt important to me that I got to be there with him. I hope I was able to give him some peace. It also felt important for me to share with you also. I wanted to write it down some place so that he could have a bit of a eulogy, you know?"

"I'll always remember the kids. They're so adorable and I have so many pictures of them. But it seems important that someone remembers this man also. Hopefully, he'll be remembered in some small way."

In closing that note to her parents, Schaffner referred to that moment with the dying man as "my depressing story of the day." Now, in the winter of 2011, she has a different perspective.

"I'm glad I got to be there," she says. "I had the lucky opportunity to be with him when he died."

Most families have a set of standards and beliefs by which they live—a code, both spoken and unspoken, that becomes part of the essence of each person in the family.

Often, that distinct approach to life also flows through the generations of a family.

That reality is apparent in the story of Schaffner. Her approach to life is rooted in the Schaffner and Alerding families. It was nurtured, she says, in her Catholic education at St. Pius X School and Bishop Chatard High School. And it has blossomed during her years at Saint Mary's College.

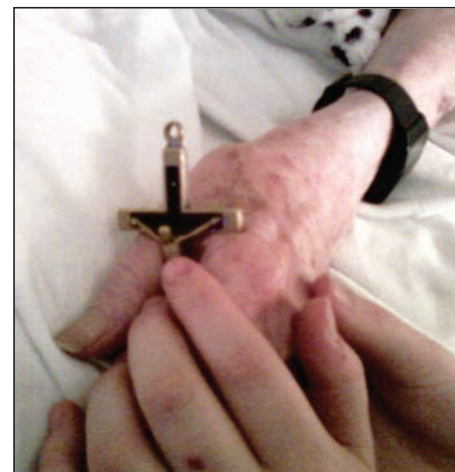
Then, on a summer's day in Africa, all the influences of her life led her to a defining moment—a moment when she gave comfort to a dying stranger and gave witness to the bonds of family that connect us all. †



Claire Schaffner removes an IV from a patient at a medical clinic in Uganda that is operated by the Sisters of Holy Cross.



Above, nursing students at Saint Mary's College in Notre Dame, Ind., Claire Schaffner, left, and Anne Maguire traveled to Uganda in the summer of 2010 to volunteer at a medical clinic. Schaffner is a 2007 graduate of Bishop Chatard High School in Indianapolis, and Maguire is a 2007 graduate of Cathedral High School in Indianapolis.



Left, when Robert Alerding of St. Matthew the Apostle Parish in Indianapolis was dying on April 1, 2010, several of his family members, including granddaughter Claire Schaffner, held his hand and prayed for him.

RELIGIOUS

continued from page 1

Religious—and to contemplative communities.

Respondents represented 52 religious orders. Of the 79 sisters contacted for the survey, 68 responded, according to a news release from the U.S. Conference of Catholic Bishops.

The 2010 class of women religious was more diverse by race and ethnicity than the U.S. population of women religious in general. Six in 10 identified themselves as white, one in five as Asian and one in 10 as Hispanic. Six percent were African-American or African.

CARA said in a 2009 study that 94 percent of all U.S. women religious were white. Two percent identified themselves as Asian and 3 percent were Hispanic. Less than 1 percent identified themselves as African-American or African.

Among other findings:

- The average age for these new women religious is 43. Women religious making perpetual vows in 2010 ranged in age from 25 to 62.

- Eighty-seven percent of the sisters were raised as Catholic from birth, and eight in 10 came from families where both parents are Catholic.

- Although 71 percent of the new women religious were born in the United States, the new women religious came from 10 different countries of origin. The most

prominent non-U.S. countries of birth were Mexico (7 percent), the Philippines (4 percent) and Nigeria (3 percent).

- Half of responding women religious attended a Catholic elementary school.

- More than 25 percent earned a graduate degree before entering their religious institute. Nearly six in 10 entered religious life with at least a bachelor's degree.

- Most women religious were active in parish life before entering their religious institute. Four in 10 participated in a youth group and three in 10 participated in a young adult group. Eighty-five percent had ministry experience before entering their religious institute, most commonly in liturgical ministry, faith formation or social service.

- Half said they were under age 18 when they first considered a religious vocation. The average age when a vocation was first considered was 20.

- Seventy-five percent of the sisters and nuns regularly participated in retreats before they entered their religious institute. Two-thirds regularly prayed the rosary or participated in eucharistic adoration. Six in 10 regularly participated in a faith-sharing or Bible study group or regular spiritual direction.

- Nine in 10 women religious said they were encouraged to consider religious life by someone in their life. Of those who reported that they were encouraged to consider a vocation, more than half said they were encouraged by a religious sister. A third of the sisters said they were introduced to their institute by the

recommendation of a priest or adviser.

- Even though these women were encouraged by other religious to pursue their vocation, two-thirds of respondents said they were discouraged from considering a vocation—most often by parents or family members.

- Most women religious of the class of 2010 participated in some type of vocation program or experience prior to entering their religious institute. Most commonly, this was a "come and see" experience or a vocation retreat.

"We are proud of the vocation, sacred commitment and service that women religious have made in the Church," said St. Louis Archbishop Robert J. Carlson, the chairman of the U.S. bishops' Committee on Clergy, Consecrated Life and Vocations.

"Making the profession of poverty, chastity and obedience is countercultural," he said, adding that it requires "courage and fidelity to remain faithful to a religious vocation."

He promised the support and prayers of U.S. bishops for incoming and future women religious in the United States.

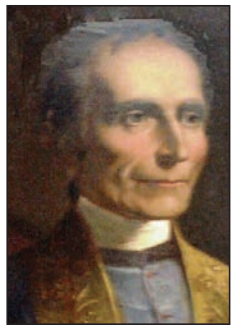
Sister Mary Joanna Ruhland, a Sister of Mercy of Alma, Mich., who is the associate director of the Secretariat of Clergy, Consecrated Life and Vocations, said the study "demonstrates that family life and education are significant in forming children in the spiritual life."

She gave credit to the women religious and priests who served as role models for these new vocations, and called the active faith of these new vocations "a tremendous witness to the power of Christ and prayer in the Church." †

Seminarians learn about Bishop Bruté during pilgrimages

By Sean Gallagher

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



The Servant of God Bishop Simon Bruté

But recent pilgrimages made by them and their fellow seminarians to the Servant of God Bishop Simon

Bruté's tomb in Vincennes and to Emmitsburg, Md., where he ministered for many years in the early 19th century, have made him much more real in their hearts and minds. The seminarians visited Emmitsburg before participating in the annual March for Life in Washington, D.C., on Jan. 24.

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

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

"That statue kind of showed him in action," said DeCrane, a freshman at Bishop Bruté and a member of Our Lady of the Most Holy Rosary Parish in Indianapolis. "It showed him doing what he believed in."

During their Jan. 6 pilgrimage to Vincennes, Ind., the seminarians prayed at Bishop Bruté's tomb and got to peruse his extensive theological library that is preserved at the Basilica of St. Francis Xavier there—the first cathedral of the Diocese of Vincennes, which later became the Archdiocese of Indianapolis.

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

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

"I feel like I understand him more now," DeCrane said. "I was able to touch the books that he used. And I heard some of the



Seminarians enrolled at Bishop Simon Bruté College Seminary in Indianapolis pose on Jan. 21 in front of a statue of Bishop Bruté, the first bishop of Vincennes, on the campus of Mount St. Mary's University and Seminary in Emmitsburg, Md. Father Robert Robeson, the rector of Bishop Bruté Seminary, stands next to the statue. Father Patrick Beidelman, center in the second row, is the vice rector of Bishop Bruté Seminary.

stories of his trials and tribulations. But he didn't give up. He kept going.

"If I'm facing a hard time in the seminary, I can reflect on how ... he went through things that were way more difficult than what I have to go through. ... He persevered."

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

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

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

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

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

After visiting Vincennes and Emmitsburg, those prayers are more

meaningful for Stange.

"We get an idea of who it is that we're praying for and to," Stange said. "When we pray for his intercession, we have an idea of who we're praying to. This is someone that we really feel like we know now."

"And when we pray for his beatification and canonization, we have an idea ... of how he really is a great example that we would love to see more publicly recognized."

Stange now wants to increase that public recognition of Bishop Bruté by telling

people about him.

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

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

Canonization prayer for Bishop Simon Bruté

Heavenly Father, source of all that is holy, in every age, you raise up men and women who live lives of heroic love and service.

You have blessed your Church through the life of Simon Bruté, first bishop of Vincennes and spiritual director to St. Elizabeth Ann Seton. Through his prayer, his intellect, his love and his pastoral care, Simon Bruté formed future priests and guided your Church in the early days of our country.

If it be your will, may he be proclaimed a saint. We ask this through Jesus Christ, our Lord.

Amen.

Bishop Simon Bruté Vocation Prayer

Good and Gracious Father, you called Simon Bruté to inspire the formation of new priests and to build up your Church in North America. You made Bishop Bruté your humble and obedient servant, called to inspire the first generation of North American priests by his model of faith, hope and charity.

Lord, help us to follow the example of Bishop Simon Bruté. Guide and protect the College Seminary you have established in his name. Inspire young men to answer the call to priesthood. Grant them the divine grace to continue the good work begun by Bishop Simon Bruté in building up your pilgrim Church. We ask this through Christ our Lord.

Amen.

Archdiocesan Sanctity of Life Dinner is March 3 in Indianapolis

By Mary Ann Wyand

"God's grace" is the theme for the 2011 Archdiocesan Sanctity of Life Dinner on March 3 in Indianapolis.

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

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

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

The keynote speaker also is the author of *One in Christ*, a popular marriage preparation program offered in many dioceses.

"Father Aschenbrener creatively and purposefully confronts the culture of death by presenting God's liberating truth on marriage and married life," explained Servants of the Gospel of Life Sister Diane Carollo, the director of the archdiocesan Office for Pro-Life Ministry. "As engaged couples learn to embrace marriage in God's

plan," Sister Diane said, "the Catholic Church and society will be transformed and renewed one family at a time."

Also during the dinner, Sister Diane will present "Sanctity of Life" awards for distinguished pro-life service to a diocesan priest and three lay volunteers.

Father Glenn O'Connor, the pastor of St. Ann and St. Joseph parishes in Indianapolis, will be recognized for his outstanding pastoral service as a priest and facilitator during the archdiocese's confidential Rachel's Vineyard abortion reconciliation retreats for women and men.

Among his other ministries, Father O'Connor also serves as a celebrant for the archdiocesan Helpers of God's Precious Infants pro-life Mass and participates in the 40 Days for Life prayer vigil outside abortion facilities.

St. Mark the Evangelist parishioner Diane Komlanc of Indianapolis will be honored for providing material assistance to the archdiocesan Birthline ministry, which helps low-income mothers experiencing crisis pregnancies to choose life for their babies.

Komlanc began volunteering for Birthline nine years ago by collecting toys and other baby supplies as well as helping women schedule appointments. She also participates in the Central Indiana Life Chain and 40 Days for Life.

Our Lady of the Most Holy Rosary parishioner Jerry Mattingly of Indianapolis will receive a pro-life award for his volunteer clerical and computer service in the pro-life office since November 2009.

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

St. Patrick parishioner Tom McBroom of Terre Haute, who also is a Missionary Servant of the Gospel of Life, will be recognized for his participation in a variety of pro-life activities, especially in Vigo County.

In Terre Haute, McBroom coordinates the Helpers of God's Precious Infants ministry, 40 Days for Life and Life Chain. He volunteers as a bus captain and pilgrim director for the archdiocese's March for Life pilgrimage to Washington, D.C., and is active in the Knights of Columbus and Wabash Valley Right to Life organization.

(For more information or reservations, call the archdiocesan Office for Pro-Life Ministry at 317-236-1569 or 800-382-9836, ext. 1569.) †

Special education services could improve under state proposal

Bill aimed to assist students in non-public schools

By Brigid Curtis Ayer

Special-needs children attending non-public schools have millions of federal and state dollars earmarked for their education so they can receive specialized help. The problem is that many of those students receive little if any direct service.

Rep. Bob Behning, R-Indianapolis, wants that to change, and is working to ensure that state dollars allocated for students with special needs will reach the student even if the student is enrolled in a non-public school.

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

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

Behning, who testified before the House Education Committee, said,



Rep. Bob Behning

Glenn Tebbe

"Currently under federal law, special education grants are made available to students in non-public or home schools.

"Many of our public schools across the state have been providing these services for non-public students, but this bill is to specify and make certain that this happens in all school corporations because it is not happening across the state," Behning said.

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

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

"This bill mirrors the federal language guiding the proportionate share so that schools spend the special education money generated by counting the non-public special education students—that that money actually goes into services for the non-public students," Bowman said. "There has not been a requirement up to this point that school corporations do this. I believe that most public schools, because they are serving students with disabilities in non-public schools, ... are using these funds, but we have no way to ensure that or monitor that."

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

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

be served.

"After three years in my position at the INPEA, the issue that surfaces most is accessing special education services and the limitations imposed by the lack of resources," Elcesser said. "I think sometimes there

is a perception that non-public schools do not serve children with disabilities, but a study conducted by INPEA in collaboration with University of Notre Dame showed that 97 percent of the non-public schools in the state who responded to the study serve students with disabilities.

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

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

"Fifteen percent of our students in the Archdiocese of Indianapolis have been identified as a special-needs child," said Mears, a former principal and teacher who also was a special education teacher. "Our

schools want to serve more students with disabilities. I want to make that very clear.

"House Bill 1341 is not going to solve all our problems, but it will allow more students with disabilities to attend non-public schools in Indiana," Mears said. "It will help the students who are already there to receive more appropriate services, more services and maybe provide just more time with a specialist."

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

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

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

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



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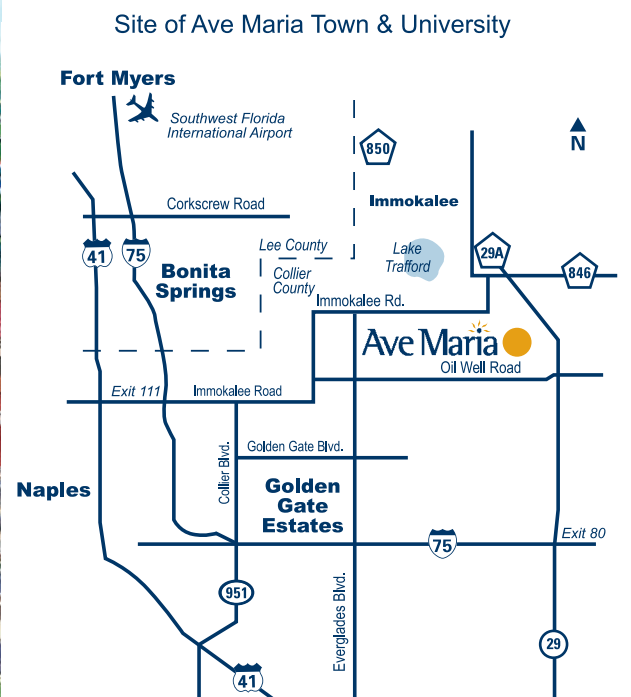
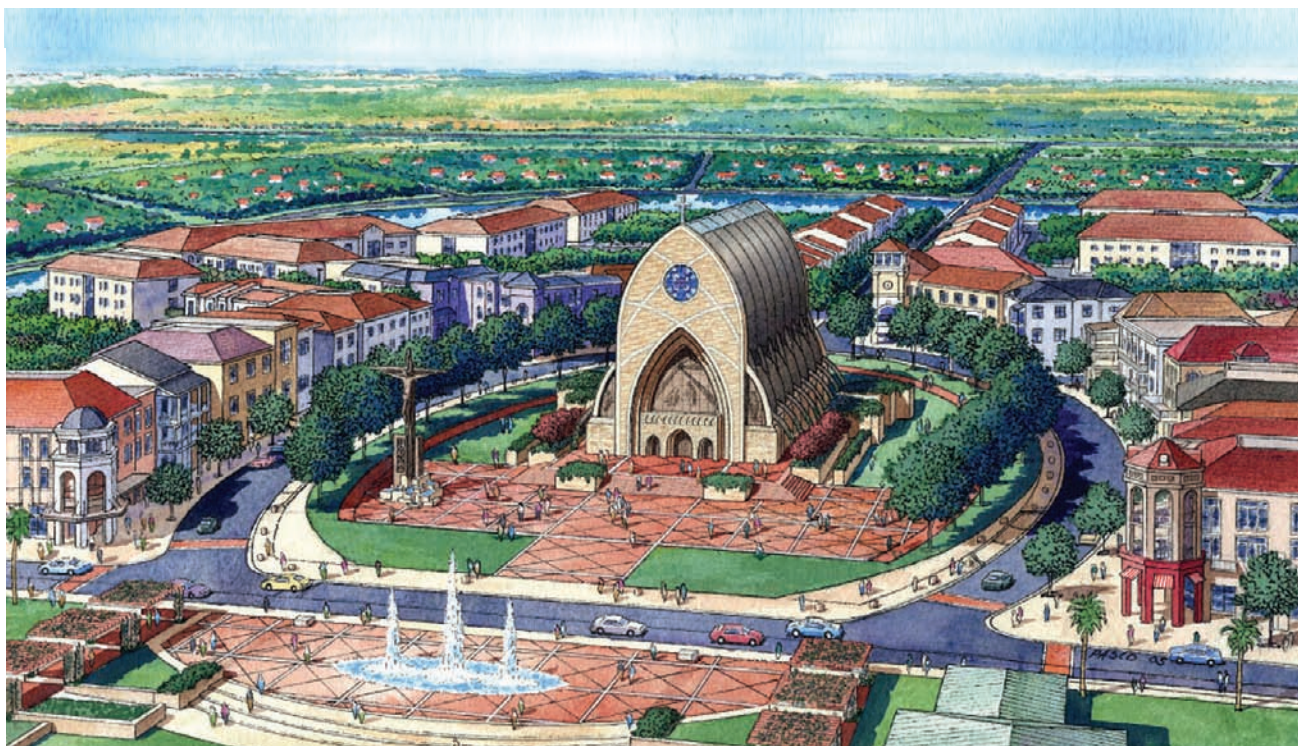
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Catholic and Orthodox dialogue for 'great day' of full unity

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

One of the great fruits of the Second Vatican Council was the forging of a new relationship between the Catholic and Orthodox Churches.

The 1964 Decree on Ecumenism (*"Unitatis Redintegratio"*) gave special consideration to the Eastern Churches that are not in full communion with Rome. It said that since these Orthodox Churches possess true sacraments—most notably the Eucharist and holy orders—the Catholic Church is linked to them “in closest intimacy.”

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

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

Vatican II emphasized the gradual realization of unity because the council fathers were aware that the divisions between Catholics and Orthodox Christians also grew up very slowly over a very long period of time.

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

The most important theological divergences centered on the role of the pope in the Church, and the decision by the Catholic Church to add the *"filioque"* clause to the Nicene Creed.

"Filioque" means “and the Son,” referring to the Holy Spirit as proceeding from both the Father and the Son. The Orthodox Churches recognize the Spirit’s proceeding only from the Father.

As a result of Vatican II’s new opening

to the Christian East, a “dialogue of charity” developed just as the council was drawing to a close.

Pope Paul VI and Patriarch Athenagoras I of Constantinople, the ranking bishop in the Orthodox world, developed a close personal friendship. On Dec. 7, 1965, the pope and patriarch abolished the excommunications of 1054, which were officially “erased from the memory of the Church.”

This warming of relations between Catholics and Orthodox Christians led to the official establishment of an international theological dialogue in 1979. When the dialogue participants met for the first time on the Greek island of Patmos in 1980, it defined its goal as the re-establishment of full communion between Catholics and Orthodox Christians.

During its first 10 years, the international dialogue made good progress. It issued three agreed statements on basic themes in the Christian faith, such as the Trinity, the Eucharist, the sacraments of initiation, the level of common faith that must be present before sacraments can be celebrated together, and the sacrament of holy orders.

Unfortunately, the collapse of communism in Eastern Europe caused a crisis in relations between the Churches.

Eastern Catholics, whose Churches had been suppressed by the communist governments, now had new freedoms, and they clashed with the Orthodox Churches over Church property.

The dialogue managed to issue an agreed statement on this problem in Balamand, Lebanon, in 1993. The document was not entirely successful, however, and the dialogue languished in an impasse that lasted for several years.

Eventually, a decision was made to defer these problems to a later stage of the dialogue and to resume the theological agenda. Then, meeting in Ravenna, Italy, in 2007, the dialogue issued a new agreed statement on conciliarity and authority in the Church.

Catholics and Orthodox Christians agreed that there is a relationship between the “one” and the “many” throughout the



Orthodox Ecumenical Patriarch Bartholomew and Pope Benedict XVI exchange greetings during a visit to Holy Spirit Cathedral on Dec. 1, 2006, in Istanbul, Turkey. In the wake of the Second Vatican Council, an ecumenical dialogue was established between official representatives of the Catholic Church and various Orthodox Churches with its ultimate aim the re-establishment of full communion among the Churches.

Church, whether it is at the diocesan, regional or universal level.

In principle, the Orthodox Churches agreed that there is a need for a universal primacy of some kind, but there are still major disagreements about what kind of authority the universal primate—the pope—would need to have in order to fulfill his role.

Alongside the international dialogue, a North American dialogue between Catholics and Orthodox Christians has been progressing since 1965.

Last October, the North American group reiterated its earlier call for the establishment of a common date for Easter. It also released an agreed statement called “Steps Toward a Reunited Church: A Sketch of an Orthodox-Catholic Vision for the Future.”

This text is important because it is the first time that Orthodox and Catholic theologians have put their ideas forward about what a reunited Catholic and Orthodox Church

might look like. It also makes concrete proposals about ways that we might express our future unity even now.

Catholic and Orthodox Christians have been divided for nearly a thousand years. It will take a long time to overcome the disagreements, misperceptions and lack of trust that divide us.

But as Pope Benedict XVI and Ecumenical Patriarch Bartholomew of Constantinople said together in 2006, “The Holy Spirit will help us to prepare the great day of the re-establishment of full unity, whenever and however God wills it. Then we shall truly be able to rejoice and be glad.”

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

Establishing a common date for Easter is an ecumenical priority



Altar server Michael Vasquez prepares burning incense during a forgiveness vespers service at Our Lady of Fatima Byzantine Catholic Church in San Francisco on March 13, 2005. The liturgy is held before the start of Lent for Catholic and Orthodox Churches that follow the Eastern method of determining the date of Easter.

By David Gibson

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

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

Many Church leaders hope a common date for Easter can become permanent. But unless this is accomplished, Eastern and Western Christians will celebrate Easter together in 2014 and 2017, after which 17 years will pass before their next common observance of the holiday.

Throughout the centuries, precision—or lack thereof—in theology and astronomy have blocked the path to a common Easter date. Today, however, many people insist that the challenges involved must be met, given certain practical, urgent demands of our times.

The Special Assembly of the Synod of Bishops for the Middle East, held at the Vatican in October 2010, urged in its concluding propositions that unity among the region’s divided Christians be pursued “through practical initiatives,” such as the effort to establish a common

date for both Christmas and Easter.

Cardinal Antonios Naguib, the Catholic patriarch of Alexandria, Egypt, told the synod that a common date for these holidays is “a pastoral necessity,” and identified two reasons.

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

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

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

The North American Orthodox-Catholic Theological Consultation expressed nearly identical concerns in a statement in October 2010 after meeting in Washington.

“Interchurch families find themselves

in conflict observing two Lenten cycles and two paschal [Easter] dates,” it said. Furthermore, “the world looks on as Christians speak through their celebration with a divided voice.”

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

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

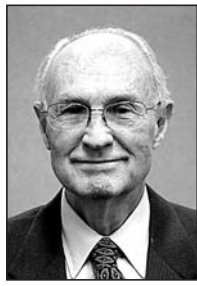
The consultation also stressed that “a common celebration [of Easter] would support the unity” that divided Christians “already share and help to build it further in the future.”

(David Gibson served on Catholic News Service’s editorial staff for 37 years.) †

From the Editor Emeritus/John F. Fink

Wisdom of the saints: St. Jerome Emiliani

Not many people are familiar with the life of St. Jerome Emiliani, and



observance of his feast on Feb. 8 is optional.

He lived in the city-state of Venice from 1481 to 1537. Originally a soldier, he was captured and chained in a dungeon. With plenty of time to think, he changed his

life when he got out and became a priest.

When plague and famine ravaged northern Italy, Jerome began to care for the sick and poor, eventually founding three orphanages, a shelter for penitent prostitutes, and a hospital. Then he founded the Order of Clerks Regular of Somascha, which cared for orphans and the poor. He died from a disease he caught while tending the sick. He is the patron saint of orphans and abandoned children.

I include his wisdom because of some advice that he gave to the members of his order who were experiencing extreme

hardships. Although addressed specifically to them, it might be helpful to others.

First, he urged them to persevere in their love for Christ and in their faithful observance of God's laws. Our goal, he said, is God, the source of all good, and we are to place our trust in him and in no one else.

He said that it was Christ who allowed his brothers in the order to experience poverty, distress, abandonment, weariness and universal scorn. "God alone knows the reasons for all this," he said, "yet we can recognize three causes."

First, he said, "Our blessed Lord is telling you that he desires to include you among his beloved sons, provided that you remain steadfast in his ways, for this is the way he treats his friends and makes them holy." (A few decades later, though, another saint, Teresa of Avila, was to complain, "Lord, if this is how you treat your friends, it's no wonder that you have so few.")

Jerome's second reason: God was asking his brothers to grow continually in

their confidence in him alone and not in others. He said that God does not work in those who refuse to place all their confidence and hope in him. For those who possess a deep faith and hope, God imparts the fullness of his love and does great things for them.

Jerome's third reason was that God was testing his brothers like gold in the furnace. "The dross is consumed by the fire, but the pure gold remains and its value increases." That's how God works with his good servants, he said, with those who put their hope in him and remain unshaken in times of distress.

God raises them up and, in return for the things they have given up out of love of him, repays them a hundredfold in this life and with eternal life hereafter. This, Jerome said, is the way God has dealt with all the saints.

Therefore, he said, if his brothers would remain constant in faith in the face of trial, the Lord would give them peace and rest for a time in this world, and forever in the next. †

It's All Good/Patti Lamb

Making progress in life, one Lego at a time

My 6-year-old son, Henry, recently received an elaborate Lego set.



When he saw the giant box, he couldn't stop smiling. He looked like a Cheshire cat.

His smile faded, however, when he realized that his father—our resident Lego expert—was gone for the day, and

he was stuck with me, the world's slowest Lego assembler.

"Aaaawe," my son whined as he examined the complexity of the spaceship.

"Building that will take forever," he said.

The instruction manual was thick, and the number of pieces was overwhelming. I secretly shared his pessimism. "This will, in fact, take forever," I thought to myself.

We live in a fast-paced world of instant gratification. We want what we want, and we want it now: on demand. We don't tolerate delays. We prefer instant coffee, speedy recoveries, express lanes and overnight shipping. Only quick fixes, please.

Unfortunately, we often overlook God's time.

We forget the wisdom in the old saying that "all good things take time."

Not everything can be on the fast track. Some things in life happen on their own timelines.

Tomatoes in our gardens ripen when they are ready. Children reach milestones according to their own schedules. Even meals cooked in a Crock-Pot cannot be rushed.

Like my son with the Legos, when I set out to accomplish some lofty goal, I get overwhelmed when I'm starting at zero and the final destination seems so far away. I tend to overlook the fact that each effort in the right direction is progress.

"We're making progress one Lego at a time," I told my son. This also provided some consolation for me. I get especially frustrated when I work, but don't have anything to show for it.

I have to remind myself that progress cannot always be measured. Usually, we chart progress by test scores, inches grown, skills mastered or training wheels removed from a bicycle. But I'm convinced that there is progress made when there is nothing to be shown for it on the surface. It's not always manifest on the material plane.

Ordinary days are days of progress, even when they don't feel that way. A line from one of my favorite devotionals, *God Calling*, says, "No day is lost which is given to God. God's use of the day may not be apparent to us, but leave that to God."

Faithful Lines/Shirley Vogler Meister

Contemplating the Quaker and Catholic faith traditions

Some readers might wonder why now and then I have mentioned Quakers in



my column for a Catholic newspaper.

Actually, in this day and age of multiple faith traditions, I consider the Quaker faith to be a kindred spirit with many Christian Churches.

A few months ago, a Quaker friend gave me a gift—a book that I didn't have time to read until recently.

Leadings: A Catholic's Journey through Quakerism was written by Irene Lape and published by Brazos Press, a division of Baker Book House Co., in Grand Rapids, Mich.

A book review featured on the back cover summarizes the author's reason for writing it.

"After a childhood steeped in the intellectualism and skepticism of modernist ideologies," it explains, "Irene

Lape is now a devoted Catholic with an astounding story of how God led her back to the Church through an encounter with devout Quakers."

I love the Catholic faith of my parents. When I eventually learned that my father had joined the Church, I was so proud of him.

Yet, my parents—longtime practicing Catholics—showed me by example that other faiths are honorable, too.

In those days, my parents were such devout Catholics that they asked their parish priest for permission to take their children to a Protestant wedding of a relative in our extended family. Some readers might not realize that such permission was necessary at one time.

I am not writing to promote the Quaker faith, mainly because through the years I have found that there are many similarities between Catholics and Quakers.

The biggest difference is our Catholic belief in the true presence of Jesus Christ in the Body and Blood in the holy Eucharist.

Years ago, I did not choose to worship at a nearby Quaker meeting because I was angry with my parish or Catholicism.

I went to the Quaker meetings because of turmoil in my personal life. I cannot even recall exactly how long I went to church there!

I also admit that on some Sundays I prayed with the Quakers and did not go to Mass.

Yet, more often, I attended a Catholic Mass as well as the Quaker meeting. I have discussed this with priests and friends many times.

I have good Quaker friends, but I also have good friends who are members of many other faith traditions.

My parents taught me about ecumenism at a time when it was not discussed very often, and I am grateful for that.

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

Faith, Hope and Charity/

David Siler

Archdiocese is helping Haiti rebuild

The second reading for Jan. 23, the Third Sunday in Ordinary Time, was from St. Paul's First Letter to the



Corinthians (1 Cor 1:10-13, 17).

In Chapter 1, St. Paul urges us, "to be united in the same mind and in the same purpose" (1 Cor 1:10). He wants the world to see that Christ unites us.

Perhaps the most significant way that we demonstrate our unity is when we come together to serve those in need.

The earthquake last year in Haiti has presented the Church the opportunity to come together to care for our brothers and sisters to our south in every way imaginable.

A year after the quake, hundreds of thousands of families still do not have homes, and many don't have the most basic needs—most notably clean water as evidenced by the cholera outbreak.

The Archdiocese of Indianapolis has responded and continues to respond to the people in Haiti in various ways in the name of the Church—in the name of Jesus.

Last year at this time, our parishes responded to the devastation by contributing to a second collection. A huge outpouring of support was demonstrated to the people of Haiti through your generosity.

Through these collections, we made a significant contribution to a ministry at St. Bartholomew Parish in Columbus, which has had a twinning relationship with St. Anne Parish in Limonade, Haiti, since 1993.

As many people fled from the earthquake's affected areas, the small towns, villages and churches, which were already suffering the poverty of Haiti, received these migrants and were stretched beyond capacity.

St. Anne Parish in Limonade suddenly became home to a large population of orphaned youths. With assistance from St. Bartholomew parishioners, St. Anne is working to expand its capacity to serve these young people through what has become a sort of "youth center."

In mid-February, a few representatives of St. Bartholomew Parish, Bill Farrar, the director of Fountains of Hope, and I will travel to Limonade to bring the support of our archdiocese. We will represent all of you in demonstrating the love of Jesus in real, tangible ways.

Our first order of business will be to install a clean water system. Fountains of Hope is a Christian ministry that provides and installs water filtration systems specially designed to function in areas of the world with little resources. This water system will be able to serve 5,000 people by completely eliminating the bacteria that causes cholera and all other water-borne illnesses.

A few months later, a group of St. Bartholomew Parish youths will travel to Limonade to work on the youth center.

If you want to provide further support to this important, life-saving work, please go to www.fountainsofhope.org or www.saintbartholomew.org. A completely installed water system costs \$5,000.

Many other parishes are working in Haiti and would appreciate support. Feel free to contact me at dsiler@archindy.org or by calling me at 317-236-7325 or 800-382-9836, ext. 7325.

You may also contact the archdiocesan Mission Office at 317-236-1485 or 800-382-9836, ext. 1485 for additional ways to support the work in Haiti.

(David Siler is executive director of the archdiocesan Secretariat for Catholic Charities and Family Ministries.) †

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

The Sunday Readings

Sunday, Feb. 6, 2011

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

The third section of the Book of Isaiah is the source of this weekend's first reading.



Scholars believe that this section was written perhaps in Jerusalem for the Hebrew remnant that had returned from Babylon.

This time period would put this section of Isaiah at a date

after the epic Babylonian Captivity.

As political fortunes turned, the Persian ruler, Cyrus, had overtaken Babylon, and his decree allowed the Jewish exiles to return to their homeland after an absence of about four generations.

Release from Babylon brought utter exhilaration to the exiles. They were free to go home!

However, that long-hoped-for opportunity was bittersweet. When the exiles reached their ancestral homeland, they found deprivation and want, living conditions worse than those that they had experienced in Babylon.

In this section of the Book of Isaiah, the prophet reaffirmed God's goodness, but the prophet also called upon his people to provide for those in need of assistance.

Then they would experience the fullness of vindication, the fullness of God's promise to give them life and peace.

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

This epistle was addressed to Christians living in Corinth, then one of the major cities of the Roman Empire. Rich and sophisticated, Corinth was a virtual center of the culture at the time.

Nearby was Athens, the very symbol of wisdom and logic. Paul had preached in Athens, but not with great success.

He encountered skeptics who asked if the Christian Gospel made any sense. After all, the Gospel ran counter to every conventional pattern of thought.

And, finally and most importantly for so many people, the founder of Christianity, Jesus of Nazareth, had been legally executed as a common criminal

and traitor to the empire.

In response, Paul insisted that he relied upon a source that is greater and more dependable than human wisdom—the Holy Spirit.

St. Matthew's Gospel furnishes the last reading, a collection of two brief statements by Jesus, given in highly descriptive but clear imagery.

In the first statement, Jesus tells the disciples that they are "the salt of the earth."

In his second statement, the Lord admonishes his followers to be "the light of the world."

These images of salt and light hardly are unknown today, but an ancient aspect about them is not well known in contemporary culture.

At the time of Jesus, salt was precious. Roman soldiers were paid in salt.

A common saying that is still heard today is, "He is not worth his salt." "Salary" derives from this practice.

Salt was unrefined, and often dust or sand was mixed in with the salt. Good quality salt without impurities was valuable.

Today, people are accustomed to bright light at night. Darkness was a serious obstacle at the time of Jesus. Light was precious.

Jesus urges his disciples to uplift the earthly society by being "salt" and "light."

Reflection

Gently, but deliberately, the Church is guiding us onward from its introduction of Jesus of Nazareth as the Son of the human, Mary, and the Son of God as well as the Redeemer of the sinful human race.

The Church celebrates his birth on the feasts of Christmas, Epiphany and the Lord's Baptism.

The Church challenges us to respond to Jesus. These readings are very clear. Discipleship is the actual and intentional modeling of Christ in our daily lives.

However, and Matthew makes this clear, believers have a strength to draw from as they illuminate the world. It is within the grace of their faith.

As disciples, they are precious. Being a disciple is demanding, but it is not impossible.

Of course, to be pure, worthy and therefore strong—as is salt that is free of impurities—disciples must rid themselves of sin and fortify their Christian resolve. This is the task of Lent. †

Daily Readings

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

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

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

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

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

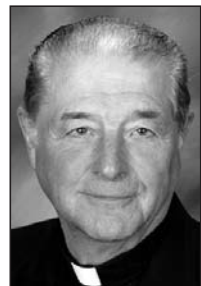
Saturday, Feb. 12
Genesis 3:9-24
Psalm 90:2-6, 12-13
Mark 8:1-10

Sunday, Feb. 13
Sixth Sunday in Ordinary Time
Sirach 15:15-20
Psalm 119:1-2, 4-5, 17-18, 33-34
1 Corinthians 2:6-10
Matthew 5:17-37
or Matthew 5:20-22a, 27-28, 33-34a, 37

Question Corner/Fr. John Dietzen

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

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



A priest is ordained to administer the sacraments. Why must he first require permission—a marriage license—from the government?

Why must I ask the government in order to receive the sacrament? (Virginia)

A There is, in fact, nothing sinister or automatically anti-religious about the policies you describe in your letter.

Most countries, certainly all developed nations, have well-established regulations about who can get married.

Obviously, a minimum age is one factor for marriage as well as under what conditions and who is authorized legally to witness marriages.

This has always been the case. As far back as the famous Code of Hammurabi, the king of Babylon 4,000 years ago, and even before that, advanced cultures instituted strict policies governing marriage and family life.

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

It will help to recall that for centuries, while the Church considered marriage between two Christians to have a special sacramental character, it accepted legally valid marriages as valid in the Church as well.

No particular "form" of marriage—how and before whom the marriage ceremony should take place—was required for Catholics until a few hundred years ago.

In 1563, the Council of Trent ruled that a marriage must take place before one's pastor or bishop to be valid. Even then, because of some technicalities in Church law, Trent's regulations did not apply to much of the world, including large areas of the United States, until early in the 20th century.

Thus, historically, the Catholic Church has had a rather close relationship with civil laws concerning marriage.

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

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

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

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

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

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

In Catholic teaching, the priest or deacon is the Church's official witness to the marriage, but the bride and groom minister the sacrament to each other by their vows and their commitment to a communal life together.

This theology is still reflected in Catholic law. When an authorized priest, deacon or bishop is unavailable for a wedding for an extended time "without grave inconvenience," couples can contract a lawful and valid Catholic marriage before lay witnesses only (*Code of Canon Law*, #1116).

(A free brochure on ecumenism, including questions on intercommunion and other ways of sharing worship, is available by sending a stamped, self-addressed envelope to Father John Dietzen, Box 3315, Peoria, IL 61612. Questions may be sent to Father Dietzen at the same address or by e-mail to jjdietzen@aol.com.) †

My Journey to God

Seeking Wholeness

Seeking wholeness, realizing that the only way is through constant attention on my Lord and Savior—until I reside completely in Him in heart, mind and spirit.

When I have that moment of complete attention on Jesus the Christ, my King, my Bridegroom, my companion in life and death, I can see him by the living streams of water that refreshes me.

Creek, river, lake or sea, He beckons me to His side, opening His arms to me, whispering like the wind upon the water, "You are my beloved. Come with me to the water, "where you will find joy and healing and love and oneness."

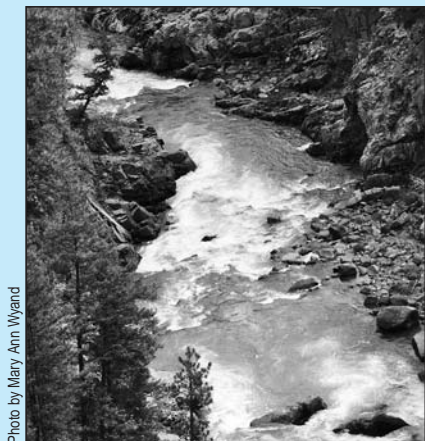


Photo by Mary Ann Wyand

So we sit by the water, watching the ripples, and in that moment I feel whole in heart, mind, body and spirit.

By Kim Huffman

(Kim Huffman is a member of St. Mark the Evangelist Parish in Indianapolis. This fast-moving mountain stream flows downward in the Rocky Mountains in Colorado.)

Readers may submit prose or poetry for faith column

The Criterion invites readers to submit original prose or poetry relating to faith or experiences of prayer for possible publication in the "My Journey to God" column.

Seasonal reflections also are appreciated. Please include name, address, parish and telephone number with submissions.

Send material for consideration to "My Journey to God," The Criterion, P.O. Box 1410, Indianapolis, IN 46206 or e-mail to criterion@archindy.org. †

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.

ALBERT, Alice Marie (Dobson), 83, St. Joan of Arc, Indianapolis, Jan. 2. Mother of Lorie Fallon and Michael Albert. Grandmother of four. Great-grandmother of three.

ANDERSON, Carol Ann, 64, St. Bartholomew, Columbus, Jan. 12. Wife of Frank Anderson. Mother of Rebecca Dickerson and Donald Anderson. Sister of Bette Eggleston. Grandmother of four.

BANET, Jerry L., 79, St. Mary-of-the-Knobs, Floyd County, Jan. 17. Husband of Joan (Seng) Banet. Father of Maribeth Bradley, Brian, Dennis, Douglas, Gerald and Gregory Banet. Brother of Loretta Atkins, Venita Lynch, David, Edmund, Frank and Raymond Banet. Grandfather of five.

BARNHORST, Shirley, 84, Christ the King, Indianapolis, Jan. 11. Mother of Ann Taylor, Tom and William Barnhorst. Sister of Mark Freihage. Grandmother of three.

BECKERICH, Joyce M. (Abrams), 80, Immaculate Heart of Mary, Indianapolis, Jan. 9. Wife of Donald Beckerich. Mother of Mary Ann Beckerich, Karen Feeney and Nancy Perry. Sister of Dolores Stewart, Larry and Michael Abrams. Grandmother of eight.

BELL, Frances M., 65, St. Jude, Indianapolis, Jan. 22. Wife of James Bell. Mother of Kathleen Pope, Andrew and James Bell. Sister of Susan Berards, Nancy Huber, Rita Johnson, Janet Yurgosky, Paul and Thomas Ponichtera. Grandmother of seven.

BEST, Mary Mildred, 98, Holy Family, New Albany, Dec. 28. Mother of Patricia Dion, Sheila Payton and Kenneth Best. Grandmother of eight. Great-grandmother of seven.

BESWICK, Thelma (Busald), 97, Holy Family, New Albany, Dec. 31. Mother of Donna Detrick. Grandmother of four. Great-grandmother of six.

BRINDLEY, Carol Kay, 65, St. Mary, Rushville, Jan. 10. Wife of Harry Brindley. Mother of Lisa Bostic and Gregg Brindley. Grandmother of five.

BRUNS, Edna A., 85, St. Louis, Batesville, Jan. 15. Mother of Cyndi Moeller, Bob and Steve Bruns. Sister of Pauline Mulvaney, Mary Jane Sullivan, Donald, Ralph and Russell Dwenger. Grandmother of six. Great-grandmother of 12.

CAPARO, Elizabeth J., 82, Immaculate Heart of Mary,

Indianapolis, Jan. 6. Mother of Daniel and Joseph Caparo. Sister of Sarah Harvey and John Jones.

CISSELL, Charles A., 92, St. Anthony of Padua, Clarksville, Dec. 25. Husband of Lola Lee Cissell. Brother of Kevin and Kip Downing, Janet James, Janice Isaacs and Randy Cissell. Grandfather of 10. Great-grandfather of 11.

CORRAO, Ruth Ann, 80, Holy Family, New Albany, Jan. 14. Mother of Bill and Pete Corrao. Grandmother of seven. Great-grandmother of four.

CROSS, Robert Lee, 66, St. Mark the Evangelist, Indianapolis, Jan. 23. Husband of Wilma (Jones) Cross. Father of Robert and William Cross. Son of Juanelle Cross. Brother of Judy Reid and Jerry Cross. Grandfather of six.

DENNISON, Valerie Ann (Scott), 46, Our Lady of Perpetual Help, New Albany, Jan. 18. Mother of Brea Blake, Andrew, Bradley and Jordon Dennison. Daughter of Nadene (Trosper) Williamson. Sister of Sharon Hussein, Tara Williamson, Glenda, Jacqueline and Mark Scott. Grandmother of three.

ELLIOTT, James E., 85, Holy Spirit, Indianapolis, Jan. 12. Father of Patrice Grizzle, James and Keith Hepfer. Brother of Bonnie Cook. Grandfather of seven. Great-grandfather of 10. Great-great-grandfather of one.

FELTMAN, Rita M., 99, Christ the King, Indianapolis, Jan. 9. Mother of Ann Leighton and Lawrence Feltsman. Grandmother of seven. Great-grandmother of eight.

FLANAGAN, James, 61, St. Therese of the Infant Jesus

(Little Flower), Indianapolis, Jan. 2. Husband of Ann (Schonecker) Flanagan. Father of Andy, Danny and Stephen Flanagan. Brother of Theresa Taylor and John Flanagan.

FULNER, Thomas C., 75, St. Pius X, Indianapolis, Jan. 10. Husband of Marilyn Fulner. Father of Stacy Edgecomb, Carol Sandberg, Diane Robinson, Eileen Weaver, Guy, Scott, Lt. Col. Terence and Thomas Fulner. Brother of Lois Dunn. Grandfather of 18. Great-grandfather of five.

GAUCHAT, Eloise M., 85, St. Pius X, Indianapolis, Jan. 15. Mother of Stephanie Emerson, Kay Miller, Cathy Stewart and Philip Gauchat. Grandmother of seven. Great-grandmother of nine.

GUNHOUSE, Dr. Thomas J., 81, Christ the King, Indianapolis, Jan. 15. Husband of Betty Gunhouse. Father of Margaret Gielczewski, Camilla Lovati and Steven Gunhouse. Grandfather of five. Great-grandfather of five.

HARRINGTON, Deborah K., 61, St. Louis, Batesville, Jan. 20. Mother of Stephanie Rock and Jeff Harrington. Sister of Donna Ruggles and Chris Vogelsang. Grandmother of four.

HENSCHEN, LaVena, 93, St. Matthew the Apostle, Indianapolis, Jan. 3. Mother of Theresa Kellihan, Jane McCammon, Mary Ann Welsh and Max Henschen. Sister of John Pfferrer. Grandmother of four. Great-grandmother of five.


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

HOGGATT, Theresia W., 85, St. Luke the Evangelist, Indianapolis, Jan. 3. Sister of Roberta Stratman. Aunt of several.

JAMES, Stephanie E., 33, Holy Spirit, Indianapolis, Jan. 14. Daughter of Ronald and Kristine James. Sister of Melissa Genrich and Amy James. Granddaughter of Vona Belle James.

JOEST, Ralph E., 88, St. Joseph, Shelbyville, Jan. 23. Father of Rita Rogers, Ralph and Ronald Joest. Brother of Judy Barnes, Betty Whilite, Shirley, Jim, Joe, Kevin and Paul Joest. Grandfather of six. Great-grandfather of three. †

Prayers for life



A pro-life supporter holds a crucifix and rosary during the annual March for Life rally in Washington on Jan. 24. The peaceful and prayerful demonstration protests the 1973 Supreme Court decision that legalized abortion in the U.S. during all nine months of pregnancy.

Providence Sister Dorothy Deal was a teacher and principal

Providence Sister Dorothy Deal, the former Sister Damien, died on Jan. 2 at Mother Theodore Hall at Saint Mary-of-the-Woods. She was 91.

The Mass of Christian Burial was celebrated on Jan. 7 at the Church of the Immaculate Conception at the motherhouse. Burial followed at the sisters' cemetery there.

Dorothy Helen Deal was born on July 3, 1919, in Brazil. She entered the congregation of the Sisters of Providence on Jan. 9, 1937, and professed her first vows on Aug. 15, 1939, and her final vows on Aug. 15, 1945.

Sister Dorothy earned a bachelor's degree in education at Saint Mary-of-the-Woods College and master's degree in education at Cardinal Stritch University in Milwaukee.

During 74 years as a Sister of Providence, she served as a teacher or principal for 40 years at Catholic grade schools in Indiana, Illinois, Massachusetts and Washington, D.C.

In the archdiocese, Sister Dorothy served at St. Philip Neri School in Indianapolis from 1944-45, St. Thomas Aquinas School in Indianapolis from 1949-59, the former Annunciation School in Brazil from 1959-60, St. Matthew School in Indianapolis from 1973-75 and St. Malachy School in Brownsburg from 1975-77.

She also ministered as a parish secretary at Annunciation Parish in Brazil from 1986-90.

From 1979-86, Sister Dorothy served as the facilities coordinator at Saint Mary-of-the-Woods College.

She also ministered as a reading specialist at the United Southside Community Organization in Indianapolis from 1977-79.

In 1990, Sister Dorothy returned to the motherhouse and served in a variety of ministries, including at the Providence Center gift shop, until 2010.

She is survived by a sister, Rita Fritsch of Brazil. Memorial gifts may be sent to the Sisters of Providence, 1 Sisters of Providence Road, Saint Mary-of-the-Woods, St. Mary-of-the-Woods, IN 47876. †

Cincinnati Priest hosts tour departing August 10, 2011

Canadian Rockies Tour Offers 'Cool' Vacation

14 Days from \$1598*

Start in Seattle, Washington; visit Pike's Market and drive through this beautiful city beginning your drive to Spokane. En route, visit the Grand Coulee Dam, and Dry Falls, which once carried more water by volume than all the earth's current rivers combined! Next visit Kootenay National Park's Radium Hot Springs; Yoho National Park; Golden, BC; and cross the continental divide onto the eastern slope of the Canadian Rockies. Visit Jasper National Park; Jasper town site (one night); the Columbia Ice Fields, and take a sno-coach ride over a glacier; Banff National Park; Banff town site (one night); Lake Louise; and Calgary, Alberta. Then, head south to Waterton Lakes National Park; "Heads-Smashed-In-Buffalo-Jump"; and Ft. Macleod. Travel through Montana to Helena for one night and an included city tour aboard an open-air trolley. Continue your scenic drive through the US Rockies to Yellowstone National Park for two days. Next, visit Billings, MT; Custer's Battlefield at the Little Big Horn; Devils Tower National Monument; and Wild Bill Hickok and Calamity Jane's Deadwood. Spend two nights in Rapid City, SD where you'll visit: Mt. Rushmore, Crazy Horse Memorial and the Black Hills. On Monday, travel through Cheyenne, WY and northern Colorado for your last night in Denver. Mass will be celebrated some days on tour for those in the group who wish to participate. Your YMT Chaplain is Father Pat McCloskey, O.F.M. Father McCloskey is editor of St. Anthony Messenger. This will be his seventh trip as chaplain with YMT. *Price per person, based on double occupancy. Airfare is extra.

For information, reservations, itinerary, and letter from your chaplain with his phone number call 7 days a week:

1-800-736-7300

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Divided Christians must support one another, pope says

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

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

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

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

Coptic Orthodox Metropolitan Bishop of Damiette, Egypt, the co-chairman of the dialogue, thanked Pope Benedict for his prayers for the dead and the injured. The Coptic leader also praised Egyptian President Hosni Mubarak's commitment to protecting Egyptian Christians, and he told the pope that hundreds of Muslims came out on Jan. 7—when Copts celebrated Christmas—to show their support for their Christian neighbors.

The Egyptian government and a leading group of Muslim scholars objected to some of Pope Benedict's comments on the Coptic church bombing, saying they gave

the impression that the government does not guarantee the freedom and safety of Egyptian Christians.

Paulist Father Ron Roberson, an official at the U.S. Conference of Catholic Bishops and member of the dialogue commission, said everyone involved in the dialogue was anxious to know how Egyptian Christians were faring, but the situation was not a primary focus on the meeting.

The Catholic-Oriental Orthodox commission's theological dialogue concentrated on "the communion and communication" that existed among different communities in the first five centuries of Christianity.

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

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

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

In a report issued at the end of the meeting, dialogue participants said their studies demonstrated that in the first five centuries of Christianity, different Christian



Pope Benedict XVI exchanges gifts with members of the Catholic-Oriental Orthodox theological dialogue at the Vatican on Jan. 28. "All Christians need to work together in mutual acceptance and trust in order to serve the cause of peace and justice," he told the group.

communities expressed their unity mainly through letters, "especially in times of crisis," and the exchange of documents detailing decisions made within the communities.

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

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

CHA president affirms bishop's role in interpreting health directives

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

Sister Carol Keehan, a Daughter of Charity who is CHA president and CEO, said her organization "has a sincere desire to work with the Church and individual bishops to understand as clearly as possible clinical issues and bring the majesty of the Church's teaching to that."

In response to the letter, Archbishop Timothy M. Dolan of New York, USCCB president, said the Church must "speak with one voice" against the "increasing political and social pressures that are trying to force the Church to compromise her principles," including "the problem of illegitimate government intrusion in our health care ministries."

The letters followed telephone conversations among Sister Carol, Archbishop Dolan and Bishop Robert N. Lynch of St. Petersburg, Fla., who serves on the CHA board. Bishop Kevin W. Vann of Fort Worth, Texas, the bishops' liaison to CHA, "was also part of the consultation," according to a USCCB news release.

CHA and the USCCB took opposing stands on whether the health reform bill passed last March would adequately protect against the possibility of federal funding of abortion and guard the conscience rights of health care providers and institutions.

Sister Carol also sided with Catholic Healthcare West, the health system that sponsors St. Joseph's Hospital and Medical Center in Phoenix, in the hospital's dispute with Bishop Thomas J. Olmsted of Phoenix over whether an abortion that occurred at the hospital in late 2009 violated the "Ethical and Religious Directives for Catholic Health Care Services," often referred to as the ERDs.

Hospital officials had contended that the mother's life was the only one that could have been saved in the case, and that the directives had been followed.

But Bishop Olmsted disagreed and in December 2010

decreed that the hospital could no longer identify itself as Catholic because he could not verify that it provided health care consistent with "authentic moral teaching."



Archbishop Timothy M. Dolan



Sr. Carol Keehan, D.C.

resolution of a doubt has been given, it is no longer a question of competing moral theories or the offering of various ethical interpretations or opinions of the medical data that can still be legitimately espoused and followed. The matter has now reached the level of an authoritative resolution."

Sister Carol said in her letter, dated Jan. 18, that CHA has always told sponsors, board members and clinicians that "a bishop has a right to interpret the ERDs and also to develop his own ethical and religious directives if he chooses.

During the controversy, Sister Carol had defended the hospital's action in a "heartbreaking situation," and said personnel there "carefully evaluated the patient's situation and correctly applied" the directives, to which all Catholic hospitals in the United States are required to adhere.

Archbishop Dolan said in his Jan. 26 letter to Sister Carol that "any medical case, and especially one with unique complications, certainly requires appropriate consultation with medical professionals and ethical experts with specialization in the teaching of the Church.

"Still, as you have reasserted, it is the diocesan bishop's authentic interpretation of the ERDs that must then govern their implementation," he said. "Where conflicts arise, it is again the bishop who provides the authoritative resolution based on his teaching office. Once such a

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

Archbishop Dolan welcomed the CHA support, expressed in a Jan. 24 letter from Sister Carol to Rep. Joe Pitts, R-Pa., for the congressman's Protect Life Act, which would amend the health reform law to ensure there is no funding for abortion or abortion coverage.

Noting that "our staffs have recently met and are working together on this and other policy matters," Archbishop Dolan said, "We look forward to CHA's collaboration with the bishops and the USCCB staff as we advocate for the bill's passage and implementation."

But the archbishop said the USCCB also has "significant and immediate concerns" about threats to conscience rights in the health reform law passed last year.

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

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

"She wholeheartedly believes that, and CHA believes that," he said.

The archbishop also said that "defending the integrity" of health care might mean that other Catholic facilities will have to cut their ties with the Church.

"The worry is that our Catholic hospitals are now where our universities were back in the 1980s, slowly drifting out of the Catholic orbit," he said. †

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World Day for Consecrated Life Mass celebrated on Jan. 30

Criterion staff report

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

Archbishop Daniel M. Buechlein was the principal celebrant of the Mass.

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

Top, Franciscan Sister Marilyn Hofer, right, and several other members of religious orders ministering across the archdiocese renew their vows during the annual World Day for Consecrated Life Mass celebrated on Jan. 30 at the Blessed Sacrament Chapel of SS. Peter and Paul Cathedral in Indianapolis. Sister Marilyn was honored during the Mass for 60 years of religious life.

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

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



Photos by Sean Callagher

ARCHDIOCESE OF INDIANAPOLIS



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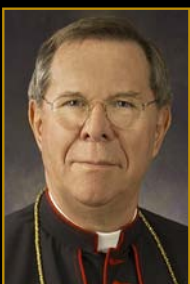


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