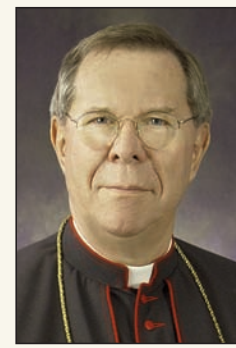




The

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Seeking the Face of the Lord

Pope's pastoral service deserves our prayerful support, page 5A.

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February 25, 2011

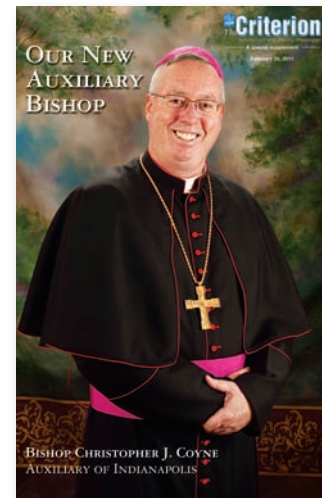
Vol. LI, No. 20 75¢

'A desire to belong to Christ'



CNS photo/Nancy Wiehac

Bishop Coyne is featured in special section



Want to learn more about Bishop-designate Christopher J. Coyne? Read our 28-page supplement in this week's issue of *The Criterion*.

A priest for the Archdiocese of Boston, Bishop-designate Coyne will be ordained an auxiliary bishop of the Archdiocese of Indianapolis on March 2 at St. John the Evangelist Church in Indianapolis.

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

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

There will be between 300 and 400 seats available for the general public on a first-come, first-served basis. The overflow crowd will be directed across the street to the 500 Ballroom at the Indiana Convention Center, where the Mass will be simulcast for viewing only. A reception following the Mass, which is open to the public, will be held at the 500 Ballroom. The ordination Mass will also be streamed live on the Internet at www.archindy.org.

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

The Carmelite Sisters of Mount Carmel Convent in Nairobi, Kenya, ask their visitors from the United States to sign their guest book on Feb. 16. Representatives of the Pontifical Mission Societies of the United States celebrated Mass with the contemplative community during a tour of mission work in Kenya.

In Nairobi, cloistered Carmelites give themselves to God and Church in prayer

NAIROBI, Kenya (CNS)—For several of the cloistered Carmelite Sisters at Mount Carmel Convent, their life of prayer began in their families when they were children.

"My dad taught me to pray for others," said Sister Bernadette, one of the younger sisters. She said her father told her that he knew sisters who prayed for everyone, and she asked if they could pray for her, too. She said she began corresponding with the sisters and was drawn to their life of prayer.

Sister Constanza, who professed her final vows in January, said she attended Mass each morning because she did not live far from the local church. Each evening, her family gathered to pray the

rosary and other evening prayers.

"I decided to give myself to the Lord for myself and for the salvation of souls," and the best way seemed to be contemplative life, she said.

In an interview with Catholic News Service on Feb. 16, several of the sisters talked about the path that led them to nearly continuous prayer each day.

"I never dreamed of becoming a nun," said Sister Monica, who now serves as the novice mistress for the community. In college, she met some Catholic students who began praying the rosary together then attending daily Mass. One of the students wanted to become a Franciscan priest, and as he talked more about the saints, her interest grew, too.

She said she was filled with "a desire to belong to Christ."

Sister Regina, a young nun who works with aspirants, said her family prayed the rosary and intercessions every day.

"I came from a praying family," she said with a smile. She said she felt called to pray, "especially for priests."

Not all of the sisters are from Kenya. Sister Agnes, from India, said a friend of her sister was becoming a Carmelite, and "somehow that mystique of Carmel drew me very strongly."

The cloister was founded by Carmelites from Dublin in the mid-20th century. When the archbishop of Nairobi visited Cleveland, he asked the Carmelites there

See KENYA, page 2A

Poverty, joblessness and deficits slow economic recovery

WASHINGTON (CNS)—High unemployment, growing poverty and record budget deficits are combining to dim the hope that the nation's economy will gain traction quickly.



WASHINGTON LETTER

While the United States is officially out of the recession that started in December 2007, the pace of job growth is sluggish, leading many to think that a "new normal" will emerge with leading economic indicators little improved.

The number of poor in America is growing, noted John Carr, the executive director of the U.S. bishops' Department of Justice, Peace and Human Development, in remarks made on Feb. 14 at the Catholic Social Ministry Gathering in Washington.

"Poverty is at its highest level in 20 years," he said, and from the halls of Congress "the silence is deafening."

He also noted that President Barack Obama's State of the Union address was the first since Harry Truman's in 1948 to not make any mention of the plight of the poor or poverty in general—although Obama made one reference to "vulnerable" Americans.

The latest figures show that 14.3 percent of Americans live in

See ECONOMY, page 2A



Volunteers serve breakfast to the needy at a shelter in Mount Clemens, Mich., on Jan. 17. U.S. poverty, joblessness and budget deficits have slowed down economic recovery.

KENYA

continued from page 1A

for help, and six nuns and three postulants fled to Kenya in 1951.

Three U.S. sisters who entered as postulants—Sisters Margaret, Jean and Mary—remain, now as some of the oldest members of the order.

Sister Margaret, originally from Pittsburgh, said when she was a teenager, she had visited the Carmelites in Cleveland, and they invited her to go with them to Kenya. They “took a chance” and took her along, she said. Since then, she has only traveled home to be with her mother when she died.

She and Sister Agnes spoke of how much the area around the cloister has changed. Today, it has been built up and surrounded by affluent homes. When they arrived, they were the only building on the hill, and they could see Mounts Kenya and Kilimanjaro in different directions. Now the city is too built up to see far, they said.

The two sisters were there during the eight-year Mau Mau Uprising that started in

1952, and the Mau Mau, a tribal group, had a hideout in the valley. Sister Agnes said one of the local priests talked to the Mau Mau, who promised never to trouble the sisters because they were holy.

Today, when young women apply to join the community, the sisters require that they finish high school and begin some other course work, Sister Monica said.

“It gives them time to mature a bit,” she said.

Sister Regina, who works with the aspirants, said she checks to see if candidates are “determined to live the life.”

“Does she feel called because she has other things she is afraid to face or does she feel called because God is calling her?” she said.

An aspirant will join the sisters for three months to see if a contemplative life is something she really wants. The day begins with the prayers of the morning office at 5:20 a.m. and ends around 10 or 10:30 p.m. Other than a couple of hours of recreation, the day is spent in prayer. While the sisters work—sewing vestments and altar linens, printing greeting cards and making Communion hosts—they meditate. Meals,



Representatives of the Pontifical Mission Societies of the United States celebrate Mass with the contemplative Carmelite Sisters of Mount Carmel Convent in Nairobi on Feb. 16.

cooked by the sisters, are eaten in silence while one nun reads aloud to nourish the soul.

The sisters pray for their own intentions—pregnant women and mothers, priests, events in the world—as well as intentions of those who ask, including Muslims, Hindus

and Protestants.

Sister Bernadette said they prayed for Americans before the 2008 elections “because we have our American sisters.”

“It’s not just like we are here for Kenya,” added Sister Regina. †

ECONOMY

continued from page 1A

poverty, 13 million are out of work and 43.6 million depend on the federal Supplemental Nutrition Assistance Program—what generations of Americans used to call food stamps—to keep hunger at bay.

“If Congress and the president will not speak up for the poor, we will,” Carr declared. “It is our vocation. It is our mission.”

The poorest Americans have long borne the brunt of the weak economy, according to Jesuit Father Fred Kammer, a former president of Catholic Charities USA, who is now the executive director of the Jesuit Social Research Institute in New Orleans. The institute examines social and economic conditions in the southern Gulf states, the

effect of Hurricane Katrina, and the roles of race, poverty and migration in the region.

Louisiana, Mississippi and Alabama, the states most affected by the 2005 hurricane, historically rank in the bottom five states on most overall poverty, child poverty and education yardsticks, Father Kammer said. Texas and Florida, which also were hammered by Katrina and other hurricanes, often rank in the bottom third.

Rural poverty is worse, and “if you look at race, though, it’s more shocking,” he added. Black poverty is 48 percent in Mississippi, 46 percent in Louisiana, 43 percent in Alabama, 38 percent in Florida and 33 percent in Texas.

Ellen Nissenbaum, the senior vice president for government affairs at the Center on Budget and Policy Priorities, showed during a Feb. 14 panel presentation how the 2001 and 2003 tax cuts were skewed to the richest Americans.

The poorest fifth of Americans got, on average, \$45. The next-poorest fifth got \$51. The middle fifth got \$511, and the second-richest fifth got \$1,802. The richest fifth got \$7,820, and the wealthiest 1 percent of Americans got \$178,832.

“The good news is that the safety net is generally quite strong for working families,” Nissenbaum said, adding that the American Recovery Act—the much-debated \$787 billion stimulus package passed two years ago—succeeded in keeping poverty rates flat. “Think of what the increase in poverty would have been had it not been for that law,” she said.

“Many of us think it was too little money, a view shared by many economists. If we can’t explain its success to the media,” Nissenbaum added, “the next time—and there will be a next time—we won’t be able to say, ‘Let’s return to the successes of the past,’ if people don’t think

it was a success.”

Nina Valmonte, the associate director for parish and community outreach and services for Catholic Charities in the Diocese of Brooklyn, N.Y., said times are tough in the nation’s only all-urban diocese. “People are spending 70 to 80 percent of their income on rent,” she said. “People can make \$40,000 in New York City, and still be very poor.”

In response to the scope of budget cuts being proposed in Washington, Bishop Stephen E. Blaire of Stockton, Calif., the chairman of the bishops’ Committee on Domestic Justice and Human Development, told Congress in a Feb. 14 letter, “In a time of economic crisis, the poor and vulnerable are in greater need of assistance, not less. Preserving the national security of the country is without doubt imperative, but we cannot secure the nation while at the same time furthering the insecurity of the poor and vulnerable in our midst.” †

Vatican announces Pope John Paul II beatification events

VATICAN CITY (CNS)—The Vatican released a three-day schedule of events for the beatification of Pope John Paul II, and warned against people selling counterfeit tickets to the beatification liturgy, which is free and open to everyone.

Pope Benedict XVI will preside over the beatification Mass at 10 a.m. on May 1 in St. Peter’s Square, the Vatican said.

Immediately after Mass, the faithful can pray before Pope John Paul’s mortal remains, which will be placed in front of the main altar in St. Peter’s Basilica.

The veneration “will continue until the flow of faithful ends,” the schedule said.

Distributing the program on Feb. 18, Jesuit Father Federico Lombardi, the Vatican spokesman, said the deceased

pope’s remains will be in the casket in which he originally was buried in 2005, and will not be visible.

The casket will be reentered in the Chapel of St. Sebastian on the main level of St. Peter’s Basilica in a “private” ceremony, which will occur only after the large crowds have stopped coming to pay their respects, Father Lombardi said.

The night before the beatification, a prayer vigil will be held in the grassy open space that was the ancient Circus Maximus in Rome, the Vatican said.

“It will be organized by the Diocese of Rome, which had the venerable servant of God as its bishop,” the note said. Cardinal Agostino Vallini, the papal vicar for Rome, will lead the celebration, and Pope Benedict is expected to watch through a video stream.

The morning after the beatification, Cardinal Tarcisio Bertone, the Vatican secretary of state, will celebrate a Mass of thanksgiving at St. Peter’s Square, the

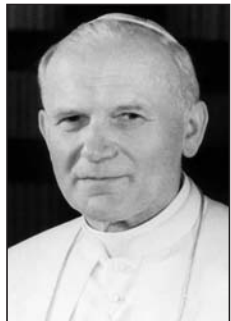
Vatican said.

U.S. Archbishop James M. Harvey, the prefect of the papal household, which organizes the non-liturgical side of papal events, also issued a statement on Feb. 18 emphasizing the fact that tickets will not be required to attend the beatification.

The archbishop’s statement, distributed in six languages, said he had been “informed of the existence of unauthorized offers by some tour operators, especially on the Internet,” claiming that for a fee they could help people get tickets to papal events, particularly the beatification Mass.

“For the beatification Mass of Pope John Paul II—as made clear from the outset—no tickets are required,” the statement said.

And for events that require tickets, such as the pope’s weekly general audience, the tickets “are always issued free of charge and no person or organization can request any kind of payment,” it said. †



Pope John Paul II


Official Appointments

Effective immediately

Rev. Thomas G. Kovatch, the pastor of St. Teresa Benedicta of the Cross Parish in Bright, appointed the administrator pro-tem of St. Martin Parish in Yorkville while continuing as the pastor of St. Teresa Benedicta of the Cross Parish in Bright.

Rev. Scott E. Nobbe, the administrator of St. Joseph Parish in St. Leon and St. John the Baptist Parish in Dover, appointed the administrator pro-tem of St. Paul Parish in New Alsace while continuing as the administrator of St. Joseph Parish in St. Leon and St. John the Baptist Parish in Dover, and assisting with the needs of the Hispanic community at St. Louis Parish in Batesville.

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



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House Education panel approves school choice bill

By Brigid Curtis Ayer

School choice is one step closer to becoming a reality in Indiana.



Committee approved the school choice bill on Feb. 15. Under the proposal, qualifying families would be eligible for a scholarship to use at the private school of their choice. The private school of choice may, in many cases, be a Catholic school. The Church supports the bill.

Rep. Bob Behning, R-Indianapolis, the author of House Bill 1003, said, "We would create a scholarship system for



Rep. Bob Behning



Tony Bennett

Following hours of testimony, the Indiana House Education Committee approved the school choice bill on Feb. 15. Under the proposal, qualifying families would be eligible for a scholarship to use at the private school of their choice. This is only open to children currently enrolled in public schools because we are looking at students who have the most serious need of education options.

"The savings of the program would be plowed back into the school funding formula, and be distributed to public schools throughout the state," he said.

Indiana Superintendent of Public Instruction Tony Bennett testified in support

of the legislation. He told committee members that the 2011 comprehensive education reform plan places a significant emphasis on "meeting the needs of children."

"I use the phrase 'meets the needs of children' because today we are on the cusp of a paradigm shift," Bennett said. "I sincerely believe the shift is one from where the state funds schools and school corporations to one where the state provides resources so that children are prepared for the 21st-century economy, and one where parents have the opportunity to choose where their children go to school."

Bennett recalled a situation where a student could not be served in the public school system, and he had to recommend to the parents that their child attend a private school.

"School choice is the civil rights issue of our generation—and parents deserve that right to choose what's best for their children," he said.

Annette "Mickey" Lentz, the chancellor of the Archdiocese of Indianapolis, testified in support of the bill. A parent and grandmother, Lentz's service in education spans nearly 50 years—including working as a teacher, principal and superintendent in non-public schools.

"Time and time again, I have witnessed during my career that good education is a springboard for lifting children up and moving them forward," Lentz said. "House Bill 1003 gives us that opportunity. It will help parents and their children, and thereby the state of Indiana. We want to help our parents get the best possible education for their children where ever that may be.

"You have a great opportunity this year to give parents the freedom to decide what is best for their children," she added. "We stand ready to help the children



'You have a great opportunity this year to give parents the freedom to decide what is best for their children. We stand ready to help the children throughout the state to be prepared in this fast-changing world.'

—Annette "Mickey" Lentz

throughout the state to be prepared in this fast-changing world."

Helen Day of Indianapolis, a mother of six children, also testified in support of the bill.

"My family has seen the benefit that school choice can offer, and I believe more families should be able to choose this option," Day said. "We appreciate the religious values and quality education of Cardinal Ritter [Jr./Sr. High School] and Holy Angels [School]. We hope our daughter will be able to return to Holy Angels because she is not being served at her current township public school. This legislation would enable us to do this.

"One of my greatest moments as a mother was when my son called me from college to tell me how much he appreciated my choice and sacrifice to send him to a Catholic school."

Sherlynn Pillow, the principal of Holy Angels School in Indianapolis, testified in support of the bill.

"This school ... has 103 students. Ninety-nine percent are not Catholic, and 88 percent are on free and reduced lunch," she said. "We are committed to serving all students despite academic or socioeconomic background. We believe [school] choice is

the right thing to do."

Rep. Vernon Smith, D-Gary, a member of the House Education Committee, expressed a constitutional concern with the bill.

Peter Rusthoven, a partner at the Indianapolis law firm of Barnes and Thornburg, explained how the nation's highest court viewed the constitutionality of school vouchers in one case.

Citing a 2002 ruling by the U.S. Supreme Court, the *Zelman v. Simmons-Harris* case made it clear that vouchers did not violate the establishment clause of the U.S. Constitution often talked about as the separation of Church and state, the attorney said.

"The battle over the constitutionality of vouchers is over," Rusthoven said. He explained that the reasoning behind the court's ruling was that the money was going to support education. The dollars were being supplied to the parents, and the choice of where to use those dollars was a private choice by the parents, he said.

Rusthoven also said that it is clear that, given prior rulings by the Indiana Supreme Court, voucher programs are not a violation of Indiana's Constitution.

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

If House Bill 1003 passes, who is eligible for the school choice bill?

Families that qualify for free and reduced lunch would be eligible for a scholarship valued at up to 90 percent of the state's tuition support for a student in a public school.

Families whose income level falls below 200 percent of the free or reduced lunch income would be eligible for a scholarship valued at up to 50 percent of the state's tuition support for a student in a public school.

Each child in a qualifying family would be eligible for up to \$4,500 in school scholarship money to use at the private school of the family's choice. Only students who were previously enrolled in a public school would be

eligible for a scholarship. Scholarships are capped at \$4,500 for elementary students. There is no scholarship cap for high school students.

According to the Indiana Department of Education, a family of four with an annual household income of approximately \$42,000 would be eligible for the 90 percent scholarship. A family of four could earn up to approximately \$82,000, and be eligible for the 50 percent scholarship.

Families with more children could have higher income levels and be eligible for the scholarships. †

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—Sister Marilyn Herber

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Editorial



Anthony Hopkins stars in a scene from the movie *The Rite*. The Catholic News Service classification is A-III—adults. The Motion Picture Association of America rating is PG-13—parents strongly cautioned. Some material may be inappropriate for children under 13.

The Rite and exorcisms

Yes, the Catholic Church believes in the devil, and it believes in diabolical possession is possible. It has the rite of exorcism, and priests trained to perform it when it appears certain that possession has occurred and not a mental illness alone.

We mention this now because of the new movie *The Rite*, which opened in theaters on Jan. 28. It is fiction, but is based on the non-fiction book *The Rite: The Making of a Modern Exorcist* by Matt Baglio.

The book is about the experiences of Father Gary Thomas, a priest in the Diocese of San Jose, Calif., while he was being trained as an exorcist in Rome. The movie stars actors Anthony Hopkins as a veteran exorcist and Colin O'Donoghue as a young transitional deacon training to be an exorcist.

Father Thomas has said that the book is all true, but the movie took some license for plot development. It has its sensationalist moments, but definitely not like the 1973 movie *The Exorcist*.

Father Thomas and Baglio were advisers for the movie. In an interview with *Our Sunday Visitor*, Father Thomas said, "It's a movie about faith, and not how we can scare people. I was on the set to give some direction on the exorcism scenes, and they are very accurate and very true to life for the most part. The prayers and dialogue between Hopkins and my character are much more in sync with the teaching of the Church."

The movie was released a bit more than two months after the U.S. bishops sponsored a two-day exorcism training on Nov. 12-13. The fact that it was attended by 56 bishops and 66 priests shows that there is a definite interest in the subject.

Canon law specifies that priests must get permission from their bishops and receive proper training before they can perform exorcisms. Few priests have received that training. Bishop Thomas J. Paprocki of Springfield, Ill., chairman of the bishops' Committee on Canonical Affairs and Church Governance, told Catholic News Service last November that he knew of five or six exorcists in the United States. The movie has a printed line at its end that says there are 14 exorcists in the United States. *Our Sunday Visitor* said that there are about 50, but it doesn't cite

a source for that number.

Father Vincent Lampert, the pastor of SS. Francis and Clare of Assisi Parish in Greenwood, is the archdiocese's official exorcist. He was quoted in the above-mentioned book and was trained alongside Father Thomas in Rome.

Both Bishop Paprocki and Father Thomas emphatically stress that a thorough investigation of the circumstances surrounding the individual thought to be possessed must be undertaken. Physical and psychological exams must be made. Father Thomas said that most of the time people actually have mental health issues or might not be taking the proper medication.

"The last thing an exorcist does is an exorcism," he said.

In an interview with *The State Journal-Register* of Springfield, Ill., Bishop Paprocki explained that possession is the relationship between a human and a devil or demons "freely entered into. A person wants what the devil offers. The relationship goes bad, and the person wants out. But the devil says, 'You invited me in—it's not going to be that easy getting out.' Exorcism helps that person renounce that relationship with the devil."

Signs of possible demonic possession might include speaking in a language the individual doesn't know; scratching, cutting, biting of the skin; profound display of strength; sleeplessness; lack of appetite; aversion to anything holy, such as mentioning the name of Jesus or Mary, or the act of praying; and strong or violent reaction to holy water. The movie depicts these signs.

If it is determined that demonic possession has indeed taken place, the rite of exorcism is conducted in a church or another holy place or in the individual's home where family members can be present. Sometimes the rite must be repeated over a period of months or even years.

Holy water, a crucifix, relics of saints and blessed salt are all part of the exorcism rite. It also includes the reading of psalms and passages from the Gospels, the litany of the saints and other prayers. Some of the prayers ask God to intervene while others command the demon to leave the possessed person.

—John F. Fink

Making a Difference/Tony Magliano

After the March for Life, keep marching all year long!

As the crowd got moving, my 19-year-old son, Joe, and I worked our way to the front of the line so that we would be among the first to finish the March for Life.



Upon reaching the end on Capitol Hill, we turned around and saw a wonderful site. As far as we could see down Constitution Avenue, there was a sea of people marching for life!

From all over the United States, we came—children, high school and college students, women and men from all walks of life—to witness in solidarity to the humanity of the unborn and the evil of abortion.

Since the Supreme Court's Jan. 22, 1973, dual *Roe v. Wade* and *Doe v. Bolton* decisions that effectively legalized abortion on demand—throughout the entire nine months of pregnancy—more than 54 million unborn babies have been brutally murdered in the United States.

For 38 years, pro-lifer supporters have annually marched to the U.S. Capitol and Supreme Court to send Congress and the Justices the message that their failure to grant legal protection to all human life—from conception to natural death—dishonors the Creator and mocks the Declaration of Independence's cherished proclamation: "We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable rights, that among these are life ..."

Marching for the unborn—in the nation's capital, in the Walk for Life West Coast and in various state capitals—is an important annual event. But marching once a year is simply not enough! We must keep marching all year long!

To end abortion and protect all vulnerable persons within our lifetime, it is going to take a lot more prayer and effort than most of us have been willing to give thus far.

Building a strong foundation on

Catholic social teaching is very important, and an excellent place to start is by prayerfully reading Pope John Paul II's encyclical "*Evangelium Vitae*" ("The Gospel of Life").

Also consider visiting the U.S. Conference of Catholic Bishops' website at www.usccb.org. Click on "life issues" and "social justice issues."

Priests for Life is another fine educational pro-life resource.

And please remember that it is vitally important to stay politically involved throughout the entire year. Make it a point to contact your state Catholic conference and sign up to receive their legislative action alerts. In Indiana, log on to the website of the Indiana Catholic Conference at www.indianacc.org.

Three very significant pro-life bills that are supported by the U.S. bishops have been introduced in the U.S. House of Representatives. Please phone the Capitol switchboard at 202-224-3121, and write or e-mail your congressional representative, urging her or him to support and co-sponsor the three bills:

- No Taxpayer Funding for Abortion Act (H.R. 3)
- Protect Life Act (H.R. 358)
- Abortion Non-Discrimination Act (H.R. 361)

And seriously consider forming a parish or inter-parish group to regularly stand in solidarity with our vulnerable unborn brothers and sisters, praying and witnessing to their humanity, at the nearest abortion mill. Contact your diocesan respect life office for assistance.

In the shadow of the U.S. Capitol back in 1979, 700,000 of us heard Pope John Paul II boldly proclaim, "We will stand up every time that human life is threatened. When the sacredness of life before birth is attacked, we will stand up and proclaim that no one ever has the authority to destroy unborn life!"

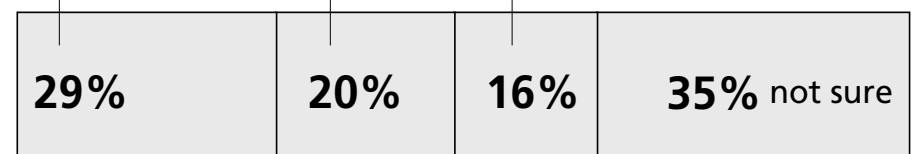
Remain standing and keep marching!

(Tony Magliano writes for Catholic News Service.) †

Feelings on Egypt

Percentage of U.S. voters who say the change of Egypt's government will...

be good for the U.S. be bad for the U.S. have no impact on the U.S.



85% are following the news about Egypt at least somewhat closely

30% say the change in government will be bad for Israel

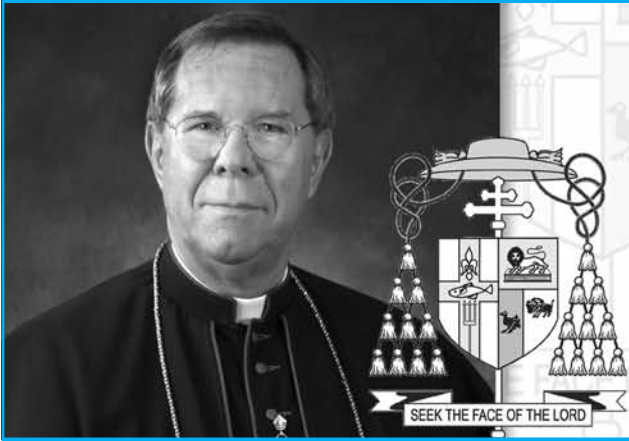
54% believe it is at least somewhat likely Egypt will become a free, democratic and peaceful nation over the next few years

47% give the Obama administration good or excellent marks for its response to the Egypt situation

Source: Rasmussen Reports

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



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

Pope's pastoral service deserves our prayerful support

This week, we celebrated "The Chair of Peter, Apostle." It is a feast that has been celebrated by the Church as early as the mid-fourth century.

We are told that it has its roots in the commemoration of deceased relatives and friends celebrated in Rome between Feb. 13 and Feb. 22.

At the memorial service, a chair (cathedra) was left empty for particular deceased persons.

Since the actual date of St. Peter's death was unknown, it was observed on Feb. 22. Eventually, it came to be a celebration of Peter's pastoral responsibility for the Church of Rome.

The symbol of the empty chair became more meaningful as a pastoral symbol of the first bishop of Rome. Today, the chair of every bishop is called a cathedra, and is a symbol of the teaching role and authority of the episcopacy.

Over the years, our celebration of the pastorate of St. Peter, the Chair of Peter, also becomes a symbol of the cathedra of Peter's successors, presently that of Pope Benedict XVI. It is appropriate that we remember our Holy Father on this feast day. The pope's pastoral service deserves our prayerful support.

In recent Church history, we have been blessed by the holiness of succeeding popes.

I think of Pope John Paul II, who will be beatified on May 1. His holiness has been acclaimed from the earliest days of his

pontificate. Who doesn't recall seeing huge banners in the crowds at his funeral proclaiming "*Santo subito!*" ("Sainthood now!").

The sanctity of recent popes has been recognized, including St. Pius X, Blessed Pope John XXIII and Blessed Pope Pius IX.

I will certainly have a personal devotion to Blessed Pope John Paul II because he called me to be a bishop. He was a mentor from the early days of my ministry as a bishop. It is a special privilege to say that I met a saint numerous times on my visits to Rome.

It is not my prerogative to name a pope to the rolls of the saints, but I am convinced that—in his simplicity, humility and fidelity to the truth in charity—the current Holy Father will some day follow in the path of his predecessor.

I can't imagine many cardinals who could have picked up the mantle of the pontificate after Pope John Paul II then carry it with such dignity and serenity.

Pope Benedict XVI is a pre-eminent teacher. He was so in fraternity with Pope John Paul II in truly trying times. He served faithfully, silently and generously. He suffered a great deal in that role, but without complaint. He did not want to succeed Pope John Paul II, but did so with grace.

Pope Benedict wanted to retire at age 75, but Pope John Paul asked him to remain at his side for the duration of his pontificate. I think it must have been very difficult for Cardinal Ratzinger to preside at the funeral of

his friend and colleague of so many years. He did so with dignity.

I had the opportunity to meet with Cardinal Ratzinger concerning the implementation of the *Catechism of the Catholic Church* in the United States. I was surprised by his deferential manner with someone of lesser office. He was personally very kind and hospitable. It pained me to see how he was so misrepresented in the media. I believe his true personal traits are apparent in his papacy.

It has been Pope Benedict's challenge to deal with the awful scandal of clerical sex abuse. It is obvious that he is mortified, and suffers with the victims of abuse. It is one of the heavy crosses of his papacy, and I believe he carries it credibly and with nobility.

I suspect that Pope Benedict's legacy may be credited with leading the world through the needed dialogue with non-Christian religions, and the tensions between conflicting world cultures. He is making dramatic gestures of interfaith dialogue that few people would attempt or be able to attempt.

Folks often remark to me their surprise at the Holy Father's stamina for a man of his

age. He comes across as a man at peace with God, and who knows the God of whom he speaks.

We have a responsibility to pray for the Holy Father, not only because he needs our prayerful support, but also because he is our spiritual Father. He goes about his pastoral ministry—which he did not seek—and does so without complaint. He has a generous heart, and serves the Church willingly and courageously.

For sure, Pope Benedict does not need accolades from me, but I have great admiration for this holy man. I owe him my personal respect and support. Please pray with me for our Holy Father. †

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.

El servicio pastoral del Papa merece nuestro apoyo piadoso

Esta semana celebramos "La cátedra de San Pedro Apóstol." Se trata de una festividad que la Iglesia ha celebrado desde tiempos inmemoriales y que se remonta a mediados del siglo cuarto.

Se nos dice que encuentra sus raíces en la conmemoración de los parientes y amigos difuntos que se celebra en Roma entre el 13 y el 22 de febrero.

En el servicio de conmemoración se dejaba una silla (cátedra) vacía para las personas fallecidas.

Debido a que se desconocía la fecha exacta del fallecimiento de San Pedro, se conmemoraba el 22 de febrero. Eventualmente pasó a ser una celebración de la responsabilidad pastoral de San Pedro para con la Iglesia de Roma.

El símbolo de la silla vacía cobró más significación como símbolo pastoral del primer obispo de Roma. Hoy en día, el asiento de cada obispo se denomina cátedra y constituye un símbolo del papel docente del episcopado, así como de su autoridad.

Con el pasar de los años nuestra celebración del curato de San Pedro, la Cátedra de San Pedro, también se ha convertido en símbolo de la cátedra de los sucesores de San Pedro, en la actualidad, el Papa Benedicto XVI. Resulta apropiado que recordemos a nuestro Santo Padre en este día festivo. El servicio pastoral del Papa merece nuestro apoyo piadoso.

En la historia contemporánea de la Iglesia hemos sido bendecidos con papas santos.

Pienso en Juan Pablo II, quien será beatificado el 1 de mayo. Su Santidad ha sido aclamado desde los inicios de su

pontificado. ¿Quién no recuerda ver las enormes pancartas de la multitud, durante su funeral, que proclamaban "*Santo subito!*" (¡Santidad ahora!)?

La santidad de los papas recientes ha sido reconocida, incluidos San Pío X y el beato Papa Juan XXIII y el beato Papa Pío IX.

Ciertamente le tengo una devoción personal al beato Papa Juan Pablo II ya que él me designó como obispo. Ha sido un mentor desde los inicios de mi ministerio como obispo. Resulta un privilegio poder decir que me reuní numerosas veces con un santo en mis visitas a Roma.

No tengo el privilegio de designar papas para añadirlos a las listas de santos, pero estoy convencido de que debido a su sencillez, humildad y fidelidad a la verdad en la caridad, algún día el actual Santo Padre seguirá los pasos de su predecesor.

No me imagino que muchos cardenales pudieran haber tomado el manto del pontificado después del Papa Juan Pablo II y llevarlo con tanta dignidad y serenidad.

El Papa Benedicto XVI es un maestro preeminente. Fue fraterno con el Papa Juan Pablo II en momentos de verdadera tribulación. Sirvió fiel y generosamente, en silencio. Sufrió enormemente en ese papel, pero lo hizo sin quejarse. No quería ser el sucesor de Juan Pablo II, pero lo hizo con gracia.

El Papa Benedicto deseaba jubilarse a los 75 años, pero Juan Pablo le pidió que permaneciera a su lado por la duración de su pontificado. Pienso que debió ser muy difícil para el Cardenal Ratzinger presidir el funeral de su amigo y colega de tantos años. Lo hizo

con dignidad.

Tuve la oportunidad de reunirme con el Cardenal Ratzinger con respecto a la implementación del *Catecismo de la Iglesia Católica* en Estados Unidos. Me sorprendió su actitud deferente con personas de menor rango. En lo personal era muy amable y afable. Me dolió ver que lo malinterpretaran tanto en los medios de comunicación. Considero que sus verdaderas características personales resultan evidentes en su papado.

El Papa Benedicto ha tenido el reto de lidiar con el terrible escándalo del abuso clerical. Es obvio que le mortifica y sufre con las víctimas del abuso. Es una de las pesadas cruces de su papado y pienso que la lleva genuina y noblemente.

Sospecho que al legado del papa Benedicto podría atribuírsele guiar al mundo al diálogo tan necesario con las religiones no cristianas y las tensiones entre las culturas mundiales en conflicto. Está realizando gestos impresionantes para favorecer el diálogo entre religiones que muy pocas personas intentarían o podrían estar en capacidad de intentar.

Con frecuencia las personas me señalan que les sorprende el aguante del Santo Padre para un hombre de su edad. Da la impresión de ser un hombre en paz con

Dios y que conoce al Dios del cual predica.

Tenemos la responsabilidad de rezar por el Santo Padre, no sólo porque necesita nuestro apoyo piadoso, sino también porque es nuestro Padre espiritual. Desempeña su ministerio pastoral, el cual no procuró, y lo hace sin quejarse. Posee un corazón generoso y sirve voluntaria y valientemente.

Ciertamente el Papa Benedicto no necesita mis elogios, pero siento una gran admiración por este hombre santo. Le debo mi respeto personal y mi apoyo. Les ruego que recen conmigo por nuestro Santo Padre. †

¿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 25

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

February 26

St. Edward the Confessor Anglican Catholic Church, 6361 N. Keystone Ave., Indianapolis. **"The Spiritual Response to the Culture of Death," pro-life mini-retreat and luncheon,** Servants of the Gospel of Life Sister Diane Carollo, presenter, 9 a.m.-2:30 p.m., free-will offering. Information: 317-236-1569 or parthur@archindy.org.

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

February 27

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

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 28

Mount St. Francis Center for Spirituality, 101 St. Anthony

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

March 1

Marian University, Hackelmeier Memorial Library, 3200 Cold Spring Road, Indianapolis. Sen. Richard G. Lugar Franciscan Center for Global Studies, speaker series, **"Interrogation in the Era of Non-Traditional Combatants,"** Greg Hartley, presenter, 7 p.m., free admission, registration required. Reservations: <http://www.marian.edu/LFCGS/Pages/SpeakerSeriesRegistration.aspx>.

March 2

Archbishop Edward T. O'Meara Catholic Center, staff lounge, 1400 N. Meridian St., Indianapolis. **Solo Seniors,** Catholic, educational, charitable and social singles, 50 and over, single, separated, widowed or divorced, new members welcome, 6:30 p.m. Information: 317-370-1189.

March 3

Riverwalk Banquet Center, 6729 Westfield Blvd., Indianapolis. **Office for Pro-Life Ministry, "Sanctity of Life" dinner,** \$45 for adults, \$30 for students, \$400 for table of 10, reservations due Feb. 22. Information: 317-236-1569 or 800-382-9836, ext. 1569.

Marian University, 3200 Cold Spring Road, Indianapolis. **Adult Program open house,** 6-7 p.m. Information: 317-252-5690 or kwebb@marian.edu.

March 4-5

St. Augustine Home for the Aged, 2345 W. 86th St., Indianapolis. **Rummage sale,** 10 a.m.-4 p.m. Information: www.littlesistersofthepoorindianapolis.org.

March 5

St. Mary Parish, 415 E. Eighth St., New Albany. **"Mardi Gras Gala,"** 6:30 p.m.-midnight, \$50 per person includes dinner and dancing. Information: 812-944-0417 or ruthsmc@sbcglobal.net.

March 6

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.

March 6-7

St. Agnes Parish, 1008 McLary Road, Nashville. **"Christian Prayer-Praying to the Three Persons of the Blessed Trinity," parish mission,** Paulist Father D. Bruce Nieli, presenter, Sun. 7 p.m., Mon. 8 a.m. and 7 p.m. Information: 317-695-4850 or cnathan@iupui.edu.

March 7

St. Mark the Evangelist Parish, 535 E. Edgewood Ave., Indianapolis. **"Early Church History,"** Franciscan Father William Burton, presenter, 7-8:30 p.m. Information: 317-787-8246 or 317-859-7590.

March 8

St. Paul Hermitage, 501 N. 17th Ave., Beech Grove. **Ave Maria Guild, Mass for deceased members,** 11 a.m., meeting following Mass. Information: 317-885-5098. †

Retreats and Programs

February 26

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

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

February 27

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

February 28

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

March 4-6

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Retrouvaille Weekend: A Lifeline for Marriages,"** Information: 317-489-6811 or <http://www.retroindy.com>.

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

March 8

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

March 9-30

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

March 10-31

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

March 11-13

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

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"The Sundays of Lent-Cycle A,"** Benedictine Father Jeremy King, presenter. Information: 800-581-6905 or MZoeller@saintmeinrad.edu.

March 13

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

March 14

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

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

March 14-April 4

Benedict Inn Retreat and Conference Center,

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

March 15-17

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

March 15-20

Barn Abbey, 810 North St., New Harmony, Ind. (Evansville Diocese). **"Interfaith Dialogue Retreat,"** Sisters of St. Benedict in Ferdinand, six-day retreat co-sponsored with Robert Lee Blaffer Foundation. Information: 812-464-1989 or 800-467-8000.

March 18-20

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Simplify-A Weekend Lenten Retreat,"** Franciscan Father Ted Haag, presenter. Information: 317-545-7681 or spasotti@archindy.org.

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"Monastic Practices-Drawing Everyday Wisdom from the Monastic Life,"** Benedictine Brother Mark Falkenhain, presenter. Information: 800-581-6905 or MZoeller@saintmeinrad.edu.

March 19

Sisters of St. Benedict, Monastery Immaculate Conception, 802 E. 10th St., Ferdinand, Ind. (Evansville Diocese). **"Saturday Morning at the Dome-Holy? Me? Nourishing Our Relationship with God Through Prayer,"** Benedictine Sister Kathryn Huber, presenter, 9 a.m.-12:15 p.m., light lunch, \$45 per person. Information: 812-367-1411.

March 20

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Pre-Cana Conference, marriage preparation program,** 2-6 p.m. Information: 317-545-7681 or spasotti@archindy.org.

Oldenburg Franciscan Center, Oldenburg. **"Youth Night at the 'Burg,"** high school age and older, food, talk and prayer, 6:30-8 p.m., free-will offering. Information: 812-933-6437 or center@oldenburgosf.com.

March 23

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Fan into Flame-Evangelized by the New Evangelization,"** Father Christopher Weldon, presenter, 9 a.m.-2:30 p.m., \$35 per person includes continental breakfast and lunch. Information: 317-545-7681 or spasotti@archindy.org.

March 24

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Encountering Surprising Images During Our Lenten Journey,"** FBI (Fatima/Benedict Inn) evening of reflection, Benedictine Sister Angela Jarboe, presenter, Mass, 5 p.m., buffet dinner and program, \$30 per person. Information: 317-545-7681 or spasotti@archindy.org.

March 25-27

"Rachel's Vineyard Retreat," confidential abortion reconciliation weekend retreat for women and men. Information: 317-236-1521 or 800-382-9836, ext. 1521, or 317-831-2892.

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Come and See Weekend,"** single Catholic women ages 18-44, no charge. Information: 317-787-3287, ext. 3032, or www.benedictine.com.

March 26

Oldenburg Franciscan Center, Oldenburg. **"Journaling-A Way to Pray,"** Franciscan Sister Diane Jamison, presenter, 9-11:30 a.m., \$25 per person. Information: 812-933-6437 or center@oldenburgosf.com.

March 28

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

April 1-3

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Praying with the Saints-A Weekend Lenten Retreat,"** Father James Farrell, presenter. Information: 317-545-7681 or spasotti@archindy.org. †

SPRED dinner dance set for March 19

The archdiocesan Office of Catholic Education's Special Religious Development (SPRED) program will hold its 11th annual dinner dance on March 19 at the Marten House, 1801 W. 86th St., in Indianapolis.

Doors will open at 6 p.m. Dinner will be served at 7 p.m. with dancing to begin at 8 p.m.

The annual fundraising event for SPRED has a "Mexican Fiesta" theme this year.

SPRED is a parish-based program that, according to its website, is "designed to meet

the spiritual needs of persons with developmental disabilities."

Tickets to the dinner dance are \$50 and must be purchased by March 5.

To purchase tickets or for more information, send an e-mail to Stephanie Pierce at stephanie@pierceplace.com or call 317-858-8762.

For more information about the archdiocesan SPRED program, log on to www.archindy.org/OCE/ourprograms/spred.html. †



Urban plunge

Christina Smith, the coordinator of youth ministry at St. Ambrose Parish in Seymour, center in blue sweatshirt, poses with youths from the parish on Jan. 15 in Cincinnati. They were in Cincinnati for an "urban plunge" to learn about the lives of homeless people. They are holding food for a lunch that they purchased with just \$1.25. During their time in Cincinnati, the youth group also volunteered at homeless shelters.

The Church plays a key role in interpreting Scripture

By Edward P. Hahnenberg

Tucked away in a dark chapel in the Church of San Luigi dei Francesi in Rome are three masterpieces by the Baroque artist Caravaggio. Visitors who put a coin in the meter will see the lights go on to illuminate the painting at the center: “The Inspiration of St. Matthew.”

It is a painting of St. Matthew writing his Gospel. In it, the Apostle leans into his desk with pen in hand. He turns and looks up to an angel for guidance. His gaze is focused as he listens intently. The angel floats nearby, counting off the details to be included.

The painting is beautiful. The image is powerful. However, its simple message can suggest a rather simplistic view of divine inspiration.

In his apostolic exhortation “*Verbum Domini*,” Pope Benedict XVI discusses the role of Scripture in the life of the Church—including the role of biblical interpretation. His message offers a more nuanced picture than the one suggested by Caravaggio’s painting. According to the pope, God did not simply dictate words. God came as “the Word.”

“*Verbum Domini*” summarizes the recent history of Catholic teaching on biblical interpretation, including the Second Vatican Council’s Dogmatic Constitution on Divine Revelation. Over the course of this history, the Church gradually came to accept and embrace some modern tools of historical and literary criticism. It

came to recognize the importance of studying biblical texts in light of their original historical and cultural contexts.

The pope affirms this scholarship and acknowledges its benefits. He even calls historical-critical study “indispensable” to fully understanding the Bible. He argues that by learning about the world of the Bible, the culture and language

of its time, and the concerns of its authors, Christians are better equipped to deal with the inconsistencies and “dark passages” that we sometimes encounter in the sacred text.

Pope Benedict further explains that the importance of historical study is based on the Church’s most basic belief about Jesus, the Incarnation. If God truly entered into history, then we have to take history

seriously. To do otherwise—to ignore the historical nature of revelation—is to turn it all into a myth.

But this emphasis on historical-critical study is only one side of the story. For all the value of scholarly methods, the pope argues that a truly Catholic interpretation of the Bible always takes place within a larger context, namely, the life of the Church.

This insight is not new. The early Bible translator, St. Jerome, observed that we never read Scripture simply on our own. We are part of a larger community that preserved these texts, passed them down and introduced them to us.

Although it certainly happens,

most people do not discover the Bible all by themselves. We get the gift of a picture Bible before we know how to read. We hear parents or grandparents tell us stories about Jesus. We talk to teachers. We listen to deacons or priests proclaim the Gospel. We sing the psalms with others.

This is true for all Christians. But Catholics are especially attuned to the communal nature of Scripture—“the Church’s book.”

Pope Benedict writes: “Only in this communion with the people of God can we truly enter as a ‘we’ into the heart of the truth that God himself wishes to convey to us” (#30).

While there is much to be learned about the Bible from secular scholars and scientific investigation, it is within the lived faith of the Christian community that the deeper meaning of these texts enters into our hearts. The pope sees this as a dynamic process of discipleship.

Generous participation in the life of the Church helps us to better understand Scripture, and a better understanding of Scripture leads to more generous participation in the life of the Church.

Thus, Pope Benedict, a life-long intellectual, concludes that an authentic interpretation of Scripture is never purely an intellectual process. It is a lived process that demands full engagement in the life of the community of disciples.

Historical scholarship has actually helped us to better appreciate this communal dimension. Theologians today point out that the memories of Jesus were first treasured and passed on by a community before they were recorded in a book.

“Faith traditions formed the living context for the literary activity of the authors of sacred Scripture” (#29). The Bible itself

‘For all the value of scholarly methods, the pope argues that a truly Catholic interpretation of the Bible always takes place within a larger context, namely, the life of the Church.’



CNS/courtesy Art Resource, New York

“The Inspiration of St. Matthew,” by Baroque artist Caravaggio, hangs in the Church of San Luigi dei Francesi in Rome.

emerged out of the Church, the people of God.

In the end, we see that Caravaggio’s painting is missing something very important. A biblical scholar, Passionist Father Donald Senior, suggests that what is missing from such images of angels and authors is the community, the Church.

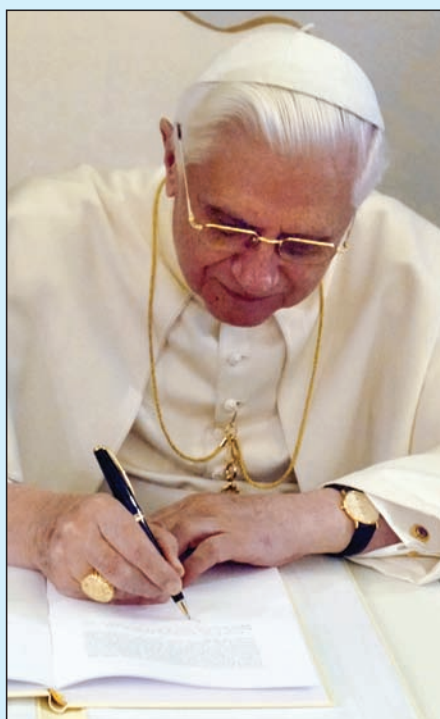
Perhaps in studying the painting, like studying the Scriptures, we should look up and

around. If we do so, we notice that the picture hangs in a chapel. It is found in a church. There is a larger context that informs and enriches the art.

Like the Bible, the painting flows out of and feeds into a faith tradition—a living community that we call the Church.

(Edward P. Hahnenberg teaches theology at Xavier University in Cincinnati.) †

Apostolic exhortations follow meetings of synod of bishops



CNS photo/Osvaldo Romano

Pope Benedict XVI signs a 131-page apostolic exhortation, “*Sacramentum Caritatis*” (“*The Sacrament of Charity*”) at the Vatican in 2007.

By Fr. Robert L. Kinast

William George Ward, a 19th-century convert to the Catholic Church from the Church of England, was an outspoken proponent of papal infallibility. He is reported to have said, “I should like a new papal bull every morning with my *Times* at breakfast.”

For Ward, virtually every statement of the pope was to be treated as infallible, indicated by the term “papal bull,” which does not refer to a particular type of pronouncement, but to any document that is stamped with the pope’s lead seal (“*bull*” in Latin). Fortunately, 150 years after Ward, there is more precision in classifying papal decrees.

The most familiar, although not frequently promulgated, are encyclicals. These are formal teachings on doctrinal, moral or disciplinary matters, and are often addressed to the bishops of the world and, through them, to the whole Church. They are intended to be circulated—the literal meaning of “en-cyclical”—among the faithful as an authoritative, although not necessarily infallible, norm of Catholic life.

Less well-known are apostolic

constitutions, which usually address moral or pastoral issues and tend to be legislative in style and content. The *Catechism of the Catholic Church* (1994) and the revised *Code of Canon Law* (1983) were promulgated through an apostolic constitution.

There are several other types of papal documents, such as apostolic letters, public addresses and homilies that are more informal and express the pope’s personal views.

A relatively new type of papal pronouncement is the apostolic exhortation. As the name implies, it is an expression of encouragement and support. Unlike encyclicals, it does not define doctrinal or moral teaching. And, unlike apostolic constitutions, it usually contains no directives or specific regulations.

The most frequent use of an apostolic exhortation is following a meeting of the world Synod of Bishops, such as the 2008 synod on “The Word of God in the Life and the Mission of the Church.”

Depending on a synod’s topic, the exhortation may be aimed primarily at a particular group within the Church, such as the Synod on the Family (1980) or the

Synod on the Consecrated Life (1994), but it always has the whole Church in view and is issued as such.

When an apostolic exhortation follows a world synod, it offers the pope’s reflection on the synod proceedings, and presents his assessment of the bishops’ input and exchanges on the synod topic.

In his apostolic exhortation following the 2008 synod, for example, Pope Benedict XVI reaffirms the role of Scripture in the life of the Church and of each individual, draws attention to its centrality in the liturgy, and urges a deeper appreciation for the relationship between Scripture and the Church’s mission in the world.

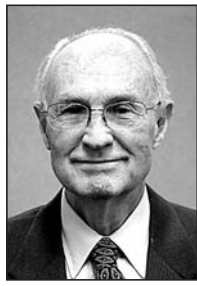
The spirit of an apostolic exhortation is summed up in the pope’s “heartfelt hope for the flowering of ‘a new season of greater love for sacred Scripture on the part of every member of the people of God, so that their prayerful and faith-filled reading of the Bible will, with time, deepen their personal relationship with Jesus’” (#72).

(Father Robert L. Kinast is a pastoral theologian in Prairie Village, Kan.) †

From the Editor Emeritus/John F. Fink

The wisdom of the saints: St. Casimir

Some of the saints died quite young. St. Aloysius Gonzaga, for example, was 23.



St. John Berchmans was 23, and St. Stanislaus Kostka was only 18.

Our saint this week, St. Casimir, also died young—in his early 20s. *The Breviary* says he was born in 1458, but the *Encyclopedia of Saints* lists his birth as Oct. 3, 1460. He died of tuberculosis on March 4, 1483, and his feast is observed on March 4.

Casimir is the patron saint of Poland and Lithuania. He was born in the royal palace of Krakow, Poland, the third of 13 children of Casimir IV and Elizabeth of Austria. He served as regent of Poland while his father was away from Poland from 1479 to 1483.

Casimir didn't leave any writings as the other saints in this series did, but his spiritual wisdom was evident in his daily life. The Liturgy of the Hours for his feast includes excerpts from a biography written by a contemporary.

He wrote that Casimir "burned with a sincere and unpretentious love for Almighty God that was almost unbelievable in its strength." That love for God flowed out, and was evident in the way that he treated his subjects.

Nothing was more pleasant to him, his contemporary wrote, than to share his belongings with those in need. He dedicated himself totally to the poor, strangers, the sick, those in captivity and all who suffered. He acted as a father, son and brother to widows, orphans and the afflicted.

"Indeed," the biographer wrote about Casimir, "it is difficult to imagine or to express his passion for justice, his exercise of moderation, his gift of prudence, his fundamental spiritual courage and stability, especially in a most permissive age, when men tended to be headstrong and by their very natures inclined to sin."

The 15th century was not noted for exceptionally just kings, so Casimir was considered unusual in that, as his biographer noted, "daily he urged his father to practice justice throughout his kingdom and in the governance of his people; and

whenever anything in the country had been overlooked, he never failed to point it out quietly to the king."

Although he was a prince, it was said that Casimir was always approachable in his conversations or dealings with anyone, no matter how humble or obscure. Although he could have associated with the famous and powerful men of his day, he preferred to be among the meek and poor of spirit, who were promised the kingdom of heaven when Jesus taught the Beatitudes.

He had no ambition for power, and his biographer said that he "was afraid the barbs of wealth, which our Lord Jesus Christ spoke of as thorns, would wound his soul, or that he would be contaminated by contact with worldly goods."

Casimir also made the decision to remain celibate even though his father exerted pressure on him to marry the emperor's daughter. His biographer noted that many of his personal servants or secretaries with personal knowledge of Casimir's private life testified that he preserved his chastity to the end of his life. †

Cornucopia/Cynthia Dewes

Learning in a fun way to do our duty to God and country

February is Boy Scout month, with the usual blue and gold banquet celebrations, and fundraising among adult supporters. It's the time to appreciate the good that this organization, and the Girl Scouts, do for family, community and nation. And it's a great time for nostalgia among Scouters.



British Lord Baden-Powell founded the Boy Scouts in the early 20th century at a time when old-fashioned virtues, such as honor, duty and reverence, were admired and practiced, and proclaimed by authors like Rudyard Kipling.

The Boy Scout oath begins, "On my honor, I will do my best to do my duty to God and my country." Scouts continue to recite and uphold these promises.

When our family was most involved in Scouting, the process began with younger boys known as Cub Scouts, who belonged to a "den" as part of the larger "pack"—shades of Kipling's *Jungle Book*.

Women were the den mothers, as I was for six years, holding weekly meetings in our homes. Once a month, all the dens attended a pack meeting at the local school or church meeting place—whatever

organization was sponsoring the program.

The idea was to promote teamwork, responsibility and respect for the common good while having fun—boy fun, which usually included noise, dirt and general mayhem. Every week, there was some kind of lesson and craft project, which presented challenges in more ways than one.

Once, when we had a craft that involved pounding nail holes in wooden blocks, I discovered after the meeting that my vinyl floor was pockmarked from a boy's efforts that missed the mark. It stayed that way for years as a monument to dedication to a greater good.

Two of our younger children liked to lurk nearby during den meetings, often participating in the crafts. By the time he became a Cub himself, one of them had been there, done that, but he enjoyed it anyway. Those two even dreamed up a "Devil's Club" in retaliation to being outsiders, holding meetings at the same time, and using a toy devil doll and spear in their own "rituals."

The Cubs graduated to being Webelos, a transitional year before Boy Scouts proper with men leaders. In Boy Scouts, the emphasis shifted to outdoor activities, such as camping, hiking, rock climbing, community service and other charitable projects, and earning badges for

everything from tying knots to cooking to music. Today, computer technology and other modern subjects are included.

The highest achievement in Scouting is to earn the rank of Eagle, a status which continues to hold relevance into adulthood.

Men have told me that having "Eagle Scout" on their resumes has proven to be an advantage in their careers. Perhaps that is because in Scouting, boys compete against themselves rather than against each other, with individual merit and competence as the goals.

While Boy Scouts was initially a Christian organization, it has come to accommodate other religions in its attention to reverence and obedience to God. Invocations and other prayers, as well as non-denominational worship services, are part of the program. Boy Scouts may be unabashed believers or not, but they learn respect for others' convictions.

The intrinsic goodness of people, who are made in God's image after all, is recognized in Scouting efforts and goals.

One of our son's Scout leaders once said to me after our son earned the rank, "Now he's an Eagle." And I replied, "He always was."

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

Emmaus Walk/Debra Tomaselli

Keeping the eternal perspective in life every day

I almost didn't write a column this month. An unexpected event disrupted my life and stole my energy. It happened on a Sunday, and I discovered it as I was leaving Mass.



My whole family was gathered for Grandma's visit. We attended Mass and chatted with friends afterward.

By the time we were leaving, only a few cars remained in the parking lot. As we approached my van, we noticed a police car parked nearby. The officer was talking to a couple whose car was parked kitty-corner to mine.

Unfazed, I unlocked the driver's door of my vehicle then I heard my daughter exclaim that our passenger-side window was shattered. Immediately, I yanked open my door and searched for my purse, which had been under the seat. It was gone.

Gone! Dazed, I turned to the police officer. She nodded. "I'll be right with you," she said.

Officer Kelly finished her report for the

owners of the other vehicle, which, like mine, had been broken into and a purse stolen. She offered a sympathetic look and handed me a sheet of paper.

"Write a list of everything they took," she suggested.

Generally, my purse contains nothing more than my wallet. But my wallet is a compact, concise package of pertinent paperwork. Not only did it contain my sole credit card, debit card, blank checks and driver's license, it also included my Social Security card. These thieves hit the jackpot!

Officer Kelly returned and studied my list. "Was there anything else in your purse?" she asked. "List everything you can remember."

I thought for a second. ... There was one more thing. ... What was it? I pondered the question, and suddenly remembered. It was my glasses. I normally wear contacts, but I keep my glasses nearby.

As the thought arose, a lump in my throat surfaced, pushed by a flood of emotion.

I glanced at the officer. "I'm sorry," I stammered as the tears spilled from my eyes.

Suddenly, the theft felt personal, like the perpetrators weren't just stealing something,

but they had taken something from me.

"That just kind of makes me sad to think that somebody would do that," I said.

A great sadness consumes me. Could someone really be that distorted or uncaring about what is right and what is wrong? What can we do to make a difference in the life of someone without direction?

I've had a week of discussions with detectives, bank officials and credit bureaus as the thieves made their rounds from one bank branch to another, trying to withdraw money from my account. They are persistent and sophisticated.

Fear, of course, hovers over my emotions. Not only fear of theft, but fear of safety, too. But I'll be OK. I've lost something, but not what they have lost.

And in the end, I know what really matters.

"Do not be afraid of those who kill the body but cannot kill the soul; fear him rather who can destroy both body and soul in hell" (Mt 10:28).

(Debra Tomaselli lives in Altamonte Springs, Fla. Her column appears in several diocesan newspapers. Her e-mail address is dtomaselli@cfl.rr.com.) †

Faith and Family/Sean Gallagher

Pray to God in secret in the middle of the world

I've said it before and I'll say it again: Seeing my boys grow just doesn't get old.



Even though I've watched my three older sons start to pray, it's still a joy to see my youngest son, Philip, do the same.

Not too long ago, when his brothers, my wife, Cindy, and I would fold our hands in prayer at the start of

our meals, our 19-month-old son started imitating us.

When we first noticed him doing it, we all smiled and told him how good a boy he was. Of course, he liked our reaction. So when he folds his little hands in prayer now, he will often look around to see if we're watching him.

Now this isn't exactly the kind of approach to prayer that Jesus recommended that is included in the Gospel reading for Ash Wednesday, which is coming up in a couple of weeks.

"When you pray, go to your inner room, close the door, and pray to your Father in secret. And your Father who sees in secret will repay you," our Lord taught in the Sermon on the Mount (Mt 6:6).

Jesus exhorted his disciples to pray for the right reason—to deepen their relationship with God, and to seek to know and do his will. He doesn't want us to be like those people who pray in public only to be praised by those who see them.

Now little Philip certainly doesn't fall into this category. He is too innocent to have such jaded and self-centered motives.

In fact, it is a good thing that his family praises him as he takes these first baby steps, so to speak, in his life of prayer. Such encouragement at this stage—and for a good while into the future, I might add—is like watering the seeds of faith in him.

At the same time, we adults shouldn't interpret Jesus' words too literally either. It would not be good for our lives of faith to think that there are only special places where we are to pray—a church or behind closed doors in a favorite room in our homes.

We can and very much should pray in public—just in ways that don't draw attention to ourselves. In fact, we can pray throughout our days in ways that no one—except God—will ever notice.

For example, we can offer up within the silence of our hearts short prayers to God, often called aspirations, at various times throughout the day.

They might be prayers of thanks or praise. But they could also be moments where you ask the Lord for help with your children or when you have a tough job to do at work.

And you can expand the scope of these secret prayers by taking a second here or there to ask God to bless and help your family, neighbors, co-workers or so many others near and far away who need his help.

We can make these prayers through more than just our words, too. Whether you're a stay-at-home parent or working in a job outside the home, you can always offer up to God the various tasks you do throughout the day as sacrifices through which we can give him glory—especially if we do our work well—or ask for his help for ourselves or other people.

Finally, there is not a day that doesn't have its fair share of trials. When annoyances, frustrations or sickness come your way, bear it well with a smile and join those sufferings to our Lord's cross. Then they take on immense value through which so many people in this world can be blessed without even knowing it.

Perhaps this Lent you can try one of these prayer practices. When you do, be like Philip and look in your heart toward God. I'm sure he'll be smiling at you. †

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

The Sunday Readings

Sunday, Feb. 27, 2011

- Isaiah 49:14-15
- 1 Corinthians 4:1-5
- Matthew 6:24-34

For its first reading this weekend, the Church presents a rather short selection



from the final part of the Book of Isaiah.

By the time this passage was written, the Jews, long trapped in exile in Babylon, had returned home. The collapse of the Babylonian empire, and the accompanying conquest of Babylonia

by Persia, had enabled them to go home.

It was a bittersweet return because so few of the exiles, if any, were old enough to remember their homeland.

Their parents and grandparents had told them about the homeland. In their longing to leave Babylon and rediscover pride in their own identity, likely none of these recollections was unpleasant. Perhaps many of their memories were even exaggerated.

So the people who returned from exile had a glowing image of the land of their ancestry. But the bubble burst when they actually arrived there because life was desolate.

The prophecy was diminished by the people's great disappointment and bewilderment.

Where, they wondered, is God?

The reading reasserts God's promise to protect and sustain the Chosen People.

St. Paul's First Epistle to the Corinthians is the source of the second reading.

In the first century A.D., Corinth was like Las Vegas and New York rolled into one. Converts to Christianity lived in Corinth, but—assuming from Paul's two letters—they apparently were often lured away from the Gospel.

Christians were mocked by the pagans, who teased them about living chastely and keeping the quest for material gain in check.

The third reading from St. Matthew's Gospel is part of a rather long discourse about life given by the Lord to his disciples.

It is hardly startling. Jesus simply says

that no one can serve two masters, and true followers must choose to serve only God.

However, for Jews at the time of Jesus, things were extraordinarily bad.

The temptation was to enter into a "dog-eat-dog" lifestyle just to survive in the world.

Hanging over everything was the Roman occupation with its hedonism and materialism. The temptation here was to join them if you could not beat them, and no one was able to beat the Romans.

All this was especially disheartening for the Jews. Where was God, their protector, in all this? What did their status as "Chosen People" mean?

Many people were tempted to answer these questions by saying that God was not there, and that being God's people meant nothing.

Jesus is quite frank in this reading, not so much condemning the things of the world and certainly not the necessities for life.

Instead, Jesus reminds his audience that for genuine disciples their focus in life must be only on attention to God and God's will.

God must be the only master. Jesus then reassures the disciples. They must not worry about incidentals, but instead be concerned about what is important. They must judge others by God's standards, not by the world's standards.

Reflection

On March 9, the Church will call us to observe Ash Wednesday and to begin the penitential season of Lent.

This ancient season of penance and renewal identified with the Catholic faith is a liturgical opportunity for every believer to search his or her soul, reform by rejecting sin and recommit to the Lord.

In these ways, there will be new life. On Easter, if they have taken advantage of Lent, Christians will experience a revival of life.

Before any spiritual undertaking in Lent can succeed, we must look at the criteria by which we judge ourselves.

Who is our master? If God is not our master, then we are foolish. †

Daily Readings

Monday, Feb. 28

Sirach 17:20-24
Psalm 32:1-2, 5-7
Mark 10:17-27

Tuesday, March 1

Sirach 35:1-12
Psalm 50:5-8, 14, 23
Mark 10:28-31

Wednesday, March 2

Sirach 36:1, 4-5a, 10-17
Psalm 79:8-9, 11, 13
Mark 10:32-45

Thursday, March 3

Katharine Drexel, virgin
Sirach 42:15-25
Psalm 32:2-9
Mark 10:46-52

Friday, March 4

Casimir
Sirach 44:1, 9-13
Psalm 149:1-6a, 9b
Mark 11:11-26

Saturday, March 5

Sirach 51:12c-20
Psalm 19:8-11
Mark 11:27-33

Sunday, March 6

Ninth Sunday in Ordinary Time
Deuteronomy 11:18, 26-28, 32
Psalm 31:2-4, 17, 25
Romans 3:21-25, 28
Matthew 7:21-27

Go Ask Your Father/Fr. Francis Hoffman

Sacred oils are blessed by the bishop during a Holy Week Mass each year

Q What is the name of the repository for sacred oils? Is it called the "embry"?



A "Embry" is the word that you are trying to recall.

"Embry" is evolved from the Middle English word "armarium," which means a place where armor is stored.

Holy oils are a sort of sacred armor, aren't they?

The three sacred oils, which are blessed or consecrated by the bishop at the chrisam Mass during Holy Week each year, are to be stored reverently in either the sacristy, a closet or a special cabinet in or near the sanctuary.

They are to be kept in vessels of silver or pewter bearing the engraved inscription "S.C." for "sanctum chrisam," "O.S." for "oleum sanctum" or "O.I." for "oleum infirmorum."

These Latin terms mean, respectively, sacred chrisam, holy oil for the catechumens, and the oil for the anointing of the sick.

Q Our Catholic faith calls parents to baptize their babies shortly after birth to absolve original sin.

What happens if a baby is stillborn or dies before being baptized?

A The Church asks us to baptize children "within the first weeks of their birth," and traditionally that means within the month, or before 30 days, since baptism is necessary for salvation according to Jesus' words and instructions.

The *Catechism of the Catholic Church* says, "As regards children who have died without baptism, the Church can only entrust them to the mercy of God as she does in her funeral rites for them. Indeed, the great mercy of God who desires that all men should be saved, and Jesus' tenderness toward children which caused him to say, 'Let the children come to me, do not hinder them,' allow us to hope that there is a way of salvation for children who have died without baptism. All the more urgent is the Church's call not to prevent little children coming to Christ through the gift of holy baptism" (#1261).

Q I know that the Catholic Church says that as Catholics we cannot divorce and remarry.

But is it true that it will be allowed as long as my first marriage was not held at a church?

I was married in a little "hole in the wall" when I was 18 years old. I was divorced when I was around 27.

I am now 44 and would like to get remarried.

Can I remarry as long as the wedding is held at a Catholic church?

A It sounds like your first marriage was invalid because you did not get married in the Church in the presence of the pastor of your parish and at least two witnesses.

I also assume that you did not get a dispensation from such lack of "canonical form."

However, when you go to your local parish and explain the situation, your priest will ask you some questions, such as, "Did you have any children in the first marriage?"

He will encourage you to reconcile with your first wife, especially if there were children involved, because divorce is difficult for the children.

It's likely that you and your former wife will not reconcile. At age 18, you were old enough to marry, but you might make the case that you were too immature to be married.

Now, at age 44, perhaps you have grown up and realize that marriage is not about you, not about your wants and desires, but about something larger—another person.

If you think you can keep your promise to "love her and honor her all the days of your life," then you should pursue a declaration of nullity of your first marriage through your parish and then be married in the Church. †

My Journey to God

Meditation On the Moon

Driving home one night, staring up at the moonlit sky,
I wondered how I could ever walk with Jesus,
Perfect, infallible, God's own Son,
And yet he was human, my very brother,
Sharing with me our Father, God.
Still, looking into the sky, I wondered,
How can I know Jesus better?
How can I speak to him?
What do I have in common with Christ,
Whose inconceivable sacrifice saved me
and saved us all?
And then I saw it staring back at me.
The light of the moon showed me the
Light of the world.
For that same moon, floating above the Earth,
Had floated above his Earth, too.
Jesus and I, brother and sister, gazing
upon the same moon,
Praying to our Father in heaven.
Just imagine that.

By Patti Wolfrom

(Patti Wolfrom is a member of St. Anne Parish in New Castle. The moon sets behind a mountain at sunrise near Lake Louise in Alberta, Canada, on Dec. 2, 2009.)



ONS photo/Andy Clark/Reuters

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.

ANDROJNA, Louis P., 87, Holy Trinity, Indianapolis, Dec. 13. Husband of Ivy Androjna. Father of Sharon Farmer, Sandra Helton and Robert Orr. Brother of Agnes Brown and Frank Androjna.

BIXLER, Jerome J., 82, St. Pius X, Indianapolis, Feb. 8. Husband of Emma Bixler. Father of M. Catherine Valentine and David Bixler. Brother of Regina Ziesler and David Bixler. Grandfather of two.

BLACKBURN, Clara M., 82, St. Rita, Indianapolis, Feb. 7. Mother of Yvonne Williams. Grandmother of two. Great-grandmother of two.

BRANCAMP, Burdella, 81, St. Maurice, Napoleon, Jan. 21. Mother of Barbara Springman and Tim Brancamp. Sister of

Richard and William Wagner. Grandmother of nine. Great-grandmother of four.

CARROLL, John Thomas, 79, SS. Francis and Clare, Greenwood, Feb. 3. Husband of Judith Carroll. Father of Daniel, John and Michael Carroll. Brother of Dennis and James Carroll. Grandfather of six.

DANIEL, Harry, 89, St. Augustine, Jeffersonville, Feb. 9. Husband of Jane Daniel. Father of Jeanie McCartin, Lynn Vogt, Mike, Pat and Robbie Daniel. Brother of Jean Ann Daniel. Grandfather of eight. Great-grandfather of six.

DANIELS, Victoria Leigh, infant, St. Christopher, Indianapolis, Feb. 1. Daughter of David and Amy Daniels. Sister of Christine and Michael Daniels.

DILLON, Anna Catherine, 83, Immaculate Heart of Mary, Indianapolis, Jan. 19. Mother of Denise Perry, Anne Margaret and John Dillon III. Grandmother of five.

Di ROCCO, Dorothy F., 80, St. Paul the Apostle, Greencastle, Feb. 8. Wife of Robert Di Rocco. Mother of Eleanor Schlick, Lillian Steiniger, Kenneth and Robert Di Rocco. Grandmother of two.

EVRRARD, John H., 96, St. Mark, Perry County, Jan. 14.

Husband of Evelyn Evrard. Father of Annette Vassilo, Leah Wilkins and Mark Evrard. Brother of Catherine Boehm. Grandfather of three.

DYE, Mary Jane (Barnes), 89, St. Andrew the Apostle, Indianapolis, Feb. 1. Aunt of several. Great-aunt of several.

FOY, Marjorie V., 84, St. Michael, Brookville, Feb. 7.

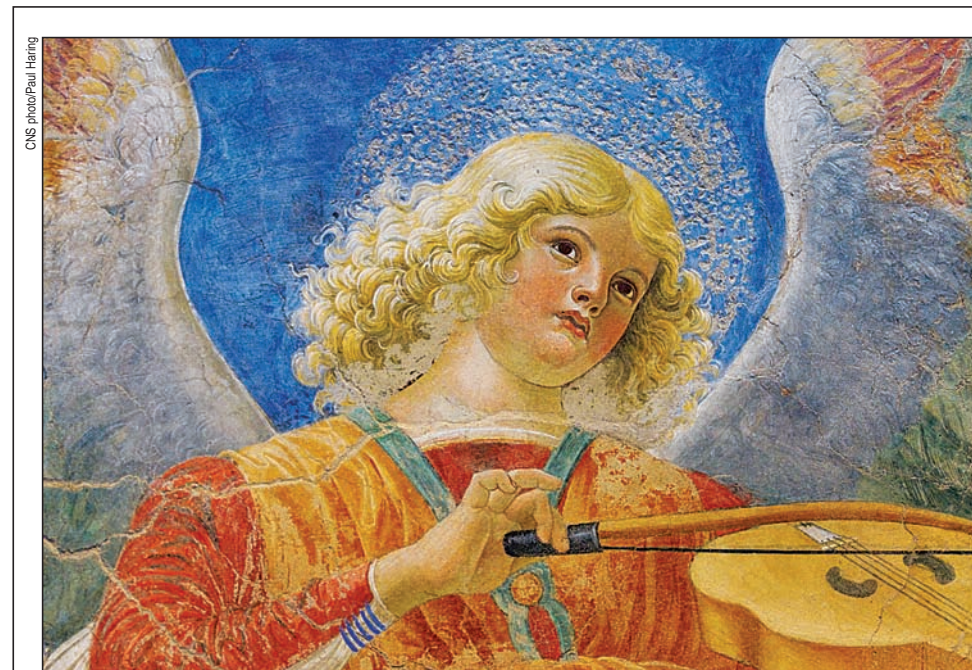
FRITSCH, James, 71, St. Nicholas, Sunman, Nov. 25. Father of Kelli Arnold, Marti Tracy, Jenny and Michael Fritsch. Brother of Mary Hartman. Grandfather of eight.

HARPE, Alberta, 88, St. Paul, Tell City, Feb. 3. Mother of Richard Harper. Sister of Verna Fugit, Charles and Louis Kuntz. Grandmother of four. Great-grandmother of nine. Great-great-grandmother of one.

HECKMAN, Evelyn, 85, St. Mary, Rushville, Feb. 8. Mother of Sharon Miller, Marilyn Mohr and Lou Ellen Heckman. Sister of Helen Navarra, Benno and Norb Harpring. Grandmother of three. Step-grandmother of two. Great-grandmother of three.

HINDERBERGER, Laverne M., 83, St. Michael, Brookville, Feb. 1. Mother of Regan Abernathy, Jan Mitchell, Jeni Quinlan, Jill and Tim Hinderberger. Grandmother of 12. Great-grandmother of two.

HREN, Mildred, 77, Holy Trinity, Indianapolis, Dec. 30. Wife of John Hren. Sister



Angel fresco

A fresco of an angel painted by Melozzo of Forlì is displayed at the Vatican Museums in Rome on Dec. 14, 2010. The Vatican Museums are contributing this piece and other artwork to an exhibit in Forlì, Italy, that highlights the life of the Renaissance painter. The art exhibit continues until June 12.

of Doris Atkinson, Annette Snyder and Eileen Williams.

HUTER, James, 85, St. Paul the Apostle, Greencastle, Jan. 30. Father of Jo Corbitt, Jill McCammack, Jay Stevens, Judi, Jack and James Huter. Grandfather of seven. Great-grandfather of two.

IVANCIC, Kathleen, 59, Holy Trinity, Indianapolis, Jan. 11. Wife of Norman Ivancic. Mother of Charles Walters. Sister of Patricia Arthur and Janet Schakel.

KIESLER, Clement, 92, St. Anthony of Padua, Clarksville, Jan. 30. Husband of Marge Kiesler. Father of Rose Kerr and Carol Lewis. Brother of Anne Cecil and Anthony Kiesler. Grandfather of four.

KRUMB, Robert, 80, St. Joseph, Indianapolis, Jan. 26. Father of Kathy Krump-Rawlings and Kevin Krumb. Brother of Carol Potapczak. Grandfather of three.

LAMB, Eleanor, 92, St. Barnabas, Indianapolis, Jan. 14. Aunt of one.

LESMA, Genevieve S., 90, St. Christopher, Indianapolis, Feb. 4. Mother of Robert Lesman. Sister of Norma Butler, Margery Chandler and James Sauer. Grandmother of three. Great-grandmother of six.

LIME, Daniel L., Jr., 33, St. Simon the Apostle, Indianapolis, Jan. 21. Father of Daniel Larman-Lime. Son of Daniel and Mona Lime. Brother of Amanda Lime.

MATTINGLY, Joseph, 81, St. Andrew the Apostle, Indianapolis, Sept. 27, 2010. Husband of Barbara Mattingly. Father of Delores Koepfer, Alice, Carol and Edward Mattingly. Brother of Sally Miller, Edna Walton and Paul Mattingly. Grandfather of three.

MOORMAN, Sheila A., 50, St. Christopher, Indianapolis, Feb. 3. Wife of John Moorman. Mother of Casey, John and Matthew Moorman. Daughter of Mary Phillips. Sister of Chris Hill, Patty Sickmier and Dan Phillips.

ORSCHELL, Carolyn, 72, St. Michael, Brookville, Feb. 10. Wife of Lee Orschell. Mother of Sheri Seeley, Christie, Gregory and Jeffrey Orschell. Sister of Margaret Barker and Mary Martin. Grandmother of three.

PENNISTON, Diane, 62, St. Barnabas, Indianapolis, Jan. 21. Wife of Charles Penniston. Mother of Nicholas Penniston.

QUEISSER, Fred A., 83, St. Luke the Evangelist, Indianapolis, Jan. 19. Father of Sheila Dull, Brad, Neil and Stephen Queisser. Brother of Mary Curran. Grandfather of six.

RADEZ, Louise, 88, Holy Trinity, Indianapolis, Jan. 4. Mother of Billy, Rich, Steve and Tim Radez. Grandmother of eight.

ROHS, Eileen W., 73, St. Teresa Benedicta of the Cross, Bright, Feb. 4. Wife of Albert Rohs. Mother of Karen Laib, Dave and Steve Rohs. Grandmother of five. †

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Faith leaders bring personal testimony to dialogue on death penalty

HOUSTON (CNS)—Religious leaders, including Cardinal Daniel N. DiNardo of Galveston-Houston, brought personal testimony and the beliefs common to their faiths to a recent dialogue on the death penalty.

Cardinal DiNardo said the care and support brought to families and communities victimized by murders is “an essential element and dimension of our religious convictions.”

“The humanizing attitude we can bring to the manner of punishing crime and criminals requires now more thinking and action in our culture, particularly in this faith, toward the elimination of punishment by execution,” he said.

The cardinal recalled leading a pro-life march in 2008 where 500 participants prayed at various sites through Huntsville. The mile-long walk ended with a vigil at the state penitentiary in Huntsville, which houses the state’s execution chamber, and a meeting with prison authorities.

“It was a most sobering occasion,” Cardinal DiNardo said. “The authorities were kind and clear in the explanation of what happens in the final days and hours of the prisoner who is to be executed. But in going into the death chamber and the surrounding rooms, there was an unmistakable aura and feeling of coldness, stark efficiency of everything that is opposed to the dignity of the human person, even a guilty one. I found the occasion

instructive and alarming.”

Citing “*Evangelium Vitae*” (“The Gospel of Life”), Pope John Paul II’s 1995 encyclical indicating a preference for a “nonlethal means of punishment as more in keeping with the common good and dignity of the human person,” the cardinal emphasized the need for catechesis on the death penalty with parishioners and seminarians.

Cardinal DiNardo, who is chairman of the U.S. bishops’ Committee on Pro-Life Activities, also said that “sharing in the grief of those who lost a dear one by violence is a significant aspect of our humanity and of our Christian faith.”

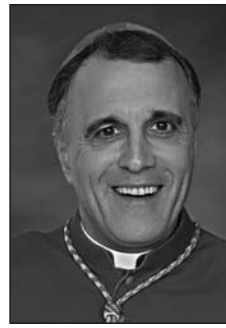
More than 500 people of various denominations attended the symposium at the Hobby Center. The event preceded a Houston Grand Opera performance of “Dead Man Walking,” an opera based on a book recounting Sister Helen Prejean’s experiences with two men on death row.



Sr. Helen Prejean, C.S.J.

Sister Helen, a Sister of St. Joseph of Medaille, said she hoped the evening would “help ignite discourse in this community” regarding the issue of capital punishment.

Noting that 16 states have



‘The humanizing attitude we can bring to the manner of punishing crime and criminals requires now more thinking and action in our culture, particularly in this faith, toward the elimination of punishment by execution.’

— Cardinal Daniel N. DiNardo

abolished the death penalty, she said Texas’ reputation of ardently supporting capital punishment draws an inaccurate picture of the state from her perspective as a well-traveled public speaker of 20 years.

“The people in Texas are not any different than people in other parts of the United States,” she said. “I find some of the same things. Most people haven’t reflected deeply on the death penalty. You hear about terrible crimes, and you think that is what the death penalty is for. It is not one of the moral issues that hits home personally the way other moral issues do. I believe in the goodness of the American people.”

Sister Helen said those who consider themselves pro-life do not always extend their beliefs to include death-row inmates.

“Pro-life-stance people are for the dignity of unborn children. ... But murderers?” she said. “They stepped across the line, they

killed a person. And doesn’t justice demand that we do [to] them what they did to the one they killed? Even those who have done a terrible crime have a dignity that must not be taken from them. Statements, Church teachings are one thing. Those of us who try to follow the way with Jesus ... we have to go through our own journey.”

Joining Cardinal DiNardo in exploring the issue were representatives of the local Baptist, Methodist, Presbyterian, Jewish and Lutheran congregations, and the group Pastors in Action.

Sponsors of the dialogue included Catholic Mobilizing Network to End the Use of the Death Penalty, Catholic Charities of the Archdiocese of Galveston-Houston, the Dominican Sisters of Houston, the archdiocesan Office of Justice and Peace, and the Sisters of Charity of the Incarnate Word. †

What was in the news on Feb. 24, 1961? President Kennedy and schools

By Brandon A. Evans

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

Here are some of the items found in the Feb. 24, 1961, issue of *The Criterion*:

—Church schools omitted in Kennedy’s aid plan

“WASHINGTON—President [John F.] Kennedy ruled out any federal aid to Church-related grade and high schools in the administration’s proposed aid to education programs. But he called upon Congress to establish a program of grants, scholarships and loans for both public and private colleges and their students. Church-related colleges were not ruled out. His education message did not discuss the question of giving aid directly to nonpublic school pupils or their parents.

Nor did it mention auxiliary services. The chief executive’s message made a special point of noting the exclusion of aid for nonpublic schools, estimated to enroll about 6.8 million children.”

- Fair housing action urged by Catholics
- Bishops remind Catholics of international duties

- Southern bishops cite progress in integration

- School bus rides are ruled legal for parochial pupils: High Court reiterates 1947 stance

“WASHINGTON—Tax-paid bus rides for private and parochial school students are permitted under the Federal Constitution, the U.S. Supreme Court has ruled. The high court dismissed ‘for a want of a federal question’ an appeal seeking reversal of a lower court’s ruling

when it upheld the practice in Connecticut. ... At least some private school children ride public school buses in 17 states at

present. Supreme courts in six states ... have ruled that the practice is permitted under their state constitutions. In five other states ... courts have held that the practice is not permitted.”

- Kennedy challenge:

What can we do about the ‘farm problem’?

- Supreme Court’s decision on censorship criticized

- Family Clinic: Father shows respect for God, but he has none for his family

- Test-tube insemination declared doubly immoral

- German pastorals stress need for family sanctity

- ‘Then or never’: Orthodox prelate

sees unity ‘within 50 years’

“ATLANTIC CITY, N.J.—Christian unity must be achieved within the next 50 years, declared the head of the Greek Orthodox Archdiocese of North and South America in an interview here. ‘We can’t afford to ignore it in these times when Communism, secularism and atheism are making so many gains,’ asserted Archbishop Iakovos of New York. Although ‘we can’t have theological unity at once,’ he said, ‘if we cooperate, we can expect it within our lifetime if we have another 50 years to live.’ He warned, however, that if unity is not realized within that time ‘it will never materialize.’”

- Lay Apostolate Congress to follow Vatican Council

(Read all of these stories from our Feb. 24, 1961, issue by logging on to our archives at www.CriterionOnline.com.) †



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Inspiration leads to creation of Mother Theodore icon

Special to *The Criterion*

ST. MARY-OF-THE-WOODS—Paul Lundsford, the president of St. Theodore Guérin High School in Noblesville, Ind., in the Lafayette Diocese, was enjoying an intense, private time of prayer when he felt a call to have a religious icon created to honor the school's namesake, St. Theodora Guérin, the foundress of the Sisters of Providence of Saint Mary-of-the-Woods and co-patroness of the Archdiocese of Indianapolis.

He walked into the office of Father Dale Ehrman, the vicar for Catholic Mission at the school, who was having a conversation with Jan Storms, an artist from Minneapolis. She was discerning whether she should become a full-time iconographer.

Lundsford apologized for interrupting the conversation, and asked Father Ehrman if the school could commission an icon.

"An icon of whom?"

Father Ehrman asked.

"Of Mother Theodore, of course," Lundsford responded.

"Father Dale started laughing.

Jan started crying," Lundsford said on Feb. 14, the day the icon was presented to the Sisters of Providence during a Mass in St. Joseph Chapel on the campus of their motherhouse at St. Mary-of-the-Woods. Father Ehrman blessed the icon during the liturgy.

Providence Sister Denise Wilkinson, the general superior of the Sisters of Providence, expressed her community's gratitude for the icon.

"We know that Mother Theodore has a special presence for the students, faculty and staff at the school. We are touched by their generosity."

Speaking at the end of the Mass, Lundsford talked about the "powerful presence" that Mother Theodore has in the school's hallways.

"We thank you for giving her to us," he said.

Several representatives of St. Theodore Guérin High School and Saint Mary-of-the-Woods College also attended the Mass and blessing.

(For more information on St. Theodora Guérin, log on to www.archindy.org/guerin.) †



Paul Lundsford, the president of St. Theodore Guérin High School in Noblesville, Ind., in the Lafayette Diocese, right, talks about an icon of St. Theodora Guérin that the school presented to the Sisters of Providence of Saint Mary-of-the-Woods. Shown with Lundsford are, from left, Providence Sister Denise Wilkinson, the general superior of the order, and the general officers, Providence Sisters Paula Damiano, Marie McCarthy, Jane Marie Osterholt and Nancy Reynolds.

On 80th birthday, Vatican Radio rides wave of digital technology

VATICAN CITY (CNS)—Eighty years ago, a persistent pope and a scientific pioneer teamed up to create Vatican Radio, launching an evangelization tool that reached virtually every corner of the globe.

Today, Vatican Radio is riding the latest wave of digital technology to expand its audience and its services with an Internet presence in more than 40 languages.

The anniversary celebrations kicked off in February with a retrospective Vatican Museums exhibit. Among the items on display was the microphone that Pope Pius XI used to broadcast the first radio message to the world—in Latin, of course—on Feb. 12, 1931.

At that time, radio broadcasting was still in its infancy, but the pope insisted that he wanted his own radio station. He turned the project over to Guglielmo Marconi, the Italian inventor who developed wireless technology and was only too happy to help.

It still stands as one of the most successful collaborative efforts involving the Church and modern science. The image of Pope Pius at the microphone seemed to change the role of the papacy itself. From then on, every pope would be the Church's "first communicator."

It is a legacy that Pope Benedict XVI wants to preserve and build on as the Vatican's media adapt to the digital age.

One of the pope's first in-house visits at the Vatican was to Vatican Radio, where employees gave him an iPod nano pre-loaded with classical music.

In late April, the pope will address members of the European Broadcasting Union when they meet in Rome, and his speech is expected to highlight the Church's ongoing investment in communications resources and technology.

In 1931, Pope Pius saw radio as a God-given opportunity to reach countries where missionaries and other Church personnel were not free to work. At the center of Vatican Radio's mission, then and now, was the pope's voice.

"The electric radio waves will carry your word of peace and your blessing through space to the whole world," Marconi told the pope before the inaugural broadcast.

During and immediately after World War II, Vatican Radio broadcast more than 1.5 million messages to help reunite prisoners of war and refugees with their families. Some prisoners still remember the radio's transmissions being played through the loudspeakers of internment camps.

After the war, Vatican Radio began a new chapter, broadcasting daily to communist countries behind the Iron Curtain. When East European communism gave way to democracy, the radio was inundated with more than 40,000 letters of thanks from Catholics and others who had listened to the programs for decades.

Vatican Radio still transmits to Catholic populations that are culturally isolated, which increasingly include large groups of foreign workers. In parts of the Middle East, for example, millions of Christian immigrants from Asia can tune in to Vatican Radio programs in various languages. Other broadcasts reach Catholic minorities in India, Pakistan, Sri Lanka, Bangladesh, Nepal and Bhutan.

Over the years, Vatican Radio has developed a staff that works not only in many languages, but in 15 alphabets. It is a unique resource at the Vatican, one that positions Vatican Radio to be a key player in the digital age.

At a Vatican event in mid-February, U.S. Msgr. Peter B. Wells said in a speech that Vatican Radio has a crucial role in the modern world as a voice for religious freedom, dialogue and harmony. To do that, he said, the radio needs to be savvy about modern media and technology, which can deliver a message to millions of people on their cell phones

or other personal devices.

"It is no longer enough to go on air, to publish, to write. Today, one needs to be present in the marketplaces, to update the Web pages, in order to reach a world ever hungrier for news," Msgr. Wells said.

"In other words, not having new technical tools at one's full disposal, or not knowing about the most current tools, will mean that one's message will arrive late, will arrive wrong and might even arrive in vain," he said.

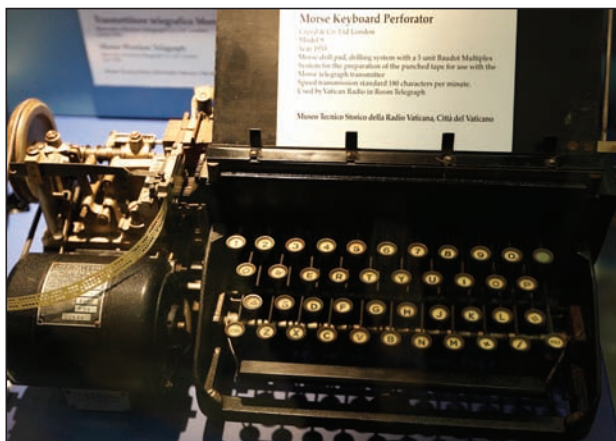
Msgr. Wells also spoke about media convergence at the Vatican. "Convergence," a term used by Pope Benedict in 2008, has become a watchword among Vatican officials as they attempt to unify and coordinate the Vatican's wide variety of communications tools—including TV, radio, newspaper, publishing and the press office.

Msgr. Wells said convergence has already moved ahead, with increased cooperation between Vatican Radio, the Vatican Television Center and the Pontifical Council for Social Communications. But he said there are much broader and bigger plans to "establish the permanent presence of the Holy See in the world of new media."

The speech by Msgr. Wells was significant in ways unique to the Vatican, and sent important signals. In effect, the U.S. monsignor was speaking for the Secretariat of State, where he is assessor for general affairs. He left no doubt that media convergence will not simply be a slogan at the Vatican.

In fact, Vatican officials are excited about the next big step in communications—the unveiling of a Vatican multimedia news site. The site will be a one-stop Internet portal for news and features from CTV, Vatican Radio, the Vatican newspaper, the Vatican press office and the missionary news agency Fides.

Officials plan to launch the project this year, perhaps as early as Easter. When it is up and running, many expect Vatican Radio to take a leading role in providing content—the latest transformation of an institution that began with a pope and a microphone. †



A Morse keyboard perforator is displayed on Feb. 10 during the opening of a Vatican Museums exhibit celebrating the 80th anniversary of Vatican Radio.

Vatican says number of Catholics, priests and bishops worldwide increased

VATICAN CITY (CNS)—The number of Catholics in the world, the number of deacons, priests and bishops, and the number of dioceses all increased in 2009 while the number of women in religious orders continued to decline, according to Vatican statistics.

At the end of 2009, the worldwide Catholic population increased by 15 million or 1.3 percent, slightly outpacing the global population growth rate, which was estimated at 1.1 percent, said a statement published on Feb. 19 by the Vatican press office.

The statement reported a handful of the statistics contained in the 2011 *Annuario Pontificio*, a yearbook containing information about every Vatican office, every cardinal and bishop, and every diocese and religious order

in the world.

Officials of the Vatican Secretariat of State and its Central Office of Church Statistics presented the first copy of the 2011 yearbook to Pope Benedict XVI during an audience on Feb. 19.

The Vatican statement said that in the calendar year 2010, Pope Benedict established 10 new dioceses, bringing to 2,956 the number of dioceses and Church jurisdictions in the world.

The more detailed statistics in the yearbook refer to the situation reported by dioceses and religious orders as of Dec. 31, 2009.

The number of Catholics reported was about 1.18 billion, the Vatican said, which was up 15 million from the 1.16 billion reported a year earlier.

While only 13.6 percent of the world's people live in the Americas, 49.4 percent of all Catholics live there, the Vatican said.

The Vatican said the number of bishops in the world increased to 5,065 from 5,002. The number of priests went up from 405,178 to 410,593, increasing everywhere except Europe.

The number of permanent deacons reported—38,155—was an increase of more than 1,000 over the previous year. Ninety-eight percent of the world's permanent deacons live in the Americas or in Europe, it said.

The number of women in religious orders fell by almost 10,000 in 2009, despite increases in their numbers in Asia and Africa, the Vatican said. At the end of the year, Catholic women's orders had 729,371 members. †

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Closeness and humor mark the family of Bishop Coyne

By John Shaughnessy

It's a humorous story that shows part of the essence of a family—a story from the lifelong competition between Bishop-designate Christopher J. Coyne and his sister, Patricia, to gain the attention and the praise of their parents.

The challenge was even harder for the brother and sister while growing up since they were part of a family of seven children, with Christopher being the fourth child and Patricia being the fifth.

"Like children do, we wanted praise and a moment or two at the center of our particular universe," recalls Patricia (Coyne) Silverman. "While I can't tell you the first time the word 'points' was used in a conversation between the two of us, I do know it was at a young age.

"Over the years, as one of us did a good deed or made a good grade, Chris and I would invariably end up in a discussion about the points this would gain us with Mom and/or Dad. If we were unlucky enough to have done something to get in the family doghouse, the other person would commiserate while gleefully tallying the points that would be coming off the current total."

It's a competition that has continued into adulthood with back-and-forth changes in momentum until a phone conversation in December altered the scoreboard forever.

"You can imagine my secret delight when Chris called to tell me he was moving to the Midwest," recalls Silverman, who initially believed that the move would be tough for their parents to embrace. "Unfortunately, he followed the moving to the Midwest part with the 'I am being ordained a bishop in Indianapolis' part. All I could think was, 'What am I supposed to do for points to top that?!'"

That story shows the closeness and humor that mark the family of Bishop-designate Coyne, the new auxiliary bishop for the archdiocese.

Then there is the telling story from the mother of the new bishop, a story of immense pride mixed with sadness.

'He's the spark of the family'

At 82, Rita Coyne is the parish secretary at St. Barbara Parish in Woburn, Mass., a job she has held for more than 30 years. She and her husband, William, have been married for 58 years. Their family and their faith mean everything to them. She has also always loved the blessing of having her entire extended family close by.

On the day after Christmas, the foundations of family

Submitted photo



In 2002, Rita and William Coyne celebrated their 50th wedding anniversary with their six surviving children. From left to right, standing behind their parents, are Maureen, Daniel, Patricia, Christopher, Anne Marie and Brian.

and faith intertwined again as her fourth child drove her to her favorite getaway place for a few days—the family beach cottage in Maine.

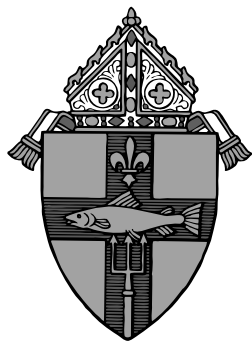
"Chris and I were in the car," she recalls. "He said, 'Oh, I have something to tell you, but you have to keep a secret.' After he told me [about being appointed a bishop], I didn't say anything. I filled up inside. I wanted to cry, but I couldn't. I was being very selfish. I didn't want him to go away. He's the spark of the family. Chris has always made

us a part of his life, no matter what parish he is in. Family means everything to us."

Yet, the pain was soon mixed with pride, especially when she listened to the reaction of her 88-year-old husband to the news.

"Bill's health isn't great, but the first thing he said was, 'Oh, Chris, that's so wonderful for you. You really deserve it,'" she recalls. "I think that's what we all should have

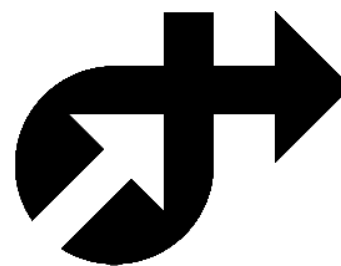
See FAMILY, page 24B



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Welcome

**Auxiliary Bishop Christopher Coyne
to the State of Indiana**

and

the Archdiocese of Indianapolis

Bishop Coyne humbled to become successor to the Apostles

By John Shaughnessy

As he prepares for his ordination on March 2, Bishop-designate Christopher J. Coyne has already embraced the advice that he has received from Archbishop Daniel M. Buechlein and others.

“The advice they give me is, ‘Don’t change. What has made you successful as a priest and a pastor will make you successful as a bishop. First and foremost, be a pastor. Speak the words that will always encourage people and lift them up.’”

As he gets ready to become the first auxiliary bishop of the Archdiocese of Indianapolis since 1933, Bishop-designate Coyne finds himself “getting more and more excited.”

“It has very little to do with the day of my ordination,” he says. “It’s more about the work and the opportunity I’m being given to spread the Good News and work with Archbishop Buechlein. I’m encouraged and humbled by the people who are saying, ‘You’re going to be good at this.’ I don’t have all the answers. I need to learn how to be a good bishop, and continue to be a good priest.”

That sense of humility also pervades the one part of his ordination that he is most looking forward to experiencing.

“The laying on of the hands,” he says. “It goes back to the earliest times of the Church when the Apostles laid hands on people to bring them into the Church, to make new Apostles for the Church. It’s a profoundly historical moment, a mystical moment. From the time of Jesus to today, there’s been an unending apostolic succession to call forth the Holy Spirit in people’s lives. To become part of that pantheon of successors to the Apostles—it’s humbling.”

Bishop-designate Coyne shared those thoughts and feelings in an extensive

interview with *The Criterion*. The conversation ranged from his growing up in a Catholic family in Boston to working three jobs to pay for his college education, and from his life as a priest to the difference he hopes to make as the auxiliary bishop of the archdiocese.

Here is an edited version of that interview.

Q. Describe your family.

A. “We were a classic Boston Catholic family. The vast majority of people were Catholic. It was just part of the air that you breathed. Everybody had big families. I grew up as one of seven kids. The neighborhood was always filled with kids.”

“We grew up in a small house. All the boys were in one room with bunk beds, and the girls were in another room. We were a very close family. We still are. My brothers and I were all altar servers growing up. We always had priests around the house. They were good men. We just had a positive experience of the faith growing up.”

Q. Who inspires you? Who were your heroes and role models, now and when you were growing up?

A. “Growing up, my heroes were John F. Kennedy and his brother, Robert. It was just the fact that he was the first Catholic to become president. He had a way with words that called you to social action. People really wanted to do something, to change society, to make the world better. The [Boston] Red Sox were always our heroes, too. We had their posters on the wall.”

“Today, I’m inspired by Pope Benedict [XVI]. When you look at his encyclicals and the speeches [that] he gives, he really has a pastor’s heart. It gives me hope in the way we are going as a Church. I’m also inspired by some of my fellow priests. And I’m inspired by the people I meet every day. There’s one woman who is a nurse and a mother of

Bishop-designate Christopher J. Coyne

Age—52

Family—One of seven children of William and Rita Coyne of Woburn, Mass. Uncle of 11 nieces and nephews.

Favorite saint—“I’ve always liked the Little Flower, St. Thérèse of Lisieux. I think her idea of love of God each and every day, in small moments, is the right way to go. I think that’s how most of us live our lives.”

Favorite sports team—New England Patriots. “My family has always been, from the beginning, Boston Patriots’ and New England Patriots’ fans. We can tell you all the stories in their history. My happiest sports memory is their first Super Bowl win. I’m looking forward to seeing the continuance of the rivalry between the Patriots and the [Indianapolis] Colts.”

Favorite prayer—“Being a liturgist, I like the official prayer of the Church—the Liturgy of the Hours. I’ve always felt that it’s a good start for the day.”

Favorite books, authors—“I’m a voracious reader. I love my Kindle. I read all types of books—thrillers, science fiction, biographies. Right now, I’m reading the Holy Father’s latest book [*Light of the World: The Pope, the Church and the Signs of the Times*]. I’m also reading *American Grace*, a fine book on religion and American culture.” †

Photo by Mary Ann Wiant



Bishop-designate Christopher J. Coyne smiles during a Jan. 14 press conference at St. John the Evangelist Church in Indianapolis. On that day, Pope Benedict XVI appointed Bishop-designate Coyne as an auxiliary bishop for the Archdiocese of Indianapolis.

six. She fixes a dinner every Friday night at the parish, and then she gives the food to the homeless. She knows them by name, and they know her.”

Q. What is the most important lesson you have learned from life?

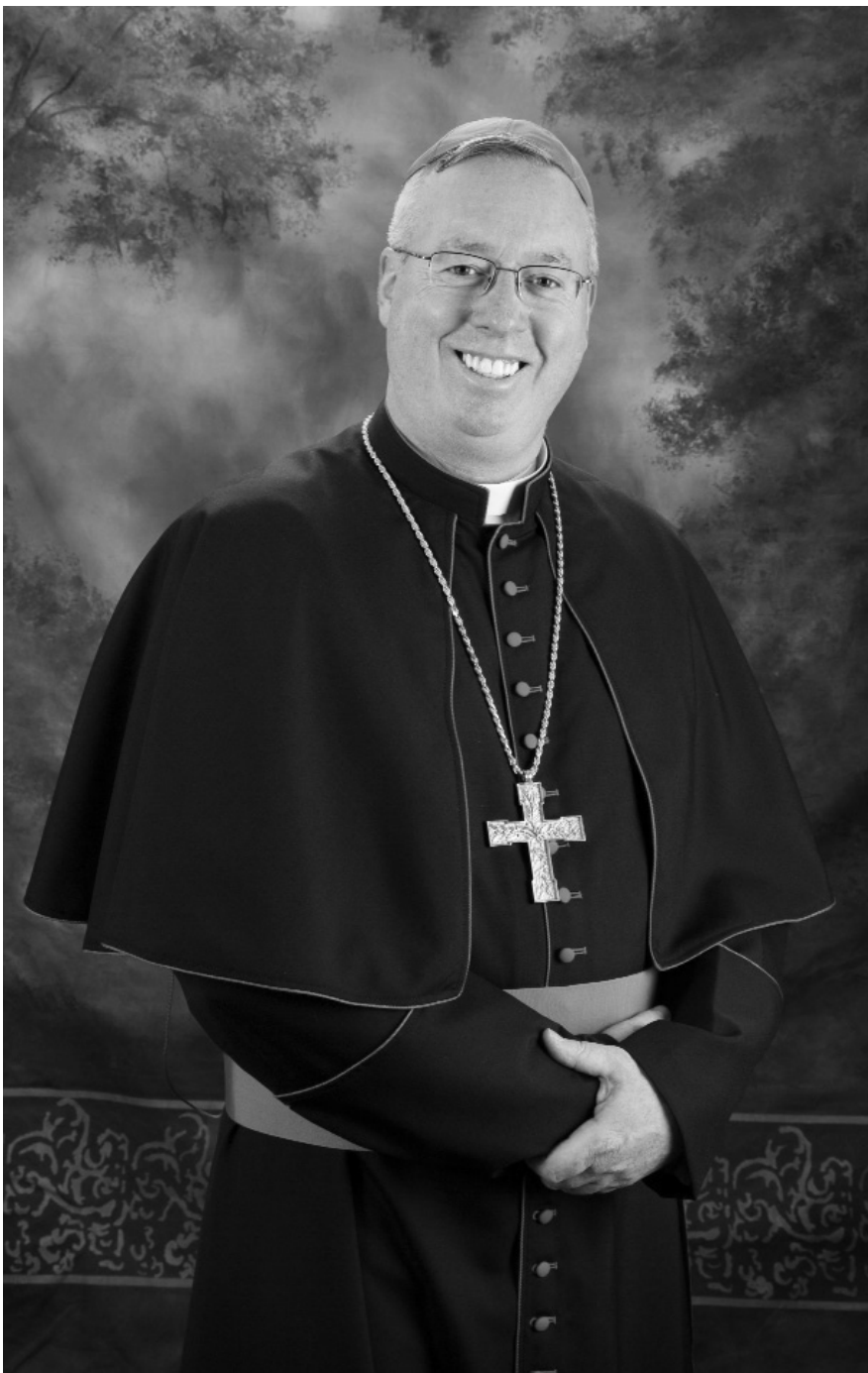
A. “How good God is, and how blessed we are to know him through his Son and

the Church.”

Q. What are your interests, now and when you were growing up?

A. “I’m a skier. I have a season pass. I like to work out. I like to get together with friends. And I like to cook. I have a group of priests over every Saturday night, and I

See APOSTLES, page 20B



The people of
St. Margaret Mary Parish,
Westwood, Ma

Congratulate
Bishop Coyne

and wish him all the best.

We will miss you.

*Father Robert Reed, Jay Fadden
and the staff at CatholicTV®
offer prayerful congratulations to*

Bishop Christopher Coyne
AUXILIARY BISHOP OF INDIANAPOLIS

*We are so grateful for your series
Sacred Time and Sacred Space*



St. Margaret Mary parishioners bid fond farewell to their pastor

By Sean Gallagher

Many members of St. Margaret Mary Parish in Westwood, Mass., will travel to Indianapolis for the March 2 episcopal ordination of their pastor, Bishop-designate Christopher J. Coyne.

Few, however, will give him a more heartfelt farewell than 18-year-old Reggie Sethna.

And few will be as close to him during the liturgy as Reggie, who, along with his twin brother, Cyrus, has been asked to assist him during the ordination as an altar server.

Reggie, and Cyrus were born in India and adopted when they were 18 months old. They were born with restrictive cardiomyopathy, a heart condition that doctors have told them leaves them with only 12 to 14 years to live.

Bishop-designate Coyne has helped Reggie come to terms with this prognosis.

"We talked about what it meant for me and what it meant to my family, and how I felt about it," said Reggie in an interview with *The Criterion* in which he often spoke with emotion about his pastor. "He really encouraged me just to live every day the way I should live it, and to be strong and to have faith in God and believe that my life is in his hands."



'He's really inspired my call and helped me discern it in a way that was real to me. [He helped me learn that] I needed to spend time in silence, and to learn how to pray and to discern that call as I was hearing it, and not to try to push it out of my mind or to deny that I might have a calling.'

—18-year old Reggie Sethna, a member of St. Margaret Mary Parish in Westwood, Mass., who is considering a vocation to the priesthood

Reggie has also come to hold his pastor in high regard because, through him, he has begun to believe that God may be calling him to the priesthood.

"He's really inspired my call and helped me discern it in a way that was real to me," Reggie said. "[He helped me learn that] I needed to spend time in silence and to learn how to pray, and to discern that call as I was hearing it, and not to try to push it out of my mind or to deny that I might have a calling."

Reggie was tempted to deny it because many of his fellow high school students made fun of him when he would talk about his interest in being a priest.

"Being kind of bullied around for it, I felt sometimes that I should just push it out of my mind and not mention it," he said. "But [Bishop-designate Coyne] was always there to say that I should listen in the silence of my heart, and that I'll be able to hear the call."

Reggie also said his discernment is connected to assisting his pastor as an altar server at Mass, something he continues to do. Through that, he has found a great love for the Eucharist.

"Every time I stand at the eucharistic table with him, I feel like I'm that much closer to the eternal banquet table," Reggie said. "He really has inspired in me a love



Paul and Beth Sullivan, members of St. Margaret Mary Parish in Westwood, Mass., say goodbye to their pastor, Bishop-designate Christopher J. Coyne, during a Feb. 13 reception at the Westwood Council on Aging in Westwood, Mass.

of the Eucharist, and a devotion to the Eucharist as a real part of my life."

Trish MacDonald approaches the eucharistic table frequently as a member of St. Margaret Mary Parish. And since Bishop-designate Coyne became pastor there some four years ago, she has begun to take Communion from the parish to residents of a nearby nursing home.

"That is probably the most rewarding thing," MacDonald said. "I'm fortunate enough to bring our Lord to people who are so hungry for him."

She was led to this ministry by Bishop-designate Coyne, who also served as her spiritual director and confessor since his arrival at the parish.

The beginning of his ministry in Westwood was a godsend to MacDonald.

"I can't tell you what an impact he's made on my life. I was in a very dark

period," she said while holding back tears. "He basically made me want to live again."

What Bishop-designate Coyne did for MacDonald, he also, in many respects, did for the entire parish.

According to MacDonald, other parishioners and members of its staff, St. Margaret Mary Parish had some challenging years before Bishop-designate Coyne was appointed its pastor.

Since then, new life has been breathed into the parish. The number of ministries has multiplied. Parishioners nurture each other's faith in small Christian communities. And its religious education program, which has more than 800 young people enrolled in it, has outgrown its classroom space.

"He's shown all of us how to be part of a community," said St. Margaret Mary

See PARISHIONERS, page 10B

Congratulations Bishop Coyne!

The seminarians and staff of Bishop Simon Bruté College Seminary welcome you to Indiana.

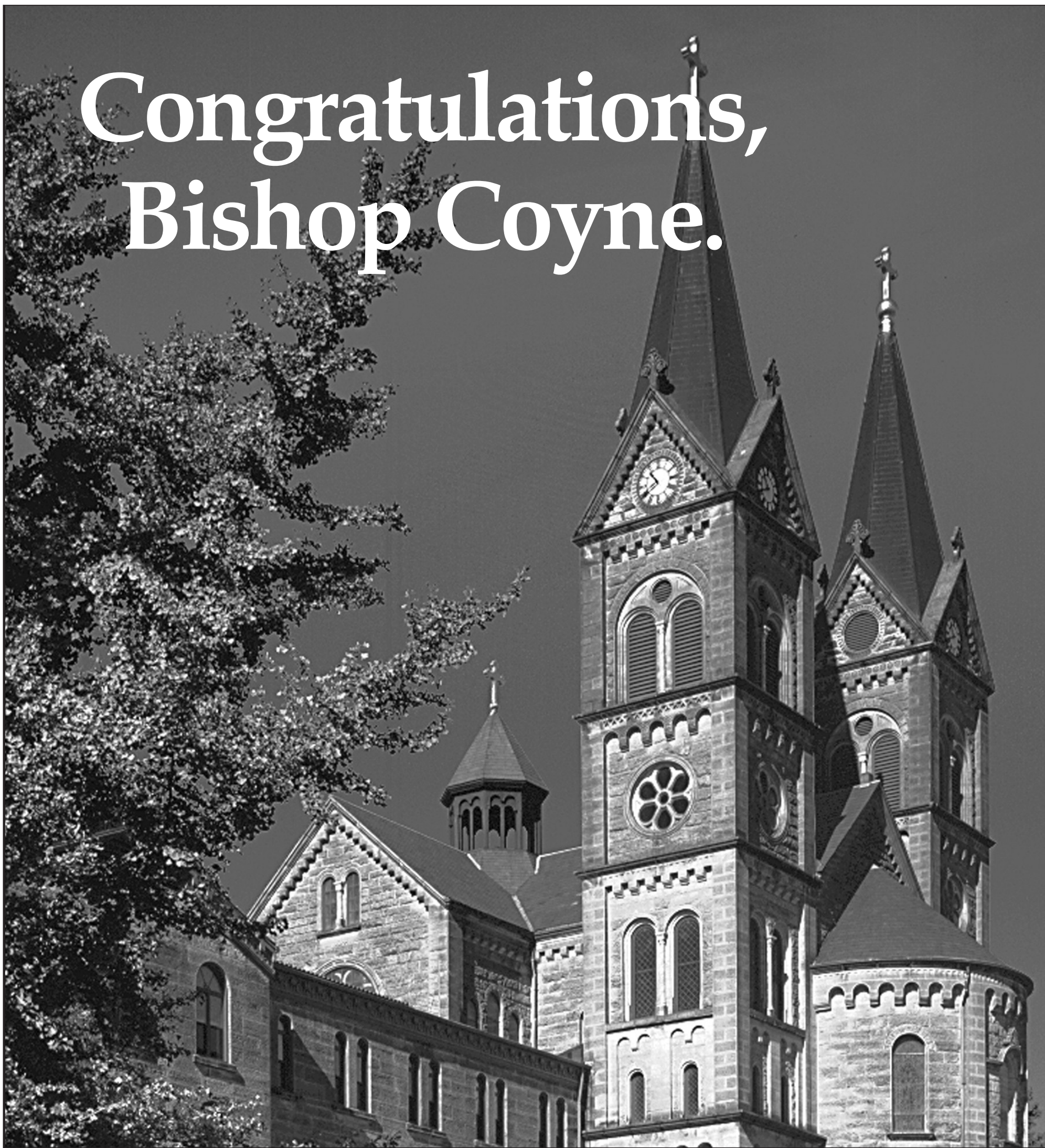
God Bless You and your Ministry.



BISHOP SIMON BRUTÉ
COLLEGE SEMINARY

Rev. Robert J. Robeson, PhD; Rector
Rev. Patrick J. Beidelman, STL; Vice Rector
Rev. Thomas C. Widner, SJ; Director of Spiritual Formation
Rev. Jonathan Fassero, OSB; Spiritual Director
Rev. Daniel Donohoo, Spiritual Director
Mrs. Susan Burris, Administrative Assistant

Congratulations, Bishop Coyne.



*Congratulations to the Most Rev. Christopher Coyne
on your Episcopal Ordination as
Auxiliary Bishop for the Archdiocese of Indianapolis.
We extend a warm Hoosier welcome to you
as you begin your ministry in Indiana.*

**Archabbot Justin DuVall, OSB, President-Rector Fr. Denis Robinson, OSB,
and the monks, students and faculty of
Saint Meinrad Archabbey & Seminary and School of Theology.**



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New auxiliary bishop uses blog as a means of communication

By John Shaughnessy

Sometimes he uses a touch of humor to talk about life.

Other times, he shares a perspective on family and faith.

Then there are the times he offers his views on the Church.

In an effort to connect with Catholics in a different way, Bishop-designate Christopher J. Coyne has been writing blog posts once a week for several years.

Since being appointed as the auxiliary bishop of the Archdiocese of Indianapolis, he has renamed his blog, calling it, "Let Us Walk Together: Thoughts of a Catholic Bishop." It can be found at www.thoughtsofatholicbishop.blogspot.com.

Here are excerpts from some of his past blog entries.

Rites of Family, Rites of Faith (Jan. 29, 2010)

In this post, Bishop-designate Coyne reflected upon the first funeral homily that he ever preached—for his grandmother, who died on Holy Thursday morning in 1986.

"You can well imagine how different the celebration of the Easter Triduum of Holy Thursday, Good Friday and Holy Saturday was for my family and me that year. The images of death and resurrection, the empty tomb, the light of the Easter Candle, all had a particular immediacy for us.

"While we gathered for Easter Sunday, it wasn't the happy occasion that it had been in the past. One thing we did do, though, was we told stories of grandma and grandpa, and all the times we had been together as a family, and all the meals that we had shared, and all the holidays that we had celebrated, and all the stupid, funny things we had done—talking about all of the stuff that made us who we are as a family.

"We shared a meal and watched the

youngest [children] hunt for Easter eggs, and washed the dishes and cleaned up and headed home, knowing we would gather the next day at the funeral home to begin the task of laying our grandmother to rest. Even in the midst of death, life went on, sustained by ritual.

"We gathered, we remembered, and we shared a meal, something we had done so many times in the past and have done many times since, but each time a bit differently. Sounds an awful lot like Mass, doesn't it? Remembering, sharing, praying, feeding.

"Whether it's the Eucharist or a family meal, circumstances change, situations are different, people enter and depart our lives, new generations begin as older generations fade, but still the rituals of family and faith endure, shaping and giving meaning to our lives."

Thou shall ... Thou shall not ... (March 4, 2010)

Bishop-designate Coyne will occasionally use humor in his blog and his homilies when it also serves the purpose of drawing people closer to God and deeper into their faith.

In this post, he started with the observation that the gym where he works out has a number of signs that politely and clearly remind people of what they should and shouldn't do as they exercise. Figuring there should be similar rules for people in church, he offered his own set of standards, including these samples:

- "Thou shall always make an effort to say 'hello' and to welcome everyone. Everyone includes Yankees, Jets, Canadiens or Lakers fans as well as your mean third-grade teacher from years ago now retired and sitting alongside you at Mass."

- "Thou shall not read the parish bulletin during any part of the Mass [including the homily!] nor use the bulletin to make paper airplanes, origami or confetti while inside the church."

- "Thou shall not leave Mass while still chewing the Host. [In other words, can you stay until the end? What is so important that you must leave early? Does the Lord run out on you?]"

- "Unless you're a doctor, nurse, EMT, police officer, firefighter, first-responder or someone on-call, thou shall turn off pagers, Blackberries, iPhones, cell phones, laptops, iPods, mp3 players, Game Boys, and any other electronic device before Mass. We have many elderly with pacemakers in our congregation. It is good to minimize electronic interference for the sake of their hearts."

Catholic Identity and the New Evangelization (Jan. 25, 2011)

"Through the late 19th and then into the majority of the 20th century, the Catholic Church in the United States had seen a huge growth in its numbers and political power. As time went on, we came to believe that this would continue without doing anything other than [what] we had in the past. ... The Church would provide the sacraments and religious schools and education, and people would keep coming. Clearly, this did not happen.

"We failed to recognize and respond to major shifts in our culture: secularization, the sexual revolution, the liberalization of public education, the increased affluence and education of Catholics, the movement of Catholics from city parishes to the suburbs, and the major upheaval within the Church as a result of the reforms of the Second Vatican Council. Now we are left with a Church whose numbers are in decline ...

"But we are also left with a Church that is the Church of the Body of Christ, founded on the Apostles, endowed with the gift of the Holy Spirit. The Church in which we believe is a beacon of salvation and hope to a world that has become more and more secularized, divided, lonely and lost. I think we need to



Jay Fadden, left, the executive vice president and general manager of the Boston-based CatholicTV, speaks with then-Father Christopher J. Coyne during a telethon for the network. Father Coyne, who hosted shows on the network, has broadened his communication outlets in recent years by writing a blog.

pick up the challenge of the new evangelization, to evangelize ourselves so that we may grow in the knowledge and love of Jesus Christ to spread the Good News to others ...


"I see many reasons for hope that we can turn this decline in the United States around: the good faith of the people and families that are still in our churches, the many young people who are actively working on our college campuses doing the work of the 'new evangelization' right now, the powerful witness of the social works of the Church in our hospitals, homeless shelters, food pantries and St. Vincent de Paul Societies ...

"I also take great solace in the words of Jesus Himself, 'and behold, I am with you always until the end of time' [Mt 28:20]. That promise itself gives us more than enough hope to keep spreading the Good News that Jesus Christ is Lord to God's praise and glory forever and ever." †

Welcome to Indianapolis


BISHOP-ELECT CHRISTOPHER COYNE

THE ARCHDIOCESAN NORTH DEANERY SCHOOLS



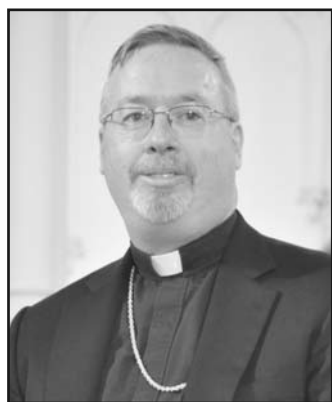
BISHOP CHATARD HIGH SCHOOL

Christ the King
 Immaculate Heart of Mary
 St. Andrew
 St. Joan of Arc
 St. Lawrence
 St. Luke
 St. Matthew
 St. Pius
 St. Simon
 St. Thomas Aquinas



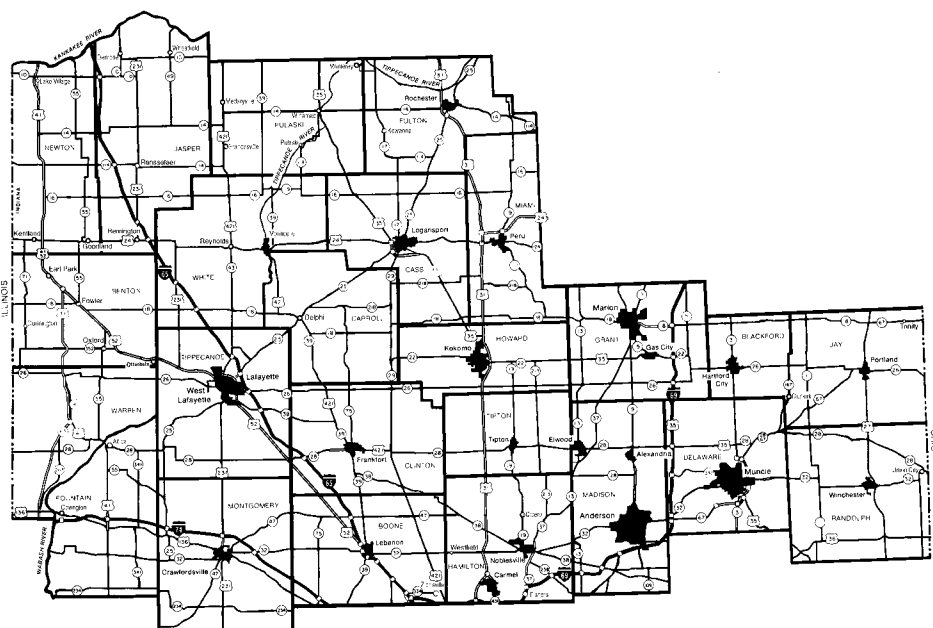
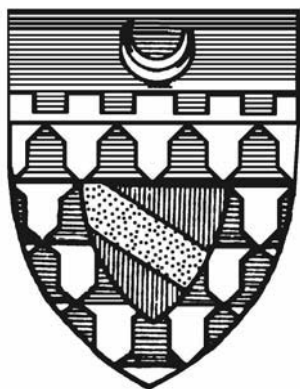

Congratulations and Best Wishes

Bishop Christopher Coyne



As you begin your new ministry,
May the Lord bless you
and the Spirit guide you.

From
the Lay Faithful,
Consecrated Persons,
Bishop Emeritus
William L. Higi
and Bishop Timothy L. Doherty
of the
Diocese of Lafayette-in-Indiana



The Local Church of Northcentral Indiana



Father Aaron Jenkins holds a copy of the coat of arms that he designed for Bishop-designate Christopher J. Coyne. Father Jenkins is the associate director of vocations for the archdiocese, chaplain of Father Thomas Scecina Memorial High School in Indianapolis, chaplain of the Indianapolis Fire Department, and sacramental minister of St. Maurice Parish in Napoleon, Immaculate Conception Parish in Milhousen and St. Denis Parish in Jennings County.

Coat of arms features symbols of new bishop's faith and family

By Mary Ann Wyand

Green, blue and gold symbols—dominated by a large Celtic cross—form Bishop-designate Christopher J. Coyne's episcopal coat of arms.

The new auxiliary bishop of the Archdiocese of Indianapolis blended images representing his love for God, family genealogy and ministry history in the Archdiocese of Boston on his shield.

Bishop-designate Coyne designed his coat of arms with Father Aaron Jenkins, a multimedia artist who serves as the associate director of vocations for the archdiocese as well as in several other pastoral ministries.

"He did a spectacular job," the new bishop said of Father Jenkins' artistry, which required knowledge of heraldry.

Their long-distance collaboration in recent weeks resulted in a beautiful coat of arms emblazoned with Irish and French symbols.

"Both of my grandmothers were French, while my grandfathers were Irish," Bishop-designate Coyne explained. "The left-hand side of the coat of arms reflects those two heritages with the Celtic cross and the fleur de lis.

"The right-hand side of the crest is the insignia of the Archdiocese of Indianapolis for which I am to be ordained as an auxiliary bishop," he said. "Above the shield is a processional cross taken from the insignia of the Archdiocese of Boston."

The shield reflects his request for "a simple coat of arms," he said, "that did not require too much explanation."

Father Jenkins offered to design the crest as a gift to the new bishop.

"Before I became a priest, I was an art teacher," Father Jenkins said. "Art is one of



These preliminary drawings demonstrate the evolution of Father Aaron Jenkins' design for Bishop-designate Christopher J. Coyne's new coat of arms.

the things that brought me into the Church—our long and beautiful tradition of art in the Catholic Church—and ecclesiastical heraldry is something that I have always found fascinating. ... Art is integral to who I am as a person in many ways. It's also a prayer form for me. ... Our God is a Creator God."

Bishop-designate Coyne already had symbols in mind for his coat of arms, Father Jenkins said, when they began working together.

The dexter side of the shield is the higher place of honor so it is the personal part of the coat of arms, he said. The other side represents who he serves, and features the archdiocesan crest.

A bishop's crest also must include a processional cross and six tassels on each side to show his ecclesiastical title or rank.

"They are simple symbols of his heritage," Father Jenkins said. "My job from there was to take the symbols that he chose and put them into a design that is visually pleasing. I think [the crest] shows his desire to really be rooted in this place that God has sent him to now." †

Definitions explain the parts of a bishop's coat of arms

Impalement—The joining of two coats of arms side by side.

Dexter—The right-hand side of the shield, which is on the viewer's left.

Sinister—While sinister means "left-handed," on a coat of arms this is the right hand of the viewer. The right hand of the shield is the left hand of the viewer.

Azure in chief—Azure is a name for one shade of the color blue. The word comes from the Old French and Middle English languages.

Chief—The top of the shield.

Base—The bottom of the shield.

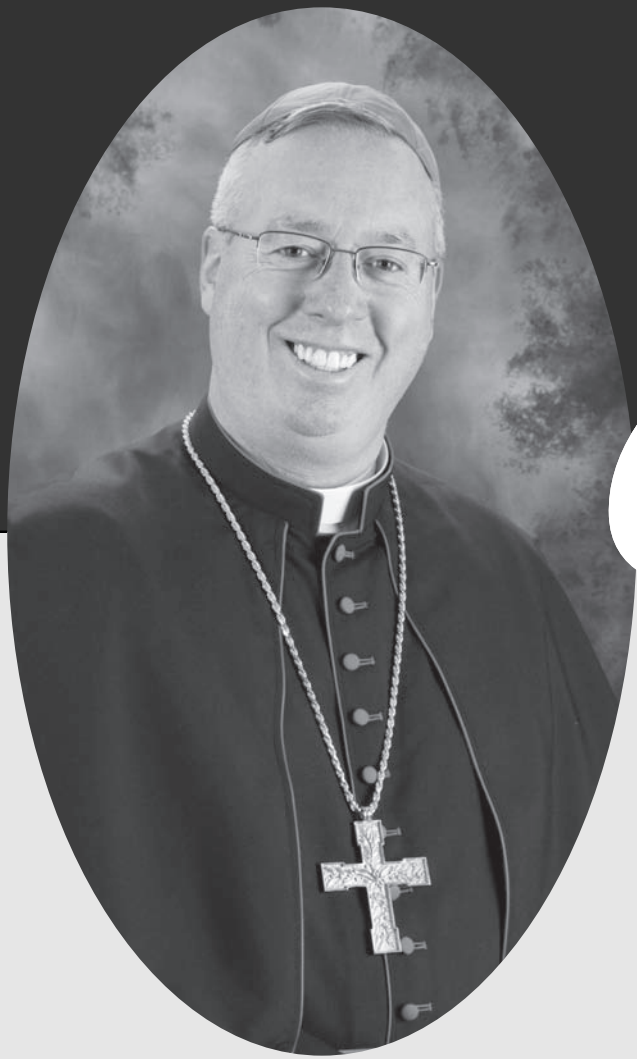
Sinister base quarter—The left-hand bottom quarter of the shield.

Dexter base quarter—The right-hand bottom quarter of the shield.

Charges—Figures on a colored field.



External embellishments—A type of ornamentation surrounding the shield, such as tassels. †



Congratulations

**Most Reverend
Christopher J. Coyne**

**On the Occasion of
Your Episcopal Ordination
and Installation as
Auxiliary Bishop of the Archdiocese of Indianapolis
❖ March 2, 2011 ❖**

Ad Multos Annos!

**Blessings and Prayerful Best Wishes from
Cardinal Seán P. O'Malley, OFM Cap.
and the
Archdiocese of Boston**



PARISHIONERS

continued from page 5B

parishioner David Zapcic. "He led by example. His great leadership helped do that."

That leadership led Zapcic to become involved in the parish after a long period where all he did was attend Sunday Mass.

"He really fosters an atmosphere of inclusiveness," Zapcic said. "It's clear through what he says [and his actions] that he wants folks to be involved. I think one of his great values is that he's a great community builder."

Zapcic and other parishioners said that Bishop-designate Coyne in part inspired this atmosphere by building up their faith through strong preaching, writing and the celebration of the Mass.

"He has helped foster in many of us a stronger sense of our faith—through his wonderful weekly sermons, his expert and practical, meaningful interpretation of the Scripture, and his devotion to help us all appreciate the time we have together to celebrate the Eucharist each week," Zapcic said. "His weekly letters and blogs make great reading at our house, and help keep the Mass alive during the week for us in a small way."

Ken Foscaldo, a member of St. Margaret Mary Parish for 42 years, watched the re-enlivening of his parish with great happiness.

But he thought that Bishop-designate Coyne, whom he described as "fantastic in every way possible," was destined for greater things and told him more than once that he should be a bishop.

"He'd [jokingly] say, 'Don't you think I'm doing a good job here?'" Foscaldo said. "And I'd say, 'You're doing a fabulous job. And I want you to stay here. But, for the greater good of the Catholic Church, I'd like to see you have a position of more voice and more responsibility.'"

When his intuition proved to be true, Foscaldo had mixed emotions, much like many of his fellow parishioners.

"He's done so much for our parish," Foscaldo said. "I've developed a good relationship with him. My family is all lamenting the fact that we're going to be losing him."

Now that St. Margaret Mary Parish is losing its beloved pastor, members are saying that the Church in central and southern Indiana will be greatly blessed by Bishop-designate Coyne's life and ministry as an auxiliary bishop here.

"He's a renaissance man," Foscaldo said. "I can't tell you how fortunate your archdiocese is to have Father Chris coming."

"I know he's going to do the best job possible," MacDonald said. "He has such a love of God and of people. I want the best for him because he's done the best for me." †

'He has helped foster in many of us a stronger sense of our faith—through his wonderful weekly sermons, his expert and practical, meaningful interpretation of the Scripture, and his devotion to help us all appreciate the time we have together to celebrate the Eucharist each week. His weekly letters and blogs make great reading at our house, and help keep the Mass alive during the week for us in a small way.'

—St. Margaret Mary parishioner David Zapcic



Youths from St. Margaret Mary Parish in Westwood, Mass., made this sign and other posters for a Feb. 13 farewell reception for their pastor, Bishop-designate Christopher J. Coyne.



Then-Father Christopher J. Coyne, right, blesses a statue of St. Margaret Mary Alacoque during an October 2007 liturgy at the Westwood, Mass., parish named after the 17th-century French saint. He served as pastor of the parish for four years.

CONGRATULATIONS

to Bishop Christopher Coyne on the occasion of your ordination and installation



from Bishop Gerald A. Gettelfinger and the People of the



Diocese of Evansville

WELCOME TO INDIANA

Staff members, rabbi have enjoyed working with Bishop Coyne

By Sean Gallagher

Members of St. Margaret Mary Parish in Westwood, Mass., said recently that their pastor for the past four years, Bishop-designate Christopher J. Coyne, has inspired them to give of themselves to the faith community in a variety of ministries.

Parish staff members echoed those sentiments. Patrick Valentino and Dorothy Ruggiero are two staff members who watched up close as their pastor brought the parish to life again after several years when it faced many challenges.

"The amount of participation from the people willing to sign up for anything from feeding the homeless to teaching religious education to joining my music ensembles is huge, even compared to just a few years ago," said Valentino, St. Margaret Mary Parish's director of music and liturgy.

"He's an excellent pastor," said Ruggiero, a pastoral associate at the parish. "He has a lot of care and compassion for the parishioners. He's very available to them. Working with him as a colleague has really been a rewarding experience."

Valentino has appreciated Bishop-designate Coyne's knowledge of music. The priest studied music as a college student, yet he willingly allowed Valentino to be the principal leader of pastoral music efforts in the parish.

"There's no micromanaging or anything like that," Valentino said. "And yet, because of his background in music, when he wants to offer a suggestion or even a criticism from time to time, it's valid and useful."

With Bishop-designate Coyne's encouragement, Valentino has expanded the repertoire of the parish's main choir beyond what he could have imagined when he came to St. Margaret Mary Parish four years ago.

"If Father Chris wasn't on my side as music director, I would never have been able to grow them as far as we have," Valentino said. "I think that we've really kind of created a ... new standard for the choir of what they expect from themselves."

Although Bishop-designate Coyne is her supervisor, Ruggiero appreciates how he simply lives his life as a priest.

"He embodies what a priest should be," she said. "He's attentive to the spiritual needs of the parish. And that comes from his own deep faith. I think he's an excellent witness for the priesthood."

And that is a main reason why Ruggiero had thought that her pastor might one day become a bishop.

"We knew how capable he was here," Ruggiero said. "So we



In this 2007 photo, then-Father Christopher J. Coyne, the pastor of St. Margaret Mary Parish in Westwood, Mass., left, poses with the faith community's pastoral staff. They include, from left, music director Patrick Valentino, secretary/parish coordinator Mary McSorely, pastoral associate Mary Peterson (no longer on the staff), director of religious education and youth ministry Karelene Duffy, and Deacon Joseph E. Holderried.

were't totally surprised that he was going to be a bishop. We didn't know where he was going to go. But we knew that he wouldn't stay here that much longer because of his skills."

Because of the way in which Bishop-designate Coyne has inspired so many parishioners to take part in many diverse ministries, Ruggiero is confident that St. Margaret Mary Parish will continue to flourish even after he begins his ministry as an auxiliary bishop for the Church in central and southern Indiana.

"He's empowered the laity ... so that all of the committees and the key ministries can go on even if he's not here," she said. "They know what they're doing. They have leaders among them."

Bishop-designate Coyne hasn't simply enlivened the faith of his parishioners and the ministry of his parish's staff members. He has also reached out to the ministers at other Christian congregations in Westwood as well as to Rabbi Jeffrey Wildstein of Temple Beth David there.

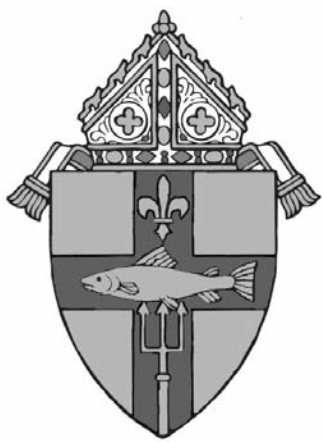
Rabbi Wildstein, who previously ministered at the

Indianapolis Hebrew Congregation on the north side of Indianapolis, said he appreciates Bishop-designate Coyne's deep respect for the Jewish roots of Catholic worship that he nurtured in his years of studying liturgy at the graduate level in Rome.

"Father Coyne is a remarkable person," Rabbi Wildstein said. "He is a scholar and a kind soul. And he's been a great friend to the Jewish community here."

That friendship was manifested through an interfaith Thanksgiving service in Westwood that the priest and rabbi participated in annually, and a series of educational programs that helped Catholics and Jews in Westwood learn about each other's faith.

"Father Coyne has been instrumental in the fellowship between the Churches and the synagogue here in town," Rabbi Wildstein said. "He's very open and secure and positive about his own beliefs, but open to [the] differences and cooperation with [people of other faiths]." †



Welcome
Bishop Christopher Coyne

Congratulations and Blessings
from the parishes and schools of the
Tell City Deanery

- St. Michael
- St. Boniface
- St. Augustine
- Holy Cross
- St. Isidore the Farmer
- St. Joseph
- St. Mark
- St. Meinrad
- St. Martin of Tours
- St. Paul
- St. Pius V

*We pray that the peace of the Holy Spirit
be with you and your ministry*

*St. Charles Borromeo
Church and School
wish a warm welcome to
Bishop Coyne*



Bishop Coyne's ordination liturgy will be historic for archdiocese

By Sean Gallagher

History will be made in many ways when Bishop-designate Christopher J. Coyne is ordained a bishop on March 2 at St. John the Evangelist Church in Indianapolis.

It will be the first time since 1933 that an episcopal ordination has occurred in the Archdiocese of Indianapolis.

And it will be the first time that such a liturgy has taken place according to the ordination rite that was reformed following the Second Vatican Council.

So most Catholics in central and southern Indiana who will be present at St. John Church for the liturgy, watching it in a simulcast at the adjacent Indiana Convention Center or viewing it live on a webstream on the Internet will be witnessing rituals that they likely have never seen.

They are all laid out in the *Rites of Ordination of a Bishop, of Priests, and of Deacons*.

The first ritual that will be new to many people will occur after the proclamation of the Gospel. It is the reading of a letter of appointment from Pope Benedict XVI since a licit ordination of a bishop can only take place with a mandate from the Holy See.

After it has been read aloud and the congregation gives its assent to the appointment by applause, the principal ordaining bishop—in this case, Archbishop Daniel M. Buechlein—will deliver his homily.

Following it, Bishop-designate Coyne will make a series of promises, much like candidates for the diaconate and priesthood do in their ordination liturgies.

However, in the case of the ordination of a bishop, there are more promises made. They relate to his fidelity to preaching the Gospel, to the beliefs of the Church, to the pope and to the episcopal ministry to which he has been called.

The praying of the litany of the saints follows, with Bishop-designate Coyne laying prostrate—much like what occurs in the priesthood and diaconate ordinations.

The most important ritual occurs next—the laying on of hands on the head of Bishop-designate Coyne.

However, unlike in the ordination of a priest or deacon where only one bishop is

required to carry out this ancient ritual, a minimum of three bishops do so individually in an episcopal ordination.

Bishop Paul D. Etienne of Cheyenne, Wyo., and Bishop Richard G. Lennon of Cleveland will join Archbishop Buechlein in the laying on of hands as co-ordinating bishops, and while praying that the Holy Spirit come upon him.

The *Rites* says that having three bishops carry out this ritual is done as a sign of “the collegial nature” of the order of bishops, who are successors to the Apostles.

Other bishops present for the ordination will also lay hands on Bishop-designate Coyne. However, priests and deacons will not take part in it.

The laying on of hands and the prayer of ordination which follows are the rituals that ultimately determine the validity of the ordination.

Bishop-designate Coyne will kneel while Archbishop Buechlein, assisted during part of it by the co-ordinating bishops, prays the prayer.

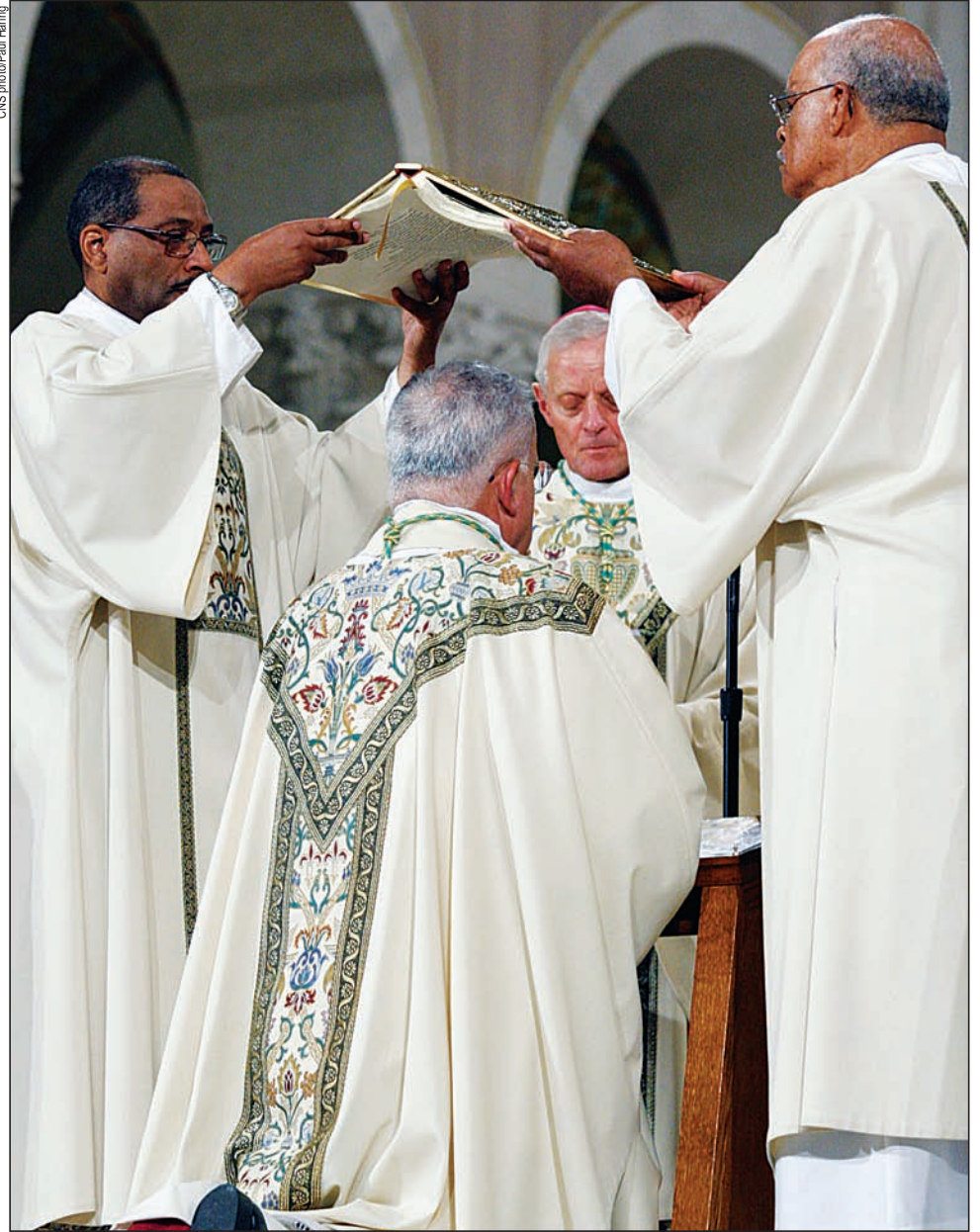
It is a long prayer that speaks of the roots of the ministry of bishops found in both the Old and New Testaments, and asks God to send the Holy Spirit upon the man being ordained so that he might share in the fullness of Christ's priesthood, and carry out faithfully its three duties of sanctifying the faithful, preaching the word of God and governing the Church.

During the prayer, two deacons will hold a *Book of the Gospels* over the head of Bishop-designate Coyne.

According to the *Rites*, this ritual, along with the presentation of a *Book of the Gospels* to him later, “illustrate that the faithful preaching of the word of God is the pre-eminent obligation of the office of the Bishop.”

Following this solemn prayer, Archbishop Buechlein will anoint Bishop-designate Coyne's head with sacred chrism, a ritual which differs from a priesthood ordination when the candidate's hands are anointed.

According to the *Rites*, the head of a man being ordained a bishop is anointed because of a bishop's “distinctive share in the priesthood of Christ,” which is also expressed in the prayer that Archbishop Buechlein will pray during the ritual:



A *Book of the Gospels* is held over the head of Archbishop J. Augustine Di Noia during his episcopal ordination at the Basilica of the National Shrine of the Immaculate Conception in Washington on July 11, 2009. Bishop-designate Christopher J. Coyne will participate in this ritual when he is ordained as an auxiliary bishop for the Archdiocese of Indianapolis on March 2 at St. John the Evangelist Church in Indianapolis.

“May God, who made you a sharer of the High Priesthood of Christ, himself pour out upon you the oil of mystical anointing and make you fruitful with an abundance of spiritual blessings.”

The next set of rituals to occur are the

handing on a *Book of the Gospels* and insignia of bishops to the new bishop. These signs are a ring, miter and pastoral staff, also known as a crosier.

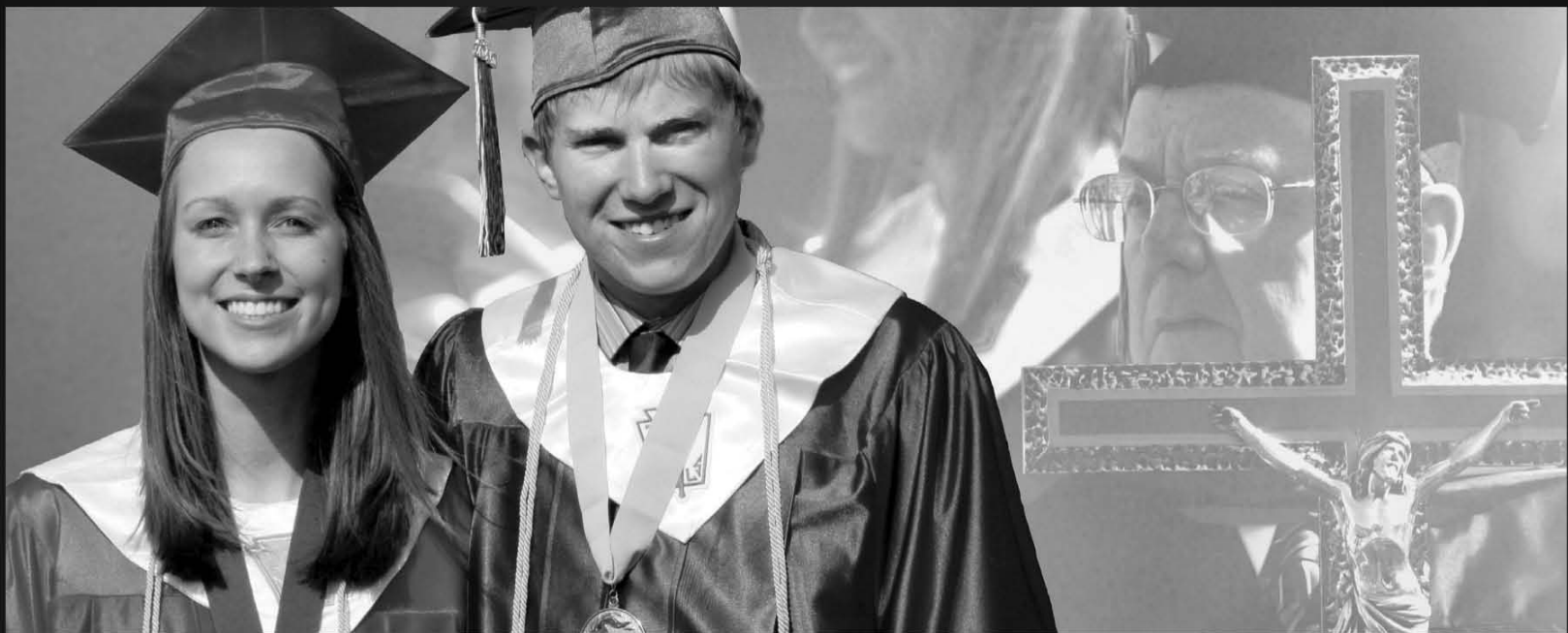
The words to be spoken next by

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would like to welcome
Bishop-designate Coyne
to Indianapolis

Continued from previous page

Archbishop Buechlein in these rituals explain their symbolic meaning.

• Ring—"Receive this ring, the seal of fidelity: adorned with undefiled faith, preserve unblemished the bride of God, the holy Church."

• Miter—"Receive the miter, and may the splendor of holiness shine forth in you, so that when the chief shepherd appears you may deserve to receive from him an unfading crown of glory."

• Pastoral Staff—"Receive the crosier, the sign of your pastoral office: and keep watch over the whole flock in which the Holy Spirit has placed you as Bishop to govern the Church of God."

If the man being ordained a bishop is to

become the shepherd of a local Church, he is then ritually seated upon his cathedra, which is ordinarily found in the sanctuary of a cathedral. This will not take place during the March 2 ordination since Bishop-designate Coyne has been appointed only as an auxiliary bishop to assist Archbishop Buechlein.

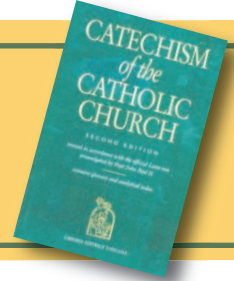
After the handing on of the insignia of bishops, all of the bishops present at the ordination, beginning with the ordaining bishops, share a sign of peace with the newly ordained bishop.

The rest of the Mass follows as usual until the final blessing when the newly ordained bishop, accompanied by the ordaining bishops, process through the church to bless the faithful—a fitting conclusion to a historic day in the life of the Church in central and southern Indiana. †



Cardinal William J. Levada, the prefect of the Vatican Congregation for the Doctrine of the Faith, right, clasps the hand of Archbishop J. Augustine Di Noia during his episcopal ordination at the Basilica of the National Shrine of the Immaculate Conception in Washington on July 11, 2009. Archbishop Daniel M. Buechlein will be the principal ordaining bishop for the episcopal ordination of Auxiliary Bishop Christopher J. Coyne on March 2.

CATECHISM CORNER



What the Church teaches on bishops

The *Catechism of the Catholic Church* presents the Church's teaching on the office of bishop in its section on the sacraments and, further, in its section on the sacrament of holy orders.

It appears under the heading "Episcopal ordination—fullness of the sacrament of Holy Orders."

#1555—"Amongst those various offices which have been exercised in the Church from the earliest times the chief place, according to the witness of tradition, is held by the function of those who, through their appointment to the dignity and responsibility of bishop, and in virtue consequently of the unbroken succession going back to the beginning, are regarded as transmitters of the apostolic line" (*"Lumen Gentium,"* #20).

#1556—"To fulfill their exalted mission, "the Apostles were endowed by Christ with a special outpouring of the Holy Spirit coming upon them, and by the imposition of hands they passed on to their auxiliaries the gift of the Spirit, which is transmitted down to our day through episcopal consecration" (*"Lumen Gentium,"* #21; cf. Acts 1:8, 24; Jn 20:22-23; 1 Tm 4:14; 2 Tm 1:6-7).

#1557—"The Second Vatican Council "teaches ... that the fullness of the sacrament of holy orders is conferred by episcopal consecration, that fullness namely which, both in the liturgical tradition of the Church and the language of the Fathers of the Church, is called the high priesthood, the acme [summa] of the sacred ministry"

(*"Lumen Gentium,"* #21, § 2).

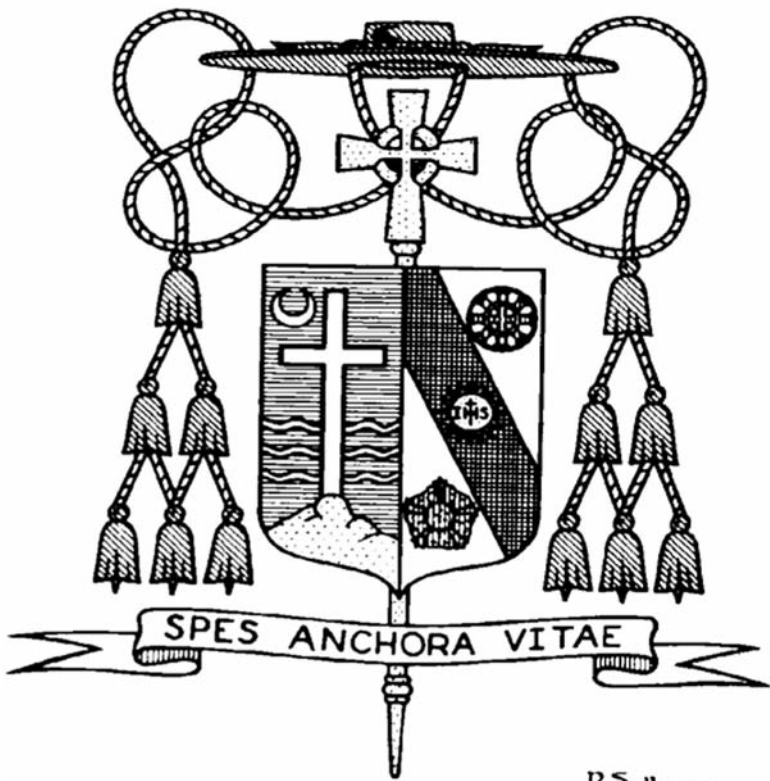
#1558—"Episcopal consecration confers, together with the office of sanctifying, also the offices of teaching and ruling. ... In fact, ... by the imposition of hands and through the words of the consecration, the grace of the Holy Spirit is given, and a sacred character is impressed in such wise that bishops, in an eminent and visible manner, take the place of Christ himself, teacher, shepherd, and priest, and act as his representative (*"in Eius persona agent")* (*"Lumen Gentium,"* #21).

"By virtue, therefore, of the Holy Spirit who has been given to them, bishops have been constituted true and authentic teachers of the faith and have been made pontiffs and pastors" (*"Christus Dominus,"* #2, § 2).

#1559—"One is constituted a member of the episcopal body in virtue of the sacramental consecration and by the hierarchical communion with the head and members of the college" (*"Lumen Gentium,"* #22).

The character and collegial nature of the episcopal order are evidenced among other ways by the Church's ancient practice which calls for several bishops to participate in the consecration of a new bishop (cf. *"Lumen Gentium,"* #22).

In our day, the lawful ordination of a bishop requires a special intervention of the Bishop of Rome because he is the supreme visible bond of the communion of the particular Churches in the one Church and the guarantor of their freedom. †



P. Sullivan
19-V-94

*The Most Reverend Thomas G. Doran
and the Clergy, Religious and Laity of the
Diocese of Rockford
offer prayers and best wishes to
The Most Reverend Christopher Coyne
Auxiliary Bishop of Indianapolis*



SAINT JOHN'S SEMINARY, BOSTON

*Its Rector, Faculty, Seminarians,
Lay Formation Students and Staff*

*Offer Fervent Prayers and Best Wishes on the
Occasion of The Episcopal Ordination of*

*Most Reverend
Christopher Coyne*

*Titular Bishop of Mopta
and
Auxiliary Bishop of Indianapolis*

**"MAY GOD WHO HAS BEGUN
THE GOOD WORK IN YOU
BRING IT TO FULFILLMENT."**

-From the Rite of Ordination of Bishops

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'Trust in the Lord' is auxiliary bishop's episcopal motto

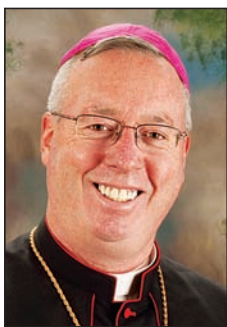
By Mary Ann Wyand

"Trust in the Lord."

It's an important message for everyone, and it will be the episcopal motto for Bishop-designate Christopher J. Coyne when he is ordained as an auxiliary bishop of the Archdiocese of Indianapolis on March 2 at St. John the Evangelist Church in Indianapolis. After learning that Pope Benedict XVI

'One of my favorite Scripture texts is Romans 8:28. That verse reads, "We know that all things work for good for those who love God, who are called according to his purpose." Throughout my life, these words have sustained me when faced with struggles and adversity.'

—Bishop-designate Christopher J. Coyne



had chosen him to assist Archbishop Daniel M. Buechlein and serve the Church in central and southern Indiana, Bishop-designate Coyne spent time prayerfully reflecting on Scripture passages for his episcopal motto.

A New Testament verse from St. Paul's Letter to the Romans later came to mind.

"One of my favorite Scripture texts is Romans 8:28," Bishop-designate Coyne explained. That verse reads, "We know that all things work for good for those who love God, who are called according to his purpose."

"Throughout my life, these words have sustained me when faced with struggles and adversity," he said. "It is what I try to instill in others. Since it is a bit long for a motto, the words of the prophet Isaiah and the Psalms will suffice. 'Trust in the Lord' is kind of an abbreviated version of Romans 8:28."

His decision about a motto would take some time, he explained to the media during a press conference to announce his appointment as an auxiliary bishop on Jan. 14 at St. John Church.

When asked if he had chosen a motto, Bishop-designate Coyne replied, "No, I haven't chosen an episcopal motto yet. I did look to see whether 'It is what it is' is in the Bible, but it isn't."

Following extended laughter from media representatives, the new auxiliary bishop said, "I will be thinking about it. I'm sure it will be short and sweet."

Popes, cardinals and bishops choose an episcopal motto to represent their personal spirituality, generally turning to Scripture or a passage from a prayer or litany for inspiration.

Archbishop Daniel M. Buechlein selected his episcopal motto, "Seek the face of the Lord," while praying in a historic cemetery and noticing that old stone images depicting Jesus' face had become



An open Bible is displayed at Holy Cross Cathedral in Boston in a file photo from 2005. Bishop-designate Christopher J. Coyne's episcopal motto, "Trust in the Lord," was inspired by a Scripture passage from St. Paul's Letter to the Romans.

weathered over the years.

The archbishop's motto also was inspired by Psalm 27, which reads in part, "'Come,' says my heart, 'seek God's face'; your face, Lord, do I seek!" (Ps 27:8).

A computer concordance search for Bishop-designate Coyne's episcopal motto, "Trust in the Lord," reveals dozens of Scripture passages with that phrase.

In the Old Testament, multiple references are found, most often in the Psalms, Proverbs, Isaiah and Jeremiah.

"Trust in the Lord and do good that you may dwell in the land and live secure" (Ps 37:3) and "Offer fitting sacrifice and trust in the Lord" (Ps 4:6) are among many similar admonitions in the Book of Psalms to put God first and rely on his care.

A well-known passage from Proverbs reminds believers to always "trust in the Lord with all your heart ..." (Prv 3:5).

The prophet Isaiah emphasizes, "Trust in the Lord forever! For the Lord is an eternal Rock" (Is 27:4).

And the prophet Jeremiah explains, "Blessed is the man who trusts in the Lord, whose hope is the Lord" (Jer 17:7).

The Gospels and other New Testament books also frequently remind Christians to place their faith and trust in God, who is loving and merciful.

In the Gospel of St. Matthew, Christians are told, "Ask and it will be given to you ..." (Mt 7:7) and "Come to me, all you who labor and are burdened, and I will give you rest" (Mt 12:28). †

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and welcome our new

AUXILIARY BISHOP CHRISTOPHER COYNE

To The Archdiocese of Indianapolis



Reverend Monsignor Joseph F. Schaedel, Director
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Congratulations
Bishop Christopher Coyne
from
Central Indiana
Chapter Member Councils

Bishop selection process is thorough and strictly confidential

By Sean Gallagher

Most priests who are named bishops use words like “shocked” and “surprised” after learning of their appointment by the Holy Father.

Most have no idea that the appointment is coming because the process by which bishops are chosen is marked by strict confidentiality—and for several good reasons.

Canon 377 of the *Code of Canon Law* stipulates that, at least once every three years, the bishops of an ecclesiastical province must submit to the apostolic nuncio a list of priests who, in their opinion, are qualified to be bishops.

An apostolic nuncio, also known as a papal nuncio, serves as an ambassador of the Vatican to a particular country, and as a liaison between the Church in that country and the Holy See.

An ecclesiastical province is made up of the dioceses in a geographical area where an archdiocese also exists. All five dioceses in Indiana make up the Province of Indianapolis.

This same canon also states that individual bishops can recommend potential bishops to the nuncio at any time.

Canon 378 lists the requirements for potential bishops. They must be “outstanding in solid faith, good morals, piety, zeal for souls, wisdom, prudence and human virtues.”

They also must be at least 35 years of age, and ordained a priest for at least five years.

The canon recommends—but does not absolutely require—that potential bishops have a doctorate or licentiate in Sacred Scripture, theology or canon law from a university approved by the Holy See.

Since becoming a bishop in 1987, Archbishop Daniel M. Buechlein has participated in this process several times.

“I give the process a great deal of thought and prayer, and try as best I can to provide a full and accurate biography of the priest whom I recommend. I take this responsibility seriously to help the papal nuncio in drawing up lists of potential candidates for the office of bishop,” Archbishop Buechlein said during a 2009 interview.

According to Father James Bonke, the defender of the bond in the archdiocesan Metropolitan Tribunal, when a diocese no longer has a bishop—either because the bishop has died, resigned or been transferred—the nuncio begins a process of assembling a list of three recommendations, known as a “terna,” to succeed that bishop.

“Those three names have to be ranked in order according

to his preference,” Father Bonke said during a 2009 interview.

A 2009 Catholic News Service article explained that nuncios ordinarily gather 30 to 40 written evaluations of each of the recommended potential bishops. The *terna*, along with the evaluations, is forwarded to the Holy See’s Congregation for Bishops in Rome.

Archbishop Buechlein discussed being asked to assess potential bishops.

“When the papal nuncio seeks information and judgment concerning a particular candidate, the process becomes more focused. So does one’s prayer and responsibility,” he said. “Candidates proposed for nomination to the office of bishop may or may not be from the Metropolitan Province of Indianapolis. For thorough investigation, the nuncio ‘throws the net wide’ at times.

“Those who are consulted are presumed to respond as completely and honestly as possible. Usually, a good number of people—clerical, religious and lay—are consulted.”

The bishops and cardinals who are members of the various congregations at the Vatican—such as the Congregation for the Causes of the Saints or the Congregation for the Doctrine of the Faith—meet only a few times a year at most.

The CNS article explained that the Congregation for Bishops ordinarily meets every two weeks for an entire morning at a time. Members of the congregation receive “extensive documentation” on each episcopal candidate to review in advance of the meeting.

American members of the Congregation for Bishops are cardinals Raymond L. Burke, Bernard F. Law, William J. Levada, Justin F. Rigali and J. Francis Stafford.

Much of the paperwork on episcopal candidates that the congregation’s members receive is made up of the evaluations gathered by nuncios.

When asked to evaluate potential bishops, they are told that their answers and the name of the person they have been asked to assess are to remain strictly confidential.

“Their responses are supposed to be top secret, equal to the seal of confession,” Father Bonke said.

“It is done so in order to ensure the protection of the objectivity and integrity of the process,” said Archbishop Buechlein. “It is also kept confidential out of sensitivity for the potential candidate being considered.

“Obviously, it also obviates the possibility of



Archbishop Daniel M. Buechlein and Bishop-designate Christopher J. Coyne shake hands during a Jan. 14 press conference at St. John the Evangelist Church in Indianapolis. The archbishop announced that day that Pope Benedict XVI has appointed Bishop-designate Coyne as an auxiliary bishop for the Archdiocese of Indianapolis.

politicizing the process. The Church has a long and vast experience of ensuring that competent and faithful candidates are selected to serve as bishop for the common good.”

The process of gathering evaluations of potential bishops and assembling a list of three recommendations is not specifically laid out in the *Code of Canon Law*, but is a procedure established by the Congregation for Bishops.

Although a nuncio and his staff will have done much work to assemble the *terna*, the Congregation for Bishops or the pope may reject all three recommendations. Then the nuncio may have to start work on a new *terna*.

But if one of the recommendations is accepted first by the members of the Congregation for Bishops then by the pope, the nuncio must pick up his phone and make that fateful call to the man chosen to become a bishop.

“The phone call to become a bishop changes one’s life immediately,” Archbishop Buechlein said. “It usually comes as a shock. One time, when I visited the papal nuncio’s residence, I asked him if I could see the phone that changed my life. He laughed, but he showed it to me.” †



St. John the Evangelist Catholic Church
Indianapolis, Indiana

Welcomes

Auxiliary Bishop Christopher Coyne

St. John the Evangelist Catholic Church
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◆
The First Catholic Parish in the city of Indianapolis



Congratulations to

Bishop Christopher J. Coyne

from

The Most Reverend Paul D. Etienne,
Bishop of Cheyenne

the priests, deacons, religious and
faithful of the Diocese of Cheyenne



Let us walk together.

Franciscan St. Francis Health is honored to welcome Auxiliary Bishop Christopher J. Coyne to the Archdiocese of Indianapolis.

Franciscan St. Francis Health is proud to walk alongside Auxiliary Bishop Coyne and the Archdiocese, serving its many faithful followers. It is a pleasure and a blessing to bring our compassionate, healing ministry to central and south central Indiana. We wish Auxiliary Bishop Coyne great success in his new role and look forward to a longstanding partnership with the Archdiocese, as we "Continue Christ's Ministry in Our Franciscan Tradition."

Visit Bishop Coyne's blog, "Let Us Walk Together," at thoughtsofacatholicbishop.blogspot.com.

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St. John the Evangelist Parish is new home for auxiliary bishop

By Mary Ann Wyand

Historic St. John the Evangelist Church in the heart of downtown Indianapolis will be the spiritual “home” for Bishop-designate Christopher J. Coyne, the new auxiliary bishop of the Archdiocese of Indianapolis.

Bishop-designate Coyne will be ordained there on March 2 during a 2 p.m. Mass celebrated by Archbishop Daniel M. Buechlein, the principal ordaining bishop.

Bishop Paul D. Etienne of Cheyenne, Wyo., a Tell City native and former priest of the Archdiocese of Indianapolis, and Bishop Richard G. Lennon of Cleveland are the co-ordaining bishops.

The new auxiliary bishop will preside at some of the Masses in the majestic brick church at 126 W. Georgia St.

He will reside at St. John’s rectory adjacent to the church, which is just two blocks south of the Indiana Statehouse on Capitol Avenue.

His residence at St. John’s rectory will renew a tradition dating back to the early years of the first parish established in Indianapolis and Marion County in 1837.

Archdiocesan records indicate that Bishop Maurice de St. Palais of the Diocese of Vincennes was the first bishop to reside at St. John’s new rectory on a temporary basis around 1863.

Bishop Francis Silas Marean Chatard also served the Church in central and

southern Indiana while in residence at St. John the Evangelist Parish. He moved from Vincennes, Ind., to Indianapolis on Aug. 17, 1878.

The 2011 *Archdiocesan Directory and Yearbook* explains that, “upon his appointment in 1878, Bishop Francis Chatard, the fifth bishop of [the Diocese of] Vincennes, was directed to fix his residence at Indianapolis.

“Although the site of the cathedral and the title of the see were continued at Vincennes,” the directory notes, “Bishop Chatard used St. John the Evangelist [Church and] Parish in Indianapolis as an unofficial cathedral [and residence] until the Cathedral of SS. Peter and Paul was completed in 1907” at 1347 N. Meridian St.

“By apostolic brief dated March 28, 1898, the title of the diocese was changed to that of ‘Diocese of Indianapolis,’” the directory explains, “with the episcopal see in the city of Indianapolis.”

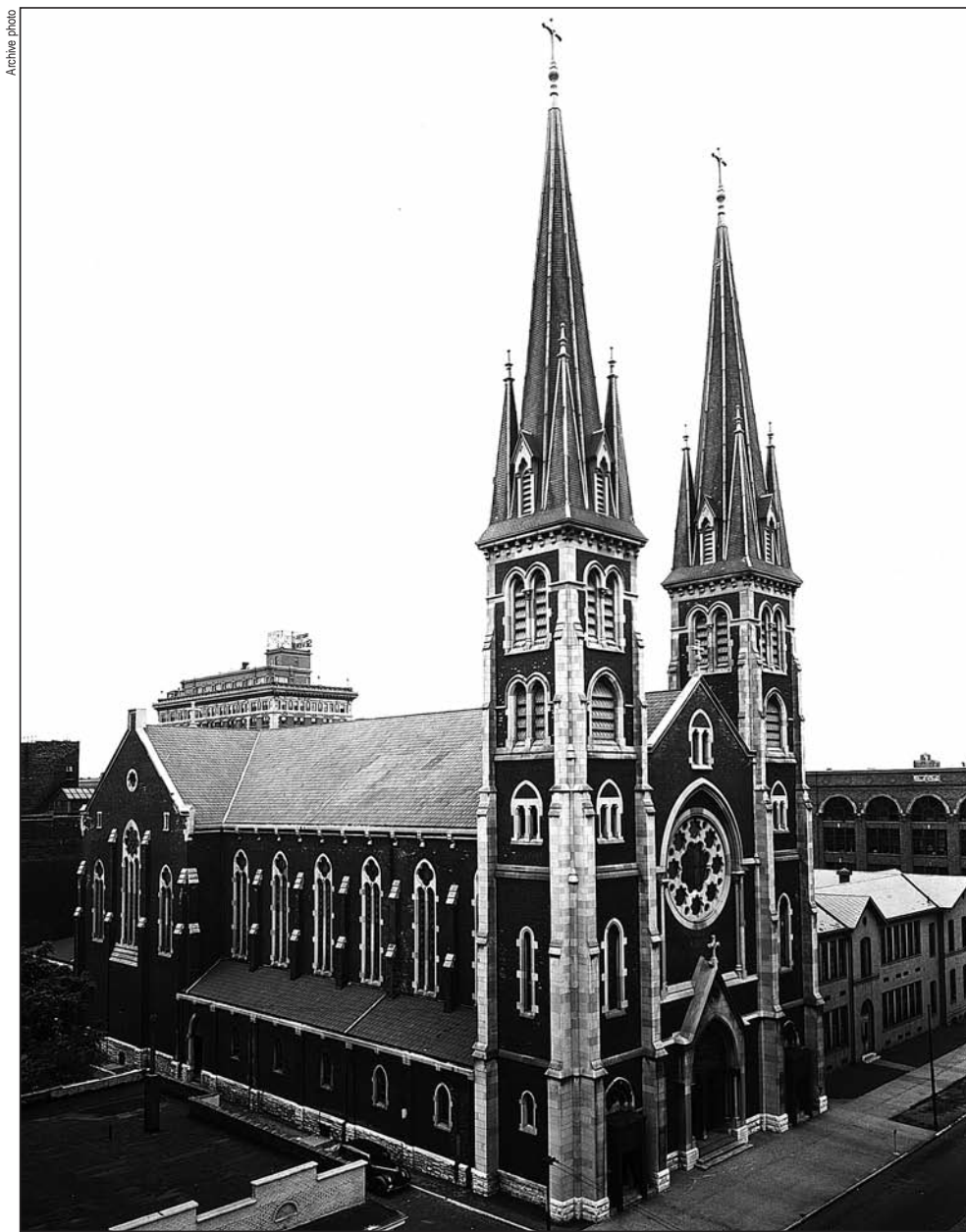
In 1900, Bishop Denis O’Donaghue was ordained as an auxiliary bishop at St. John the Evangelist Church.

According to archdiocesan records, Father O’Donaghue served Bishop Joseph Chartrand as the chancellor and vicar general of the Diocese of Indianapolis. He was named an auxiliary bishop on Feb. 13, 1900, and consecrated at St. John the Evangelist Church on April 25, 1900.

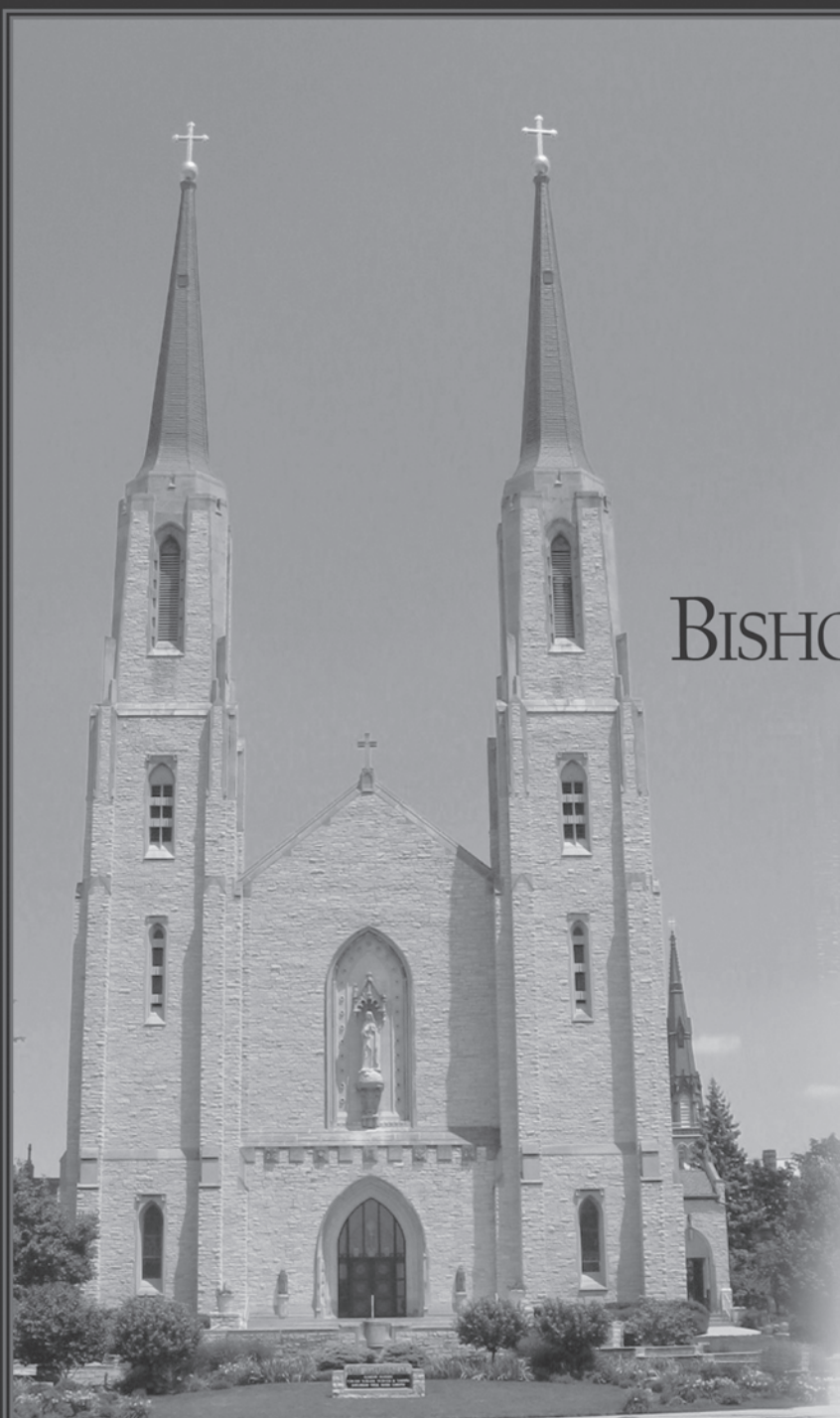
See ST. JOHN, page 22B

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Bishop Francis Silas Marean Chatard also served the Church in central and southern Indiana while in residence at St. John the Evangelist Parish.



This Archive photo of St. John the Evangelist Church in Indianapolis shows its ornate French Gothic and American Romanesque design elements. Bishop-designate Christopher J. Coyne will be ordained during a Mass on March 2 at the historic downtown church.



BISHOP KEVIN C. RHOADES
AND THE FAITHFUL OF THE
DIOCESE OF
FORT WAYNE-SOUTH BEND
OFFER CONGRATULATIONS &
PRAYERFUL BEST WISHES TO
BISHOP-ELECT CHRISTOPHER COYNE
ON HIS EPISCOPAL ORDINATION.

*“May God who has begun
the good work in you
bring it to fulfillment.”*



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NEW ALBANY DEANERY
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WE WISH YOU PEACE AND BLESSINGS
IN YOUR NEW MINISTRY.*

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St. Mary of the Knobs, Floyds Knobs	Most Precious Blood, Middletown
St. Bernard, Frenchtown	St. Joseph, St. Joe Hill
St. Francis Xavier, Henryville	St. Peter, Harrison County
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Holy Family, New Albany
Our Lady of Perpetual Help School, New Albany
St. Mary's Catholic Academy, New Albany
St. Paul Catholic School, Sellersburg

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New Albany Deanery Catechetical Ministry
and Aquinas Center Resource Library
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Mount St. Francis Center for Spirituality
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Archdiocese of Indianapolis has had two previous auxiliaries

By Sean Gallagher

History was made on Jan. 14 when Pope Benedict XVI appointed Father Christopher J. Coyne, a priest of the Boston Archdiocese, to be an auxiliary bishop in the Archdiocese of Indianapolis.

Bishop-designate Coyne will be only the third auxiliary bishop in the 177-year history of the archdiocese, and the first since Pope Pius XI appointed Father Joseph E. Ritter as an auxiliary in 1933.



Archbishop Joseph E. Ritter

Bishop Ritter served as an auxiliary, however, for less than a year. Bishop Joseph Chartrand, the bishop of Indianapolis at the time, died later that same year and Bishop Ritter was chosen to succeed him on March 24, 1934.

Bishop Ritter was born in 1892 in New Albany, and grew up as a member of St. Mary Parish. He was

ordained a priest of the Diocese of Indianapolis in 1917.

Retired Father Hilary Meny, 96, was a student in the minor seminary at Saint Meinrad Seminary in St. Meinrad when Bishop Ritter was appointed an auxiliary bishop.

However, he has no memory of the appointment because, at the time, he was not yet affiliated with the Diocese of Indianapolis as a seminarian.

"They didn't want any more people on the roster than they could support," said Father Meny of the financially challenging times during the Great Depression.

He recalled seeing Bishop Ritter "at a distance" when he would come to the seminary for ordinations.

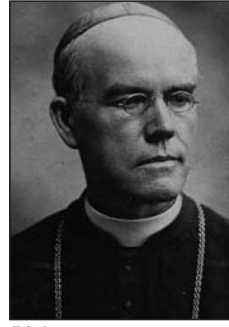
After studying at Saint Meinrad for eight years, Father Meny finally became a seminarian for the Diocese of Indianapolis. Bishop Ritter ordained him to the priesthood in 1940.

Bishop Ritter would later become an archbishop in 1944 when the Diocese of Indianapolis became an archdiocese. Two years later, Pope Pius XII appointed him as archbishop of St. Louis. He was made a cardinal in

1961 and died in 1967.

History, in a sense, repeated itself with the appointment of Bishop-designate Coyne. At the Jan. 14 press conference, Archbishop Daniel M. Buechlein acknowledged that the health challenges he has experienced in recent years precipitated the appointment.

In 1900, Father Denis O'Donoghue was appointed the first auxiliary bishop of the Diocese of Indianapolis.



Bishop Denis O'Donoghue

According to a February 1910 issue of *The Indiana Catholic* newspaper, Bishop Francis Chatard had requested an auxiliary bishop at the time because of his failing health.

Bishop O'Donoghue, who was born in 1848 in Daviess County, Ind., was ordained a priest of the Diocese of Indianapolis in 1874.

Pope St. Pius X appointed him as bishop of Louisville on Feb. 9, 1910. He died in 1925. †

Auxiliary bishops are like associate pastors, says canon lawyer

By Sean Gallagher

The Archdiocese of Indianapolis hasn't had an auxiliary bishop for 77 years. So virtually no Catholic alive today who grew up in central and southern Indiana has any memory of the ministry of an auxiliary bishop.

As Archbishop Daniel M. Buechlein said at the Jan. 14 press conference at which Bishop-designate Christopher J. Coyne was introduced, Catholics across the archdiocese, including himself, will have some learning to do.

The Church's *Code of Canon Law* might be helpful in that regard, said Father James Bonke, the defender of the bond in the archdiocese's canon law court, known as the Metropolitan Tribunal.

In an interview with *The Criterion*, Father Bonke said that an auxiliary bishop in a diocese is much like an associate pastor in a parish.

An associate pastor has no duties except those that are given to him by the parish's pastor. In the same way, the only authority that an auxiliary bishop has in a diocese is that which is given to him by the diocese's bishop.

"The auxiliary is strictly a helper," said Father Bonke. "He's an assistant bishop, but without any ordinary jurisdiction of any kind. The [diocesan bishop] maintains full and total jurisdiction, and authority and administrative competence."

The canons that deal primarily with auxiliary bishops are #403 to #411.

Canon 403 states that an auxiliary bishop can be appointed if "the pastoral needs of a diocese suggest it."

Father Bonke said that Archbishop Buechlein's loss of energy due to his health difficulties over the past few years would be such a pastoral need.

In other dioceses, the high number of Catholics to be ministered to necessitates the appointing of one or more auxiliary bishop—much like the fact that it is usually only parishes with a large number of households that have an associate pastor.

Canon 406 states that a diocesan bishop should appoint an auxiliary bishop as the vicar general of the diocese, although this is ultimately "dependent only upon his authority."

Father Bonke said this condition reflects the fact that an auxiliary bishop has no authority except what is granted to him

by the diocesan bishop.

Archbishop Buechlein chose to follow Canon 406's recommendation, and has appointed Bishop-designate Coyne as the vicar general.

Canon 407 notes that a diocesan bishop is to consult his auxiliary bishop before others about "cases of major importance, especially of a pastoral character."

"The auxiliary bishop, in effect, becomes a member of the presbyterate of the diocese," said Father Bonke, regarding Canon 407. "But, because of his episcopal rank, he is considered at a higher level than anybody else. It's a recognition of his episcopal status."

Canon 408 states that an auxiliary bishop ordinarily is to carry out episcopal duties "whenever the diocesan bishop requires it," and that the diocesan bishop is not to assign such duties "habitually" to anyone else.

Such tasks include those which only a bishop can perform, such as ordinations or the dedication of a church. But they can also involve presiding at other diocesan and important parish events that the diocesan bishop would ordinarily attend, including confirmations. †



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Father Christopher Coyne gives Communion to his mother, Rita, during his first Mass at St. Barbara Church in Woburn, Mass., after being ordained to the priesthood for the Archdiocese of Boston in June 1986.

APOSTLES

continued from page 3B

cook for them. Growing up, I was very much into sports with my brothers. We used to play hockey, and pick-up basketball in the driveway.

"From the time I was 14, I worked. I worked three jobs to pay my way through college. In the morning, I was a lifeguard at the YMCA. In the afternoon, I worked at the local Sears in the sporting goods department. Then at night, I'd work at Sears or tend bar."

Q. What was it like being a bartender, and what did you learn from that experience?

A. "I did it for four years in college and two years after college. I also did it for three years when I was in the seminary, for weddings and other events. They let

me do it for a little pocket change. People who work in the restaurant business—it's a hard life. They also were very generous people, good people. They'd come together when someone was in need. There was one waitress in particular. Her husband was in a car accident, and he was paralyzed. She worked and she took care of him at home. Those kinds of people are the hidden saints."

Q. Talk about your vocational journey.

A. "I was always active in the parish. I was an altar server and a lector. And there were always priests in our house. There was one priest I was close to in particular.

"Father Fred had known me for a while. I wanted to go into the seminary, but he said I wasn't ready. He knew some of the trouble I was getting into at the time. He encouraged me to go to college. I was disappointed, but I took his advice. It was good advice. I would have been thrown out of seminary if I went in when I first thought about it.

"Through college, I was still connected to the parish. I was involved in religious education and helping in other ways.

"After college, I was tending bar for two years. [All along,] my parents had encouraged me to be a priest. At first, I was doing it to please my parents, to please my family.

The defining moment [in deciding to become a priest] came when I thought, 'I want to do this because I believe in this. I believe in the Church.'

Q. How have your nearly 25 years as a priest changed you and drawn you closer to Christ?

A. "When I got out of the seminary, I could be an arrogant kind of guy. I had an opinion. I had a bite of sarcasm that could come out. Over time, I lost that edge. I'm more comfortable in being a good listener. I don't have all the answers. I strive to bring all people to the table and listen to them. I've been humbled as a priest as to what has happened in the Church over the past 10, 15 years. I'm more at peace."

Q. How will becoming a bishop give you the opportunity to increase your efforts to encourage vocations to the priesthood?

A. "I think I'll be a little more visible in moving around the archdiocese. I'll try to give a very good image of what it means to be a priest. I grew up with good men who were good priests and happy priests. I want to talk about how fulfilled I am as a priest. It's one of the best jobs in the Church as well as in life."

Q. What advice would you give to someone considering a religious vocation?

A. "I would say, 'Try it out.' First, I'd say, 'Look at your life. Are you living a life as the Church says we should live our life?' If not, then you're not ready. If you are, then build on that. Come in the seminary and try it. It's not a failure if it doesn't work out after one or two years. You're never going to lose by giving it a shot."

Q. As a pastor, what is your approach to children in terms of their questions about God and the role he can have in their lives?

A. "I always try to be welcoming and friendly. When I walk past, the 2-, 3- and 4-year-olds all come to the end of the pews, and they all want to give me a low-five as I pass by. I try to present a very positive, loving demeanor to them. I try to learn their names and their families. I tell them, 'Just remember that God loves you, just like your mom and dad love you.'"

Q. What is your approach with teenagers in helping them see the importance of continuing to practice their faith and making God a central part of their lives?

A. "It's a real challenge. More than 50 percent of the people in our confirmation preparation do not attend church with their families. I try to speak to them and their life experiences.

"I'm always trying to be encouraging, to let them know that God has created each and every one of them. I also try to encourage them into social action. We're involved in a local soup kitchen in Boston. We go down to Mississippi once a year to help the people still affected by Hurricane Katrina. They come back energized from that experience."

Q. Talk about your desire to strengthen the faith of young adults?

A. "I think the Catholic Church is such a positive and powerful communion for the good. We have so much to offer people, communities and the world. The new evangelization is an opportunity for us to go out and evangelize in a way we haven't in the past. People aren't coming to church as much as they did. By going out to college campuses, by meeting with young people, it's a really exciting opportunity for me because they are the future of the Church."

Q. What do you hope to accomplish as the auxiliary bishop of the archdiocese?

A. "I really want to work with Archbishop Buechlein, the priests and the people of the archdiocese. I want to do so in a way that they see me as a co-worker with them, a brother who walks with them, to further the work of the Church in whatever way needs to be done. If the archbishop needs me to go out to the parishes and the schools, that's what I'll do.

"If listening to my brother priests is where I need to be, that's what I'll do. I'll take my cue from whatever the community needs me to do." †



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~ Catechism of the Catholic Church #893

O'Meara Ferguson welcomes Bishop-elect Christopher J. Coyne to his new ministry as Auxiliary Bishop of Indianapolis. We promise our prayerful support as he assumes his new responsibility as a "steward of grace" for the Church in central and southern Indiana.

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‘It’s been 111 years since we’ve had a bishop ordained in this church. Since bishops have lived there in the past, it’s a fitting place for Bishop Coyne to live.’

—Father Stephen Giannini, the former pastor of St. John the Evangelist Parish, who now serves as the full-time vicar for Clergy and Parish Life Coordinators: Formation and Personnel as well as the vice chancellor of the archdiocese



The interior of historic St. John the Evangelist Church in Indianapolis features a high, arched ceiling in the nave, arched side chapels, an ornate high altar made of marble imported from Italy, an elevated Gothic-style ambo and 25 large stained-glass windows.

ST. JOHN

continued from page 17B

Bishop-designate Coyne will serve as the vicar general of the archdiocese, and reside at St. John’s rectory with Father Rick Nagel, the new administrator of St. John the Evangelist Parish, and Father William Stumpf, who was recently appointed the moderator of the curia for the archdiocese.

Father Stephen Giannini, the former pastor of St. John the Evangelist Parish, now serves as the full-time vicar for Clergy and Parish Life Coordinators: Formation and Personnel as well as the vice chancellor of the archdiocese.

He said that St. John the Evangelist Parish was chosen by Archbishop Daniel M. Buechlein for Bishop-designate Coyne’s residence because the historic downtown parish is located close to the Archbishop O’Meara Catholic Center at 1400 N. Meridian St.

“It’s been 111 years since we’ve had a bishop ordained in this church,” Father Giannini said, referring to Bishop O’Donoghue’s ordination Mass.

“Since bishops have lived there in the past,” he said, “it’s a fitting place for Bishop Coyne to live.”

With its tall twin spires and grand façade, he said, “St. John the Evangelist Church is, in many ways, the Catholic ‘front door’ to the city of Indianapolis because it is so close to the Indiana Convention Center across the street, the downtown hotels and the events that occur downtown.

“There will be times when Bishop Coyne will preside at Mass at St. John’s,” Father Giannini said, “and it will be a nice way to welcome our visitors and guests as well as the many people from the archdiocese that visit downtown Indianapolis on weekends.”

The parish has a fascinating history.

According to archdiocesan records, Father Vincent Bacquelin, the pastor of St. Vincent de Paul Parish in Shelby County, visited Indianapolis monthly, and began celebrating Masses for Irish and German Catholic immigrants in 1837 at a tavern near Washington and West streets. He later purchased the land and had a frame church built there.

Father John Guéguen supervised the construction of a much larger brick church at the corner of Capitol and Georgia streets in 1850, which he named for his patron saint.

The cornerstone for St. John the Evangelist Church was put in place on July 21, 1867, during a ceremony conducted by Bishop St. Palais.

Although construction work continued, the church was dedicated on July 2, 1871, by Archbishop John B. Purcell of the Archdiocese of Cincinnati.

Architect Diedrich A. Bohlen blended French Gothic and American Romanesque design elements in its construction.

Bohlen also designed the former St. John’s School for Boys and the former St. John’s Academy for girls near the church.

Bishop Chatard also hired Boylen to build an addition on the St. John rectory for use as an episcopal residence and chancery.

An ornate high altar made of marble imported from Italy, an elevated Gothic-style ambo, arched side chapels and 25 large stained-glass windows are among the unique design elements in the huge church.

Major construction work on St. John the Evangelist Church was officially completed in 1893—22 years after the church was dedicated—and the downtown parish has enjoyed a rich history in the life of Indiana’s capital city. †

Congratulations to the Archdiocese of Indianapolis’ new auxiliary bishop, Bishop-elect Christopher Coyne!

The Sisters of Providence of Saint Mary-of-the-Woods welcome Bishop Coyne to his new position and invite him to visit the Shrine of Saint Mother Theodore Guerin honoring the Congregation’s foundress and 8th U.S. saint. We wish you many blessed years of service in your new position.

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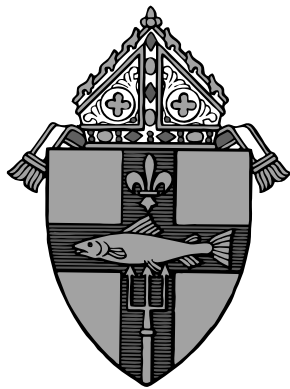
Congratulations Bishop Coyne on your ordination!

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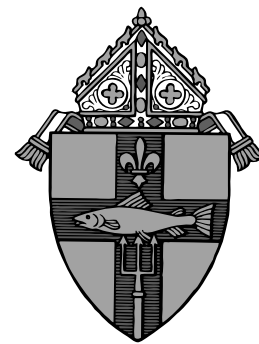
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- Most Sorrowful Mother of God

Our Prayers are with you



Submitted photo

In this 1960 photo, the four big brothers of the Coyne family are all smiles as they embrace their first sister. From left, Danny, Brian, Patty, Chris and Terry Coyne pose together.

FAMILY

continued from page 2B

said. Bill just had the right attitude about it. I know Chris will do an excellent job. Whatever he does, he always puts his whole heart in it."

From trouble to cool and holy

As her son looks forward to becoming an auxiliary bishop, his mother shares some memories of a time when his destiny didn't seem possible.

"Growing up, he was very mischievous," Rita Coyne says. "He was always into trouble, little things. On teacher-parent meeting days, I always went to his teacher first to hear the bad things. Then I'd go to his sisters' teachers and hear all the wonderful things. He almost got thrown out of Scouts, but a couple of leaders persevered. He's not Mister Goody Two Shoes."

But he is a good priest and pastor, she says. And she wanted that quality to shine through when his official photos as an auxiliary bishop were taken.

"He asked me about the photos, and I told him to choose the one with the smile because he loves being a priest," she says. "There's not a lot of happiness in the world, and if you can show people that you're happy, you should."

Even his sister, Patricia, gives him points for his personality.

"Chris is very good with almost any age group," she says. "He prides himself on staying current even with the minutia of pop culture, especially as it relates to younger people. Unlike some people our age, he can tell you who SpongeBob SquarePants and Justin Bieber are. The young nieces and nephews love him."

"He's a little bit of a contradiction in that he likes his solitude, and finds it important, I think, for his spiritual life. At the same time, he is very social, the more-the-merrier kind of guy. He is the party hoster/organizer for the family, the kind of guy that in years past was in charge of the annual sandcastle-building on the beach in Maine, and who recently hosted a 50th wedding anniversary party for an aunt and uncle."

He is also a "cool uncle," according to his 26-year-old nephew, Michael Silverman, Patricia's son.

"I'm amazed at how easily he connects with every age group, especially younger people," Michael says. "When I was in college, he was invited to speak to the Catholic group on my campus, and [he] came and stayed for dinner afterward, even though it was two hours in each direction out of his way. He has always been great around me and my cousins, taking us to sporting events, movies and concerts. When I told one of my friends that he had been made a bishop, my friend asked, 'Is this the cool uncle you have?'"

'You are lucky to have him'

All those people qualities will be part of his gift as an auxiliary bishop, family members say.

"He will be very accessible to people," his mother says. "I think the priests will like him. He believes in them. He believes the parish is where it all starts."

And here's one final point from his sister, Patricia.

"I know he has a lot to offer the archdiocese," she says. "But while he is certainly a learned, spiritual person who will provide leadership, he is also a regular guy. He is your brother, son, uncle, friend—a guy with a wicked sense of humor that you would be happy to spend time with talking about the last book you read, the game you watched or just the state of the world in general."

"I know he's happy for this opportunity, and I am happy for all of you in Indianapolis because he is really a good guy on so many levels. You are lucky to have him." †



Submitted photo

At a family gathering in the summer of 1996, Kyle Gillis gets a lift from his uncle, Bishop-designate Christopher Coyne, while Kyle's father, Stephen, watches and Bishop-designate Coyne's niece, Christina Coyne, smiles for the photographer.

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Bishop Christopher J. Coyne

and ask for God's abundant blessings upon him as he assists Archbishop Buechlein in ministering to the Clergy, Religious, and Lay Faithful of the Archdiocese of Indianapolis.



Family memories



A summer get-together in the past offers the perfect opportunity for a photograph of the extended family of Bishop-designate Christopher J. Coyne, who is standing in the center of the back row.

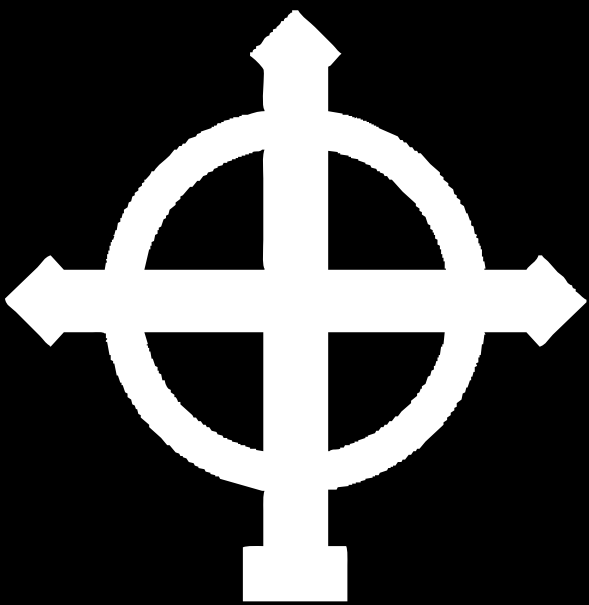


Then-Father Christopher J. Coyne shares a special moment with his parents, William and Rita, on the day of his first Mass after being ordained a priest in June of 1986.



Above, then-Father Christopher J. Coyne gives Communion to his sister, Patricia (Coyne) Silverman, during his first Mass as a priest in June of 1986 at St. Barbara Church in Woburn, Mass.

Left, a wide smile and a tie to match are both worn by Bishop-designate Christopher J. Coyne, standing, back row, third from left, during a long-ago family photograph when everyone seemed to be enjoying a fun moment together.



The students, faculty and staff at
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Bishop Christopher J. Coyne

on the occasion of his installation as
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and laity of the Archdiocese
and to Bishop Coyne.*



Bishop David L. Ricken,
Bishop Robert Banks,
Bishop Robert Morneau,
the priests, religious and
faithful of the
Diocese of Green Bay.



Diocese of
Green Bay

Priest friends admire Bishop-designate Coyne's humility

By Sean Gallagher

Prayerful. Humble. Approachable. A man of the people. A man of the Church.

That is how several priests and a bishop who know Bishop-designate Christopher J. Coyne describe their friend, who will be ordained as an auxiliary bishop for the Church in central and southern Indiana on March 2 at St. John the Evangelist Church in Indianapolis.

Father Aaron Pfaff is one of a few priests ministering in the archdiocese who knew the soon-to-be-auxiliary bishop before his appointment.

Currently the administrator of St. Augustine Parish in Leopold, St. Martin of Tours Parish in Siberia and Holy Cross Parish in St. Croix, Father Pfaff was formed for the priesthood at St. John's Seminary in Boston as a seminarian for the Diocese of Manchester, N.H.

He is seeking to be incardinated as a priest of the Archdiocese of Indianapolis.

Father Pfaff's last year in the seminary was Bishop-designate Coyne's first year as a member of its faculty. As a transitional deacon, he was led by Bishop-designate Coyne in a practicum that helped him and his classmates learn how to celebrate the Mass.

"What he [taught] was more than an academic science," Father Pfaff said. "It was the love of his life. He led us deeper into that love. He taught us how to pray what we're celebrating, to pray the Mass."

Father Pfaff also appreciated the way in which Bishop-designate Coyne related to him and his seminary classmates.

"It was as if he was one of us, not necessarily as an authority over us," Father Pfaff said. "He kind of led us as a group forward, almost like brother peers. ... He was approachable, down-to-earth, accessible."

Although Father Pfaff only interacted

closely with Bishop-designate Coyne for about a year, his observations echo the comments made about him by friends and colleagues that have known him for decades.

Father Mark Mahoney, the pastor of St. Rose of Lima Parish in Topsfield, Mass., was a seminary classmate of Bishop-designate Coyne and has remained a friend for 25 years.

"He's one of those people who you could talk to about anything from the theology that you were studying to current events to sports," Father Mahoney said. "He was knowledgeable on all



Fr. Mark Mahoney

subjects and very easy to talk to. "He's very easygoing and a man of the people. He's anything but haughty. He's humble. And that makes him very approachable."

That humility and hospitality is manifested in special ways with his brother priests, whom he regularly invited to his rectory at St. Margaret Mary Parish in Westwood, Mass., for dinner on Saturday nights.

Father Mahoney sees a connection between this hospitality and the way he welcomed his parishioners to the table of the Lord at Mass.

"He celebrates the sacraments wonderfully and prayerfully," Father Mahoney said. "The Saturday evening vigil Mass is well prepared. "But he might well, at the same time, have meats marinating in his kitchen to be prepared later that evening after the celebration of the liturgy for six to 10 priests of the neighboring parishes to

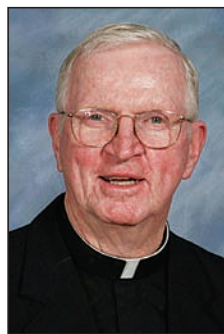


'What he [taught] was more than an academic science. It was the love of his life. He led us deeper into that love. He taught us how to pray what we're celebrating, to pray the Mass.'

—Father Aaron Pfaff, who was a student of Bishop-designate Christopher J. Coyne at St. John's Seminary in Boston

come over and have a meal with him." Msgr. Cornelius McRae, the pastor of St. Catherine of Siena Parish in nearby Norwood, Mass., was often one of those dinner guests.

Msgr. McRae was ordained in 1961 when Bishop-designate Coyne was just 2. Despite their difference in age and pastoral experience, Msgr. McRae holds his younger colleague—whom he said is



Msgr. Cornelius McRae

"talented in the pulpit and in the kitchen"—in high esteem. "He is an energetic and reliable spokesman for the faith. He's a wonderful communicator—under fire, I might add," said Msgr. McRae, referring to when Bishop-designate Coyne served as a spokesman for the Archdiocese of Boston from 2002-05 during the height of the priestly sex abuse crisis.

"That was tough duty every night [on TV] facing the hostility of ... a good part of the world," Msgr. McRae said.

"It was a time when many Boston priests will say that it was difficult to be in public wearing the clerical collar," Father Mahoney said. "And yet, there he was almost nightly on the news doing so in the most public of manners."

Father Mark Hunt, a priest of the Archdiocese of Philadelphia who has known Bishop-designate Coyne since they were graduate students in Rome in the 1990s, said those trying times in the Archdiocese of Boston challenged the peace-filled joy his friend had found in his vocation.

"It was tested," Father Hunt said. "And it was tested in ways that he will never speak about and that only people very close to him will know about."

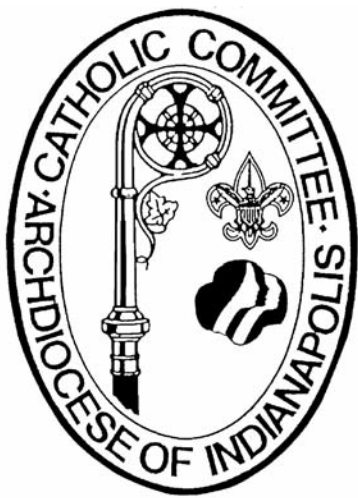
The priestly fraternity that Bishop-designate Coyne nurtured over the years became a source of support for him during that time.

However, Bishop Richard G. Lennon said, his priest friends weren't the most important source.

"To a considerable extent, it was his relationship with God that was the foundation," said Bishop Lennon of Cleveland, Ohio. "Then, certainly building on that, was the whole

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The Archdiocese of Indianapolis Catholic Committee on Scouting



Welcomes

**His Excellency
Most Reverend Christopher Coyne
Auxiliary Bishop of Indianapolis**

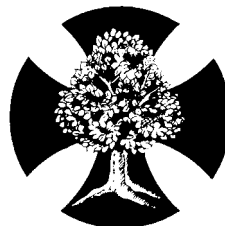
Bishop Coyne, please know of our gratitude and prayers for you as you begin your ministry to the Church in Central and Southern Indiana.

From the Catholic Committee on Scouting, serving scouts in the Archdiocese through retreats and religious emblem programs.

<http://home.comcast.net/~indyccs/site> * Facebook: Indy CCS * Twitter.com/Indyccs



Benedict Inn Retreat & Conference Center



Our Lady of Grace Monastery



St. Paul Hermitage

*The Sisters of
St. Benedict of
Our Lady of Grace
Monastery look
forward to Seeking
God with Bishop
Christopher Coyne.*

Archdiocese is getting an auxiliary bishop with many gifts, friend says

By Msgr. Peter Conley
Special to *The Criterion*

BOSTON—We in Boston were surprised but not shocked when the Holy Father, Pope Benedict XVI, selected one of our best—Father Christopher J. Coyne—and sent him to you as your new auxiliary bishop.

Not shocked because of his personal reputation and priestly accomplishments, but very much surprised because we thought he would be assigned to wear a zucchetto—the bishop’s skullcap—locally. We give him to you graciously but reluctantly.

Chris is a pastor, a former seminary professor, a liturgist, a communicator, a fine cook and a close friend.

As the pastor of St. Margaret Mary Parish in Westwood, Mass., he inherited a suburban parish in serious need of new leadership.

In just a few years, Chris proved that it could be done. The parish is well-staffed, runs smoothly, and is known for its fine religious education program, its exquisite music, parish outreach and solid preaching. It’s rumored that neighboring parishioners are tip-toeing across ecclesiastical lines to worship there.

Chris is an alumnus of the

University of Massachusetts Lowell, Boston’s St. John Seminary and the Athenaeum of San Anselmo on Rome’s Aventine hill, and has a doctorate in liturgy.

Chris is a fine preacher, always prepared, never flamboyant. His words are engaging because he reveals in his homilies that he has been informed and formed by the word of God.

The best compliment came from a parishioner who happens to be my older brother. He is one who does not give his heart away lightly and is slow to praise. He told me, “I like him. His homilies have a beginning, a middle, an end and a point. That’s not bad!”

When Boston was the epicenter of the clergy sex abuse scandal, Chris Coyne was tapped to be the spokesman for the archdiocese in dealing with an understandably frenzied media. His voice was clear, direct and honest. He was never mealy-mouthed, never falsely defensive and always fair.

It was a painful and demoralizing time for a priest in the Archdiocese of Boston, but when Chris came on the tube, we knew his words were true. Not surprisingly, he earned the respect of the local media moguls.

We are, however, sending you a new auxiliary bishop with a

Chris is a fine preacher, always prepared, never flamboyant. His words are engaging because he reveals in his homilies that he has been informed and formed by the word of God.



Bishop-designate Christopher J. Coyne, center, poses during a recent dinner at his Westwood, Mass., rectory with Father Leroy Owen, from left, Msgr. Peter Conley, Father John Grimes, Father William Burkhardt and Father John Sullivan. During his time as the pastor of St. Margaret Mary Parish in Westwood, Bishop-designate Coyne fostered priestly fraternity by frequently hosting dinners with fellow priests on Saturday evenings.

distinct provincial liability. He talks funny. But he talks like the rest of us locals—in Massachusetts. The broad “A” and the swallowed “R” are not affectations. They are a regional lingual flaw. When he reads the responsorial psalm, “If today you heeah His voice, hahden not your hahts,” don’t laugh. He “cahnt” help it.

Your new bishop likes priests and enjoys their company—not all equally, of course. He hosts a

Saturday evening dinner that finds a half dozen priests driving to Westwood after their vigil Masses for an “attitudinal adjustment hour” followed by comfort food cooked by Chris. There, the banter flows freely, the conversation is spirited and relaxed candor prevails. By the way, he makes a mean *pasta alla norcina* that you will love. Ask for it.

Your new bishop is also a man to look up to. Considering he is 6 feet 4 inches tall, it is a matter of

necessity for most of us. Let me assure you, however, that very shortly this stranger from the East who talks funny will be a gentleman you look up to with respect.

We in Boston are left with one question: Who’s going to cook Saturday’s supper?

We shall miss him and his friendship dearly.

(Msgr. Peter Conley is the pastor of St. Jude Parish in Norfolk, Mass.) †

FRIENDS

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relationship with priests. That certainly strengthened it.”

Bishop Lennon previously served as an auxiliary bishop and the apostolic administrator of the Boston Archdiocese.

While serving as his previous local Church’s

spokesman during a difficult time, Bishop-designate Coyne was confronted with the brokenness of humanity on a regular basis.

But Father Hunt said that a deep core of his friend’s life of faith—an authentic humility that acknowledges both his own as well as other people’s gifts and limitations—helped him do that well.

Father Hunt was reminded of this by Bishop-designate Coyne’s humorous response to a

question about his episcopal motto during a Jan. 14 press conference at St. John the Evangelist Church in Indianapolis.



Bishop Richard G. Lennon

At the time, the bishop-designate told the media that he had looked in the Bible for “It is what it is,” but couldn’t find it there.

According to Father Hunt, Bishop-designate Coyne had used that saying while trying to console him during some difficult times in Rome.

“He’d say, ‘Mark, it is what it is,’” Father Hunt recalled. “‘We’d love it to be perfect. We’d love it to be all the times edifying. But it is

what it is, and it’s the human condition. And how’s the redemption of Jesus Christ going to break into it? And how are we going to let it [break in]?’”

Father Hunt said this underlying humility helped his friend maintain a sense of peace and joy despite the hardships he has faced over the years. And he expects it to continue in the new bishop’s episcopal ministry in the archdiocese.

“My hope is, if anything, that the peace and joy that he has had as a pastor in Westwood would continue in his life as an auxiliary [bishop] in Indianapolis,” Father Hunt said. “That was contagious in the parish. [The] Westwood [parishioners] knew that they had a priest who loves being a priest.”

Bishop Lennon said he hopes that his soon-to-be brother bishop will “always remain true to who he has been.”

“He’s certainly a man of the Church and he’s a man of integrity,” Bishop Lennon said. “He takes his responsibilities seriously, and is able to do it in a way that ... is sociable and outreaching to people. But, primarily, he’s a man of the Church who lives his life with great integrity.”

For his part, Father Pfaff is eager to have his former seminary professor minister with him in central and southern Indiana, and he sees the local Church here as a good place for Bishop-designate Coyne to minister with Archbishop Daniel M. Buechlein.

“I see the Archdiocese of Indianapolis [as] being spiritually alive and welcoming,” Father Pfaff said. “The fraternity of priests is real. The presbyterate is solid and holy. I think he’s going to be very much supported and uplifted by his new archdiocesan family here even though he’s going to be removed from his family and friends [in Boston].”

“I’m thrilled,” Father Pfaff said. “This is good.” †

Archbishop Joseph E. Kurtz, D.D.

**and the Catholic faithful
of the Archdiocese of Louisville**

**send congratulations
and prayerful best wishes to**

Bishop Christopher Coyne

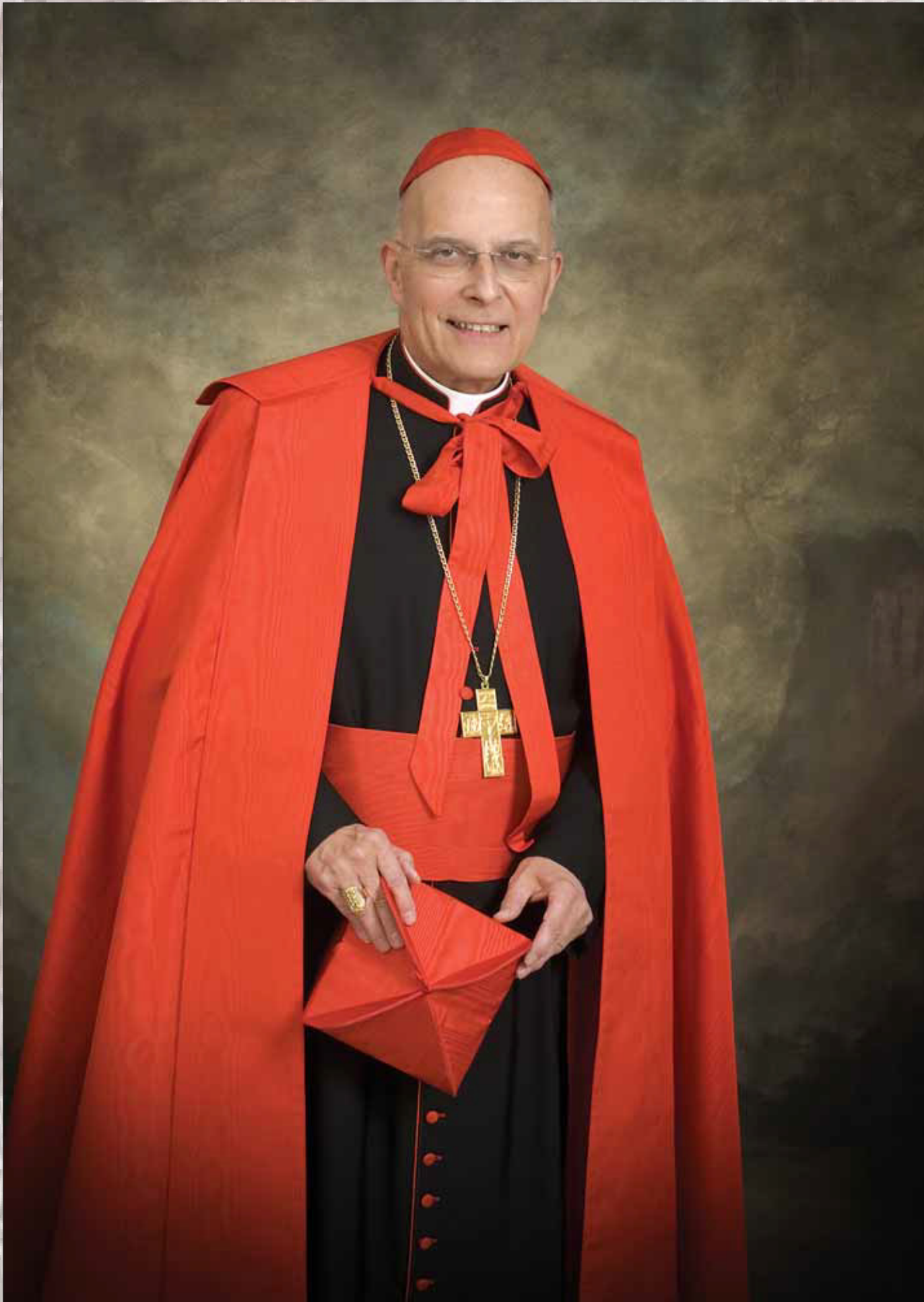
on his ordination and installation

**as Auxiliary Bishop of the
Archdiocese of Indianapolis**



FRANCIS CARDINAL GEORGE, OMI

and the people of the Archdiocese of Chicago



celebrate and pray for God's blessing
on the new Auxiliary Bishop of Indianapolis

BISHOP CHRISTOPHER COYNE

