



The

Criterion

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Seminary dedication

Renovated chapel a 'study hall' in which to seek 'wisdom and light,' page 3.

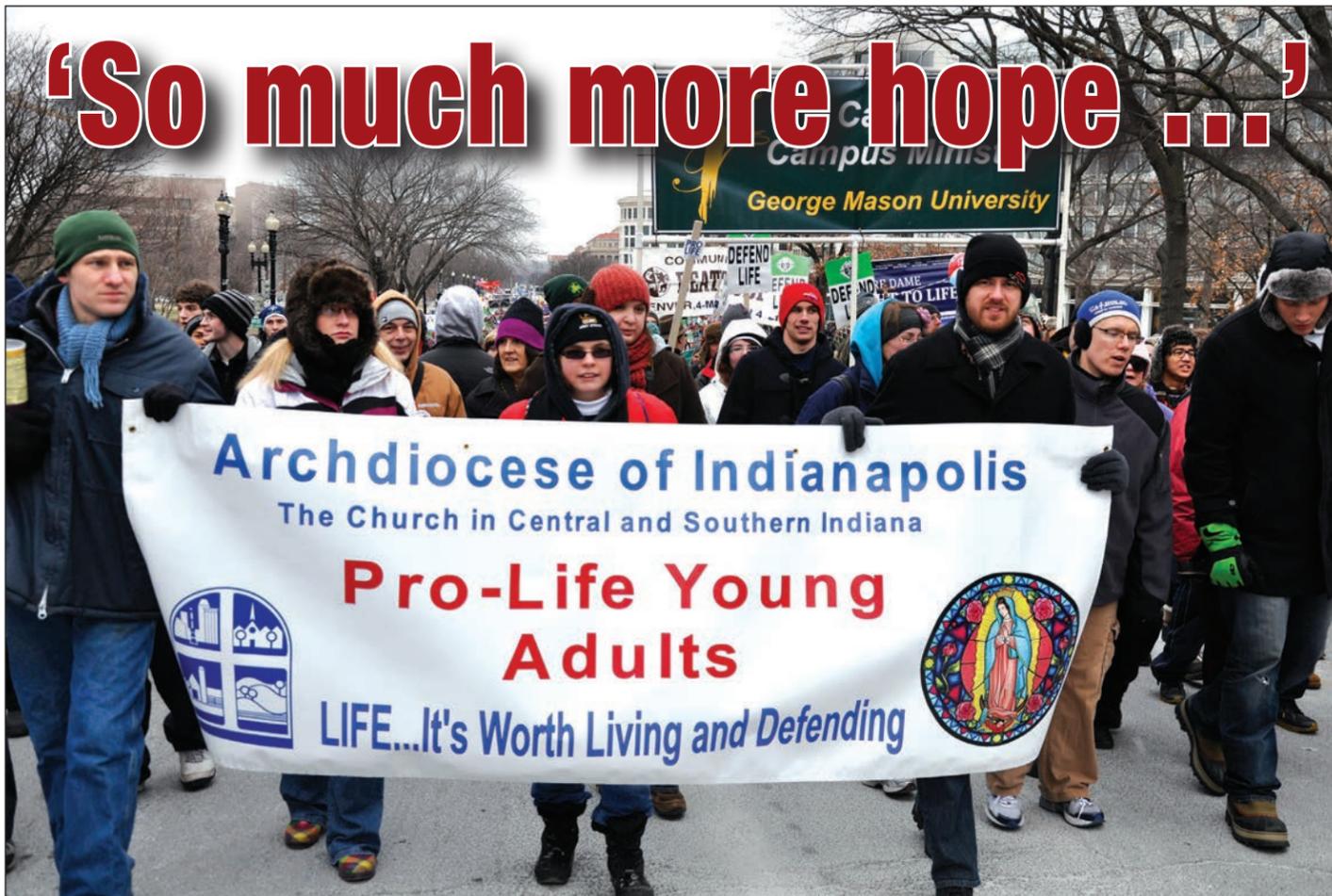


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'So much more hope ...'



Indianapolis young adults march with their banner at the March for Life in Washington on Jan. 25.

First-time participants moved by their March for Life experience

By Natalie Hoefler

The archdiocesan Young Adult and College Campus Ministry led a group of 50 participants on a pilgrimage to the March for Life in Washington on Jan. 25.

For some, it was their first experience on a March for Life pilgrimage, which commemorates the anniversary of the devastating 1973 *Roe v. Wade* Supreme Court decision legalizing abortion.

This story shares the experiences of first-time pilgrims Rikki Enzor, 26, a third-year medical student, and Dave Bibb, 70, a retired teacher.

A pilgrimage begins

How did a retired teacher come to join a

pilgrimage of young adults?

"We couldn't find a group going from our diocese [in Danville, Ill.]," said Bibb's wife, Joanne, also a retired teacher. "So we asked [our son] Brian if we could join his group." Brian is a member of St. John the Evangelist Parish in Indianapolis.

Dave explained that Joanne had been on the march before, but this was his first time.

"I have some idea of what to expect from what Joanne has said about the march," said Dave prior to the march, "but I have no preconceived notions of what to expect. I'm just really excited to get to go."

After Mass and a brief break to settle into their rooms at a hotel in Bethesda, Md., the group gathered in the hotel lobby at 9:30 a.m. and prepared to make their way to

Washington via the Metro.

"This is my first time on the march," explained Rikki Enzor, "so I'm really excited. This is such a great opportunity to stand up with other young adults for something I passionately believe in."

When asked what prompted her to come, Enzor paused thoughtfully.

"I'm a medical student," she started. "One day, I'll be looked to as an expert, and I want to help make people realize [abortion] is a moral issue."

"Many medical students believe in perceptions that aren't true," she continued, "but they don't really take the time—or have the time—to think about the truth. I think this will be a great

See LIFE, page 8

HHS issues proposed rules on exemptions from contraceptive coverage

WASHINGTON (CNS)—Exemptions from the requirement to provide contraceptive coverage under the Affordable Care Act will be simplified to include many more types of religious institutions and accommodate the needs of self-insured Church entities that say they must keep a clear financial and functional wall between themselves and the provision of contraceptives.

A new set of proposed rules announced on Feb. 1 by the Department of Health and Human Services (HHS) attempts to accommodate objections raised by Catholic institutions, among others, that said the previous rules would force them to stop providing employee health insurance because the federal requirement to include coverage for abortifacients, sterilization and contraceptives coverage violates their religious beliefs.

The Affordable Care Act includes coverage of these medicines and procedures in all insurance plans. The early version of proposed rules for the mandate required all employers to provide free coverage of these medicines and services for their workers. It only exempted religious organizations whose main purpose is the inculcation of faith and who employ and serve members of the faith. A later "accommodation" said nonexempt organizations could do this through third-party insurers.

The expansion would cover religious higher education institutions, health care providers and charitable agencies that do not discriminate on the basis of religion as to whom they serve or employ. The new proposed rules specify that no exemption will be given to "for-profit, secular employers."

Some for-profit entities, such as Christian-owned craft retailer Hobby Lobby, have sued the federal government over the mandate, saying that it violates the religious beliefs of the owners and the faith-based company outlook, and so they should be entitled to a religious exemption.

A brief statement from the U.S. Conference of Catholic Bishops

See HHS, page 16

Bishop John M. D'Arcy dies at age 80; was 'good shepherd after the heart of Christ'

FORT WAYNE, Ind. (CNS)—Bishop Emeritus John M. D'Arcy, who served as the eighth bishop of the Diocese of Fort Wayne-South Bend from May 1, 1985, through Jan. 13, 2010, died at his home in Fort Wayne on the morning of Feb. 3.

He was diagnosed with lung and brain cancer in late December while visiting his family in the Boston area. He returned to Fort Wayne in January for care.

In retirement, Bishop D'Arcy had assisted at parishes, conferred the sacrament of confirmation, and enjoyed providing retreats and missions and assisting



Bishop Emeritus John M. D'Arcy

as chaplain of Bishop Luers High School in Fort Wayne.

"I am filled with deep sadness at the death of a dear friend and brother bishop," said Bishop Kevin C. Rhoades, who was installed in January 2010 to succeed Bishop D'Arcy. "We mourn the death of a good shepherd after the heart of Christ, a bishop who loved the Lord and his people with all his heart."

"Bishop D'Arcy faced death as he also lived his life—with deep faith and trust in God," the bishop said in a statement on Feb. 3. "He offered his prayers and sufferings this past month for the people he loved and served with joy and faithfulness."

The diocese announced that Bishop D'Arcy's body was to be received at St. Matthew Cathedral in South Bend on Feb. 6, with daylong visitation followed by a rosary and transferal Mass to be celebrated. The bishop's body was to be received

the next morning at the Cathedral of the Immaculate Conception in Fort Wayne, with all-day visitation followed by a rosary and evening prayer.

Morning visitation on Feb. 8 will be followed by a noon Mass of Christian Burial and a reception. The rite of committal will be conducted privately in the cathedral crypt.

The son of Irish immigrants, John Michael D'Arcy was born on Aug. 18, 1932, in Brighton, Mass. He began preparation for the priesthood in September 1949 at St. John's Seminary in Brighton. He was ordained to the priesthood on Feb. 2, 1957, for the Archdiocese of Boston.

He studied in Rome at the Pontifical University of St. Thomas, known as the Angelicum, from 1965 to 1968 and received his doctorate in spiritual theology

See D'ARCY, page 15

Lenten penance services are scheduled at archdiocesan parishes

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

Batesville Deanery

- Feb. 21, 4 p.m. to 5:30 p.m. and 6:30 p.m. to 7 p.m. at St. Peter, Franklin County
- Feb. 22, 6 p.m. to 8 p.m. at St. Teresa Benedicta of the Cross, Bright
- Feb. 23, 9 a.m. to 11 a.m. and 1 p.m. to 3 p.m. at St. Teresa Benedicta of the Cross, Bright
- Feb. 26, 7 p.m. at St. Mary of the Immaculate Conception, Aurora
- Feb. 28, 4 p.m. to 5:30 p.m. and 6:30 p.m. to 7 p.m. at St. Mary-of-the-Rock, Franklin County
- March 1, 10 a.m. to 10 p.m. for St. John the Baptist, Dover; St. Joseph, St. Leon; St. Paul, New Alsace; and St. Martin, Yorkville, at St. Martin, Yorkville
- March 4, 6:30 p.m. at St. Lawrence, Lawrenceburg
- March 6, 7 p.m. for St. Charles Borromeo, Milan; St. Mary Magdalen, New Marion; St. Pius, Ripley County; and St. John the Baptist, Osgood, at St. John the Baptist, Osgood
- March 7, 7 p.m. at St. Mary, Greensburg
- March 12, 7 p.m. for St. Nicholas, Ripley County; St. Anthony of Padua, Morris; and St. Louis, Batesville, at St. Louis, Batesville
- March 12, 7 p.m. for St. Denis, Jennings County; St. Maurice, Napoleon; and Immaculate Conception, Millhousen, at Immaculate Conception, Millhousen
- March 20, 7 p.m. for St. Joseph, Shelbyville; and St. Vincent de Paul, Shelby County, at St. Vincent de Paul, Shelby County
- March 20, 6:30 p.m. for St. Anne, Hamburg; St. Maurice, Decatur County; and St. John the Evangelist, Enochsburg; at St. John the Evangelist, Enochsburg

Bloomington Deanery

- Feb. 26, 7 p.m. at St. Vincent de Paul, Bedford
- March 19, 7 p.m. at St. Agnes, Nashville

Connersville Deanery

- Feb. 26, 7 p.m. at St. Elizabeth of Hungary, Cambridge City
- Feb. 28, 7 p.m. at St. Mary (Immaculate Conception), Rushville
- March 6, 7 p.m. at St. Gabriel, Connersville
- March 7, 7 p.m. at St. Bridget of Ireland, Liberty
- March 19, following 5:30 p.m. Mass for Richmond Catholic Community at St. Mary, Richmond
- March 20, 7 p.m. at St. Rose of Lima, Knightstown

Indianapolis East Deanery

- Feb. 26, 7:30 p.m. at Holy Spirit
- March 4, 7 p.m. for St. Bernadette, St. Therese of the

Infant Jesus (Little Flower) and Our Lady of Lourdes, at Our Lady of Lourdes

- March 6, 7 p.m. for Holy Cross and St. Philip Neri at St. Philip Neri
- March 12, 7 p.m. at St. Mary
- March 13, 6:30 p.m. at St. Rita
- March 14, 7:30 p.m. at St. Michael, Greenfield

Indianapolis North Deanery

- March 10, 2 p.m. at St. Thomas Aquinas
- March 11, 7 p.m. at St. Thomas Aquinas
- March 12, 7 p.m. at St. Thomas Aquinas

Indianapolis South Deanery

- March 4, 6:30 p.m. at Nativity of Our Lord Jesus Christ
- March 10, 2 p.m. at Good Shepherd
- March 12, 7 p.m. at St. Jude
- March 13, 7 p.m. at St. Mark the Evangelist
- March 19, 7 p.m. at St. Roch
- March 20, 6 p.m. at St. Barnabas
- March 25, 7 p.m. at Our Lady of the Greenwood, Greenwood
- March 27, 6 p.m. at St. Barnabas

Indianapolis West Deanery

- Feb. 16, 10 a.m. at St. Anthony
- Feb. 19, 6:30 p.m. at St. Monica
- Feb. 26, 7 p.m. at Mary, Queen of Peace, Danville
- Feb. 28, 7 p.m. at St. Malachy, Brownsburg
- March 4, 7 p.m. at St. Thomas More, Mooresville
- March 12, 7 p.m. at St. Gabriel the Archangel
- March 13, 7 p.m. at St. Christopher
- March 14, 7 p.m. for Holy Angels at Marian University Chapel
- March 20, 6:30 p.m. at St. Susanna, Plainfield
- March 20, 7 p.m. at St. Joseph
- March 23, 9:30 a.m. to 5 p.m. at St. Michael the Archangel

New Albany Deanery

- Feb. 20, 7-8 p.m. at Holy Family, New Albany (individual confession available every Wednesday during Lent)
- Feb. 25, 7 p.m. at St. Mary, Navilleton
- Feb. 26, 7 p.m. at Most Sacred Heart of Jesus, Jeffersonville
- Feb. 27, 7 p.m. at St. Joseph, Corydon
- Feb. 28, 7 p.m. at St. Mary-of-the-Knobs, Floyd County
- March 3, 4 p.m. at St. Mary, New Albany
- March 6, 6 p.m. at St. Anthony of Padua, Clarksville
- March 11, 7 p.m. at St. Joseph, Sellersburg
- March 12, 7 p.m. at St. Mary, Lanesville
- March 12, 8 a.m.-8 p.m. at Our Lady of Perpetual Help, New Albany (individual confession)
- March 14, 6:30 p.m. at St. Paul, Sellersburg

- March 20, 7 p.m. at St. Michael, Charlestown
- March 24, 1 p.m. at St. John the Baptist, Starlight

Seymour Deanery

- Feb. 26, 7 p.m. for Most Sorrowful Mother of God, Vevay, and Prince of Peace, Madison, at Prince of Peace, Madison
- March 10, 2 p.m. for Holy Trinity, Edinburgh, and St. Rose of Lima, Franklin, at St. Rose of Lima, Franklin
- March 13, 7 p.m. for Our Lady of Providence, Brownstown, and St. Ambrose, Seymour, at St. Ambrose, Seymour
- March 14, 7 p.m. at St. Bartholomew, Columbus
- March 17, 3:30 p.m. at St. Patrick, Salem
- March 17, 5 p.m. at American Martyrs, Scottsburg
- March 25, 6:30 p.m. for St. Ann, Jennings County; St. Mary, North Vernon; and St. Joseph, Jennings County, at St. Joseph, Jennings County

Tell City Deanery

- March 13, at 6:30 p.m. at St. Meinrad, St. Meinrad
- March 17, at 4 p.m. at St. Paul, Tell City

Terre Haute Deanery

- Feb. 21, 12:30 p.m. and 7 p.m. at Sacred Heart, Clinton
- Feb. 24, 7 p.m. at St. Joseph, Rockville
- March 13, 7 p.m. at St. Paul the Apostle, Greencastle
- March 14, 1:30 p.m. at Sacred Heart of Jesus, Terre Haute
- March 14, 7 p.m. at St. Patrick, Terre Haute †



Lenten disciplines include fasting, almsgiving, prayer

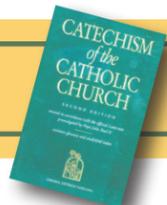
Abstinence from meat is to be observed by all Catholics 14 years and older on Ash Wednesday and on all Fridays of Lent. Ash Wednesday is on Feb. 13.

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

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

By the threefold discipline of fasting, almsgiving and prayer, the Church keeps Lent from Ash Wednesday until the evening of Holy Thursday, which is on March 28. †

CATECHISM CORNER



What the catechism says about Lent

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

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

In #1095, Lent is discussed in regards to the way in which the Church, especially in its liturgy, sees Christ prefigured in various ways in the Old Testament.

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

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

"This is why Christ vanquished

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

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

liturgy reveals it and enables us to live it."

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

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

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



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Renovated seminary chapel a 'study hall' in which to seek 'wisdom and light'

By Sean Gallagher

When Bishop Simon Bruté College Seminary in Indianapolis began forming men for the priesthood in the fall of 2004 on the campus of Marian University, its enrollment stood at six.

It is now at 33 with seminarians being sent there from nine dioceses across the country. Father Robert Robeson, rector of the seminary, expects enrollment to rise above 40 next year.

The seminary moved in 2008 to the former Carmelite Monastery of the Resurrection, about a mile south of Marian, where seminarians still take classes.

Because of the growth of the seminary, its chapel, which had a seating capacity of 40 people, was renovated last summer. It can now seat 80 people.

Archbishop Joseph W. Tobin blessed the renovated chapel during a Jan. 28 Mass at the seminary.

The Mass took place on the feast of St. Thomas Aquinas, the great 13th century Dominican priest who continues to be regarded as one of the Church's greatest philosophers and theologians.

"The example of Thomas Aquinas can teach you that this chapel is not only a place of worship, where you will be nourished at the table of the Lord's word and sacrament," Archbishop Tobin told the assembled seminarians. "It is also a sort of study hall or, if you will, a research laboratory.

"You will need to spend time here, in the presence of our sacramental Lord, to seek the wisdom that will allow you to make the essential connections in your life between what you learn and the living source of wisdom and light."

In remarks at the end of the Mass, Father Robeson said that the chapel is "the heart and soul of our seminary.

"It is, without question, the most important place in the seminary building," Father Robeson said. "It is where, through prayer, we encounter the fullness of Jesus Christ's presence in our life and receive the strength to give ourselves in love to others. It is where we celebrate the Eucharist, which is at the very center of the life for every priest and seminarian. And it is where our seminarians are formed to love, by drawing upon the sacrificial love of Jesus Christ."

Seminarian Timothy DeCrane, a junior at Bishop Bruté, comes to the chapel daily to pray. A member of Most Holy Name of Jesus Parish in Beech Grove, DeCrane sees the expanded chapel as an encouraging sign of growth for the seminary.

"It shows that there are more young men that are zealous and are on fire for their faith," he said. "They're willing to look at their faith on a deeper level. It's so exciting to see that. It gives you the hope that you need."

Seminarian Anthony Stange, a senior at Bishop Bruté and a member of St. Lawrence Parish in Lawrenceburg, said the expansion of the seminary's chapel is also a sign of a more hidden growth—the increase in the seminarians' knowledge of

themselves and their love for God.

"It's been one of the most incredible experiences of my life," said Stange of his time at the seminary. "The experience of community has taught me so much about myself and helped me to form better relationships with those around me."

Also attending the chapel blessing were four members of the Monastery of the Resurrection, now living on the grounds of the motherhouse of the Congregation of the Sisters of the Third Order of St. Francis in Oldenburg.

Carmelite Sister Jean Alice McGoff, the monastery's prioress, spoke after the Mass about how happy she and other members of the community are about the continuity in the use of their former home.

"It was our great desire that it would be, somehow, a house of prayer," Sister Jean Alice said. "But it never dawned on us that it could become a seminary. To know that there are people here who value prayer and feel that, somehow, our presence is still here is thrilling."

Franciscan Sister Jean Marie Cleveland, vice president for mission effectiveness at Marian, also attended the Mass.

"I'm excited that the [seminarians] are at Marian," Sister Jean Marie said after the Mass. "I see them every year a little more involved with the [other] students. They are learning to work with other young people."

One person who was not able to attend the blessing Mass, but who was likely on the minds of many present, was Archbishop Emeritus Archbishop Daniel M. Buechlein, who founded the seminary in 2004.

Archbishop Tobin recently visited him in the infirmary at Saint Meinrad Archabbey in St. Meinrad where Archbishop Buechlein lives and spoke about the visit at the end of the Mass.

"When you speak about this house, his eyes light up," Archbishop Tobin said. "... He was grateful to know that his dream continues. In thinking about him earlier today, I thought that he must be like Thomas Aquinas and spent a lot of time before the Lord so that his wonderful vision that would guide the archdiocese would take flesh. And part of the vision is this house, this chapel."

While the renovation of the chapel was largely completed last summer, work at expanding the seminary's buildings continues.

Last fall, construction of a new dormitory and dining hall began. When completed, the residence hall will have 10 double occupancy rooms, and the seminary will be able to house 54 seminarians. It is expected that the dormitory and dining hall will be ready for use at the start of the 2013-14 academic year.

The overall cost of the chapel renovation and the current construction project is an estimated \$2.4 million.

Approximately \$2 million of this was made available through a bequest from the estate of the late James P. Scott, the largest estate gift in the history of the Archdiocese of Indianapolis.

Photos by Sean Gallagher



Archbishop Joseph W. Tobin, center, blesses the renovated chapel of Bishop Simon Bruté Seminary in Indianapolis during a Jan. 28 Mass. One feature of the renovated chapel is the altar piece, or reredos, that stands behind the chapel's altar. The reredos was designed by Eric Atkins, archdiocesan director of management services.



Carmelite Sisters Ruth Ann Boyle, left, Helen Wang, Teresa Boersig and Jean Alice McGoff sing the closing hymn during a Jan. 28 Mass at the chapel of Bishop Simon Bruté College Seminary in Indianapolis. The sisters are members of the Carmelite Monastery of the Resurrection, located on the grounds of the motherhouse of the Congregation of the Sisters of the Third Order of St. Francis in Oldenburg. They sold the seminary, which was their previous home, to the Archdiocese of Indianapolis in 2008. Sister Jean Alice is the prioress of her community.

The rest of the \$7.5 million Scott gift was used to establish an endowment to support the future ministry of the Church in central and southern Indiana.

Several other donors also contributed to the renovation of the seminary chapel and the construction of its new dormitory and dining hall.

"It's wonderful to see that people care so deeply about the formation of our priests," said Father Robeson. "Obviously, people have had good experiences with priests in our archdiocese. We have many good priests. I think that, in a lot of cases, is what leads people to say that they want to help with the formation of our young men who are opening themselves up to the possibility of a vocation to the priesthood."

(For more information about Bishop Simon Bruté College Seminary in Indianapolis, log on to www.archindy.org/bsb. For more information about a vocation



Kneeling in prayer during the Jan. 28 Mass are, from left, seminarians Michael Meinhart and Cody Sandschafer, both of the Diocese of Springfield, Ill.; Declan McNicholas of the Diocese of the Gary, Ind.; and Benjamin Dollarhide of the Diocese of Toledo, Ohio.

to the priesthood in the Archdiocese of Indianapolis, log on to www.HearGodsCall.com. For more photos from the blessing Mass, log on to www.CriterionOnline.com. †

Parish, religious community donate items for Bishop Bruté seminary chapel

By Sean Gallagher

When the seminarians at Bishop Simon Bruté College Seminary in Indianapolis come to its chapel to pray, they are surrounded by signs of prayer of Catholics across central and southern Indiana who have gone before them.

Many of the furnishings of the seminary's renovated and expanded chapel were donated from the former St. Ann Parish in Terre Haute, which was closed last year.

And the chapel's principal crucifix was donated last year by the sisters of the Carmelite Monastery of the Resurrection, who previously lived in the seminary and now reside

on the grounds of the motherhouse of the Congregation of the Sisters of the Third Order of St. Francis in Oldenburg.

The chapel's pews, holy water fonts, tabernacle and

sanctuary lamps came from St. Ann, which donated the items shortly after its final Mass on May 20, 2012.

Providence Sister Constance Kramer, parish life coordinator of St. Ann Parish at the time of its closing, visited the seminary last month to see how the items were being used in its chapel.

"I was thrilled to know that young men who were discerning a call to priesthood and making a choice to live in community," said Sister Constance, "would sit in our pews and enjoy the energy I believe these pews had absorbed for over 50 years from the faith-filled members of the community of St. Ann Parish."

Father Robert Robeson, rector of Bishop Bruté, is glad to welcome visitors to the seminary who have contributed to the priestly formation of the seminarians through their donated furnishings.

"It's really a testament to the degree to which the parishes of our archdiocese have supported the seminary," said Father Robeson. "The furnishings have been anointed by the prayers of the people that we'll serve."

The crucifix given to the seminary by the

Carmelite sisters who used to live in the seminary is attached to a hand-carved wood altar piece, called a reredos, that stands behind the chapel's altar, which was previously used in the personal chapel of Indianapolis Bishop Joseph Chartrand, who died in 1933.

"It's just perfect. It's like a jewel in a signet ring. It's just perfect there," said Carmelite Sister Jean Alice McGoff about the placement of the crucifix.

Seminarian Anthony Stange, a senior at Bishop Bruté and a member of St. Lawrence Parish in Lawrenceburg, appreciates that he is constantly reminded in the seminary's chapel of the prayers of the faithful throughout the archdiocese.

"We're not just creating a whole new space from scratch," said Stange. "We're really compiling pews, a tabernacle and a crucifix from so many other worship spaces.

"They bring with them a history of worship. They have a meaningful past that is inspiring our future so that we can continue in the steps of those who have gone before us in their worship and praise of the Lord." †



Sr. Constance Kramer, S.P.



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

Most Rev. Joseph W. Tobin, C.Ss.R., *Publisher*
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Editorial



Bishop Paul D. Etienne of Cheyenne, Wyo., a former priest of the Archdiocese of Indianapolis, blesses the congregation after a Year of Faith Mass at St. Patrick's Church in Casper on Oct. 13, 2012. The special year, declared by Pope Benedict XVI, is a worldwide program of worship, catechesis and evangelization. It opened on Oct. 11, 2012, and runs to Nov. 24, 2013.

Stewardship is a response in faith to the Lord's invitation

"Jesus' disciples and Christian stewards recognize God as the origin of life, giver of freedom, and source of all things. We are grateful for the gifts we have received, and are eager to use them to show our love for God and for one another. We look to the life and teaching of Jesus for guidance in living as Christian stewards."

—From "To Be a Christian Steward, A Summary of the U.S. Bishops' Pastoral Letter on Stewardship"

During this Year of Faith, we have an opportunity to come to a better understanding of Christian stewardship as an integral dimension of Christian faith, a response to the Lord's invitation to be his faithful disciples.

As the U.S. bishops tell us in their pastoral letter "Stewardship: A Disciple's Response," Christian stewards acknowledge God as the owner and giver of all that we have and ourselves as children of God and caretakers of all God's creation. A good steward takes care of, and shares, all God's gifts.

According to the bishops, a disciple of Jesus Christ is a man or woman who responds in faith to the Lord's call to abandon everything and follow him without counting the cost. A Christian steward is one who responds to Jesus' call in a particular way—with a grateful heart, with a profound sense of responsibility for his or her use of all God's gifts, with a generous spirit, and with a commitment to "return God's gifts with increase."

Stewardship is a grateful response in faith to the Lord's invitation, "Go, sell what you have; give to the poor ... and come, follow me" (Mk 10:21).

Stewardship is an expression of Christian discipleship, a practical form of spirituality. It is faith in action. It is not a program, a fundraiser, a technique for increasing volunteers or the weekly collection. A Christian steward is someone whose entire way of life shows that he or she is grateful, responsible, generous and willing to give back to God with increase.

Stewardship is important to the Church because disciples of Jesus Christ are called to advance the Church's mission. We have been commissioned to

go out to the whole world and proclaim the Good News. We are called to be new evangelists, missionaries for Christ—in our homes, our work places, our neighborhoods and communities, our parishes, our schools and our dioceses.

Good stewards advance the mission of the Church through their personal witness to Christ; through their active participation in the Church's ministries of worship, evangelization and faith formation; and through their service to all who are in need.

Stewardship is an entire way of life, an ongoing process, a journey that will last until the Last Day when we will all be asked to render an account of our guardianship of God's gifts—spiritual and material. None of us can ever be perfect stewards, but we can grow as stewards. As individuals and as faith communities, we can make progress on the stewardship journey.

The stewardship point of view invites us to look at the world and all it contains as pure gift, the abundant blessings of a good and gracious God. Our response to the Lord's generosity, and to his invitation and challenge to drop everything and follow him is what allows us to be faithful disciples in spite of our sinfulness.

By looking at Jesus' life and teaching from a steward's point of view, we can better understand who he is—the Father's gift—and who we are called to be—his intimate friends and disciples.

As Christian stewards, we are responsible for taking care of, and sharing, the great gift we have received from the Father. As faithful disciples, our mission is to proclaim Jesus as Lord and to carry on his work for the salvation of the world.

This truly is the new evangelization and, at the same time, the work of stewarding all God's gifts. May we do God's will always!

Especially during this Year of Faith, let's grow in our appreciation for stewardship as faith in action. Let's take care of, and share, the great gift of faith!

—Daniel Conway

Be Our Guest/Dr. Andrew DuBois

Second Amendment is meant to balance power, reader says

This letter is in response to your page 1 article, "Faith groups begin to muster members in support of gun controls" in the Jan. 25 issue of *The Criterion*.

The 20th century has demonstrated that governments, not "the people," are the chief source of danger to children and families.

In 1932, during a time of peace, Joseph Stalin decided that grain production from Ukraine, then a province of the USSR, was too low. He ordered all grain and animals to be confiscated from this region, resulting in a famine that killed 3.5 million people, mostly children.

This famine, called the Holodomor, is now seen by most as an act of genocide against the Ukrainian people. Add those killed by Adolph Hitler, Mao Zedung, Pol Pot and others and the number of innocent children killed by their own governments is hard for the human mind to comprehend. The lesson of the 20th century is that it is a bad idea to give the government too much power.

The purpose of the Second Amendment is to balance power by keeping some measure of military force in the hands of ordinary citizens. It has nothing to do with hunting or protecting yourself from a burglar. It is about the people having the ability to form an army of revolution to curb the U.S. government should it get way out of line. It is a way of making sure that genocide never happens in this country.

We have raised our five children without network television. I will never forget the day my 6-year-old daughter came into the kitchen in tears and screamed at me, "Daddy, that's the scariest movie I've ever seen. It's awful!" She had been watching a Shirley Temple video in the other room.

I calmed her down and she continued, through her tears, "A man in that movie took a gun and shot it at another man!" This particular Shirley Temple movie contains a brief gunfight between a villain and the police.

Letter to the Editor

Let us join together in prayer for true peace and conversion of our country

The article and editorial on gun control in the Jan. 25 issue of *The Criterion* were both encouraging and disappointing.

Daniel Conway's comment in his editorial that the bishops call us "to fervent prayer, to change of heart and to the nonviolence of Jesus" was certainly encouraging.

The article concerning faith groups in support of gun controls was disappointing. Have we learned nothing of the duplicity of the Obama administration? We now have Obamacare and an immoral U.S. Department of Health and Human Services' mandate.

The goals of most politicians are self-serving. The goals of Christian groups attempting to work with this administration are naïve. We must realize that the absence of war, or weapons, does not mean peace.

Peace is the ability of individuals to freely pursue their faith and the safety of their families—with or without weapons.

For Catholic groups to align themselves in the pursuit of goals established by politicians with hidden agendas will only lead to more unintended consequences.

When we lay down with them, we will surely rise up with fleas. Let us all join together in prayer for the true peace and the conversion of our country.

Ken Shanabruch
Indianapolis

My daughter knows guns first hand. I am a marksman, and she has watched me shoot on numerous occasions. She knows that you are not supposed to even point a gun at another person, and she knows that even a small gun is dangerous.

This was her first exposure to a gunfight as entertainment. She was horrified. This is an appropriate response to seeing two people try to kill one another with deadly weapons.

That day, my daughter reminded me that shooting a gun at a human being is an absolutely horrible act. This act should never be shown on television. It should certainly never be shown in such a way as to make it look fun or glorious. Allowing movies and television that glorify gun violence is dangerous and irresponsible. It is like teaching young children to put beans in their ears.

Modern television and the Internet are worse than the gladiator games of ancient Rome. At least in Rome, children were not allowed into the Colosseum to watch people kill one another.

American children watch dozens of murders every day. I am not at all surprised that Americans are shooting each other and engaging in all sorts of immoral behaviors. We are teaching them how to do these behaviors with television and the Internet.

We do need a grassroots movement in this country. We do need to stand up together as people of faith. We need to clean up television and the Internet to eliminate pornography and violence.

We have a right to television and Internet that is safe for our children. If this is not changed we will see continued violent and immoral behavior among the people watching this garbage.

As an unfortunate consequence, we will also watch our precious freedoms disappear as America becomes a police state.

(Dr. Andrew DuBois is a member of SS. Philomena and Cecilia Parish in Oak Forest.) †

Letters Policy

Letters from readers are published in *The Criterion* as part of the newspaper's commitment to "the responsible exchange of freely-held and expressed opinion among the People of God" (*Communio et Progressio*, 116).

Letters from readers are welcome and every effort will be made to include letters from as many people and representing as many viewpoints as possible. Letters should be informed, relevant, well-expressed and temperate in tone. They must reflect a basic sense of courtesy and respect.

The editors reserve the right to select the letters that will be published and to edit letters from readers as necessary based on space limitations, pastoral sensitivity and content (including spelling and grammar).

In order to encourage opinions from a variety of readers, frequent writers will ordinarily be limited to one letter every three months. Concise letters (usually less than 300 words) are more likely to be printed.

Letters must be signed, but, for serious reasons, names may be withheld.

Send letters to "Letters to the Editor," *The Criterion*, 1400 N. Meridian Street, Indianapolis, IN 46202-2367.

Readers with access to e-mail may send letters to criterion@archindy.org.

Once more into the immigration law process: a familiar road

WASHINGTON (CNS)— They've been down this road before—trying to pass a far-reaching reform of the U.S. immigration system.

The last time Congress passed a substantial immigration reform law in 1986, then-Father Nicholas DiMarzio, as director of Migration and Refugee Services (MRS) for the U.S. Catholic bishops, was a part of coalition-building among interest groups such as the National Council of La Raza and the AFL-CIO.

"It was a whole different political scene," said now-Bishop DiMarzio of Brooklyn, N.Y. "Bipartisanship was possible. I don't know how it's going to work this time."

In the mid-1980s, the problem of millions of immigrants being in the country without permission to be here was a relatively new issue, he told Catholic News Service. The situation affected around 5 million people in perhaps 10 states, mostly along the Mexican border plus New York, Florida and Illinois.

Today, an estimated 11 million people lack legal immigration status and they live throughout the country. The list of states with the fastest-growing populations of immigrants includes Tennessee, North Carolina, Arkansas, Delaware and Wyoming.

The past history of the kind of coalition-building it took to pass previous immigration legislation may bear lessons for today as Congress launches what may be the best chance for comprehensive reforms since the era of the Iran-Contra Affair and the initial public stock offering for Microsoft.

A bipartisan panel of senators on Jan. 28 presented the key elements they support, including creating a path to citizenship for undocumented immigrants, strengthening border security, streamlining legal immigration options and improving systems for verifying eligibility for work.

A day later, President Barack Obama outlined a similar but more comprehensive list of his goals for immigration legislation. The White House later said he hopes to sign a bill by the middle of 2013. The House kicked off hearings on immigration reform on Feb. 5.

Obama's and the Senate panel's proposals have been cautiously praised by a phalanx of organizations, representing faith groups, civil rights organizations and employers. Among those, Jesuit Father Thomas H. Smolich, president of the Jesuit Conference of the United States, said the order is encouraged by the bipartisan tone of the senators' proposal, though some aspects raise concerns. "A genuine understanding of the realities faced by border communities will yield the best policy," he said.

Los Angeles Archbishop Jose H. Gomez, chairman of the U.S. Conference of Catholic Bishops (USCCB) Committee on Migration, hit on a common theme of many faith groups' responses in welcoming the the senators' framework, particularly its inclusion of a path to citizenship, but he said it leaves room for improvement in areas such as due process rights and the root causes of migration.

Since more than 70 percent of Hispanic voters supported Obama in the 2012 election over rival Mitt Romney, Republican leaders who saw that margin as crucial to the defeat of their candidate have moved swiftly to restart efforts at fixing an immigration system that is widely described as broken.

One example of the range of political and economic heft behind the issue was a press conference in mid-January held under the title "Forging Consensus," at which a panel of mostly Republicans talked about how they will energize their constituencies. It included Thomas Donahue, president and CEO of the U.S. Chamber of Commerce; Johnny Young, director of MRS for the USCCB; Indiana Attorney General Gregory F. Zoeller and former Commerce Secretary Carlos Gutierrez, now vice chairman of Citigroup.

Gutierrez announced at the event that he was forming a political action committee to support Republican politicians who back comprehensive immigration reform. The economy has not been well served by the current immigration system, Gutierrez said, and 2013 offers the first real shot at getting reforms passed since 2007.

"If we don't get it right, it's going to be another six years before we have



Anais Arias-Aragon poses for pictures with her certificate after receiving proof of U.S. citizenship during a ceremony in San Francisco on Jan. 30. A bipartisan panel of senators and President Barack Obama on Jan. 28 and 29, respectively, announced their principles for comprehensive immigration reform legislation the lawmakers hope to pass and Obama hopes to sign into law by mid-2013.

another shot," he said.

For more than 20 years, periodic efforts pushed at times by Democrats as well as Republicans by Presidents George W. Bush and Bill Clinton have gotten as far as votes in one body of Congress before falling apart.

For historical perspective on the last law that helped legalize millions of undocumented immigrants, CNS stories from the 1980s reported on multiple bills being introduced and considered in Congress. Several of those the U.S. Catholic Conference, as it was known at the time, generally supported, though Church leaders voiced concerns over certain aspects. For instance, a 1985 resolution of the U.S. bishops opposed employer sanctions for hiring undocumented workers, out of fear that the workers would suffer repercussions. They also called for a secure employment identification system.

More than 2.6 million people had their status legalized under the 1986 Immigration Reform and Control Act, known as IRCA, which also included provisions for employer verification and new border security measures.

It was the only time in recent history that the U.S. had a mass legalization that

wasn't directed at a specific population, such as the Cuban Adjustment Act of 1966 and the 1943 repeal of Chinese exclusion laws, explained Don Kerwin, director of the Center for Migration Studies and acting director of the Catholic Legal Immigration Network, known as CLINIC.

When the 1986 immigration measure was being worked out in Congress, Kerwin was a law student, doing some work with immigrants. He later went on to be CLINIC director for 15 years and then to study topics including immigration legalization at the Migration Policy Institute.

The bishops' 1985 fears about workers suffering for employer sanctions proved to be true, Kerwin said.

"IRCA for the first time made it illegal to hire workers without documents," he said. "And there is a widely recognized connection between people being pushed farther underground and more subject to labor abuses."

Kerwin said that eventually created a climate ripe for the state legislative efforts of the last few years that aim to push undocumented immigrants to move away rather than contend with restrictions such as legal residency requirements to rent houses or to get driver's licenses. †

Senator proposes bill to remove roadblock for undocumented college students

By Brigid Curtis Ayer

Promising college students have come to Sen. Jean Leising (R-Oldenburg) with a problem: A law passed in 2011 has brought their pursuit of a college degree to a screeching halt.

Former Indiana University student Victoria Hickman is one of an estimated 3,000 college students affected by the law.

Hickman, who has a 4.0 grade point average and is only a year away from earning a degree, had her college education abruptly cut short more than a year ago when she was required to pay out-of-state tuition because of a law which prohibits undocumented students who reside in Indiana from receiving in-state tuition.

Leising, author of Senate Bill 207, would like to change this, especially for students seeking higher education who were already enrolled in a program when the law was passed.

Leising is not alone. The Indiana Catholic Conference (ICC), the official public policy arm of the Church in Indiana, is in favor of the proposal.

"We are supportive of efforts to help undocumented college students complete their college education," said Glenn Tebbe, ICC executive director.

"These college students are working hard to provide for themselves and should be able to do so," he said. "They and their families are paying sales, property and income taxes. In that way, they are supporting the state and its institutions and programs."

Tuition for Hickman, now almost three times what she was paying when she entered college, made it impossible for her to return to classes. Leising said the last time that she saw Hickman she was a waitress at a restaurant and unsure if or when she would return to school.

Leising's proposal would grandfather college students like Hickman who were already enrolled in college when the law changed.

"Federal law makes it illegal for principals or superintendents to inquire about the legal status of a child in K-12th grade," Leising said. "Many students have no idea they are not legal residents until they go to get a driver's license or apply for college and are denied in-state tuition."



Glenn Tebbe



Sen. Jean Leising

In 2011, the Indiana General Assembly passed a law to prohibit undocumented immigrants from receiving in-state tuition. It stipulated that students must be lawfully present to qualify for in-state tuition rates. The ICC opposed the legislation.

"Until July 2011, high school graduates entering college could get in-state tuition even if they did not have legal status," Leising said. "Student's like Victoria are funding 100 percent of the tuition by their hard work and hard work of their family. Undocumented immigrants are not able to get financial assistance for college."

"The young people I have talked to were brought to this country when they were in preschool," the senator added. "They have attended school from grades K-12 and know of no other country but America. They would be extremely displaced if they went back to their home country."

"The truth is we are throwing a road block in front of them because they can't afford the out-of-state tuition. These kids also do not qualify for any kind of state student assistance."

Leising said the students want to be legal residents. "One young person came to see me with her immigration attorney. The immigration attorney told me that there are

young adults who are in their early 20s that might have to wait up to 20 years to achieve legal status because they have aged out of the system."

Angela Smith Jones of the Indianapolis Chamber of Commerce has been working with Leising to address this issue.

"The Indianapolis Chamber of Commerce supports this legislation because it goes directly to the workforce issue," Jones said. "We do not want to restrict our strong pipeline of skilled workers."

"Employment openings exist in Indiana that require highly skilled workers, but Indiana lacks enough highly skilled people to fill them," Jones added. "A highly skilled workforce benefits the entire community. These college students should not be penalized through no fault of their own. They were brought here as children."

Another reality that Jones hopes lawmakers will consider is the potential brain drain Indiana could face as a result if Leising's bill isn't passed.

"We talk about the brain drain problem in Indiana where highly educated students go elsewhere to live once they are educated," Jones said. "These hard-working, bright college students will leave Indiana and go to a neighboring state to receive their education and likely stay there if they can get in-state tuition there."

Jones said officials who have been tracking the numbers estimate there could be upward of 5,000 college students currently affected by this law, and that number is only going to grow.

Jones believes that a national bipartisan effort aimed at addressing comprehensive immigration on the federal level is likely to have a positive impact on Senate Bill 207 getting passed.

Leising is also optimistic that her bill can pass this year if she can get fellow Republican lawmakers to schedule a hearing for it.

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



Events Calendar

February 9

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

St. Thomas More Parish, 1200 N. Indiana St., Mooresville. **Mardi Gras Hoosier Style**, food, music, 6 p.m.-midnight, \$10 single, \$15 couple. Information: 317-831-4142.

Holy Family Parish, 815 W. Main St., Richmond. **6th Annual Chocolate Fest**, 6-9 p.m., \$12 adults, \$5 children 6-12 years old, children 5 and under no charge. Information: 765-969-4919 or rourke66@hotmail.com.

February 9-10

St. Bartholomew Church, 1306 27th St., Columbus. **Concert series, "Amanecer-At the Break of Dawn,"** Pedro Rubalcava and St. Bartholomew Choir and Shalom, Sat. 7 p.m.,

Sun. 2:30 p.m. Information: 812-379-9353 ext. 237, or bminut_stb@yahoo.com.

February 10

Movie Buff Theatre, 3535 W. 86th St., Indianapolis. **"October Baby,"** 1 p.m., followed by march to Planned Parenthood at W. 86th and Georgetown Road, 3:15-4 p.m. then prayer at the Planned Parenthood. Call 317-515-7269 to see if free tickets still available, or arrive at the theater parking lot at 3 p.m. to join the procession.

February 14

St. Nicholas Church, 6461 E. St. Nicholas Drive, Sunman. **"God's Love,"** prayer service, praise and worship music, Eucharistic procession, confession, teaching. Confession begins at 6:30 p.m., music at 6:45 p.m. and service at 7 p.m. For more information contact 812-689-4244.

February 15

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

Catholic Business Exchange, Mass, breakfast and program, "Putting ALL Children First," Fred Klipsch, Chairman, Klipsch Group Inc., presenter, 6:30-8:30 a.m., \$15 members, \$21 non-members. Reservations and information: www.catholicbusinessexchange.org.

St. Lawrence Catholic Church, Fr. Conen Hall, 4644 E. 46th St., Indianapolis. **Lenten Fish Fry**, 5:30-7:30 p.m., \$7 dinner (\$6 if age 65+) includes: one entrée (baked fish, hand battered fried fish, pizza or grilled cheese), two sides, French fries, biscuit with apple butter, iced tea or lemonade; \$4.00 dinner includes pizza or grilled cheese, French fries and one side. Children 2 years and under are free. For more information, contact church office at 317-546-4065.

St. Mark the Evangelist Catholic Church, 535 East Edgewood Ave., Indianapolis. **10th Annual St. Mark's**

Men's Club Fish Fry, 5-7 p.m., English-style fish and chips dinner, adults \$8, seniors \$6, kids \$4. For more information contact trbarrett@lilly.com.

February 16

St. Michael the Archangel Church, 3354 W. 30th St., Indianapolis. **Helpers of God's Precious Infants, pro-life Mass**, Father Jeremy Gries, celebrant, 8:30 a.m., followed by rosary outside abortion clinic and Benediction at church. Information: Archdiocesan Office for Pro-Life Ministry, 317-236-1569 or 800-382-9836, ext. 1569.

St. Michael the Archangel Parish, Parish Life Center, 3354 W. 30th St., Indianapolis. **Office of Pro-Life Ministry and St. Michael the Archangel Parish, "Living the Gospel of Life: A Challenge to American Catholics,"** 11 a.m.-2:30 p.m. Information: 317-633-1794 or peggyeis@att.net.

St. Thomas More Catholic Church, 1200 N. Indiana St., Mooresville. **St. Thomas More Women's Club Chili/Hot Dog Supper**, 6 p.m. For more information, call the parish office at 317-831-4142 or email mshea@stm-church.org.

February 17

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

February 19

St. Monica Parish, Parish Life Center, 6131 N. Michigan Rd., Indianapolis. **Catholic Adult Fellowship**, studying Vatican II document on Lay Apostolate, 7-8:30 p.m. Information or directions: 317-410-4870 or CatholicAdultFellowship.org.

February 20

Calvary Cemetery, Mausoleum Chapel, 435 W. Troy Ave., Indianapolis. **Mass**, 2 p.m. Information: 317-784-4439 or www.catholiccemeteries.cc.

St. Luke Catholic Church, Fr. Courtney Room, 7575 Holliday Drive East, Indianapolis. **Lenten Speaker Series**, Kenneth Howell speaks on Pope Benedict XVI and the Crisis of Christianity in Western Culture. 7 p.m., preceded by 5:30 Mass and then soup supper.

February 21

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

February 22

St. John the Evangelist Church, 126 W. Georgia St., Indianapolis. **Rosary procession**, following 12:10 p.m. Mass, pray and process through the streets of downtown Indianapolis. Contact Eric at faithful.citizen2016@gmail.com for more information. †

VIPs



William and Patricia (Davis) Schubach, members of St. Jude Parish in Indianapolis, will celebrate their 60th wedding anniversary on Feb. 14. The couple invites friends to join them at the parish's 5 p.m. Mass on Feb. 16 to honor their 60 years of marriage. The couple was married on

Feb. 14, 1953, at Holy Angels Church in Indianapolis.

They are the parents of eight children, Mary Johnson, Kristina Kirschner, Anne Wurtz, Michael, Patrick, Tim, and William Schubach Jr., and the late Kathleen Grow. They also have 17 grandchildren and one great-grandchild. †

Indiana Holy Family Catholic Conference in Kokomo is set for March 9-10

St. Joan of Arc Parish and St. Patrick Parish, both in Kokomo, are hosting the seventh annual Indiana Holy Family Catholic Conference at Kokomo High School, 2501 South Berkeley, from 8:30 a.m. to 6 p.m. on March 9 and 10.

This year's theme is "Why Be Catholic?"

The event is sponsored by the Diocese of Lafayette-in-Indiana, St. Joseph Hospital and the Knights of Columbus of Kokomo.

This year's event features nationally-known speakers Marian Father Donald

Calloway, Dr. Marcellino D'Ambrosio and Carolyn King, and special activities for children of all ages.

Admission is \$30 for teenagers not registered with their family, \$50 for single adults, \$90 for married couples and \$115 per family. The rate includes two meals.

Rates will increase after Feb. 15.

For more information, call St. Joan of Arc Parish at 765-865-9964 or St. Patrick Parish at 765-452-6021.

More information and an online registration form are also available at www.HolyFamilyConference.org. †



Members of Cub Scout and Boy Scout Pack 102 and their troop leaders pose in St. Meinrad Church in St. Meinrad on Feb. 3 after a Scout Sunday Mass.

Scouts honored at Scout Sunday Mass at St. Meinrad Parish

St. Meinrad Parish celebrated Scout Sunday on Feb. 3 by honoring Pack 102 at Mass.

The Cub Scout and Boy Scout Pack 102, based in the parish, is made up of 24 Cub Scouts and six Boy Scouts from the local area. The pack was awarded the Pope Paul VI National Quality Award. The award is granted by the National Catholic Committee on Scouting based on the adult leadership training not only in Scouting lore, but also in Catholic Scout development and religious counseling.

Five individuals received the "Parvuli Dei" ("Children of God") award. This emblem is awarded to young

boys who participate in activities to discover the presence of God in their daily lives as members of their families and parishes, and also to develop a good, positive self-image through the contributions they can make to the group or community. The five awarded this emblem were Luke Rahman, Gavin Daunhauer, Spencer Vaal, Gavine Lange and Cody Moffitt.

Scouts participated in the Eucharist by serving at Mass as servers, greeters, lectors, gift bearers, by carrying the flags during the procession and reading prayers of the faithful. A continental breakfast was served after the Mass. †

Taizé Prayer service at Saint Mary-of-the-Woods is set for Feb. 19

The Sisters of Providence at Saint Mary-of-the-Woods are hosting a Taizé prayer service at 7 p.m. on Feb. 19.

The hour-long service will include sung prayers, music, times of silence and times of spoken and silent prayers in the candlelit Church of the Immaculate Conception.

This will be the second opportunity in a monthly series of ecumenical Taizé prayer programs offered by the Sisters of

Providence at Saint Mary-of-the-Woods in conjunction with the Terre Haute area Year of the River initiative.

All are invited to the monthly spiritual events, each of which will focus on topics related to water and river. The theme for the Feb. 19 event will be "Thirst."

For more information, contact Sister Paula Damiano at 812-535-2926 or e-mail her at pdamiano@spsmw.org. †



Vocation appreciation dinner

Priests, seminarians and deacons were honored on Jan. 18 during the Batesville Deanery Vocation Appreciation Dinner held at St. Lawrence Church in Lawrenceburg. The dinner was sponsored by five area Knights of Columbus councils, and more than 150 people attended. The Daughters of Isabella provided table centerpieces and helped with desserts, and youths from St. Lawrence and St. Teresa parishes assisted. Pictured, sitting from left, are Father Shaun Whittington, Father John Meyer, Father John Hartzler, Father Frank Eckstein, Father Scott Nobbe, and Frank Aaron Jenkins. Standing are Deacon Robert Decker, Seminarian Alex Witt, Father Pascal Nduka, Father John Geis, and Father Steve Donohue.

Estimated 1,000 welcome archbishop to New Albany Deanery

By Patricia Happel Cornwell

Special to *The Criterion*

FLOYD COUNTY—"It is wonderful to be here in the oldest parish and the newest church in the county," Archbishop Joseph W. Tobin told an estimated 1,000 worshippers at St. Mary-of-the-Knobs Church in Floyd County on Jan. 29.

The parish, founded in 1823 which features a new, large church, hosted the New Albany Deanery's welcome Mass for the archbishop. Father Mike Hilderbrand is current pastor of St. Mary-of-the-Knobs Parish.

The deanery comprises 19 parishes in Clark, Floyd and Harrison counties in south central Indiana. The Mass was celebrated by 16 priests. The liturgy involved greeters, lectors, altar servers and musicians from throughout the deanery.

Archbishop Tobin, who was installed as the sixth archbishop of Indianapolis on Dec. 3, greeted those in attendance in

both English and Spanish.

See related story, page 10.

"I thought that Hoosier hospitality was just a bumper sticker," he said, "but it's the real thing."

During the Mass, Jeannine Newcomb, music director at Holy Family, sang Psalm 40, the refrain of which formed the basis of the archbishop's homily: "Here I am, Lord; I come to do your will."

In his homily, Archbishop Tobin talked about the importance of living out our faith.

"We do God's will when we listen to his word and when we come to the Eucharist. We are never more family than when we gather around this table. We are Church because we proclaim the word we have heard, and we celebrate the Eucharist.

"Tonight, brothers and sisters," he continued, "we embark on a journey. We go forward, trying to do God's will, saying with our mother Mary, 'Yes, Lord, let it be as you say,' for we have nowhere else to go."

Prior to the Mass, music was provided by a deanery honor choir of children in grades five through eight, a deanery youth choir of high school students, and the bilingual choir of St. Joseph Parish in Corydon. A combined deanery adult choir provided music for the liturgy.

Rick Rebilas and Erica Pangburn directed the honor choir, and Suzie Naville led the youth choir. Rebilas teaches music at Our Lady of Providence Jr./Sr. High School in Clarksville. Pangburn is music teacher at Holy Family School in New Albany and Sacred Heart School in Jeffersonville. Naville is youth choir director at St. Mary Parish in Navilleton. Winnie Mikeska led the St. Joseph bilingual choir.

Pangburn, a member of St. John the Baptist Parish in Starlight, also sang a setting of "Ave Maria."

At a reception following the Mass, the archbishop received rave reviews from New Albany Deanery Catholics, most of

whom heard him speak for the first time.

Jean Batliner, a member of St. Mary-of-the-Knobs Parish and sister of Evansville Bishop-Emeritus Gerald Gettelfinger, said, "He [Archbishop Tobin] seems very down to earth. I think he'll be a very good shepherd."

Diane Cooper of St. Mary Parish in Lanesville, wife of Deacon Rick Cooper, agreed. "I love him," she said. "He's very grounded, personable, approachable."

Mary Ann Eaglin, who is a member of St. Mary of the Annunciation Parish in New Albany, said, "He seems very much at home here in Indiana. He seems like a really wonderful person."

Henry Andres, a lifelong member of St. Mary-of-the-Knobs Parish, called the new archbishop "awesome. He's on our level. I think he's someone we can talk to."

Theresa Shaw is a member of Sacred Heart Parish in Jeffersonville, and coordinator of youth religious education at Holy Family Parish in New Albany. She called Archbishop Tobin "warm and personable, humorous and loving. I just think he's going to be awesome."

"We're not retaining our kids in the Church," she said. "I think he can change that."

Michael Clark, 17, a member of St. Mary Parish in Navilleton, sang with the deanery youth choir. "I really enjoyed the Mass," he said. "The archbishop seems like a really good guy. He really connected. And his singing voice was amazing."

Steve Byerley, a member of Our Lady of Perpetual Help Parish in New Albany, echoed Clark's comments. "He [the archbishop] is really easy to listen to. I can connect with him very easily. It seems like he's on our level, not talking down to us."

Dan Stilger, a member of St. Mary Parish in Lanesville, liked the archbishop's sense of humor. "He's fun. I think he'll be a very good leader. He held everyone's attention."

Carolyn Stewart, a member of Our Lady of Perpetual Help Parish in New Albany for 33 years, agreed. "He has a delightful sense of humor. He uses a little humor, a little seriousness, and he incorporated the readings into his homily."

Deyanira Laaz, a member of the bilingual choir at St. Joseph Parish in Corydon and a native of the Dominican Republic, appreciated the archbishop's command of Spanish.

"He surprised me," she said. "I thank God that he spoke Spanish. He realized there are Hispanic people here, and he spoke good Spanish. I loved his homily."

Florence Renn, a member of St. Joseph Parish in Clark County, praised the archbishop's "good voice."

Her friend Martha Fessel, a member of St. Mary-of-the-Knobs Parish, added, "He looks like he's healthy, and he's going to be with us for a good long time."

(Patricia Happel Cornwell is a freelance writer and member of St. Joseph Parish in Corydon.) †



High school students from the New Albany Deanery sing in a youth choir prior to Archbishop Joseph W. Tobin's welcome Mass at St. Mary-of-the-Knobs Church in Floyd County on Jan. 29. Several choirs sang before and during the liturgy.



Archbishop Joseph W. Tobin; Deacon Rick Cooper of St. Mary Parish in Lanesville; Ford Cox, executive assistant to the archbishop and liaison for episcopal affairs; and altar servers process into St. Mary-of-the-Knobs Church at the start of the New Albany Deanery's welcome Mass on Jan. 29.



Erica Pangburn, a member of St. John the Baptist Parish in Starlight, sings a setting of "Ave Maria" before the New Albany Deanery welcome Mass on Jan. 29 for Archbishop Joseph W. Tobin.

Time for Connersville Deanery Mass changed to 5 p.m. on Feb. 10

Archbishop Joseph W. Tobin will celebrate four more deaneries Masses in February. The time for the Connersville Deanery Mass at St. Andrew Church in Richmond, 235 S. 5th St., on Feb. 10 has been changed to 5 p.m. All other Masses will begin at 7 p.m. A reception open to all will follow each liturgy.

The remaining schedule is as follows:

- Feb. 11, Indianapolis North Deanery, St. Joan of Arc Church, 4217 Central Ave., Indianapolis.
- Feb. 12, Indianapolis West Deanery, St. Malachy Church, 9833 E. County Road 750 N., Brownsburg.
- Feb. 19, Batesville Deanery, St. Louis Church, 13 St. Louis Place, Batesville. †

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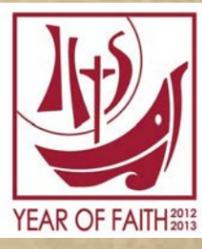
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Indianapolis young adults Rikki Enzor and Nic Kovatch snack in a hotel lobby before leaving to participate in the March for Life in Washington on Jan. 25.



Indianapolis young adults pray the rosary while participating in the March for Life in Washington on Jan. 25.



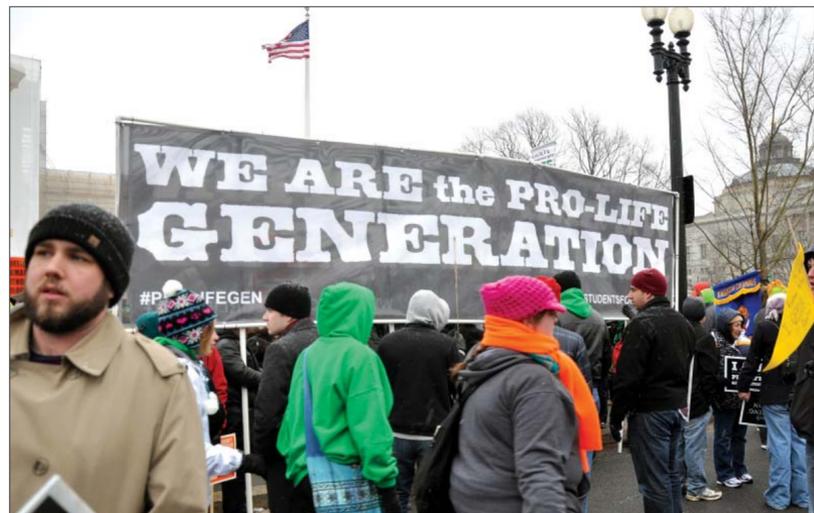
Hundreds of thousands of pro-life advocates march up Constitution Avenue and past the U.S. Capitol Building during the March for Life in Washington on Jan. 25.



Dave Bibb, left, wearing the blue hood, and his wife, Joanne, wearing the pink scarf, walk in the March for Life in Washington on Jan. 25. Indianapolis young adult Robert Newport marches in front of them.



At the end of the March for Life in Washington on Jan. 25, the Archdiocese of Indianapolis young adult group stands with their banner in front of the U.S. Supreme Court building where abortion was legalized by the *Roe v. Wade* decision in 1973. The building is currently undergoing renovation.



A group displays a banner in front of the Supreme Court building at the end of the March for Life in Washington on Jan. 25.

LIFE

continued from page 1

opportunity for me to do that.”

At the march

After visiting the U.S. Holocaust Memorial Museum (see related story on page 9), the group met on the steps of the National Archives building to join the march.

The 10-degree wind chill did nothing to restrain the enthusiasm of the estimated 500,000 to 650,000 march participants.

A chorus of chants rang out from various groups in the march from the National Mall to the U. S. Supreme Court building.

Some groups, including the Indianapolis young adults, prayed the rosary and Divine Mercy chaplet along the route.

Signs and banners testified to the pro-life cause. Dave was overwhelmed.

Despite the cold, a tear came to his eye as he looked around.

“I just can’t put into words what this means to me,” he said.

“To see all these young people and families, all these people who feel as I do—it just encourages me that I am *not* alone. It gives me so much hope.”

Enzor was moved by the connection between the images of aborted babies on some posters on the march and what she had just witnessed at the Holocaust Museum.

“It makes the moral implications of taking the life of other human beings sink in,” she said. “You

can really see the parallel between the Holocaust and abortion, how both involve decisions based on certain criteria as to how valuable a particular human being’s life is.”

Reflecting on the experience

On the bus ride home, Enzor contemplated what she learned.

“The experience made me realize how our culture really tries to avoid thinking about these kinds of issues, and just how wrong our thinking is about a lot of things.

“Some would say putting political prisoners in an arena to fight to the death in Rome was horrific, but that murdering millions of innocent children is fine, that it’s a woman’s choice.”

The experience also made her consider her own involvement in the pro-life cause.

“I’m a medical student,” she said, “so that takes up a lot of time, but this experience has definitely made me feel that I need to be doing something.”

As for Dave, he came away from the experience lifted by hope.

“I feel such a regeneration of enthusiasm for our future,” he said. “I’ve been pessimistic about the secular direction I’ve seen our country going. We’ve been going the way of countries who think they’re better than God. I see that starting right at about 40 years ago [when abortion became legal in the U.S.]

“But now, after seeing all these young kids who proudly claim to be the pro-life generation—I’m praying with so much more hope now!”

He plans to participate in next year’s March for Life—with one year’s experience under his belt, and “so much more hope than I had before.” †

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Ideas for becoming involved in local pro-life activities

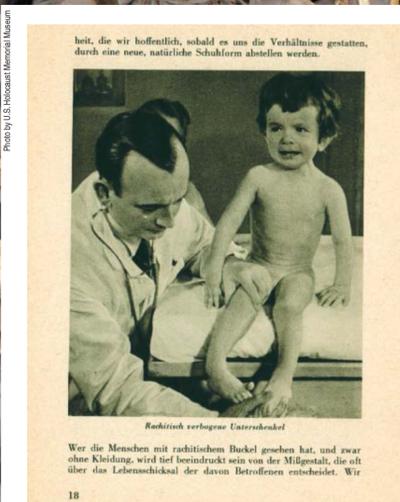
• **Feb. 10,** “40 Days for Life Spring Campaign Kick-Off.” Movie Buff Theatre, 3535 W. 86th St., Indianapolis. *October Baby*, 1 p.m., followed by march to Planned Parenthood at W. 86th and Georgetown Road, from 3:15 p.m. to 4 p.m., then prayer at the Planned Parenthood facility. Call 317-515-7269 to see if free tickets are still available or arrive at the theater parking lot at 3 p.m. to join the procession.

• **Feb. 13-March 24,** “40 Days for Life Spring Campaign.” During Lent, commit to pray or fast to end abortion. For more information, go to www.40DaysForLife.com/indianapolis/.

• **March 14,** “Sanctity for Life Dinner,” fundraiser to benefit the archdiocesan Office of Pro-Life Ministry, 7-9 p.m. Attend or sponsor a teenager, seminarian, priest or religious to attend. Father John Hollowell is the keynote speaker. For more information or to make reservations, contact the Office for Pro-Life Ministry at 317-236-1521 or 800-382-9836 ext. 1521, or e-mail Maria at mbarnes@archindy.org.

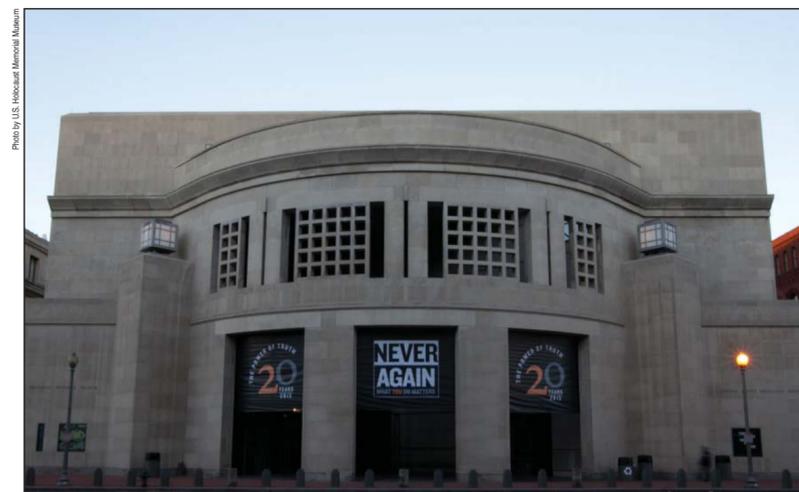
• As an individual or in groups, watch and discuss the 33-minute documentary *180* for free at www.heartchanger.com.

• Volunteer with or donate items to Project Gabriel. For more information, go to www.GlGabrielProject.org. †



Above, this page from a World War II-era journal on display in the U.S. Holocaust Memorial Museum in Washington shows Dr. Ernst Wentzler treating a child with rickets. Dr. Wentzler’s Berlin pediatric clinic served many wealthy families and high-ranking Nazi officials. Although Wentzler developed methods to treat premature infants or children with severe birth defects, he supported ending the lives of the “incurably ill” and served as a primary coordinator of the pediatric “euthanasia” program, evaluating patient forms and ordering the killing of several thousand children.

Left, shoes confiscated from prisoners at Majdanek, on loan to the U.S. Holocaust Memorial Museum from the State Museum of Majdanek, Lublin, Poland.



The 14th Street entrance of the U.S. Holocaust Memorial Museum in Washington.

Connection between Holocaust, abortion hits home for young adults

By Natalie Hoefler

After becoming aware of the inhumane horrors found in Nazi concentration camps at the end of World War II, the world swore that it would never forget, that it would never again allow a dictator or government to murder races or classes of people it subjectively deemed unfit to live.

In 1973, the U.S. Supreme Court *Roe v. Wade* decision legalized the killing of children in the womb subjectively deemed unworthy of the right to life.

During their pilgrimage to Washington, the Archdiocese of Indianapolis young adults who participated in the March for Life on Jan. 25 had their eyes opened to the disturbing parallel between the Holocaust and abortion.

Before participating in the march, the group visited the U.S. Holocaust Memorial Museum in Washington.

Rikki Enzor, a 26-year old medical student, found the visit to be a “powerful and moving” experience.

“That was a really good preparation for going on the walk,” she said. “It let the moral implications of taking the life of other human beings sink in.”

When Enzor later saw banners with pictures of aborted babies during the march, she said it made the connection to the Holocaust “really hit home.”

The third-year medical student explained, “Things that the Nazis did, like eugenics, those are things that are being talked about now—whether we should abort all babies with certain genetic disorders.

“We’re basically considering making decisions about how valuable a particular human being’s life is based on something beyond that person’s control, without considering that it’s a human being created by God in his image and likeness, that is unique, that has a spirit and a soul.”

In addition to visiting the museum, the pilgrims watched a documentary titled *180*. In the film, evangelist Ray Comfort uses logic to walk pro-choice individuals through the comparison between the Holocaust and abortion.

When asked if they would bury Jews alive in a mass grave if held by gunpoint and told to do so, most of the people Comfort interviewed said absolutely not because such an act is akin to murder.

Then when asked if they believed in abortion, most said “yes” because it is a woman’s choice.

March for Life participant Mike Gramke, a 25-year-old member of St. John the Evangelist Parish in Indianapolis, noted, “Many in the Church, myself included, think that abortion exists because of a

rampant submission to relativism, [the belief] that choice is the highest of all values.”

He pointed out that Comfort’s question of burying Jews alive “is to show that there are truly right and wrong choices that have moral consequences.”

As the line of questioning in the documentary continued, interviewees came to realize that one woman choosing to kill a child in the womb is no different than one man—Hitler—choosing to kill those people he deemed unfit to live.

Gramke explained, “After asking whether it is a child in the womb, the ultimate question [Comfort asked of the interviewees] is, ‘When is it OK to kill a child in the womb?’”

Many of the interviewees realized the only correct answer to that question is “never.”

The parallel was clear to 28-year-old March for Life participant Andrew Costello, a member of St. Joan of Arc Parish in Indianapolis.

“It makes me sad when I realize that people don’t equate the atrocity of the Holocaust with the abortion problem in our country,” he said. “A human person is a human person is a human person. We don’t define when personhood begins; only God does.”

“If one believes in true social justice based on a set of moral principles, then abortion is an egregious crime with devastating social, familial, physical and economic consequences.”

This point is illustrated by a quote from Martin Niemoller, a World War II-era German Protestant pastor who at first remained silent in the face of what later became known as the Holocaust. He eventually took a stand against Hitler and spent seven years in a Nazi concentration camp. The quote, which hangs upon a wall in the U.S. Holocaust Memorial Museum, reads:

“First they came for the Socialists, and I did not speak out—because I was not a Socialist.

“Then they came for the Trade Unionists, and I did not speak out—because I was not a Trade Unionist.

“Then they came for the Jews, and I did not speak out—because I was not a Jew.

“Then they came for me—and there was no one left to speak for me.” †

‘First they came for the Socialists, and I did not speak out—because I was not a Socialist.

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‘Then they came for the Jews, and I did not speak out—because I was not a Jew.

‘Then they came for me—and there was no one left to speak for me.’

—Martin Niemoller, German Protestant pastor during World War II

Bloomington Deanery parishioners feel connection to new archbishop

By Mike Krokos

BLOOMINGTON—Standing on the kneeler in her pew, Alexa Salazar watched intently as Archbishop Joseph W. Tobin processed into St. John the Apostle Church in Bloomington on Jan. 31.

Seconds later, the 5-year-old girl's face lit up when he paused, smiled and waved at her.

At the end of Mass, Alexa crouched in the main aisle near the back of the church waiting to snap a photograph of the archdiocese's new shepherd as he processed out of the church.

Like so many, she felt an immediate connection to Archbishop Tobin.

Alexa attended the Bloomington Deanery welcome Mass with her grandparents, Jose and Leticia Salazar, natives of Mexico, who own a restaurant in Bloomington.

"He's a holy man. I was thrilled to meet him," said Jose, a member of St. Paul Catholic Center in Bloomington, after the Mass.

"His Spanish is perfect," he added after the archbishop took time to converse with him and his wife in their native language.

While Alexa and her family were happy to meet Archbishop Tobin, Msgr. Frederick Easton was pleased to concelebrate Mass with him for the first time.

Msgr. Easton met Archbishop Tobin last May during a canon law conference in Scotland, then visited him in Rome last fall.

"The initial impressions are over-the-top favorable," said Msgr. Easton, who retired as vicar judicial, the leader of the archdiocese's Metropolitan Tribunal in 2011 but still serves as adjunct vicar judicial.

"He is so easy to talk to, really a good listener and very pastoral, and I think he leads by example," added Msgr. Easton, who lives in Bloomington and was one of 11 priests from the deanery who concelebrated the Mass. "We have a lot to learn from him."

During his homily, Archbishop Tobin spoke about the Christian call to holiness.

He shared a story about Blessed Teresa of Calcutta and Canada's Jean Vanier, founder of the International Federation of L'Arche Communities for people with developmental disabilities, and how their vocations in life and their call to holiness were to make sure all people are loved.

The archbishop cited Blessed John Paul II who wrote an apostolic letter at the beginning of the new millennium, in which he said that all pastoral initiatives of the Church across the world must be set in relationship to holiness.

"I would say the same for the Archdiocese of Indianapolis, that all of our initiatives, whatever we do as Catholics of central and southern Indiana, must be done in relation to holiness," Archbishop Tobin said.



Photos by Mike Krokos



Above, Archbishop Joseph Tobin speaks with Gilbert Marsh, a member of St. Agnes Parish in Nashville, after a Jan. 31 Bloomington Deanery Mass at St. John the Apostle Parish in Bloomington.

Left, Archbishop Joseph W. Tobin greets 5-year-old Alexa Salazar after the Jan. 31 Mass. Also pictured is Alexa's grandfather, Jose Salazar, a member of St. Paul Catholic Center in Bloomington.

Dana Wells, a sophomore at Edgewood High School in Ellettsville and a member of St. John the Apostle Parish, was happy to be part of a combined choir that sang during the liturgy.

"It's huge that we had him [Archbishop Tobin] come here, and we've been looking forward to it a lot," she said.

Dana, who is involved in her parish's youth group and is also preparing for confirmation, added, "I really like him. ... He seems really relatable."

Julie Routon agreed.

"He's wonderful. He's personable, easy to walk up and talk to, and friendly," said Routon, a member of St. John the Apostle Parish.

Ashley Chandler, who is participating in the Rite of Christian Initiation of Adults at St. John the Apostle Parish, attended the Mass with her 6-month-old son, Jude.

She said the liturgy, especially Archbishop Tobin's homily, added to her excitement about joining the Church at the Easter Vigil.

"The more I go to Mass, the more I learn about it [the faith], the more I want to be there," she said.

Gilbert Marsh, a member of St. Agnes Parish in Nashville, attended the Mass with his wife, Moira. He, too, felt a connection to Archbishop Tobin.



Above, Father Michael Fritsch, pastor of St. John the Apostle Parish in Bloomington, reads the message on the basketball autographed by I.U. men's basketball coach Tom Crean. The basketball was a gift for Archbishop Tobin from Bloomington Deanery parishes. Eleven priests from the Bloomington Deanery concelebrated the Mass with Archbishop Tobin.

Left, Diane and Steve Keucher, members of St. Charles Borromeo Parish in Bloomington, present offertory gifts to Archbishop Joseph W. Tobin during the Jan. 31 deanery Mass.

"He's very human, very warm, very spiritual," said Gilbert.

Father Michael Fritsch, pastor of St. John the Apostle Parish, was pleased his parish was able to host the deanery Mass, and said those who attended were made to feel welcome by Archbishop Tobin.

"I think he makes people very much at ease, and I think people will find him very approachable," he said.

At the end of the liturgy, Father Fritsch

wore a huge smile as he presented a special gift to Archbishop Tobin—a basketball autographed by Indiana University men's basketball coach Tom Crean, who is a member of St. Paul Catholic Center in Bloomington.

"I called Coach Crean's wife [Joani], ... and explained it would be great if we could do it, and she said, 'we'll make it happen,' and we were able to do it," he said. "It's a nice remembrance of Bloomington." †

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Lenten season is rooted in ancient Church traditions

By Joseph F. Kelly

When Catholics begin their observation of Lent on Ash Wednesday, they will continue a tradition that goes back to the earliest days of the Church.

Jesus' immediate disciples celebrated only one day, the Lord's Day (Sunday), which they observed weekly in honor of Jesus' Resurrection. But by the early second century, as the Church had spread throughout much of the Roman world and had grown immensely in size, the bishops decided that they should set aside one Sunday for a special remembrance of Christ's Resurrection.

This, of course, is the feast we call Easter, a word derived from "eostre," an Old English word for "spring."

The bishops soon realized that the Gospel Passion narratives did not provide enough information to determine the exact date of Christ's crucifixion and therefore of the Resurrection, so they worked out a liturgical formula for its celebration, which is why the date of Easter can occur during a period of several weeks.

This new feast caught on quickly, and that led the bishops to consider something else.

The Old Testament recounts how the ancient Jews would fast on several occasions, for example, to make themselves worthy for the Day of Atonement. The bishops thought that it would be beneficial for Christians to do likewise.

Initially the fast lasted for only three days. These were Holy Thursday, Good Friday and Holy Saturday, which we call the Triduum. By the third century, it had extended to what we now call Holy Week.

But in 325, when the bishops of the Roman world met at the first ecumenical council at Nicaea, they recommended a fast of 40 days. Why? The decrees of the

council do not say, but there are several possible explanations.

Scripture tells us of three 40-day fasts, one by Moses, one by the prophet Elijah and, most importantly, one by Jesus in the desert during his retreat before commencing his public ministry. All these fasts had importance, but Jesus' had a special one because his occurred after his baptism in the Jordan River by John the Baptist.

Keeping the link but reversing the process, bishops required a 40-day preparatory fast for candidates for Christian baptism by the third century. This practice probably influenced the episcopal decision at Nicaea.

Another possibility might have been the practices of the monastic communities. The Christian monastic movement began in late third-century Egypt, and it caught on quickly as hundreds and then thousands of believers joined desert communities. These monks observed a 40-day fast before Easter.

Whatever reason or reasons moved the bishops, the 40-day fast became universally observed by believers.

We know this period as Lent, but, like Easter, this is not a word from early Christianity.

"Lent" comes from "lencten," another Old English word for "spring." This is a sensible name, not only because Lent occurs mostly in the spring, but also because Christ's Resurrection coincided with warmth and brightness and new life.

So now the Church had a 40-day fast? Not exactly.

The bishops believed that all Christians should fast for 40 days before Easter, but was it reasonable to ask people to go for so long with so little food? Such a demand could deprive farmers and herders of the strength needed to work the land and care for flocks. There also was the issue of health. Some people might find it strenuous

Whatever reason or reasons moved the bishops, the 40-day fast became universally observed by believers. We know this period as Lent, but, like Easter, this is not a word from early Christianity.



Archbishop Robert J. Carlson of St. Louis distributes ashes for the students at Incarnate Word Academy on Ash Wednesday in 2012. The Catholic Church observes the start of Lent by marking baptized Christians with a public and communal sign of penance. This year, Ash Wednesday is on Feb. 13.

to fast for so long.

Combining prudence with pastoral care, the bishops decided to keep 40 days while modifying the fast to allow people to eat food on certain days of the week.

The Western, Latin-speaking Churches suspended the fast on Sundays—as is still done by many Roman Catholics today. The Eastern, Greek-speaking Churches suspended the fast on Saturdays and Sundays.

But this approach made it impossible to have 40 days of fasting in a 40-day period, so the bishops lengthened Lent to include those days when the fast was suspended, thus preserving 40 days of fasting.

The Eastern bishops chose a preparatory period of seven weeks, excluding Saturdays and Sundays. The Western bishops, led by the popes, chose a period of six weeks, excluding Sundays.

But even this step did not settle matters completely. Because Jesus rose on a Sunday, the bishops inaugurated the

period with the Sunday exactly six weeks before Easter Sunday, that is, what we now call the first Sunday in Lent.

Six weeks of six days of fasting, however, led to only 36 days of fasting. To be sure, that is not a small amount, but it loses the symbolism of the 40-day fast of Jesus.

By the seventh century, several Western churches, including Rome, restored the 40-day symbolism by adding four extra days of fasting before the initial Sunday. This meant that the fasting, that is, Lent, started on a Wednesday.

Scholars cannot be sure when marking believers' foreheads with ashes as a sign of penitence started, but it began no later than the 10th century. Soon this day became known as Ash Wednesday, which now commences the Lenten season.

(Joseph F. Kelly is professor of Church history at Jesuit-run John Carroll University in Cleveland.) †

During Lent, prayer, fasting and almsgiving turn our hearts to God

By H. Richard McCord

On Valentine's Day, the prevailing message is the power of love, and the principal symbol is a heart. With greeting cards, jewelry and sweets, it's a time to declare our heart's desire, to focus with renewed commitment on that special person in our lives.

Ash Wednesday, which this year falls on the day before Valentine's Day, also communicates a powerful message about directing our hearts toward love for God and neighbor.

In the first reading of Ash Wednesday, the Lord



Tim Reardon and Len Kiessel carry torches while Joseph Dunne carries a cross during Our Lady of Providence Church's outdoor Stations of the Cross on March 26, 2012, in Crestwood, Mo. Devotions, such as the Stations of the Cross, are ways that many Catholics pray during Lent.

implores us through the prophet Joel, "Return to me with your whole heart" (Jl 2:12).

The responsorial psalm puts a prayer on our lips. "A clean heart create for me, O God" (Ps 51:12).

The urgency of turning our hearts back to God resonates in the second reading when St. Paul appeals "on behalf of Christ, be reconciled to God" (2 Cor 5:20).

Finally, St. Matthew's Gospel names three practices by which we can turn our hearts toward God, whose love for us, as the psalmist tells us, is "gracious and merciful ... slow to anger, rich in kindness" (Ps 145:8).

The three practices are prayer, fasting and almsgiving. They have traditionally been part of a Lenten observance. The Church calls our attention to them at the beginning of Lent, not only to direct our efforts during the next 40 days, but also to propose these same behaviors as permanent habits that should mark our journey of faith throughout the whole year.

A constant theme in the Old Testament prophetic literature—of which the Book of Joel is an example—is the need for conversion, expressed as a turning of one's heart back to the ways of the Lord. This call to conversion echoes repeatedly because God's people are always being tempted to turn toward persons and things they think will satisfy the desires of their hearts.

Prayer, fasting and almsgiving are valuable practices not only in themselves but also because they can turn our attention away from what we think we need and toward what God expects of us.

And what is that? Micah, another Old Testament prophet, puts it clearly and concisely. "You have been told ... what the Lord requires of you: only to do the right and to love goodness, and to walk humbly with your God" (Mi 6:8).

In the New Testament, Jesus delivers the same message with greater authority when he tells us that everything contained in the Old Testament can be summarized in two commandments: "You shall love the Lord your God with all your heart, with all your soul, and with all your mind," and "you shall love your neighbor as yourself" (Mt 22:37, 39).

Loving God and neighbor "with all your heart," Jesus says simply, is what it means to follow him, to be his disciple. Lent—a journey of 40 days—is a concentrated version of the entire journey of our Christian lives.

During Lent, we try to practice activities and virtues that we hope might take root and blossom in our lives all year long. Lent is a time to make an extra effort and to really put our hearts into it.

Valentine's Day will be filled with hearts and flowers as always. We can make Ash Wednesday a day for hearts, too, if we pause to examine how closely our hearts are being shaped according to the heart of a God who is overflowing with mercy and compassion.

(H. Richard McCord is the former executive director of the U.S. bishops' Secretariat of Laity, Marriage, Family Life and Youth.) †

From the Editor Emeritus/John F. Fink

Year of Faith: Tradition as well as Scripture

Last week, I wrote that, while Catholics believe that the Bible is the inspired word of God, the Catholic faith is not based solely on the Bible. I had better elaborate on that because it is sometimes confusing both to Catholics and others.



Catholics believe that God has transmitted divine revelation to us in two distinct modes—

Scripture and tradition. The Gospel of Christ was handed on in two ways—first, orally by the Apostles, who were inspired by the Holy Spirit to preach, and, later, in writing by those who were also inspired by the Holy Spirit to commit the message of salvation to writing.

The disciples of Jesus were spreading the faith through their preaching, as Christ commanded them to do, for about 20 years before the first New Testament writing appeared—likely St. Paul's two Letters to the Thessalonians.

In one of those letters, Paul advises those to whom he was writing, "Therefore, brothers, stand firm and hold fast to the

traditions that you were taught, either by an oral statement or by a letter of ours" (2 Thess 2:15).

The early Christians followed those traditions that Paul wrote about well before the first Gospel was written, about 40 years after Christ's resurrection. And those traditions are an integral part of the Catholic faith.

When the Catholic Church uses the word "tradition," it means more than just custom, as in, "That's the way we've always done it; it's a tradition."

"Tradition" comes from the Latin word "tradere," meaning "to hand over." In Catholic beliefs and theology, tradition refers to the teachings and practices that were handed on by the Apostles to their successors. This is known as the "deposit of faith."

When, before his ascension to heaven, Jesus commissioned his Apostles to make disciples of all nations, he told them, "I am with you always, until the end of the age" (Mt 28:20). He obviously expected his teachings to be continued long after the Apostles were dead.

Therefore, the Apostles entrusted the deposit of faith to the Church that Jesus

founded upon St. Peter. The task of preserving, spreading and interpreting the deposit of faith was given to the Apostles' successors, the bishops, in communion with the successors of Peter, the bishop of Rome.

The immediate successors of the Apostles included those who are known as the Apostolic Fathers, men like Sts. Polycarp, Irenaeus, Clement and Ignatius of Antioch. They and their successors, under the inspiration of the Holy Spirit, handed on the deposit of faith. As followers of Christ began to write the Gospels, it was the Apostles' successors who had to determine which of them were inspired by the Holy Spirit.

In 367, St. Athanasius, the bishop of Alexandria, became the first to declare the 27 books of the New Testament as the canon binding on the whole Church. This was reaffirmed by the North African Synod of Carthage in 419, but the matter wasn't definitively settled until the ecumenical Council of Trent in the 16th century.

Today, Catholics believe that Scripture and tradition together make up a single sacred deposit of the word of God. †

Cornucopia/Cynthia Dewes

Music is indeed the food of the gods and the creation of God

One of my college roommates used to say she was "majoring in Berlioz and minoring in Beethoven." I liked those composers too, but I was more conservative, majoring instead in Bach and minoring in Mozart.



We were both crazy about music, and we sang in

choruses and just around the house for pleasure. We also listened to it a lot. I still do, but even when I'm not actively noticing what the piece is, I'm aware of it.

That's the thing about music—it intrudes on my consciousness whether I want it to or not. If the music is something I don't like, or if it's badly done, it irritates me beyond all reason and I have to turn it off or change selections.

Being aware of music comes in handy sometimes. You gain knowledge that way, which helps when you're talking back to "Jeopardy" on TV, or playing Trivial Pursuit.

Actually, I love almost any kind of music, with the possible exception of country whines like "D-i-v-o-r-c-e." I like

early rock music, the kind my kids were discovering in their teens. Of course, I can't stand it played as loudly as they did.

One of our sons has a taste for pop music which is similar to mine. He once gave me a CD of the Crash Test Dummies. Later a little granddaughter came to visit so I played it for her. I grabbed her up and whirled her around the living room to its raucous blast. To this day, we are both delighted by the memory. Our son-in-law also shares my taste, and gives me CDs of artists that he likes.

For many years, we patronized the Indianapolis Symphony Orchestra concerts, sitting up in the nosebleed seats. Now we stick closer to home, enjoying the remarkable musical presentations at DePauw University in Greencastle.

I was surprised to learn that some folks aren't as interested in music as I am. Some of them have what we call a "tin ear," meaning they don't have a sense of pitch, let alone perfect pitch. They can't tell when music is off key, flat or sharp. And they don't even care!

One of our sons, who turned out not to have perfect rhythm, took up the drums in high school. Boy, that was fun. Other sons learned to play the cornet, and our daughter took voice lessons. She's the

one with perfect pitch, but we're all on the same wave length about music whether we're good at making it or not.

In Woody Allen's movie, *To Rome with Love*, one of the stories concerns an Italian man who loves to sing in the shower. An opera promoter overhears the man's thrilling tenor renditions of operatic arias and convinces him to sing on the concert stage.

However, the singer is so shy that he can sing well only in the shower. To solve that problem, the promoter arranges the stage settings so that the singer is seen singing his arias in a shower in every opera. The audiences love it and cry for more, but the singer retires from the stage, happy just to have shared his music with others.

Of course, only Woody Allen could come up with such a weird example of loving music, even though it seems vaguely plausible. And only a good and loving God could create this kind of beauty in music, just for us to enjoy and share. Music is, indeed, the food of the gods.

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

Coming of Age/Erick Rommel

Finding the good news in the news that make headlines

One of the first questions a news editor asks when hearing a story idea is, "Is it news?"

Generally speaking, if the story is about something ordinary, for instance, "Dog bites man," the answer is often no. If it's uncommon, "Man bites dog," then the story is one step closer to clearing the hurdle of newsworthiness.



Being newsworthy is no longer enough for a story to become news. As newspapers reduce staff and television networks place greater priority on visual storytelling, editors who make decisions have decided substance is secondary to curiosity.

That's why you have seen countless stories about Lance Armstrong, Manti Te'o and Kim Kardashian, but very few stories about the potential discovery of a vaccine to prevent Alzheimer's disease or a Harvard professor's plan to bring Neanderthal "cave men" back to life.

I was pleased, however, to recently read two stories about three amazing people.

I wasn't seeking these stories. I stumbled across them, one right after the other. Both taught me there is still plenty of good news in the world, and seeking it out delivers a reward.

The first story involves Ivan Fernandez Anaya, a long-distance runner from Spain. During a December race, he was in second place behind Olympic medalist Abel Mutai. Mutai would have easily won, except he thought the race was over and mistakenly stopped about 30 feet short of the finish line.

Anaya saw what happened and had a choice to make. He could run past Mutai and claim victory, but he knew he didn't deserve to win the race. Instead, he did the right thing. He ran alongside Mutai and told him to keep running.

Actually, "told" is too strong a word. Because Anaya and Mutai speak different languages, Anaya used gestures to indicate that Mutai should run more and quickly before another racer passed them by.

Mutai won the race, with Anaya at his side.

In Tennessee, two racers of a different sort run all their races side by side, and they wouldn't have it any other way.

Conner and Cayden Long are brothers. Conner is 9 years old, and Cayden is 7. They compete in kids' triathlons.

During each race, Conner and Cayden swim 100 yards, bike three miles and run a half-mile. Actually, that's not true. Conner does each those things while pulling Cayden every stroke, pedal and step of the way.

Conner does that because Cayden can't. Cayden has hypertonic cerebral palsy, meaning he can't walk or talk on his own. What he can do is compete and smile. When he is in a raft or cart being pulled by Conner, his game face is a smile.

Athletes such as Anaya, Conner and Cayden are inspirations that could help us become better people, if only we knew more of their stories. What they are doing is news because it is inspiring. In a world where many people find it a struggle to get through a day, they provide an example that we can all be more.

If that's not enough to make their accomplishments newsworthy, I'm not sure what is.

(Erick Rommel writes for Catholic News Service.) †

Twenty Something/

Christina Capecchi

An Alaskan cruise, a path to priesthood

Matthew Bearth was 17 when he set out on an Alaskan cruise that changed the course of his life and led him to the seminary. Today, the 20-year-old college junior loves to recount that northern voyage.



Matthew didn't have a passport when his family decided to take an Alaskan cruise the August before his senior year of high school. It

was a time when an onslaught of questions was beginning to come from every direction.

What college are you going to attend? What kind of career are you planning?

He didn't know the answers.

As a young boy, he'd considered being an astronaut or an NFL punter. Now the Burnsville, Minn., teen was thinking practical—a business degree from a college where he would have good odds of meeting a nice Catholic girl.

"I was definitely assuming marriage," Matthew told me.

The Alaskan landscape stunned him—soaring mountains, calving glaciers, gliding eagles. He saw brown bears snatching salmon and whales engaged in bubble netting, a feeding technique in which a dozen humpbacks surfaced with mouths full of flopping fish. To Matthew, it was all a vibrant reflection of the Creator.

The cruise also provided a close encounter with Scripture, providing him time to study the Gospel of Matthew and glean new insights.

Most significant, the cruise introduced him to Father Mike Schmitz, a young priest from another Minnesota diocese with a magnetic personality, enough athleticism to complete an Ironman triathlon, and movie-star looks—dark hair and dark tan, searing blue eyes and dimples.

"He's ripped," Matthew said.

Here was a man who could have scored any job or wooed any woman, and he chose to sacrifice it all for priesthood. And he wasn't just coping or content. He was happy. He had chosen this vocation above all others, recognizing its nobility, adventure and joy.

Matthew was intrigued.

He could see there was no ego at work. Father Mike drew people in, only to point them to Christ.

He made deft references to "The Simpsons," "Twilight" and Miley Cyrus in his homilies, yet when it came time for consecration, he demonstrated a reverence that Matthew had never before witnessed.

"He celebrates the Mass as if he was in heaven," Matthew said. "It's as if he's talking to God—and you know he is."

The teenager resolved right then and there that, no matter what vocation he pursued, he would lead the same kind of life—totally centered on Christ, directing others to him. After seeing such an amazing example, why aim any lower?

"I knew I could live an excellent life," he said.

Back home, Matthew downloaded all of Father Mike's homilies onto his iPod and quickly devoured them. Senior year started, bringing other changes. He cut back on pizza and dessert and reduced his portions, shedding 30 pounds over the course of the school year. He began praying a decade of the rosary every day, logging it in a notebook he kept by his bed. He wanted to be a better man.

Time passed, and faith remained the center of Matthew's life. A year ago, he decided to enter St. John Vianney College Seminary in St. Paul, Minn. He met Father Mike at his parents' cabin up north, where the two men had a heart-to-heart talk in the garage about priesthood. Now halfway through his first year as a seminarian, Matthew still keeps in touch with his mentor, texting back and forth and getting together when Father Mike is in town.

"God placed him in my life for a reason."

(Christina Capecchi is a freelance writer from Inver Grove Heights, Minn. She can be reached at www.ReadChristina.com.) †

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

The Sunday Readings

Sunday, Feb. 10, 2013

- Isaiah 6:1-2a, 3-8;
- 1 Corinthians 15:1-11;
- Luke 5:1-11

The Book of Isaiah is the source of the first reading this weekend. Written before the Babylonian conquest, this prophecy was composed when, relatively speaking, and with some qualification, the southern kingdom of the Hebrews was tranquil and prosperous.

Nevertheless, Isaiah felt that he was called by God to confront the people about their infidelity to God or at least their lukewarmness in responding to their role as God's special people. The story, told in this reading, conveys by its drama and bluntness the totality required in Isaiah's willingness to answer the divine calling to be a prophet.

Isaiah displays in this reading the fervor and power that are typical of the writing in all three sections of this ancient book.

St. Paul's First Epistle to the Corinthians provides the next reading. Paul recalls the death of Jesus and then the Lord's Resurrection, giving the details that St. Peter, whom Paul calls "Cephas," using the Greek term, saw Jesus after the Resurrection, that St. James saw Jesus, and that even 500 of those who believed in the Gospel saw the risen Lord.

The reading also is autobiographical. Paul declares that he himself is an Apostle, having been called by the Lord. However, he calls himself "least" among the Apostles because he, unlike the others, once persecuted Christ living in the community of Christians.

Still, God called him. Unrestrained by this sense of personal unworthiness, Paul wholeheartedly responds to this calling. He is God's instrument. Through him, God works the plan of redemption and mercy.

St. Luke's Gospel supplies the last reading. This particular passage shows the fine literary hand at work in the composition of the Gospel of Luke, and by

extension the other Gospels. Here Luke seems to use the Gospel of St. Mark as a source, but then he adds details drawn from a source also used by St. John.

Of course, Jesus is the central figure in the story. But, the next most important figure is Peter. A fisherman, along with his brother, Andrew, both of them living in Capernaum, Peter was in his boat on the Sea of Galilee when Jesus embarked. The Lord began to preach to the people assembled on the shore.

Then Jesus told Peter to row into deeper water and lower the nets into the water. Peter mildly protests, saying that he and his associates have been fishing all night, but with no success.

Nonetheless, Peter does as told. The result is that the nets are so filled with fish that Peter and his companions have difficulty in pulling the nets aboard.

Humbly, aware of the Lord's power, Peter confesses his own sinfulness. Jesus sweeps beyond this admission, recognizing Peter's faith instead, and calling Peter thereafter to fish for souls.

Reflection

For weeks—actually since Christmas—the Church has been introducing us, as it were, to Jesus. The great feasts of the Epiphany and of the Baptism of the Lord told us about Jesus.

Now, subtly but firmly, the Church urges us to respond to this entry of Jesus into our consciousness. How shall we respond?

The Church answers the question by putting before us three great figures in the tradition of holiness—Isaiah, followed by Paul, and then, finally, Peter.

Each manifests his unworthiness to be a part of the great and divine mission of salvation. Yet, fully realizing this unworthiness, God calls them each to a particular task.

Each person who hears the word of Christ, and is healed and strengthened by his grace, has a holy task. Each believer has a role to play in the work of salvation, beginning with his or her personal salvation. Everyone is unworthy. Nevertheless, God calls us and will give us all that truly is needed to be a disciple. †

Daily Readings

Monday, Feb. 11
Our Lady of Lourdes
Genesis 1:1-19
Psalm 104:1-2a, 5-6, 10, 12, 24
Mark 6:53-56

Tuesday, Feb. 12
Genesis 1:20-2:4a
Psalm 8:4-9
Mark 7:1-13

Wednesday, Feb. 13
Ash Wednesday
Joel 2:12-18
Psalm 51:3-6a, 12-14, 17
2 Corinthians 5:20-6:2
Matthew 6:1-6, 16-18

Thursday, Feb. 14
Cyril, monk
Methodius, bishop
Deuteronomy 30:15-20
Psalm 1:1-4, 6
Luke 9:22-25

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

Saturday, Feb. 16
Isaiah 58:9b-14
Psalm 86:1-6
Luke 5:27-32

Sunday, Feb. 17
First Sunday of Lent
Deuteronomy 26:4-10
Psalm 91:1-2, 10-15
Romans 10:8-13
Luke 4:1-13



Written before the Babylonian conquest, this prophecy was composed when, relatively speaking, and with some qualification, the southern kingdom of the Hebrews was tranquil and prosperous.

Nevertheless, Isaiah

felt that he was called by God to confront the people about their infidelity to God or at least their lukewarmness in responding to their role as God's special people. The story, told in this reading, conveys by its drama and bluntness the totality required in Isaiah's willingness to answer the divine calling to be a prophet.

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Question Corner/Fr. Kenneth Dolye

Each Sunday recalls Christ's Resurrection and so are not part of the 40 days of Lent

Q I always hear about the "40 days of Lent," but the math never seems to work out.



When does it start, and when does it end? How do you arrive at 40 days? (Cherry Hill, N.J.)

A As often happens, a short and simple question requires a complicated answer.

The Sundays of Lent can be understood at one level as not being part of this penitential season. Since it is always a "mini-celebration" of Christ's Resurrection, a Sunday is not a day of fast and abstinence.

So when the Church decided to set aside a season of prayer and penance in preparation for Easter—and decided to make it 40 days, to mirror Christ's fast in the desert before his public ministry—it calculated this way—six full weeks, Monday through Saturday, plus Ash Wednesday and the three days that follow it, for a total of 40 days.

But there is a complication. Although Good Friday and Holy Saturday are clearly part of the penitential season, liturgically they are not a part of Lent. In the Church's liturgical calendar, Lent ends just prior to the Mass of the Lord's Supper on Holy Thursday evening, and then the Easter Triduum begins.

Q A friend of ours who is a Baptist recently invited us to his church for a prayer service. During the service they had a baptism, and the minister made the following announcement: "This boy is now 9 years old, and after inquiring about his faith, he has decided to become a Christian."

On the way home, my friend and his family kept stressing the importance of being baptized at an age when one is mature enough to understand the basics of the faith and to make one's own choice—unlike the Catholic practice, they pointed out, where infants are baptized while they have no capability of understanding.

I tried to explain that faith is passed on from parents to their children and that all children need parental guidance on their journey of faith—even when they've reached the age of 9. Is there anything else I should have said? (Greenville, S.C.)

A Most Christians belong to denominations that practice infant baptism—including Catholics, Orthodox, Anglicans, Lutherans, Methodists, Presbyterians and Reformed.

Baptists are among those who do not, joined by most Pentecostals and evangelicals

generally. These latter groups reserve baptism for those who have reached an age when they are capable of making a conscious decision to accept Jesus as their lord and savior.

The *Catechism of the Catholic Church* in #1250 states that "children also have need of the new birth in baptism to be freed from the power of darkness," and in #1252 that "the practice of infant baptism is an immemorial tradition of the Church. There is explicit testimony to this practice from the second century, and it is quite possible that from the beginning of the apostolic preaching, when whole 'households' received baptism, infants may also have been baptized."

Baptism marks the child's entrance into the life of the sacraments, and signifies the desire of the parents to pass on to their child their most precious possession, the gift of their faith. And I agree with you that their formative influence on their child's faith will last far beyond the age of 9 and often into adulthood.

They need that influence—and the grace of the sacrament—because every person is born into a broken world, a world where sin and selfishness are and have been real forces. These sad realities are understood as the effects of original sin. Baptism cleanses us of the eternal effects of original sin. But we who are baptized—whatever our age—very much need the grace of God and the help of the Christian community to resist selfishness and to advance in holiness.

Baptism begins that life, opens a channel of grace through the sacraments—which explains why the catechism in #1250 points out that "the Church and the parents would deny the child the priceless grace of becoming a child of God were they not to confer baptism shortly after birth." †

My Journey to God



Jesus is Coming

By Sandy Bierly

Jesus is coming to my house
To dine with me today,
My heart longs for his visit,
That will brighten my day.

After a life of serving others,
I'm left alone most days,
That's why I'm so excited,
Jesus is coming today.

I'll be clothed in my pajamas,
For it's hard to dress these days,
But it doesn't really matter
For Jesus is coming today.

He comes with my special friend
Who brightens each of my days,
When she brings me Communion,
And listens to my stories again.

(Sandy Bierly is a member of Our Lady of Perpetual Help Parish in New Albany. She was inspired to write this poem by her experience of bringing the Eucharist to homebound parishioners as an extraordinary minister of holy Communion. Margaret Jackson, an extraordinary minister of holy Communion, visits with patient Joan Dymond at St. Catherine of Siena Medical Center in Smithtown, N.Y. on Feb. 9, 2012.)

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*, 1400 N. Meridian St., Indianapolis, IN 46206 or e-mail to critterion@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.

ARMIN, Josephine, 90, St. Christopher, Indianapolis, Jan. 12. Mother of Mary Osting and Diane Smith. Sister of Paul Schmidt. Grandmother of five.

BRADY, James, 81, St. Gabriel, Connerville, Jan. 18. Husband of Bernie (Cullin) Brady. Father of Lori Moff, Martha Ritchey, Emily York and Linda Brady. Grandfather of eight. Great-grandfather of five.

CLICK, Barbara, 82, Sacred Heart of Jesus, Indianapolis, Jan. 13. Mother of Lenard Brown, Rita Hammond, Kim Young, Mary Quiet, Robin Tetrick, Elaine Tobin, Carol White, Betsy, Jess, Kevin and Paul Click. Sister of Pauline Pinnick, Carolyn Smith, Peggy Welch and Bill Rathz. Grandmother of 14. Great-grandmother of 14.

CRANEY, James Jerome, 80, Most Holy Name of Jesus, Beech Grove, Jan. 17. Brother of Carolyn Bouchie and Jack Craney. Uncle of several.

CRITNEY, Francis J., Jr., 64, St. Bartholomew, Columbus, Jan. 12. Husband of Barbara Critney. Father of Amy, Jackie, Nathaniel and Scott Critney. Brother of Margaret May, Diana Olmstead, John and Rick Critney. Grandfather of nine.

DEVLIN, Bernard Leon, 85, Most Holy Name of Jesus, Beech Grove, Jan. 11. Father of Nanci Albrecht, Nikki Longworth and Alisa Pittrizzi. Brother of Patricia

Ingmire, Carmel and Lee Devlin. Grandfather of six. Great-grandfather of three.

EDWARDS, Mary Lois, 89, Good Shepherd, Indianapolis, Jan. 16. Mother of Mary Therese, Irvin Jr., Michael and Patrick Edwards. Grandmother of two. Great-grandmother of one.

FAUST, Ralph A., 88, St. Anthony of Padua, Morris, Jan. 12. Husband of Alice Faust. Father of Karol Ingersoll, Pat Stenger, Bob, Greg, Rick and Tom Faust. Brother of Eunice Riehle and Virginia Werner. Grandfather of 13. Great-grandfather of eight.

FILLENWARTH, Henry James, 80, St. Roch, Indianapolis, Jan. 11. Husband of Carolyn (Baker) Fillenwarth. Father of Mary Bowser, Julie Carson, Daniel, Dennis, Thomas and Timothy Fillenwarth. Father of Providence Sisters Joseph and Patty Fillenwarth and John Fillenwarth. Grandfather of 15. Great-grandfather of six.

FOUTS, Jeannine Mary (Cordier), 83, Most Holy Name of Jesus, Beech Grove, Jan. 18. Mother of Carol Fouts-Johnson, David and Stephen Fouts. Grandmother of six. Great-grandmother of six.

FREDERICK, Samuel R., 71, St. Augustine, Jeffersonville, Jan. 10. Brother of Therese Wheatley, Frances Schwartz, Mary, Edward, John, Joseph and Lawrence Frederick.

GEILING, David H., 57, St. Michael, Brookville, Jan. 10. Son of Rita Callahan. Brother of Michael Geiling.

GOODWIN, Richard B., 80, St. Louis, Batesville, Jan. 9. Father of Elizabeth Lattire, Lynn Robbin, Gregory, Jeffrey, Robert and Thomas Goodwin. Brother of Mary Frances and William Goodwin. Grandfather of 15. Great-grandfather of 10.

HUGHEY, Jean, 96, St. Michael, Brookville, Jan. 9. Mother of Barbara Ernest, Mary Jo Timmerman,



Symbol of peace

Pope Benedict XVI releases a dove from the window of his apartment overlooking St. Peter's Square after praying the Angelus at the Vatican on Jan. 27. Two children representing Catholic Action Rome helped the pope observe the annual tradition of releasing doves as a symbol of peace.

April Walters, Michael, R. Patrick, Robert and Timothy Hughey. Sister of Mary Miller. Grandmother of 12. Great-grandmother of four.

KIRSCH, Regina, 93, Sacred Heart of Jesus, Indianapolis, Jan. 8. Mother of Judge James and Robert Kirsch. Grandmother of four. Great-grandmother of three.

LEHMAN, Larry, 73, St. Andrew, Richmond, Jan. 10. Father of Tammy Asbury, Anita, Michelle and DeWayne Lehman. Stepfather of three stepchildren. Son of Phyllis Lehman. Brother of Cheri Conniff and Mark

Lehman. Grandfather of 14. Great-grandfather of 14.

McLEISH, Joseph Martin, 89, St. Monica, Indianapolis, Jan. 10. Husband of Elizabeth (Leppert) McLeish. Father of Claudia Majors, Rosemarie Miller and Michael McLeish. Brother of Elizabeth Cunningham, MaryAnn Helt, Dorothy Zahller, Archibald, Hugh, John and Richard McLeish. Grandfather of seven. Great-grandfather of six.

PAAS, Doris, 95, St. Pius X, Indianapolis, Jan. 11. Mother of John and Terry Paas. Grandmother of four. Great-grandmother of eight.

REED, James A., Sr., 90, St. Mark the Evangelist, Indianapolis, Jan. 16. Father of Linda Carde, Joan Darden and James Reed Jr. Grandfather of six. Great-grandfather of 14.

SCHEIDLER, Ruth, 91, St. Benedict, Terre Haute, Jan. 15. Mother of Jane Grimes, Andrea Thompson, Larry and Tom Scheidler. Sister of John and Louis Bedel. Grandmother of ten. Great-grandmother of 11.

SHEIBLER, June, 80, St. Andrew, Richmond, Jan. 11. Mother of Terry Scheibler. Grandmother of three. Great-grandmother of seven.

STRIBY, Frank James, 87, Good Shepherd, Indianapolis, Jan. 14. Husband of Virginia Striby. Father of Bill, Chris, Frank, John, Rick and Thomas Striby. Brother of Barbara Carr, Julia Jones, Loretta Schafer and Joe Striby. Grandfather of 17. Great-grandfather of seven.

VAUGHN, Edward C., 96, St. Joseph, Corydon, Jan. 16. Father of Janice Bays, JoAnn Jeffries, June King, Jean, Jeffrey and Jim Vaughn. Grandfather of 15. Great-grandfather of 24. Great-great-grandfather of four. †

Benedictine Father Odilo Burkhardt ministered in South Dakota

Benedictine Father Odilo Burkhardt, a monk and priest of the Blue Cloud Abbey, which closed in August 2012, died on Dec. 30, 2012 at St. William's Care Center in Milbank, S.D. He was 94.

The Mass of Christian Burial was celebrated on Dec. 31 at the chapel at St. William's. Burial followed at the Archabbey Cemetery of Saint Meinrad Archabbey in St. Meinrad.

Father Odilo was a jubilarian of profession and priesthood, having celebrated 67 years of monastic profession and 62 years of priesthood.

Arthur George Odilo was born on May 4, 1918 in Indianapolis.

After his mother's death in 1924, he lived at the former St. Vincent's Orphanage in Vincennes, Ind. As a young adult, he worked as a professional photographer.

He entered monastic life at Saint Meinrad Archabbey, professing first vows in 1945 and being ordained a priest in 1950. In 1952, he was assigned to Blue Cloud Abbey, a daughter house of Saint Meinrad. He transferred his vows to Blue Cloud in 1954.

At the monastery, Father Odilo served as a teacher, archivist, retreat master and, for a period, as the community's subprior. He also ministered as pastor of parishes in South Dakota. †

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Providence Sister Anne Doherty was 14th general superior of order

Criterion staff report

Providence Sister Anne Doherty, who served from 1981 to 1986 as the 14th general superior of the Sisters of



Sr. Anne Doherty, S.P.

Providence of Saint Mary-of-the-Woods, died on Feb. 3 in Mother Theodore Hall at the order's motherhouse in St. Mary-of-the-Woods. She was 84.

Visitation took place on Feb. 7 at the Church of the Immaculate Conception at the motherhouse with a wake service following.

The Mass of Christian Burial will be celebrated at 11 a.m. on Feb. 8 in the Church of the Immaculate Conception. Burial will follow in the sisters' cemetery.

"Sister Anne always displayed a zest for and an enjoyment of life," said Providence Sister Diane Wilkinson, the order's current general superior. "As a clinical psychologist, she dealt with a spectrum of human suffering.

"However, her learning from her experience of working in the context of a mental health facility was this—Providence is evident in the marvels of human resiliency.

"Sister Anne's trust in Providence and in human resiliency made her a warm and human Sister of

Providence, an instrument of Providence."

Sister Anne was born on May 6, 1928, in Indianapolis. She grew up as a member of St. Philip Neri Parish on the city's near east side.

She entered the Sisters of Providence on Jan. 9, 1946, and professed perpetual vows on Aug. 15, 1953.

Sister Anne earned a bachelor's degree in education from Saint Mary-of-the-Woods College, and a master's degree in psychology and doctorate in clinical psychology, both from the Catholic University of America in Washington.

She ministered for 20 years as an educator in Illinois and Indiana.

In the Archdiocese of Indianapolis, Sister Anne taught at the former St. Mary School in Richmond and the former St. Anthony School in Indianapolis, where she also served as principal.

Sister Anne served as a staff psychologist at the Vigo County Guidance Clinic from 1969 to 1972 and as chief psychologist and director of clinical services at the Hamilton Center in Terre Haute from 1972 to 1979.

At different periods, she taught as an associate professor of psychology at Saint Mary-of-the-Woods College, a professor of psychology at Martin University in Indianapolis and an associate professor of pastoral psychology at Weston School of Theology in Cambridge, Mass.

Sister Anne was elected general superior at the time she was teaching at Weston School of Theology.

During her tenure as leader of the Sisters of Providence, Sister Anne began the effort to renovate the Church of the Immaculate Conception on the motherhouse's campus and coordinated the building of Karcher Hall, now known as Mother Theodore Hall, a health care facility for sisters and the public.

A new constitution for the Sisters of Providence also received approval from the Holy See during Sister Anne's time as general superior.

After serving as leader of the order, Sister Anne ministered as an advocate and psychology expert for the Diocese of Monterey, Calif., and in a similar position for the Diocese of Gary, Ind. She also worked as a clinical psychologist at Community Mental Health Center in Batesville and for Providence Self Sufficiency Ministry in West Terre Haute, where she also served as a school psychologist.

In retirement, Sister Anne served as a driver for her community and in prayer.

Sister Anne is survived by a sister, Eileen Munshower of Bozeman, Mont., and a brother, James Doherty of Beech Grove.

Memorial contributions may be made to the Sisters of Providence, 1 Sisters of Providence, St. Mary-of-the-Woods, IN 47876. †

D'ARCY

continued from page 1

in 1968. He served as spiritual director and professor of spiritual theology at St. John's Seminary from 1968 to 1985.

Bishop D'Arcy was ordained an auxiliary bishop of Boston on Feb. 11, 1975, and was appointed vicar for spiritual development for the archdiocese at the same time. He continued to serve as a spiritual director at St. John's Seminary. Bishop D'Arcy directed the Office of Spiritual Development, which was established by the late Boston Cardinal Humberto Medeiros in 1975.

On July 21, 1981, Bishop D'Arcy was appointed regional bishop for the northern area of the Archdiocese of Boston. He continued as vicar for spiritual development and continued to direct the archdiocesan Office of Spiritual Development.

On Feb. 26, 1985, Bishop D'Arcy was appointed eighth bishop of Fort Wayne-South Bend and was installed on May 1, 1985.

During his tenure, Bishop D'Arcy established many significant initiatives in the areas of spirituality, catechesis, education, ecumenism and social services outreach—including establishing the Women's Care Center and Vincent House for the homeless; undertaking ecumenical dialogues with Methodist, Evangelical Lutheran and interreligious dialogue with Jewish leaders; initiating live Sunday television Masses; and starting a eucharistic congress at the University of Notre Dame.

He organized the annual Bishop's Appeal, considered the most successful

endeavor of its kind in the nation, raising money to support parish and diocesan projects. He oversaw a \$3.6 million renovation/restoration of Fort Wayne's cathedral in 1998.

Bishop D'Arcy established the Legacy of Faith capital campaign in 2004-05, creating endowments of more than \$48.5 million for construction of Our Lady of Guadalupe Church and Diocesan Shrine and related Hispanic ministries; Catholic Charities services to the poor; schools' endowment fund; and an improved retirement program for priests.

He made an independent status for the diocesan newspaper, *Today's Catholic*. Under his leadership, there were several new Church projects, and several schools and parishes were renovated and expanded across the diocese. All four diocesan high schools held capital campaigns to improve their facilities.

Bishop D'Arcy established the Office of Spiritual Development, the Office for Hispanic Ministry and the Office of Catechesis. He called for an expansion of campus ministry and young adult programming, and initiated annual youth and young adult retreats and retreats for the disabled.

Bishop D'Arcy was chairman of the board of directors of *Our Sunday Visitor* newspaper during his years as head of the diocese.

Greg Erlandson, publisher of *Our Sunday Visitor* in Huntington, said, "Bishop D'Arcy was a good friend of *Our Sunday Visitor*, supportive of both its publishing and its offertory solutions divisions. He had a particular passion for catechesis and evangelization, and used funding from the Our Sunday Visitor Institute to educate scores of religion teachers and catechists in his own diocese.

"He was a shepherd dedicated to his flock,

and when he received news of his cancer, he was resolute in returning home to the diocese," he added.

The Fort Wayne-South Bend Diocese includes the University of Notre Dame, with which Bishop D'Arcy had a strong relationship. That relationship was strained in May 2009 when the university invited President Barack Obama to be the commencement speaker and to receive an honorary degree.

Bishop D'Arcy and others said Obama's support of legal abortion and embryonic stem-cell research made him an inappropriate choice to be commencement speaker at a Catholic university.

The bishop refused to attend the university's commencement, but he celebrated a baccalaureate Mass.

He later said in an article for *America*, a national Catholic magazine, that he had never "interfered in the internal governance of Notre Dame or any other institution of higher learning within the diocese." He said the central question was: "Does a Catholic university have the responsibility to give witness to the Catholic faith and to the consequences of that faith by its actions and decisions—especially by a decision to confer its highest honor?"

A bishop, he said, "must be concerned that Catholic institutions do not succumb to the secular culture, making decisions that appear to many, including ordinary Catholics, as a surrender to a culture opposed to the truth about life and love."

Holy Cross Father John Jenkins, Notre Dame's president, said he and the entire university community joined in mourning the death of Bishop D'Arcy.

"His life was one of loving service to God's people as a pastor and, since he became the bishop of this diocese in 1985, he has shown dedicated and affectionate care for the University of Notre Dame," Father Jenkins said. "We remember him with gratitude and, though saddened by his passing, we believe he will be an advocate for us in the heavenly kingdom."

Bishop D'Arcy is survived by two sisters: Sister Anne D'Arcy, a Sister of St. Joseph, and Joan Sheridan and her husband, Hugh; and several nephews, a niece, grandnieces and grandnephews. †

EWTN program looking for survey participants

If you are a regular viewer of "The Choices We Face" weekly television show on the Eternal Word Television Network (EWTN), you can help the Catholic Church strengthen its evangelization efforts in Central Europe.

Redemptorist Father Rastislav Dluhý of Slovakia is seeking people in the Archdiocese of Indianapolis to fill out an online survey focused on television evangelization.

Father Dluhý said he is seeking viewers of "The Choices We Face" show as part of a project to gather information about the effectiveness of evangelization through television shows. He said the goal is to create a similar type of show for Central Europe.

You can fill out the survey by going to www.archindy.org/ewtnsurvey. †

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Photos by John Staughnessy

Celebrating Catholic Schools Week

Left, Archbishop Joseph W. Tobin greets Paige Lentz, a fourth-grade student at St. Barnabas School in Indianapolis, after the archdiocese's Catholic Schools Week Mass at SS. Peter and Paul Cathedral in Indianapolis on Jan. 30. Watching is Annette "Mickey" Lentz, chancellor of the archdiocese and the grandmother of Paige.



Left, students from St. Michael School in Greenfield hold hands praying the Our Father during the archdiocese's Catholic Schools Week Mass at SS. Peter and Paul Cathedral in Indianapolis on Jan. 30. Archbishop Joseph W. Tobin was the principal celebrant. Catholic school students from across the archdiocese filled the cathedral for the Mass.

What was in the news on Feb. 8, 1963? New developments predicted for the catechism and for the teaching of mathematics in Catholic 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*. Here are some of the items found in the Feb. 8, 1963, issue of *The Criterion*:



Here are some of the items found in the Feb. 8, 1963, issue of *The Criterion*:

- **Sees changes in catechism to clarify mission of laity**
"FLORENCE, Italy—Changes in the catechism to clarify the mission of the laity in the Church may be expected when the Second Vatican Council reconvenes in September, according to Archbishop Ermenegildo Florit of Florence. ... Archbishop Florit said

that he foresaw that there would have to be changes in the catechism in order to set forth the basic theology of the Church regarding the role of the laity in language that would meet the expectations of the people. Thus, he explained, one of the first answers in the catechism would have to be, instead of 'God made us to know him, love him and serve him...' something like, 'God made us to know him and to share in making him known, to love him and to share in making him loved, to serve him and to share in bring others to his service.'"

- **'Major achievement': New spirit of charity seen result of council**
- **Pilot study under way: Archdiocesan schools will adopt 'new math'**
"Mother and Dad probably aren't kidding when they tell Johnny that they can't help him with his arithmetic

homework because 'we just don't understand it.' If Johnny attends one of a dozen parish schools in the archdiocese where a pilot study of 'new mathematics' is under way, chances are that he will reach a mathematical maturity much earlier than his contemporaries studying the traditional approach."

- **Celebrezze discounts tax credit proposal**
- **National Conference on Religion and Race: A sociologist's analysis**
- **Catholic press is lauded for role in developing ecumenical spirit**
- **Public attitudes, not law, seen school tax aid bar**
- **Root out 'dishonesty,' U.S. businessmen told**
- **Jesuit scholastics helping bring faith to changing neighborhood**
- **Question Box: Must women wear hats in church?**

- **Liberalization of law of celibacy urged for council consideration**
- **'Cultural pattern' seen danger to marriages**
- **Find proves antiquity of Extreme Unction**
- **Farm life 'real vocation'**
- **Two state colleges offer credit courses in Catholic religion**
- **Purge textbook bias, Catholics, Jews urged**
- **Bible study: Nun conducts class for Protestants**
- **Stresses three elements in progress toward unity**
- **Lay mission group to expand program**

(Read all of these stories from our Feb. 8, 1963, issue by logging on to our archives at www.CriterionOnline.com.) †

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HHS

continued from page 1

said the conference welcomed "the opportunity to study the proposed regulations closely. We look forward to issuing a more detailed statement later." The Catholic Health Association, which represents Catholic hospitals and health care agencies, also declined to comment on the changes until they were studied.

Others were quick to praise the proposed new rules for addressing the objections of Catholic and other entities, while some found fault with them, saying they would not resolve their objections.

Archbishop Charles J. Chaput of Philadelphia, citing the concerns of University of Notre Dame law professor Gerard Bradley, expressed his fear in a column posted on Feb. 4 on www.CatholicPhilly.com that the revised mandate may "actually make things worse," and noted that the U.S. bishops would need prudence and courage in the weeks ahead.

The same day the proposed rules were released, they were published in the *Federal Register*, opening a 60-day period for public comment. The rules are expected to be finalized this summer. Institutions are required to provide the coverage by August.

At a teleconference about the changes, Chiquita Brooks-LaSure, deputy director of policy and regulation in the HHS Center for Consumer Information and Insurance Oversight, said no nonprofit religious institution—including churches, universities, hospitals and charities—will have to "arrange, contract, pay for or refer for" contraception insurance for employees or students who want it.

Even in the case of self-insured religious entities—which includes many dioceses and colleges—employees or insured students who want contraceptive coverage will be able to arrange it through outside insurance companies, at no cost to themselves and without financial or even administrative support

of the faith-based institution, Brooks-LaSure said.

"The eligible organization would have no role in contracting, arranging, paying, or referring for this separate contraceptive coverage," the proposal says. "Such coverage would be offered at no charge to plan participants and beneficiaries, that is, the issuer would provide benefits for such contraceptive services without the imposition of any cost sharing requirement [such as a co-payment, co-insurance, or a deductible], premium, fee or other charge."

The proposal includes several possible ways of arranging such insurance for employees of self-insured organizations.

Brooks-LaSure said that insurers will be able to provide the coverage at no cost to the individual because of the financial savings realized from preventing unwanted or unplanned pregnancies versus paying the costs associated with pregnancy, labor and delivery.

The new proposed rules for exempt religious organizations said that in order to clarify what kinds of organizations may qualify for the exemption, HHS is eliminating the first three prongs of the original four-pronged definition of qualifying religious organizations and clarifying the application of the fourth.

"Under this proposal, an employer that is organized and operates as a nonprofit entity and referred to in [defined sections off the tax code] would be considered a religious employer for purposes of the religious employer exemption," the rules proposal said.

For this purpose, eligible organizations may include "trusts and unincorporated associations, as well as nonprofit, not-for-profit, non-stock, public benefit, and similar types of corporations," it said.

HHS said that by eliminating the first three prongs of the definition of exempt entities, "there no longer would be any question as to whether group health plans of houses of worship that provide educational, charitable, or social services to their communities qualify for the exemption." †