Massgoers say two new saints have long been guiding influence for them

WASHINGTON (CNS)—For Herman Ray, a Native American from Arizona, and Franciscan Sister Margaret Christi Karwowski, currently living in the Washington Archdiocese, the canonization of two Americans last Oct. 21—Sts. Kateri Tekakwitha and St. Marianne Cope—confirmed something they already knew: the holiness of two remarkable women.

“St. Kateri’s gentle strength and love was a guiding light for me from early on,” Sister Margaret Christi said about St. Marianne Cope, a Sister of St. Francis of the Neumann Communities in Syracuse, N.Y., who ministered both in education and caring for the sick.

Ray said that St. Kateri “has made a big influence on my life—thanks to her I believe I can be a Native American and still be Catholic. About a thousand faithful joined Ray and Sister Margaret Christi, 11 bishops from across the United States and two from Canada, and more than 30 priests and deacons on Jan. 26 at the Basilica of the National Shrine of the Immaculate Conception for a Mass of thanksgiving for the canonization of the two women.

Among those at the Mass were people of Mohawk, Tuscarora, Tohono O’odham and Pima Indian heritage.

Washington Cardinal Donald W. Wuerl was the principal celebrant, while Philadelphia Archbishop Charles J. Chaput delivered the homily.

“I love both of the saints, and I’m honored to speak about both today,” Sister Margaret Christi, page 2

Archbishop Tobin points to youthful signs of hope at Jan. 25 Roe commemoration Mass

By Sean Gallagher

Abortion on demand became the law of the land when the U.S. Supreme Court handed down the Roe v. Wade and Doe v. Bolton decisions on Jan. 22, 1973. Forty years later, SS. Peter and Paul Cathedral in Indianapolis was filled with more than 700 worshippers—many of whom were born in the years that followed those decisions. They prayed that the Gospel of Life might overcome the culture of death to which the abortion license has greatly contributed.

The Jan. 25 Mass at the cathedral was the centerpiece of the third annual Local Solemn Observance of Roe v. Wade organized by the archdiocesan Office of Pro-Life Ministry.

Following the march, pro-life and chastity presentations were given in the cathedral by Jason Adams, a theology teacher at St. Theodore Guérin High School in Noblesville, Ind., in the Lafayette Diocese; Gabrielle Neal, director of the archdiocese’s Refuge resettlement program, and Branden Stanley, a young adult member of Our Lady of the Lake Parish in Lafayette who performed with other students in the Lafayette Diocese, was the centerpiece of the third annual Local Solemn Observance of Roe v. Wade organized by the archdiocesan Office of Pro-Life Ministry.

By Sean Gallagher

St. Marianne Cope

Archbishop Tobin prays the rosary on Jan. 25 while leading more than 400 pro-life supporters in a march up and down several blocks of Meridian Street in Indianapolis. The march and Mass at SS. Peter and Paul Cathedral that preceded it took place to commemorate the 40th anniversary of the Supreme Court decisions that legalized abortion in the United States in 1973.

At annual March for Life, large crowd shows endurance and passion for cause to continue

WASHINGTON (CNS)—Participants at the annual March for Life in Washington on Jan. 25 demonstrated just how determined they are not only by showing up in such large numbers on a bitterly cold day, but by continuing a 40-year tradition of protesting the U.S. Supreme Court’s decision legalizing abortion.

“Forty years ago, people thought the march grows stronger every year,” said the cardinal, chairman of the U.S. Conference of Catholic Bishops Committee on Pro-Life Activities.

Various media outlets put the estimate for this year’s March for Life crowd at between 500,000 and 650,000. An official crowd estimate has not been provided by police since about 1995. A Catholic
SAINTS

continued from page 1

SAINTS

continued from page 1

This year’s rally did not include speeches by dozens of politicians as in previous years. Nine legislators were announced and only a handful spoke.

House Speaker John Boehner, R-Ohio, addressed the crowd with a taped video message promising passage of a bill to ban taxpayer funding for abortions. Rep. Diane Black, R-Tenn., told the crowd she would fight for a bill she has introduced to prohibit family planning grants from going to groups that provide abortions.

Rep. Dan Lipinski, D-Ill., urged participants to continue “to stand courageously for life.” He said legislative battles will continue to take place to change abortion laws, and that the pro-life movement “must be compassionate to change hearts and minds.”

Rick Santorum, former senator and presidential candidate, spoke about his 4-year-old daughter, Bella, who suffers from Trisomy 18, a rare genetic disorder that is often considered fatal.

Santorum said babies diagnosed with disabilities in the womb are often aborted. He and his wife were encouraged to abort their daughter, he said, because “she was going to be saddled with disabilities and it would be better for her. But we all know that death is never better.

“She makes us better,” he said, referring to her impact on his family.

Santorum also praised the continual efforts of those in the pro-life movement, particularly those who volunteer at crisis pregnancy centers, stressing that this “is not a group moralizing from the mountaintop.”

U.S. Rep. Chris Smith, R.N.J., co-chairman of the House Pro-Life Caucus, similarly praised those in the pro-life movement, saying it “is comprised of noble, caring, smart and selfless people. It is an extraordinarily powerful, non-violent, faith-filled human rights struggle that is growing in public support, intensity and commitment.

Another new aspect at this year’s rally was more use of social media technology, with speakers prior to the rally’s start urging participants to tweet about the rally and follow March for Life on Twitter and Facebook.

Cardinal O’Malley read a tweet to the crowd from Pope Benedict XVI, which said, “I join all those marching for life from afar, and pray that political leaders will protect the unborn and promote a culture of life.”

Rueben Verastegui, youth activist, had a specific message for the crowd’s youths: “You can’t just sit around waiting for change to happen. You have to get up and make it happen.”

He urged them to get involved in pro-life work, and if they feel they are alone they should remember this experience. “Look around, we are not alone. We are not the future of the pro-life movement. We are the pro-life movement!”

Although his message was directed to young people, it could have applied to all ages in the crowd bundled in winter coats, gloves and hats.

Mary Salmon, who has been coming to the march for the past 15 years, told Catholic News Service she is always energized by the march to continue her work at a crisis pregnancy center.

Salmon, a member of St. Andrew Parish in Clifton, Va., also feels the pro-life movement needs to educate more people and more effectively spread its message. Instead of always just responding to the opposition, it needs to take the lead, she said.†

Official Appointments

Effective Jan. 2, 2013

Rev. Daniel B. Donohoo:

spiritual director of the archdiocesan Deacon Formation Program, granted early retirement for medical reasons.

Effective Jan. 16, 2013

Very Rev. Dennis M. Develius, V.F., pastor of St. Paul Church in Tell City, St. Mark Church in Perry County, and dean of the Tell City Deanery, reappointed dean of the Tell City Deanery while continuing as pastor of St. Paul Church and St. Mark Church.

These appointments are from the office of the Most Rev. Joseph W. Tobin, C.Ss.R., Archbishop of Indianapolis.

March for Life participants make their way up Constitution Avenue to the Supreme Court building on Jan. 25. The pro-life demonstration marks the anniversary of the 1973 Supreme Court decision that legalized abortion across the nation.

“Many speakers praised the resiliency of the crowd,” said Moore, taking part in a creative protest by wearing pro-life stickers on their faces and carrying placards on the backs of their jackets.

“People there did not have jarring images or messages but predominantly took a gentler tone such as: ‘Abolish Abortion Cruelty’ or ‘I am the pro-life generation.’”

Jeanne Monahan, new president of the National Organization for Life Education and Defense Fund, is 40—just as old as the 1973 Supreme Court decision and the movement protesting it.

Monahan praised Gray for her long dedication to the pro-life cause, and several speakers also credited her for getting the pro-life movement on its feet with the first march and leading another until this year’s rally, a video tribute to her was shown on a giant Jumbotron.

Monahan described abortion as a “human rights abuse,” but she also said there were signs the tide was changing.

“Hope in the faces of students’ whose parents are in the pro-life movement ‘is 70 percent of this crowd,’” said Sam Thompson, a pro-life activist. “They are asking the church to play a role in stopping abortion.”

Cardinal O’Malley read a tweet to the crowd from Pope Benedict XVI, which said, “I join all those marching for life from afar, and pray that political leaders will protect the unborn and promote a culture of life.”

Rueben Verastegui, youth activist, had a specific message for the crowd’s youths: “You can’t just sit around waiting for change to happen. You have to get up and make it happen.”

He urged them to get involved in pro-life work, and if they feel they are alone they should remember this experience. “Look around, we are not alone. We are not the future of the pro-life movement. We are the pro-life movement!”

Although his message was directed to young people, it could have applied to all ages in the crowd bundled in winter coats, gloves and hats.

Mary Salmon, who has been coming to the march for the past 15 years, told Catholic News Service she is always energized by the march to continue her work at a crisis pregnancy center.

Salmon, a member of St. Andrew Parish in Clifton, Va., also feels the pro-life movement needs to educate more people and more effectively spread its message. Instead of always just responding to the opposition, it needs to take the lead, she said.†
TELL CITY—A sense of reverence and hushed anticipation filled the sanctuary at St. Paul Church in Tell City on Jan. 21 where Archbishop Joseph W. Tobin would celebrate his first deanery Mass outside Indianapolis.

Installed as the shepherd of the Church in central and southern Indiana on Dec. 3, 2012, at SS. Peter and Paul Cathedral in Indianapolis, Archbishop Tobin has the goal of visiting each of the archdiocese’s 11 deaneries in the next three weeks to learn more about the archdiocese and meet the people who comprise it.

Members of the Tell City Deanery’s 11 parishes traveled to St. Paul Church and gathered to welcome the new archbishop.

In preparing for the special Mass, Vickie Hillenbrand, coordinator of liturgy and music director at St. Paul Parish, said, “We wanted to set a beautiful and festive tone.”

At the beginning of the Mass, Archbishop Tobin acknowledged the enormity of his transition into his new role. “There’s so much to learn. But I’ve discovered Hoosier hospitality is not just an empty slogan. It’s the real deal. Thank you for coming out to welcome me.”

In his homily, Archbishop Tobin spoke about the personal nature of faith.

Faith isn’t about facts, he said, it is about getting to know God on a more intimate level. He reflected on time spent in prayer before a three-quarter view painting of the face of Jesus, and his subsequent growth in his desire to understand the hidden side. “The point is, brothers and sisters, every day we get a chance to know the Lord a little more,” he said.

Archbishop Tobin cited prayer, the daily readings and frequent reception of Communion, indicating it to be of such importance as to require some prayer and reflection.

Regarding the question the archbishop posed, she said, “I’ll have to wait and see,” indicating it to be of such importance as to require some prayer and reflection. Judy Meanear, a member of St. Paul Parish, made note of the fact that Archbishop Tobin paused to pray before preaching the homily.

“I was so impressed,” Meanear said. “It’s a great reminder for any of us to stop and think and pray before we speak.”

Concelebrating priests during the Mass included Benedictine Sister Mary Emma Jochum, longtime director of religious education at St. Paul Parish.

“I felt like the bishop’s presence brought a lot of spirit to the Mass,” she said. “I was very much moved by his presence.”

Afterward, he wanted quality time with his relatives.

“I felt like I’ve known him all my life. He’s very personable,” Mercedes Mendez, 16, also was an altar server, and she expressed the deep honor she felt at the opportunity.

“When we washed his hands, it was, well, not like a miracle, but it was amazing,” said Mercedes, a member of St. Paul Parish. “I wish more people could have come. We don’t get to see an archbishop very often.”

Mercedes and her family also found common ground in language. Archbishop Tobin speaks fluent Spanish and is familiar with Guadalajara, Mexico, where they have relatives.

“I really related to what the archbishop said in his homily. It made me closer to God,” said Mercedes. “I think kids my age should come to church more. The priests actually say good things to us.”

As an added bonus, Garrett said, “Archbishop Tobin will confirm me this year, and meeting him takes the unknown out of the situation. I’m really comfortable with taking the step now.”

Mercedes Mendez, 16, also was an altar server, and she expressed the deep honor she felt at the opportunity. After speaking with the new shepherd, Norma Ramsey said she was happy she attended the liturgy.

“I think it’s just wonderful that he’s visiting the deaneries,” said Ramsey, a member of St. Isidore the Farmer Parish in Perry County. “He’s a wonderful speaker, he has a wonderful demeanor, and I just feel very blessed here tonight. He’s very personable.”

Garrett Jabore, 16, who was an altar serving during the Mass, agreed.

“I connected with Archbishop Tobin on a personal level with the homily,” said Garrett, a member of St. Paul Parish. “I felt like I’ve known him all my life. Afterward, he wanted quality time with everyone. He is very knowledgeable about our deanery, and genuinely cares to know more about us.”

At the beginning of the liturgy, Vickie Hillenbrand, coordinator of liturgy and music director at St. Paul Parish, made note of the fact that Archbishop Tobin paused to pray before preaching the homily.

“I was very much moved by his presence.”

About getting to know God on a more intimate level. He reflected on time spent in prayer before a three-quarter view painting of the face of Jesus, and his subsequent growth in his desire to understand the hidden side. “The point is, brothers and sisters, every day we get a chance to know the Lord a little more,” he said.

Archbishop Tobin cited prayer, the daily readings and frequent reception of Communion, indicating it to be of such importance as to require some prayer and reflection.

Regarding the question the archbishop posed, she said, “I’ll have to wait and see,” indicating it to be of such importance as to require some prayer and reflection. Judy Meanear, a member of St. Paul Parish, made note of the fact that Archbishop Tobin paused to pray before preaching the homily.

“I was so impressed,” Meanear said. “It’s a great reminder for any of us to stop and think and pray before we speak.”

Concelebrating priests during the Mass included Benedictine Sister Mary Emma Jochum, longtime director of religious education at St. Paul Parish.

“I felt like the bishop’s presence brought a lot of spirit to the Mass,” she said. “I was very much moved by his presence.”

Afterward, he wanted quality time with his relatives.

“I felt like I’ve known him all my life. He’s very personable,” Mercedes Mendez, 16, also was an altar server, and she expressed the deep honor she felt at the opportunity. After speaking with the new shepherd, Norma Ramsey said she was happy she attended the liturgy.

“I think it’s just wonderful that he’s visiting the deaneries,” said Ramsey, a member of St. Isidore the Farmer Parish in Perry County. “He’s a wonderful speaker, he has a wonderful demeanor, and I just feel very blessed here tonight. He’s very personable.”

Garrett Jabore, 16, who was an altar serving during the Mass, agreed.

“I connected with Archbishop Tobin on a personal level with the homily,” said Garrett, a member of St. Paul Parish. “I felt like I’ve known him all my life. Afterward, he wanted quality time with everyone. He is very knowledgeable about our deanery, and genuinely cares to know more about us.”

As an added bonus, Garrett said, “Archbishop Tobin will confirm me this year, and meeting him takes the unknown out of the situation. I’m really comfortable with taking the step now.”

Mercedes Mendez, 16, also was an altar server, and she expressed the deep honor she felt at the opportunity. When we washed his hands, it was, well, not like a miracle, but it was amazing,” said Mercedes, a member of St. Paul Parish. “I wish more people could have come. We don’t get to see an archbishop very often.”

Mercedes and her family also found common ground in language. Archbishop Tobin speaks fluent Spanish and is familiar with Guadalajara, Mexico, where they have relatives.

“I really related to what the archbishop said in his homily. It made me closer to God,” said Mercedes. “I think kids my age should come to church more. The priests actually say good things to us.”

(Leslie Lynch is a member of St. Mary Parish in Lanesville.)
It’s who we are, not what we do

What if we could both foster religious vocations and strengthen the Church’s presence in the world of health care? Faithfully is a great month to do both!

In this month, the Church sponsors two special celebrations during the month of February.

The World Day for Consecrated Life is celebrated on Feb. 2, the feast of the Lord’s Presentation in the Temple, and the World Day for Conception is celebrated on Feb. 11, the feast of Our Lady of Lourdes.

Both of these events have significance for us Little Sisters. Together, they remind us that the care of the elderly and the sick is not merely something we do. Hospitality to the needy elderly is at the heart of who we are as consecrated women in the Church. The care of the elderly is so central to our vocation that it is sealed by a vow of its own—that of hospitality—in addition to the other vows traditionally made by religious women and men, namely chastity, poverty and obedience. This fourth vow of hospitality brings us to a confession of our desire to give all of ourselves to the Lord, and it gives us a very concrete expression in the nitty-gritty of daily life.

As Little Sisters of the Poor, we are not alone in our health-related mission to the poor. For centuries, the Church has counted on consecrated persons, many of them women, to assume a dedicated and prophetic presence in the world of health care.

As a community, the Church must practice love. Love never needs to be organized if it is to be an ordered service to the community,” he said.

How practical is this for Father! Love needs to be organized if it is to be effective, and who better to organize it than the women and religious women who have served in hospitals, homes for the elderly and other institutions down through the centuries!

I am humbled to be a part of this great tradition of charity, even if it is not always as organized as I could be!

During this Year of Faith, when Catholics around the world are invited to engage in the new evangelization with renewed enthusiasm, I am increasingly conscious of how much the Church needs consecrated persons in the field of health care—not only to continue Christ’s mission in our own communities, but also to evangelize the world of health care with the light of the Gospel of Life.

The World Day for Consecrated Life is celebrated on Feb. 2, the feast of the Lord’s Presentation in the Temple, and the World Day for Conception is celebrated on Feb. 11, the feast of Our Lady of Lourdes.

Both of these events have significance for us Little Sisters. Together, they remind us that the care of the elderly and the sick is not merely something we do. Hospitality to the needy elderly is at the heart of who we are as consecrated persons in the Church. In the care of the elderly is so central to our vocation that it is sealed by a vow of its own—that of hospitality—in addition to the other vows traditionally made by religious women and men, namely chastity, poverty and obedience. This fourth vow of hospitality brings us to a confession of our desire to give all of ourselves to the Lord, and it gives us a very concrete expression in the nitty-gritty of daily life.

As Little Sisters of the Poor, we are not alone in our health-related mission to the poor. For centuries, the Church has counted on consecrated persons, many of them women, to assume a dedicated and prophetic presence in the world of health care.

As a community, the Church must practice love. Love never needs to be organized if it is to be an ordered service to the community,” he said.

How practical is this for Father! Love needs to be organized if it is to be effective, and who better to organize it than the women and religious women who have served in hospitals, homes for the elderly and other institutions down through the centuries!

I am humbled to be a part of this great tradition of charity, even if it is not always as organized as I could be!

During this Year of Faith, when Catholics around the world are invited to engage in the new evangelization with renewed enthusiasm, I am increasingly conscious of how much the Church needs consecrated persons in the field of health care—not only to continue Christ’s mission in our own communities, but also to evangelize the world of health care with the light of the Gospel of Life.

The World Day for Consecrated Life is celebrated on Feb. 2, the feast of the Lord’s Presentation in the Temple, and the World Day for Conception is celebrated on Feb. 11, the feast of Our Lady of Lourdes.

Both of these events have significance for us Little Sisters. Together, they remind us that the care of the elderly and the sick is not merely something we do. Hospitality to the needy elderly is at the heart of who we are as consecrated persons in the Church. In the care of the elderly is so central to our vocation that it is sealed by a vow of its own—that of hospitality—in addition to the other vows traditionally made by religious women and men, namely chastity, poverty and obedience. This fourth vow of hospitality brings us to a confession of our desire to give all of ourselves to the Lord, and it gives us a very concrete expression in the nitty-gritty of daily life.

As Little Sisters of the Poor, we are not alone in our health-related mission to the poor. For centuries, the Church has counted on consecrated persons, many of them women, to assume a dedicated and prophetic presence in the world of health care.

As a community, the Church must practice love. Love never needs to be organized if it is to be an ordered service to the community,” he said.

How practical is this for Father! Love needs to be organized if it is to be effective, and who better to organize it than the women and religious women who have served in hospitals, homes for the elderly and other institutions down through the centuries!

I am humbled to be a part of this great tradition of charity, even if it is not always as organized as I could be!

During this Year of Faith, when Catholics around the world are invited to engage in the new evangelization with renewed enthusiasm, I am increasingly conscious of how much the Church needs consecrated persons in the field of health care—not only to continue Christ’s mission in our own communities, but also to evangelize the world of health care with the light of the Gospel of Life.

The World Day for Consecrated Life is celebrated on Feb. 2, the feast of the Lord’s Presentation in the Temple, and the World Day for Conception is celebrated on Feb. 11, the feast of Our Lady of Lourdes.

Both of these events have significance for us Little Sisters. Together, they remind us that the care of the elderly and the sick is not merely something we do. Hospitality to the needy elderly is at the heart of who we are as consecrated persons in the Church. In the care of the elderly is so central to our vocation that it is sealed by a vow of its own—that of hospitality—in addition to the other vows traditionally made by religious women and men, namely chastity, poverty and obedience. This fourth vow of hospitality brings us to a confession of our desire to give all of ourselves to the Lord, and it gives us a very concrete expression in the nitty-gritty of daily life.

As Little Sisters of the Poor, we are not alone in our health-related mission to the poor. For centuries, the Church has counted on consecrated persons, many of them women, to assume a dedicated and prophetic presence in the world of health care.

As a community, the Church must practice love. Love never needs to be organized if it is to be an ordered service to the community,” he said.

How practical is this for Father! Love needs to be organized if it is to be effective, and who better to organize it than the women and religious women who have served in hospitals, homes for the elderly and other institutions down through the centuries!

I am humbled to be a part of this great tradition of charity, even if it is not always as organized as I could be!

During this Year of Faith, when Catholics around the world are invited to engage in the new evangelization with renewed enthusiasm, I am increasingly conscious of how much the Church needs consecrated persons in the field of health care—not only to continue Christ’s mission in our own communities, but also to evangelize the world of health care with the light of the Gospel of Life.
Harbaugh parents brace for ‘thrill of victory’ and ‘agony of defeat’

BALTIMORE (CNS)—When the Baltimore Ravens defeated the San Francisco 49ers 49-34 on Thanksgiving night in 2011—and John Harbaugh beat younger brother, Jim, in the first NFL matchup of coaching brothers—Jack Harbaugh talked to his son’s locker room after the Super Bowl. John and Jim’s father, Jack Harbaugh, was impressed by how ecstatic everyone was. There was nothing but celebration and smiling faces.

“I thought to myself, we really aren’t needed here,” Jack Harbaugh recalled, speaking to local and national media during a Jan. 24 conference call. He walked across the hallway at the Baltimore football stadium and found his son’s locker room. He was the only one looking. “It was the agony of defeat and the thrill of victory [a year ago],” Jack told The Catholic Review, newspaper of the Archdiocese of Baltimore, in a telephone interview. “I’m not looking forward to that next Sunday.”

Jackie Harbaugh, John and Jim’s mother, remembered how John ran to her and Jim to her mother, remembering how John ran to them after the game—hugging him and giving him words of encouragement.

Jack was just the epitome of how everyone in our family feels about each other,” she said. “We always try to raise our children to care about each other.”

Jack and Jackie, who raised their family in the Catholic faith and send their children to Catholic schools, all said they will remain neutral at the Super Bowl. Younger sister, JoAnn Crean, who lives in Bloomington with her husband, Indiana University men’s basketball coach Tom Crean, and their children, also won’t attend special services can obtain the indulgence by “spiritually participating” in them, particularly if the Mass in

The sick, caregivers can gain indulgences on World Day of Sick

VATICAN CITY (CNS)—The sick, their caregivers and anyone who prays for or lovingly assists someone who is ill can gain an indulgence with special services marking the Feb. 11 day of prayer for the sick and their caregivers. The day of prayer, Our Lady of Altotting in Germany.

The Catholic Church marks as World Day of the Sick, the Feb. 11 day of prayer for the sick, recite the Lord’s Prayer, the Hail Mary and the intercession of Mary. In addition, they must fulfill the normal conditions for obtaining an indulgence—sacramental confession, communion and praying for the intentions of the pope.

Cardinal Montemero de Castro said Pope Benedict XVI authorized the special indulgences “so that the faithful, truly repentant and moved by charity and the example of the good Samaritan, with a spirit of faith and a merciful soul, would place themselves at the service of their suffering brothers and sisters.”

In addition, the cardinal said, the pope hoped Catholics who are sick would endure “the pains and adversities of life, raising their hearts to God with humble trust and offering witness to the faith.”

District court judge says HHS suit filed by archdiocese, other plaintiffs ‘premature’

WASHINGTON (CNS)—The U.S. District Court for the District of Columbia on Jan. 25 dismissed a lawsuit filed against the federal health care mandate by the Archdiocese of Washington and its co-plaintiffs, saying the case is premature in light of the government’s promises to amend the mandate.

“Importantly, this ruling was not based on the merits of our case,” said a statement issued by the archdiocese.

“In fact, the court’s ruling today places the onus squarely on the government,” it said, “to fulfill its binding commitment to address the religious freedom concerns of the archdiocese, The Catholic University of America, the Consortium of Catholic Academies, Archdiocese of Carroll High School and Catholic Charities of D.C.

“This requires the government to revise its HHS mandate in a way that truly respects our right to serve all those in need without violating our religious beliefs,” the archdiocese said.

U.S. District Judge Amy Berman Jackson issued the ruling, saying that if “after the new regulations are issued, plaintiffs are still not satisfied, any challenges that they choose to bring will be substantially different from the challenges in the current complaint.”

Jackson was referring to the federal government stating that it will publish notice of proposed rulemaking in the first quarter of this year and issue a final rule on the mandate before August. In the meantime, the Obama administration has placed a “safe harbor” period that protects employers from immediate government action against them if they fall in line with the mandate.

The U.S. Department of Health and Human Services mandate requires employers, including most religious employers, to include coverage for contraceptives, sterilization and abortion-inducing drugs free of charge, even if the employer is morally opposed to such services.

The requirement, which is part of the Affordable Care Act, has a narrow exemption that applies only to those religious institutions that seek to inculcate their religious beliefs and primarily employ and serve people of their own faith. It does not include a conscience clause for employers who object to providing such coverage.

One proposed accommodation from the government would allow those employers who object to providing contraceptives to pass on the costs of the mandated coverage to their insurance carriers or a third party, rather than pay for them directly. But many dioceses are self-insured, and Catholic officials say the policy would offer no fundamental change.

Jackson’s decision was “based on two commitments the government made to the court in this case and others—first, that the mandate as currently written will never be enforced against us; and second, that the mandate will be revised in a way that addresses our religious freedom concerns by March 31, 2013,” the Washington archdiocesan statement said. The court specifically noted that the archdiocese and its co-plaintiffs have the right to file a new complaint if the government does not make a meaningful change to the mandate by the March deadline,” it added. “The court made clear that ‘it would not look favorably upon the government’s failure to comply.’

The archdiocese noted that Jackson’s decision was issued the same day as the March for Life marking 40 years of legalized abortion in the U.S., a day “when so many march to honor the dignity of every human life from conception to natural death.

We are hopeful that this ruling will ensure that Catholic and other religious entities will never be forced to engage in practices that violate our religious beliefs,” it added.

In a separate statement released on Jan. 28, Catholic University of America officials said they were disappointed by Jackson’s ruling, but not discouraged in the least because the judge based her dismissal solely on procedural grounds. 1
February 1
Marian University chapel, 3200 Cold Spring Road, Indianapolis. Lumen Dei meeting, Mass, 6:30 a.m.; breakfast follows. Mass: Information: info@francisandclare.org.

SS. Francis and Clare School, 5901 Olive Branch Road, Greenwood. Open house, 9-11 a.m. Information: 317-998-2266 or office@francisandclare.org.

February 2


February 4
St. Maria Goretti Church, 17102 Spring Mill Road, Westfield, Ind. (Diocese of Lafayette, Indiana) Worship concert featuring Tony Avellana, Katie Stark and Linda Yu-Ping. 7:45 p.m., free-will donations to support the sanctuary of life. Information: turnamusic.com.

February 5


February 6
Archbishop O’Meara Catholic Center, 1600 N. Meridian St., Indianapolis. Solo Seniors, Catholic, educational, charitable and social singles, 50 and over, separated, widowed or divorced, new members welcome, 6:30 p.m. Information: 317-370-1189.

February 7

February 8
Holy Family Parish, 815 W. Main St., Richmond. 6th Annual Chocolate Festival, 6-9 p.m., $12 adults, $5 children 6-12 years old, children 5 and under no charge. Information: 765-866-8419 or lovejoy66@hotmail.com.

February 9-10

February 10

February 15

February 16
St. Michael the Archangel Parish, 3354 W. 30th St., Indianapolis. Office of Pro-Life Ministry and St. Michael the Archangel Parish, “Living the Gospel of Life,” 11 a.m.-2:30 p.m. Information: 317-673-1794 or prl@gmail.com.

February 17
Catholic Community of Richmond, 701 N. 1st St., Richmond. Charismatic Charmer prayer group, 7 p.m. Information: dicksoncorp@parallax.ws.

February 20
Calvary Cathedral, Mausoleum Chapel, 4750 E. 67th St., Indianapolis, Mass, 2 p.m. Information: 317-784-4439 or archdiocese.org.

February 21
Our Lady of Peace, 4720 E. 13th St., will offer the sessions from 1-2:30 p.m., and Holy Spirit, 4324 E. 10th St., will offer the sessions from 7-9 p.m. Please register for either the afternoon or evening sessions—they are not interchangeable. To gain the full benefit of the group process, participants are asked to commit to attend each week.

February 21
Our Lady of Peace, 4720 E. 13th St., will offer the sessions from 1-2:30 p.m., and Holy Spirit, 4324 E. 10th St., will offer the sessions from 7-9 p.m. Please register for either the afternoon or evening sessions—they are not interchangeable. To gain the full benefit of the group process, participants are asked to commit to attend each week.

February 23
Archdiocesan Office for Pro-Life Ministry, 510 N. 1st St., Richmond. Catholic Charismatic Charmer prayer group, 7 p.m. Information: dicksoncorp@parallax.ws.

February 23
Our Lady of Fatima Retreat House, 3354 W. 30th St., Indianapolis. Helpers of God’s Precious Infants, pro-life Mass, Father Jeremy Grues, celebrant, 8:30 a.m., Mass, rosary outside abortion clinic and Benediction at church. Information: Archdiocesan Office for Pro-Life Ministry, 317-236-1569 or 800-382-9836, ext. 1569.

February 24
St. Michael the Archangel Parish, 3354 W. 30th St., Indianapolis. Office of Pro-Life Ministry and St. Michael the Archangel Parish, “Living the Gospel of Life,” 11 a.m.-2:30 p.m. Information: 317-673-1794 or prl@gmail.com.

February 27
Catholic Community of Richmond, 701 N. 1st St., Richmond. Charismatic Charmer prayer group, 7 p.m. Information: dicksoncorp@parallax.ws.

February 28

February 28
Oldenburg Franciscan Center, Oldenburg. “Contemplative Prayer,” Franciscan Sister Olga Wittekind, presenter, 9:30 a.m.-11:30 a.m., $50 per person. Information: 317-357-6501.†

March
Seasons of Hope bereavement support group offers six-week session.

Seasons of Hope, a bereavement support group sponsored by the archdiocesan Office of Family Ministries, will be offered for six consecutive Mondays from Feb. 18 through March 25 at two Indianapolis parishes.

St. Therese of Lisieux Parish, 4720 E. 13th St., will offer the sessions from 1-2:30 p.m., and Holy Spirit, 4324 E. 10th St., will offer the sessions from 7-9 p.m. Please register for either the afternoon or evening sessions—they are not interchangeable. To gain the full benefit of the group process, participants are asked to commit to attend each week.

Seasons of Hope participants can receive a participant booklet, contact Peggy Clegg at 317-557-8352 or peggyj@littleflowerparish.org, or Marilyn Hess at 317-777-5377 or mbhess43@gmail.com.
Child care legislation aims to improve safety, quality care

By Brigid Curtis Ayer

State lawmakers are aiming to improve child care standards through a series of bills this year.

"The Church supports the effort as a prudent measure to ensure child safety and quality care," said Glenn Tebbe, Indiana Catholic Conference (ICC) executive director, who serves as the official spokesman on state and federal issues for the Church in Indiana.

Sen. Travis Holdman, R-Markle, plans to tackle some of the changes. Holdman, who serves as chairman of the Interim Committee on Child Care, spent the past several months studying child care issues.

"Some groups are operating under a name and get the church exemption," Holdman said. "Yet there are child care providers who are registered and operating under church ministry designation, but are not actually churches or ministries.

"When people or organizations that are not authentic churches or ministries operate under the guise of a ministry, they do a disservice to not only those they claim to be serving, but are tarnishing the reputation of churches and authentic ministries that are providing quality care."

Holdman said he took his committee on a road trip, and visited a child care facility operated by a husband and wife who had formed a nonprofit corporation and registered as an exempt church child care provider.

"When we visited the church center, we found two adult women caring for 56 children," he said. "The business enterprise was quite profitable."

The senator said that within a five-year period, they had collected $10 million from child care vouchers from their child care business.

"This business enterprise was avoiding a lot of costs associated with safety compliance standards like adult-child ratios because they were operating under a church ministry designation," he said, "but were doing so in name only."

Holdman explained that current law doesn't define a church, but rather allows any nonprofit with the word ministry in its title to operate a child care facility as a registered exempt church or ministry.

"Anyone could start a nonprofit organization with the word ministry in its name and get the church exemption," Holdman said. "These are child care business enterprises that should not be getting the church exemption."

Holdman held the religious exemption was put in place to allow churches to provide care without having to meet the same stringent requirements as other licensed centers, because it could place a cost-prohibitive burden on some churches that could not comply with certain building standards.

"Yet he said many legitimate ministries are providing high-quality care, and have their own safety standards in place.

Sen. Dennis Knute, R-Auburn, is authorizing a bill to clarify the definition of a church or ministry for child care purposes which allow legitimate churches or ministries to continue to operate as they are, yet would require child care businesses to comply with safety standards of legally licensed child care centers.

"It is not our intent to burden our churches through this legislation, but to help provide safe, quality care for children," Holdman said.

Tebbe is tracking at least nine bills this year that will address certain nuances of improving child care.

Rep. Vanessa Summers, D-Indianapolis, is authorizing a proposal requiring certain child care providers to get national criminal history background checks to protect children from previous sex offenders.

There are three proposals, one in the House, also authored by Summers, and two in the Senate to improve safety. The Senate proposal would target lower-income families who are receiving child care vouchers by requiring providers who receive vouchers to meet at least safety standards and provide activities that enhance early childhood development.

Holdman is also authorizing a bill to assist early childhood development by offering a tax credit to families who choose to send their child to a high-quality child care provider that meets certain curriculum and safety standards.

Indiana law currently allows at least three children to be cared for by a licensed child care center; 2) a licensed child care home; and 3) an unlicensed, registered child care provider. Under current law, each type of provider comes with certain requirements.

Holdman said he is optimistic that lawmakers can get something passed this year to improve child care safety, but encouraged state residents to contact their lawmakers and urge their support for improved child care safety.

"The sad thing is sometimes something bad has to happen before a law is passed," Holdman said. "There are some problems in Indiana but there isn't a huge roadblock right now and that is the HHS mandate and the debate over religious liberty;" he said.

Panelist Michael Sean Winters, who runs the "Distinctly Catholic" blog for National Catholic Reporter and is an institute-visiting fellow, said the bishops must better identify the terms they use in the religious liberty debate, and that it was important for the Church to draw "very bright lines" around conscience protections in federal law.

Beyond religious freedom concerns, Rachel Swarms, a New York Post correspondent who reports on demographic and social trends and an institute-visiting fellow, said Obama's priorities reflect his biracial roots as well as the country's increasing diversity.

"It's easy to forget just what a big deal this is and how who he is and who his wife is really reflect how much the country has changed," Swarms said. "Who they are reflects a little bit about who we are."

Calling for immigration reform and tying civil rights for gay people to the women's suffrage movement and the civil rights campaign for blacks is indicative of Obama's beliefs in the need to guarantee the rights of all people under the Constitution, she said.

"The bishops has contested an off-record claim during the 2012 presidential campaign that many people are "takers" when they access Medicaid, unemployment benefits, and other subsidies and unemployment benefits, offering insight into his belief that government has a role to help people who have made mistakes arise, said Washington Post political writer Melinda Henneberger.

"He made a point over and over of saying we don't have to choose between caring for the people of the generation who built this country and people of the generation who are responsible for our future," she said. "He kept repeating 'We the people. We always were a people of his central and his party's central belief that we're all in this together.'"
Most Holy Rosary Parish in Indianapolis. The Mass took place on the feast of the Conversion of St. Paul and at the same time that hundreds of youths and young adults from across central and southern Indiana participated in the annual March for Life in Washington.

Archbishop Joseph W. Tobin, the principal celebrant and homilist at the Mass in Indianapolis, said that “conversion begins with seeing things as they are.”

“The commemoration of the Supreme Court decisions of 40 years ago is a call for our nation to see things as they really are,” Archbishop Tobin said.

He cited statistics to demonstrate this reality—approximately 55 million abortions since 1973 and one quarter of all pregnancies ending in abortion.

“Fifty-five million,” Archbishop Tobin repeated. “That’s the combined population of New York and California or the entire population of the country of Italy or France.”

He later said that the “coarsening of human sensibilities and the distortions of moral compasses” connected to abortion have contributed to the advancement of euthanasia and other forms of violence in society.

“We cannot be surprised by these developments,” Archbishop Tobin said, “since a culture that allows parents to kill their children will certainly allow children to kill their parents.”

“We must ask ourselves what extent the coarsening of our souls leads us to tolerate even what is unacceptable—the elimination of the unborn, the destruction of the handicapped, the dispatch of the elderly, the slaughter of human beings in movie theaters, elementary schools and college campuses.”

Despite the shadows cast across society in the past 40 years since the Roe and Doe decisions, Archbishop Tobin said that there are reasons for hope.

He noted that both women behind the anonymous names of “Roe” and “Doe” later changed their minds about abortion and now consider themselves pro-life.

He also mentioned that the late Dr. Bernard Nathanson, a prime advocate for the legalization of abortion in the years leading up to the 1973 decisions, later became horrified by the procedure and also became a pro-life activist.

More broadly, however, Archbishop Tobin saw the youthfulness of the pro-life movement as the greatest sign of hope.

“The majority of young people express themselves as being pro-life—a generation that Cardinal [Timothy M.] Dolan of New York refers to as the ‘sonogram generation.’” Archbishop Tobin said.”They’ve seen the pictures that their parents had taken of them while they were still in their mothers’ wombs. The humanity of that image cannot help but leave an impact on young, honest minds. They recognize what is carried in the womb is a distinct human being.”

Jane Hopwood, 54, a member of St. Paul the Apostle Parish in Greenfield, attended the Mass. Like the archbishop, she found encouragement in seeing so many young people at the pro-life Mass.

“It’s very hopeful because they are our next generation,” Hopwood said. “Hopefully, they will be a generation that will have a better grasp on the sanctity of life than this generation has.”

One of the young people at the Mass was Adriana Perez, a member of St. Philip Neri Parish in Indianapolis and an eighth-grade student at her parish’s school.

Speaking prior to the Mass, she looked forward to taking the pro-life message to the streets afterward and hoped that those who saw her and the other hundreds of marchers would embrace the Gospel of life.

“They should be against abortion and try to help out people who are [considering it] by giving them other options, like adoption,” Adriana said.

Joining Adriana at the Mass and march were Bobbie Wagner and Maggie Bruns, freshmen at the Oldenburg Academy of the Immaculate Conception in Oldenburg and members of St. Michael Parish in Brookville.

“I didn’t know that this many people would be out here. But they all want to make a difference. It’s really cool,” said Bobbie while walking down a Meridian Street sidewalk and holding a sign that showed an infant and the message, “Loved by God.”

“It’s really amazing,” added Maggie of the Mass and march. “There are a lot of people who care about [the pro-life message]. They think about it instead of ignoring the gift of life.”

(For more photos from the Jan. 25 Mass in commemoration of the 40th anniversary of Roe v. Wade and the pro-life march that followed, log on to www.CriterionOnline.com.)
Indianapolis young adults join more than half million in March for Life in Washington

By Natalie Hoefer

The archdiocesan Young Adult and College Campus Ministry led a group of 50 pro-life Catholics and non-Catholics on a pilgrimage to participate in the national March for Life in Washington on Jan. 25. More than 500,000 people participated in this year’s march. The event this year marked the 40th anniversary of the Roe v. Wade decision which legalized abortion. An article will detail the event in next week’s issue of The Criterion. A photo gallery is available online at www.CriterionOnline.org.

Top photo, pro-life young adults from the Archdiocese of Indianapolis prepare to join the March for Life in Washington on Jan. 25.

Indianapolis young adults attend Mass at Our Lady of Lourdes Church in Bethesda, Md., before participating in the March for Life in Washington on Jan. 25.

Above, one group participating in the March for Life in Washington on Jan. 25 holds a banner expressing sorrow for 40 years of legalized abortion.

Left, two students from the University of Notre Dame’s Right to Life group pose with their sign at the March for Life in Washington on Jan. 25.

A pro-life group participating in the March for Life in Washington on Jan. 25 beat rhythms on makeshift drums to encourage the walkers.

A participant in the March for Life in Washington carries a crucifix bearing the phrase, “I am the agonizing Jesus Christ who loves you.”

A participant in the March for Life in Washington carries a cross with the message, “In memory of aborted children.”

Use this QR code on your mobile device to see more photos from the March for Life.
Social networks need more logic, love and less ranting, rage, pope says

VATICAN CITY (CNS)—Social media need to promote more logic, kindness and Christian witness than bluster, star-status and division, Pope Benedict XVI said.

Given that the online world exposes people to a wider range of opinions and beliefs, people need to accept the existence of these other cultures, “be enriched by it” and offer others “what they possess that is good, true and beautiful,” the pope said.

Christians are called to bring truth and values to the whole world—online and off—remembering that it is ultimately the power of God’s word that touches hearts, not sheer human effort, he said in his message for World Communications Day.

The theme of the 2013 celebration—marked in most dioceses the Sunday before Pentecost, this year on May 12—is “Social Networks: Portals of Truth and Holiness.”

The papal message was released on the feast of St. Francis de Sales, patron of journalists, on Jan. 24.

Social media “need the commitment of all who are conscious of the value of dialogue, reasoned debate and logical argumentation,” the pope said.

Social forums need to be used wisely and well, which means fostering balanced, reasoned debate and logical argumentation,” he said.

“For dialogue and debate can also flourish aggressively and divisively,” he said.

“The problem isn’t so much displaying straightfoward fidelity to partisan dogmatic statements of the faith,” he said.

“The problem, he noted, is how to best show God’s mercy and love, which is often more credibly and effectively done with actions and not just words.

“Dialogue and debate can also flourish quietly of reason. We need moderation, reason and logic otherwise our debates are going nowhere,”

Archbishop Claudio M. Celli, the council’s president, said even Catholic sites and forums can be plagued by an aggressive and divisive atmosphere.

“Too often, popularity—gained either from fame or strategic powers of persuasion—determines the ‘significance and effectiveness’ of online communication, none of which is important in the journey of faith,” he said.

Catholics can “show their authenticity by sharing their hope and joy, and its source in Jesus Christ. Catholics also should give witness by the way they live their lives, and how their ‘choices, preferences and judgments’ are fully consistent with the Gospel, he added.

Msgr. Paul Tighe, secretary of the Pontifical Council for Social Communications, told reporters during a briefing that the pope is asking everyone to take responsibility for creating a more humane culture online by being respectful, honest and contributing to the growth and wellbeing of individuals and society through social networks.

Very often in new media “the more provocative I am, the more student, the more extreme I am in my views, the more attention I get,” he said. But, he said, the pope “is calling for the importance of the quiet voice of reason. We need moderation, reason and logic otherwise our debates are going nowhere.”

Archbishop Claudio M. Celli, the council’s president, said even Catholic sites and forums can be plagued by an aggressive and divisive atmosphere.

“The problem isn’t so much displaying straightfoward fidelity to partisan dogmatic statements of the faith,” he said.

“The problem, he noted, is how to best show God’s mercy and love, which is often more credibly and effectively done with actions and not just words.

“I knew my mother and father loved me not because they showered me with solemn declarations, but because they let me experience first-hand what it means to be loved,” the archbishop said.

The same needs to happen in the realm of faith because what humanity needs more than anything is to experience first-hand God’s love and mercy, he said.

In his message, the pope said, “Dialogue and debate can also flourish and grow when we converse with and take seriously people whose ideas are different from our own. Social networks are an important place for people of faith to reach out to others by patiently and respectfully engaging their questions and their doubts as they advance in their search for the truth and the meaning of human existence,” the pope said.

“Evangelizing is to bear fruit, he said, people need to remember that “it is always because of the power of the word of God itself to touch hearts, prior to any of our own efforts.”

“Dialogue and debate can also flourish and grow when we converse with and take seriously people whose ideas are different from our own. Social networks are an important place for people of faith to reach out to others by patiently and respectfully engaging their questions and their doubts as they advance in their search for the truth and the meaning of human existence,” the pope said.

Join other Catholics on Vacation!

National Parks Tour of the Golden West

Fly into Las Vegas for one night. Then you will begin your tour and visit landmarks in NINE NATIONAL PARKS. Witness the giant Redwood trees in Kings Canyon and Sequoia National Parks, then be amazed at the rock formations and waterfalls in Yosemite National Park. Visit majestic Lake Tahoe, then be amazed at the rock formations and waterfalls in Yosemite National Park. Visit majestic Lake Tahoe, then be amazed at the rock formations and waterfalls in Yosemite National Park. Visit majestic Lake Tahoe, then be amazed at the rock formations and waterfalls in Yosemite National Park. Visit majestic Lake Tahoe, then be amazed at the rock formations and waterfalls in Yosemite National Park. Visit majestic Lake Tahoe, then be amazed at the rock formations and waterfalls in Yosemite National Park. Visit majestic Lake Tahoe, then be amazed at the rock formations and waterfalls in Yosemite National Park. Visit majestic Lake Tahoe, then be amazed at the rock formations and waterfalls in Yosemite National Park. Visit majestic Lake Tahoe, then be amazed at the rock formations and waterfalls in Yosemite National Park. Visit majestic Lake Tahoe, then be amazed at the rock formations and waterfalls in Yosemite National Park. Visit majestic Lake Tahoe, then be amazed at the rock formations and waterfalls in Yosemite National Park. Visit majestic Lake Tahoe, then be amazed at the rock formations and waterfalls in Yosemite National Park. Visit majestic Lake Tahoe, then be amazed at the rock formations and waterfalls in Yosemite National Park. Visit majestic Lake Tahoe, then be amazed at the rock formations and waterfalls in Yosemite National Park. Visit majestic Lake Tahoe, then be amazed at the rock formations and waterfalls in Yosemite National Park. Visit majestic Lake Tahoe, then be amazed at the rock formations and waterfalls in Yosemite National Park. Visit majestic Lake Tahoe, then be amazed at the rock formations and waterfalls in Yosemite National Park. Visit majestic Lake Tahoe, then be amazed at the rock formations and waterfalls in Yosemite National Park. Visit majestic Lake Tahoe, then be amazed at the rock formations and waterfalls in Yosemite National Park. Visit majestic Lake Tahoe, then be amazed at the rock formations and waterfalls in Yosemite National Park. Visit majestic Lake Tahoe, then be amazed at the rock formations and waterfalls in Yosemite National Park. Visit majestic Lake Tahoe, then be amazed at the rock formations and waterfalls in Yosemite National Park. Visit majestic Lake Tahoe, then be amazed at the rock formations and waterfalls in Yosemite National Park. Visit majestic Lake Tahoe, then be amazed at the rock formations and waterfalls in Yosemite National Park. Visit majestic Lake Tahoe, then be amazed at the rock formations and waterfalls in Yosemite National Park. Visit majestic Lake Tahoe, then be amazed at the rock formations and waterfalls in Yosemite National Park. Visit majestic Lake Tahoe, then be amazed at the rock formations and waterfalls in Yosemite National Park. Visit majestic Lake Tahoe, then be amazed at the rock formations and waterfalls in Yosemite National Park. Visit majestic Lake Tahoe, then be amazed at the rock formations and waterfalls in Yosemite National Park. Visit majestic Lake Tahoe, then be amazed at the rock formations and waterfalls in Yosemite National Park. Visit majestic Lake Tahoe, then be amazed at the rock formations and waterfalls in Yosemite National Park. Visit majestic Lake Tahoe, then be amazed at the rock formations and waterfalls in Yosemite National Park. Visit majestic Lake Tahoe, then be amazed at the rock formations and waterfalls in Yosemite National Park. Visit majestic Lake Tahoe, then be amazed at the rock formations and waterfalls in Yosemite National Park. Visit majestic Lake Tahoe, then be amazed at the rock formations and waterfalls in Yosemite National Park. Visit majestic Lake Tahoe, then be amazed at the rock formations and waterfalls in Yosemite National Park. Visit majestic Lake Tahoe, then be amazed at the rock formations and waterfalls in Yosemite National Park. Visit majestic Lake Tahoe, then be amazed at the rock formations and waterfalls in Yosemite National Park. Visit majestic Lake Tahoe, then be amazed at the rock formations and waterfalls in Yosemite National Park. Visit majestic Lake Tahoe, then be amazed at the rock formations and waterfalls in Yosemite National Park. Visit majestic Lake Tahoe, then be amazed at the rock formations and waterfalls in Yosemite National Park. Visit majestic Lake Tahoe, then be amazed at the rock formations and waterfalls in Yosemite National Park. Visit majestic Lake Tahoe, then be amazed at the rock formations and waterfalls in Yosemite National Park. Visit majestic Lake Tahoe, then be amazed at the rock formations and waterfalls in Yosemite National Park. Visit majestic Lake Tahoe, then be amazed at the rock formations and waterfalls in Yosemite National Park. Visit majestic Lake Tahoe, then be amazed at the rock formations and waterfalls in Yosemite National Park. Visit majestic Lake Tahoe, then be amazed at the rock formations and waterfalls in Yosemite National Park. Visit majestic Lake Tahoe, then be amazed at the rock formations and waterfalls in Yosemite National Park. Visit majestic Lake Tahoe, then be amazed at the rock formations and waterfalls in Yosemite National Park. Visit majestic Lake Tahoe, then be amazed at the rock formations and waterfalls in Yosemite National Park. Visit majestic Lake Tahoe, then be amazed at the rock formations and waterfalls in Yosemite National Park. Visit majestic Lake Tahoe, then be amazed at the rock formations and waterfalls in Yosemite National Park. Visit majestic Lake Tahoe, then be amazed at the rock formations and waterfalls in Yosemite National Park. Visit majestic Lake Tahoe, then be amazed at the rock formations and waterfalls in Yosemite National Park. Visit majestic Lake Tahoe, then be amazed at the rock formations and waterfalls in Yosemite National Park. Visit majestic Lake Tahoe, then be amazed at the rock formations and waterfalls in Yosemite National Park. Visit majestic Lake Tahoe, then be amazed at the rock formations and waterfalls in Yosemite National Park. Visit majestic Lake Tahoe, then be amazed at the rock formations and waterfalls in Yosemite National Park. Visit majestic Lake Tahoe, then be amazed at the rock formations and waterfalls in Yosemite National Park.

For reservations & details call 7 days a week: 1-800-736-7300

 Forgiveness:
 It Has Nothing to do with the Offender

A weekend retreat for Lent with Jay Landry
February 15-17, 2013
8:00 pm Friday – 1:00 pm Sunday

Have you been holding a grudge against someone? Have you been holding a grudge against someone?

Join Jay Landry as he explores Jesus’ notion of unilateral forgiveness—meaning the offender need not do anything in order for us to forgive. He will also explore with participants the journey of forgiveness and how we can allow Jesus into our hearts, learning to forgive, setting us free!

Join Jay Landry as he explores Jesus’ notion of unilateral forgiveness—meaning the offender need not do anything in order for us to forgive. He will also explore with participants the journey of forgiveness and how we can allow Jesus into our hearts, learning to forgive, setting us free!

Jay Landry comes to us from South Bend Indiana where he is currently involved in doctoral biblical studies at Notre Dame. He received his Masters of Divinity there in 1997 and has been involved in retreat and pastoral ministry for over fifteen years.

$156 per person/$285 per married couple

Have you been holding a grudge against someone? Have you been holding a grudge against someone?

Have you been holding a grudge against someone? Have you been holding a grudge against someone?

Have you been holding a grudge against someone? Have you been holding a grudge against someone?
Faith

Making the faith visible is a powerful form of evangelization

By David Gibson

Our firmest commitments tend to become visible realities of our lives. Our commitments are plain as day to others, who see what prompts us to spring into action and know, perhaps as longtime acquaintances, where we will invest our time and best energies.

Msgr. Robert Weiss’ commitment appeared plain as day on Dec. 14 at Sandy Hook Elementary School in Newtown, Conn., where a shooter’s rampage resulted in the deaths of 20 children and six adults.

I can only imagine how Msgr. Weiss felt upon arriving at this tragic scene. He was no outsider to the community. Before long, this pastor of Newtown’s St. Rose of Lima Parish learned that among the dead were some of his longtime acquaintances, where we will invest our time and best energies.

To those suffering in the gravest of ways, the community, the parents and others, attempting to console each other.

At this tragic scene. He was no outsider to the community. Though he would mourn the tragedy personally, he proceeded in those early moments to serve the school community, the parents and others, attempting to console each other. In those early moments to serve the school community, the parents and others, attempting to console each other.]

Lima Parish learned that among the dead were some of his longtime acquaintances, where we will invest our time and best energies.

As longtime acquaintances, where we will invest our time and best energies.

It was shown in Newtown on Dec. 14 that faith is neither intangible nor an abstraction. Faith indeed encompasses words, beliefs and important ideas. Yet, Christian faith is also visible. Believers’ actions make faith’s demanding reality concrete.

In being seen, faith is communicated. There is an immediate connection between words of faith and actions flowing from them. Pope Benedict XVI points to this connection, suggesting faith may lack credibility in others’ eyes if it does not lead to action.

In a 2010 apostolic exhortation titled “The Word of the Lord” (“Verbum Domini”), Pope Benedict examined this connection.

It is important to keep aware of “the intrinsic relationship between the communication of God’s word and Christian witness,” he said (#97).

“The one, the word must communicate everything that the Lord himself has told us,” he added. “On the other hand, it is indispensable, through witness, to make this word credible, lest it appear merely as a beautiful philosophy or utopia rather than a reality that can be lived and itself give life” (#97).

There are so many ways of making faith visible to others.

Often, actions speak louder than words. But words communicate faith well, particularly if the effort is made to speak patiently and in ways that people understand.

What other kinds of action help clarify what faith is about?

Chiara Lubich, the Focolare movement’s founder who died in 2008, highlighted the importance of actions that focus beyond oneself.

A new book titled Neighbors collects reflections of hers on this topic. “God very quickly made it clear to me that loving him involved loving him in every neighbor as well,” she said.

The importance of disinterested generosity was accentuated in September 2012 by Archbishop Diarmuid Martin of Dublin. Citizens of today’s world are accustomed to thinking that “everything has its price tag, and you only get what you pay for,” the archbishop observed. “But society is enriched,” he said, when men and women encounter the kind of generous love that does not attempt “to make use of them.”

But, finally, when I think today of making faith visible, it is Blessed Teresa of Calcutta who so often comes to mind.

She touched the poor, the sick and the dying. She gave needed care to them and loved them.

(Rhina Guidos served on Catholic News Service’s editorial staff for 37 years.)

Hispanic Catholics in the U.S. can help lead the new evangelization

By Rhina Guidos

It was no surprise to many people when Pope Benedict XVI chose the feast of Our Lady of Guadalupe to send out his first tweet to the world on Dec. 12, 2012.

“During this Year of Faith, [it] is also a very important indicator of the Catholic Church’s future in the U.S.,” looking to the future and the challenges of the new evangelization.

Among Hispanic Catholics, “looking to the future and the challenges of the new evangelization.

Why place such importance on a single group? Just as politicians took notice in the last election, the sheer numbers of Latinos and their increasing population in North America paint a picture of a Catholic Church in the U.S. where they will number in the majority.

A recent report by the Center for Applied Research in the Apostolate at Georgetown University showed that more than half of the Catholic population in the United States born after 1982 is of Hispanic or Latino descent.

Yet, Latino Catholics in the U.S. continue to face challenges. They encounter resistance in many places.

Brother Urbano is originally from Mexico. He is studying the demographic change for his thesis as a student at The Catholic University of America, but also brings firsthand experience to his work.

As a Mexican youth living in northern Virginia in the early 1990s, he remembers having to travel to other parishes to hear Mass in his native Spanish. But slowly, as Spanish-speaking Latinos increased in his parish, they began asking for a Mass in their first language, which came with protests from others, he recalled.

Now, in some parishes in the Washington, D.C., area, you see the case where most weekend Masses are celebrated in Spanish, he said, and fewer in English. And in some Masses in English, you see English-speaking Latinos taking leadership roles.

That is where Brother Urbano and others see opportunity.

After Mass in Spanish popped up in his northern Virginia parish, so did catechism classes, he said, and then Bible classes at homes in the neighborhood and different types of assemblies. Latino immigrants have started joining popular Catholic groups in the U.S.

“You start realizing that your role isn’t just to go to Mass,” Brother Urbano said. “As Latinos, we have come to know our faith.

It is much like the evangelization of Latin America that took place as a result of the apparition of the Virgin Mary in Mexico, he said.

In his blog, Cardinal O’Malley describes that change.

“Until that moment, there had been relatively few conversions among the Mexican people, who associated Christianity more with the conquistadors than the Franciscans. But in the decade after the appearance of the Blessed Mother as one of them, over 10 million Mexicans were baptized.”

Brother Urbano finds parallels in what Our Lady of Guadalupe did for Latin America and in what Latinos can do in this country.

“As our faith increases and we see our role as going beyond attending Mass once a week, we become leaders of the Church, as priests, as religious, male and female, as those who evangelize in the home, in assemblies. We have the ability to change a country that wasn’t or didn’t start out as Catholic,” he said.

It has led him to ask in this Year of Faith: “How are we going to feed that faith?”

“We have great popular fervor,” Brother Urbano said. “It’s simple, but we are open to continue in this evangelization, not just to Latinos but to all.”

(Rhina Guidos is an editor at Catholic News Service.)
Never forget, the spirit of good unites us all

Last month, I had the opportunity to sit in on a meeting conducted by a local non-profit group prior to its biggest annual function. I went with the intention of learning more about the organization, but I left learning how to resolve a Parent Teacher Organization (PTO) issue that had been weighing on my mind.

I walked into the meeting, thinking we would be there for 30 or 40 minutes, but it was already in full swing. Apparently, there were several critical issues that had been discussed and decisions had been made.

One man at the table was on a tirade about cutting excess and running this year's fundraiser much leaner. He seemed to be talking about one decade earlier in my life that I don't count in this consideration of attention.

During that time, I was busy having babies, dealing with serious illness in my family, moving, saving money for my husband, and trying not to lose my cool. I have no clue what went on then in foreign policy, popular music or sports, or whatever was happening in the world. The country on election day or had an equally serious excuse.

Now, apparently, a person can vote almost whenever or wherever they feel like it with no consequences from the federal government. Why not? Maybe that's why they require photo IDs now. You think?

And thought good manners become archaic rituals of an uptight past! I always thought keeping one's voice down in public, or not making phone calls during conversations with others were just common courtesies. I enjoyed them myself, so why not extend them to others? Silly me.

When did “No problem” become the standard reply to someone we know? Thank you! While I appreciate the obvious sincerity of such a phrase, I'm mystified why anyone thought there was a problem in the first place.

Then there's the “rush hour” mentality that no one seems to care about their own or other people's feelings or privacy. If people would only slow down, we'd all be better off. When did we get to be in such hurry?

The To Kill a Mockingbird writing that kids sprawled on the summer grass chewing a weed and gazes at clouds disappeared when I wasn't looking.

Of a sudden, we seem overanxious to get somewhere fast, communting to or from work, picking up the kids from the baby sitter, or running them to soccer, dance lessons or karate class. We're rushing through the grocery store, trying to buy the light bulb or toilet paper of such as close as possible behind the counter.

Now we are left with all this saved time on weekends, and don't quite know how to use it. In fact, it makes us nervous. So we try to fill it with quick diversions like video games and “uni” TV shows on TV. It's technology to the rescue.

Indeed, when did technology become not just helpful, but the chief ingredient of a good life? Last I know, the electric typewriter was a big deal. And the result is, we sit more than we used to, which in turn leads to an overwhelming urge to be fit.

Old guys sprain joints playing softball, and ladies of a certain age do Zumba maneuvers. Not to mention all the running, speed walking, jogging, even jumping rope that you see at the local park. It's enough to make a person feel out of the loop!

Like I say, I must've been sleeping while all these things were shaping up. Being human is so interesting, isn't it?

(Cynthia Dewes, a member of St. Paul the Apostle Parish in Greenwich, is a regular columnist for The Criterion.)
The Theological Criterion, February 1, 2013

The Theological Criterion, February 1, 2013

Question Corner
Fr. Kenneth Dohley

Required Sunday and holy day Mass attendance has benefits for Catholics

When our family members get together, Mass attendance seems to come up. Most of them don’t go, and they cite reasons such as hypocrites who do attend—especially cheating husbands—and priests who have abused children. They know that I go to church every week and feel that I should speak up, but I don’t know what to say. Can you tell me in simple words how to explain it or should I just keep my mouth shut since they are probably not going to change their ways anyhow? (Erial, N.J.)

The obligation to participate in the Mass on Sundays and holy days of obligation is one of the sacraments of the Church. For some people, this is enough. They understand Mass attendance as a rule of membership, just as with any other organization, for the privilege of calling themselves Catholic they agree to be guided by a certain code of conduct. In your own situation, though, I think a different approach might be more persuasive. Best of all would be for you to tell your family what you feel you receive from going to Mass—that it helps to calm you, comfort you, center you; that it guides you and strengthens you in the way you live your life during the rest of the week; that you value the Eucharist so much that you wouldn’t deprive yourself of it no matter how unlawful any other Catholic has been.

Personally, as a believer in Jesus, it means a lot to me that the Eucharist was the one way Christ said he wanted his memory kept alive. When Christ was about to die, he could have said this to the Apostles, his closest friends: “I don’t want you to forget me when I’m gone. So every time in a while, go into your room, close the door and say in private the prayer I taught you.”

He did something else instead. He said this: “Come together and support each other’s faith. Tell stories about me and share your memories of me. And then have a meal together. I will actually be the food for that meal, and this will strengthen you to live the way I taught you—until the day when we all be together again in the kingdom of my Father.” That’s the Mass—and that’s why I like it and need it.

I have been trying to find a current reference to the rules for the eucharistic fast. I have checked the Catechism of the Catholic Church and the documents of Vatican II and can find no help. I also brought up the U.S. Conference of Catholic Bishops’ website, but there is so much on it that I became frustrated. In 1957, Pope Pius XII reduced the requirement from a complete fast after midnight to a fast of three hours. In 1964, Pope Paul VI changed it to one hour, intending to encourage Catholics to receive the Eucharist more frequently. The reason for the fast is to remind the faithful of the sacred and special nature of the eucharistic food. Whereas earthly food provides physical nourishment for a time, the body and blood of Christ nourish the soul toward life eternal.

The Church’s Code of Canon Law, Canon 791, Section 1, states that “a person who is to receive the most holy Eucharist is to abstain for at least one hour before holy Communion from any food and drink, except for only water and medicine.”

In 1957, Pope Pius XII reduced the requirement from a complete fast after midnight to a fast of three hours. In 1964, Pope Paul VI changed it to one hour, intending to encourage Catholics to receive the Eucharist more frequently. The reason for the fast is to remind the faithful of the sacred and special nature of the eucharistic food. Whereas earthly food provides physical nourishment for a time, the body and blood of Christ nourish the soul toward life eternal.

The Criterion, Section 3, clarifies that “the elderly, the infirm and those who care for them can receive the Eucharist even if they have eaten something within the preceding hour.”

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 criterion@archindy.org.
Show love for Mary

Women pray in front of an image of Mary on Jan. 20, the eve of the feast of Our Lady of Alttagraca at the basilica in Santo Domingo in the Dominican Republic. Thousands of people make a pilgrimage every year to the basilica to commemorate the Caribbean island nation's patron saint.

Benedictine Father Harold Hammerstein was a monk and a priest for more than 60 years

Benedictine Father Harold Hammerstein, a monk and priest of Saint Meinrad Archabbey in St. Meinrad, died on Jan. 18 at St. John's Home, a ministry of the Little Sisters of the Poor in Evansville, Ind. He was 89.

The Mass of Christian Burial was celebrated on Jan. 23 at the Archabbey Church of St. Meinrad, with the Rev. Mark C. Smith, O.S.B., presiding. Burial followed at the Archabbey Cemetery.

Father Harold was a Marianist of profession and priesthood, having celebrated 68 years of monastic profession and 63 years of priesthood.

Frederick Hammerstein Jr. was born on Oct. 13, 1923, in Evansville. After completing his elementary education at St. Benedict Grade School in Evansville, he entered high school at Saint Meinrad, where he continued his education through college.

He became a novice at Saint Meinrad in 1943, and continued his priestly formation at the College of Saint Anselm in Rome after professing simple vows in 1944.

After returning from Rome, Father Harold taught in and served in the administration of Saint Meinrad Seminary.

He later served as a chaplain at the federal penitentiary in Terre Haute and in parish ministry at St. Augustine Parish in Leopold and the former missions of St. Mary in Derby and Sacred Heart of Jesus in Perry County.

In 1975, Father Harold was named chaplain at St. Benedict Parish in Evansville in the Evansville Diocese. It is now the diocesan archdiocese.

Memorial contributions may be made to Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad, IN 47577, or the Reverend Harold Hammerstein, O.S.B. Endowment Fund at St. Benedict's Cathedral, 1328 Lincoln Ave., Evansville, IN 47714, or the Little Sisters of the Poor, 1236 Lincoln Ave., Evansville, IN 47714.

LET YOUR EARNED CASH FUND

The donation of your used vehicle—even if it doesn’t run—can be turned into money to provide basic necessities to the needy in our Central and Southern Indiana communities, particularly individuals and families in poverty.

The donation process is easy. Call 800-322-8284 or go to www.svpdonors.org to arrange the donation of your vehicle.
Lack of faith can hurt marriage, may affect validity, pope says

VATICAN CITY (CNS)—A lack of faith in God can damage marriage, even to the point of affecting its validity, Pope Benedict XVI said.

“Faith in God, sustained by divine grace, is therefore a very important element for living in mutual dedication and conjugal fidelity,” he said.

The pope said he was not suggesting there was a simple, automatic link “between the lack of faith and the invalidity of marriage.”

Rather, he hoped “to draw attention in such a way that a lack of faith, although not necessarily, also hurt the goods of marriage,” given that referring to God’s plan is inherent in the covenant of marriage.”

The pope made his comments on Jan. 26 during a meeting with members of the Roman Rota, a Vatican-based tribunal that deals mainly with marriage cases.

The current crisis of faith has brought with it a state of crisis for the Christian vision of marriage as an indissoluble bond between a man and a woman, the pope said.

“The indissoluble covenant between man and woman does not require, for the purpose of sacramentality, the personal faith of those to be married,” he said.

“Whatever is required, as the minimum condition, is the intention of doing what the Church does” when it declares a marriage to be a sacrament.

While the question of intent should not be confused with the question of the persons’ personal ‘faith,” it is not always possible to completely separate them,” he said.

The pope quoted Blessed John Paul II’s speech to the Vatican court in 2003 in which he said, “an attitude on the part of the persons getting married that does not take into account the supernatural dimension of marriage can render it null and void only if it undermines its validity, on the natural level on which the sacramental sign itself takes place.”

“The Catholic Church has always recognized marriages between the non-baptized that become a Christian sacrament through the baptism of the spouses,” and it does not “doubt the validity of the marriage of a Catholic with a non-baptized person if it is celebrated with the necessary dispensation,” the late pope had said.

Pope Benedict said such considerations need to be reflected especially in a secularized culture that puts little faith in a person’s ability to make a lifelong commitment and foster an incorrect understanding of freedom and fulfillment.

Humanity is incapable of achieving what is truly good without God, the pope said, and refusing God’s invitation “leads to a deep imbalance in all human relationships,” indicated.

While faith in God is “a very important” part of a married life committed with loyalty and fidelity, it does not mean that “loyalty and other [conjugal] properties are not possible in natural marriage between non-baptized” spouses, who still receive the graces that come from God.

“However, closing oneself off from God or refusing the sacred dimension of the conjugal union and its value in the order of grace certainly makes it more difficult to realize concretely the highest model of marriage as envisioned by the Church according to the plan, possibly going so far as to undermine the actual validity of the covenant” if the tribunal determines it amounts to a refusal of fidelity, procreativity, exclusivity and permanence.

For this reason, “is important in the realization of the authentic conjugal good, which consists simply in always wanting the good for the other, no matter what,” together with a true and indisputable partnership for life, he said.

Faith without charity, which is love, “bears no fruit, while charity without faith would be a sentiment constantly on the mercy of doubts,” the pope said, adding that his 2011 apostolic letter “Porta Fidei” (“The Door of Faith”).

In addition to the three goods of procreation, marital fidelity and its indisputability, “one must not exclude the possibility of cases in which, exactly because of the absence of faith, the good of the spouses ends up compromised and, therefore, there is a lack of consent,” the pope said.

It is not the first time that Pope Benedict has called for a closer reflection on the impact of an absence of faith in determining marriage annulments.

During an unscripted question-and-answer session with priests in northern Italy in 2005, the pope noted the problem of people who married in the Church not because they were believers but because they wanted a traditional ceremony.

He said that when he was prefect of the Congregation for the Doctrine of the Faith, he asked several bishops’ conferences and experts to study the problem, which in effect was “a sacrament celebrated without faith.”

He said he had thought that the Church marriage could be considered invalid because the faith of the couple celebrating the sacrament was lacking.

“But from the discussions we had, I understood that the problem was very difficult” and that further study was necessary, he said.

Pope Benedict XVI poses with judges of the Roman Rota, a court that primarily deals with appeals filed in marriage annulment cases, during an annual meeting at the Vatican on Jan. 29. In a speech to the judges, the pope said true pastoral charity and concern can never lead the Church to grant an annulment to a Catholic whose marriage is valid according to Church law.
Enthusiasm buoys Vigil for Life as cardinal urges adoption alternative

WASHINGTON (CNS)—For 39 years, Days of All Saints Parish in Enola, Pa., wanted to attend the opening Mass for the National Prayer Vigil for Life, but something always kept him away.

Not this year. Katch and his wife, Debi, finally joined the thousands who filled St. Stephen Basilica, Frank, and Sherry Rectenwald, for the four-hour trip to Washington from their homes just north of the nation's capital.

Two days of distinctly Catholic events marking the anniversary of the 1973 Supreme Court decision that legalized abortion.

“I felt compelled to be here,” Katch told Catholic News Service an hour before the Mass began in the filled-to-capacity Basilica of the National Shrine of the Immaculate Conception. “It’s probably the most important thing our faith believes, the right to life. Every human being has the God-given right to live.”

Gleaning from among the more than thousands who began filing into the basilica hours before the liturgy. Many of those in attendance prayed overnight in the basilica’s crypt, keeping a vigil for life.

Standing with her mother and younger brother near one of the side chapels about halfway back in the massive church, Isent George, 8, was dwarfed by the throng of people who gathered in the basilica to pray in the midst of the culture of death,” he said. “I feel a great need to show my real respect and my love for the people who are involved in this,” Lustig agreed. “Especially being a woman, I have a great love to uphold the dignity of women, and I don’t think abortion does justice to that dignity.”

She understood the importance of being at the Mass.

“If it’s important to speak up and be heard, it is not only the people who come out here who feel this, but people who are not able to. People who are not able to get out there,” Pirie said moments before Mass began.

“I feel a great need to show my real respect and my love for the people who are involved in this,” Lustig agreed. “Especially being a woman, I have a great love to uphold the dignity of women, and I don’t think abortion does justice to that dignity.”

The Mass began with a 45-minute procession as hundreds of clergy entered the basilica and took their places around the main altar. Cardinal Sean P. O’Malley of Boston, chairman of the U.S. Conference of Catholic Bishops Considered the Pro-Life Activities, was the main celebrant.

As he began his homily, Cardinal O’Malley observed the work of Nellie Gray, the founder of the Pro-Life Action League, and described Gray as “the Joan of Arc of the Gospel of Life.”

She was an inspiration for myself and countless others. Surely she continues to pray for us in her place for eternity."

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. 1, 1963, issue of The Criterion:
- **NCCW official raps aid-to-education plan**
  - Statistics reveal: Schools save taxpayers $2.6 billion annually
  - WASHINGTON—Catholic grade and high schools save the nation’s taxpayers $2.6 billion a year, according to the Education Department, National Catholic Welfare Conference (NCWC).
  - Mgr. Frederick G. Hochwalt, director of the NCWC Department, commented that a program of federal aid to Catholic schools was limited to public schools only would increase the tax burden of citizens whose support of Catholic schools makes possible this tax saving.
  - “Although President John F. Kennedy’s June 20, 1963, message to Congress is silent on this, obviously high administrators in the government aren’t aware that the federal Catholic aid has been and is making the common desire for education into a reality.”
  - First in the area: St. Mary’s, Aurora, pioneers physical fitness program
  - Church’s renewal seen big step toward Chicago cardinal: Suggests practical steps to curb race prejudice

Bishops and theologians report to pontiff
Ira still going strong: Father Pat Peyton to initiate Rosary Crusade for children
• Gives radio interview: Council stand explained by Cardinal O’Malley
• Papal volunteers lauded by nuncio
• Liquidating the Gospel reading for the Mass—Louie 1:39-45, Mary’s visitation to Elizabeth—Cardinal O’Malley said that “the Gospel of life is imperative to Christ’s disciples.”

It is not just the lucidity of our arguments, but about the effect our words have on others,” the cardinal said. “Our task is to present the truth with civility, empathy and clarity. Being compassionate about the Gospel of life is about building a new civilization with love.”

What was in the news on Feb. 1, 1963? Statistics reveal just how much Catholic schools save taxpayers, and Pope John predicts that evil will last beyond 1963

By Brandon A. Evans

The Individual Retirement Account (IRA) Charitable Rollover that allows transfers from your IRA to qualified public charities has been extended for 2013. Most important, you can have an immediate impact on the work of the Church. The full amount of the distribution can be put to work. It is not diminished by income taxes. Here are the basics for direct transfers from an IRA to a qualified public charity.

• Donors age 70½ and older can direct a distribution of up to $100,000 from an IRA to the Church. Since IRAs are separately owned, a husband and wife can each transfer up to $100,000 per year from his or her respective IRA.

The IRA transfer must be made directly from a custodian or trustee to the charitable organization, in this case to the Archdiocese of Indianapolis and/or any one of its ministries.

The IRA distribution must be a direct charitable gift and not a distribution to a charitable remainder trust or a charitable gift annuity.

Qualified direct distributions to charities from your IRA are not subject to income tax. The new law provides that you can make a distribution through Dec. 31, 2013, and count it as a gift for 2013. An additional gift may be made in 2013. For more information about how you and the Church can benefit from an IRA charitable rollover, contact your parish office or Ellen Brunner, director of planned giving, Catholic Community Foundation, Inc., at 317-236-1427, 800-382-9836, ext. 1427 or e-mail at ebrunner@archindy.com. Also visit our website at www.archindy.com/planningdev and www.archindy.org/ef.