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

First-time participants moved by their March for Life experience

By Natalie Hoefer

The archdiocesan Young Adult and College Campus Ministry led a group of 50 participants on a pilgrimage to the March for Life in Washington on Jan. 25. For some, it was their first experience on a March for Life pilgrimage, which commemorates the anniversary of the devastating 1973 Roe v. Wade Supreme Court decision legalizing abortion.

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

A pilgrimage begins

How did a retired teacher come to join a pilgrimage of young adults?

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

Dave explained that Joanne had been on the march before, but this was his first time. “I have some idea of what to expect from what Joanne has said about the march,” said Dave prior to the march, “but I have no preconceived notions of what to expect. I’m just really excited to get to go.”

After Mass and a brief break to settle into their rooms at a hotel in Bethesda, Md., the group gathered in the hotel lobby at 9:30 a.m. and prepared to make their way to Washington via the Metro. “This is my first time on the march,” explained Rikki Enzor, “so I’m really excited. This is such a great opportunity to stand up with other young adults for something I passionately believe in.”

When asked what prompted her to come, Enzor paused thoughtfully. “I am a medical student,” she started. “One day, I’ll be looked to as an expert, and I want to help make people realize [abortion] is a moral issue. “Many medical students believe in perceptions that aren’t true,” she continued, “but they don’t really take the time—or the time—to think about the truth. I think this will be a great opportunity.”

Bishop John M. D’Arcy dies at age 80:

was ‘good shepherd after the heart of Christ’

FORT WAYNE, Ind. (CNS)—Bishop Emeritus John M. D’Arcy, who served as the eighth bishop of the Diocese of Fort Wayne-South Bend from May 1, 1965, through Jan. 13, 2010, died at his home in Fort Wayne on the morning of Feb. 3. He was diagnosed with lung and brain cancer in late December while visiting his family in the Boston area. He returned to Fort Wayne in January for care.

In retirement, Bishop D’Arcy had assisted at parishes, conferred the sacrament of confirmation, and enjoyed providing retreats and missions and assisting as chaplain of Bishop Luers High School in Fort Wayne.

“I am filled with deep sadness at the death of a dear friend and brother bishop,” said Bishop Kevin C. Rhoades, who was installed as bishop of Fort Wayne-South Bend on Sept. 2, 2010. “We mourn the death of a good shepherd...”

Bishop D’Arcy faced death as he also celebrated the 50th anniversary of his ordination to the priesthood in 2010. He was ordained on Feb. 6, 1960, at St. Matthew Cathedral in Fort Wayne.

Bishop John M. D’Arcy

Bishop D’Arcy had served in the Archdiocese of Boston and the Dioceses of Springfield and Adirondack, N.Y., before becoming an auxiliary bishop of the Archdiocese of Boston. He served as a missionary priest in Kenya before returning to the United States in 1965.

Bishop D’Arcy died following a long illness after a hospitalization in late December. A private mass will be conducted privately in the cathedral crypt.

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

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

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

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

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

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

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Lenten penance services are scheduled at archdiocesan parishes

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

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

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

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

Indianaapolis East Deanery
• Feb. 26, 7:30 p.m. at Holy Spirit
• March 4, 7 p.m. for St. Bernadette, St. Therese of the Infant Jesus (Little Flower) and Our Lady of Lourdes, at Our Lady of Lourdes
• March 6, 7 p.m. for Holy Cross and St. Philip Neri at St. Philip Neri
• March 12, 7 p.m. at St. Mary
• March 13, 6:30 p.m. at St. Rita
• March 14, 7:30 p.m. at St. Michael, Greenwood

Indianapolis North Deanery
• March 10, 2 p.m. at St. Thomas Aquinas
• March 11, 1:30 p.m. at St. Thomas Aquinas
• March 12, 7 p.m. at St. Thomas Aquinas

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

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

New Albany Deanery
• Feb. 20, 7:30 p.m. for Holy Family, New Albany (individual confession available every Wednesday during Lent)
• Feb. 27, 5 p.m. at St. Mary, Navilion
• Feb. 26, 7 p.m. at Most Sacred Heart of Jesus, Jeffersonville
• Feb. 27, 7 p.m. at St. Joseph, Corydon
• Feb. 28, 7 p.m. at St. Mary-of-the-Knobs, Floyd County
• March 3, 4 p.m. at St. Mary, New Albany
• March 6, 6 p.m. at St. Anthony of Padua, Clarksville
• March 11, 7 p.m. at St. Joseph, Sellersburg
• March 12, 7 p.m. at St. Mary, LaVernese
• March 12, 8 a.m. to 8 p.m. at Our Lady of Perpetual Help, New Albany (individual confession)
• March 14, 6:30 p.m. at St. Joseph, Sellersburg

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

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

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

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

What the cathecism says about Lent

The season of Lent is mentioned in the Catechism of the Catholic Church in various sections. It is brought up in #540 in the section that explains Christ’s public ministry. In #1438, the penitential nature of Lent is discussed in the context of the liturgy of the Church, especially in its liturgy, see Christ prefigured in various ways in the Old Testament.

Finally, in #1438, the penitential nature of Lent is discussed in the section on the sacrament of reconciliation. #540 “Jesus’ temptation reveals the way in which the Son of God is Messiah, contrary to the way Satan proposes to him (see Mt 16:21-23).” "This is why Christ vanquished the Tempter for us: ‘For we have not a high priest who is unable to sympathize with our weaknesses, but one who in every respect has been tested as we are, yet without sinning’ (Heb 4:15). By the solemn forty days of Lent, the Church unites herself each year to the mystery of Jesus in the desert..." (The Criterion ISSN 0574-4350 is published weekly except the last week of December and the first week of January. Published weekly except the last week of December and the first week of January. Mailing address: 1400 N. Meridian St., Indianapolis, IN 46202-2367. Periodical postage paid at Indianapolis, IN. Copyright © 2013 Criterion Press Inc. ISSN 0574-4350.)
Renovated seminary chapel a ‘study hall’ in which to seek ‘wisdom and light’

By Sean Gallagher

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

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

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

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

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

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

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

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

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

“It is, without question, the most important place in the seminary building,” Father Robeson said. “It is where, through prayer, we encounter the fullness of Jesus Christ’s presence in our life and receive the strength and grace we give ourselves in love to others.

“It is where we celebrate the Eucharist, which is at the very center of the life for every priest and seminarian. And it is where our seminarians are formed to love, by drawing upon the sacrificial love of every priest and seminarian. And it is essential connections in your life between what you learn and the living source of wisdom and light.”

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“It is where we celebrate the Eucharist, which is at the very center of the life for every priest and seminarian. And it is where our seminarians are formed to love, by drawing upon the sacrificial love of every priest and seminarian. And it is a place of worship, where you will be

“We were thrilled to know that young men who were inspired by the Mass and the community’s prayer life decided to join the Society of St. Francis in Oldenburg.

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

“It was our great desire that it would be a place of worship, where you will be surrounded by signs of prayer and community,” said Sister Jean Alice.

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

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

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

“When you speak about this house, his eyes light up,” Archbishop Tobin said. “It is wonderful to see that people care so deeply about the formation of our priests.

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

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

“It’s wonderful to see that people care so deeply about the formation of our priests,” said Father Robeson. “It’s really a testament to the degree to which the parishes and the people of the diocese have supported the seminary.”

For more information about Bishop Simon Bruté College Seminary in Indianapolis, log on to www.archindy.org/bsb. For more information about a vocation to the priesthood in the Archdiocese of Indianapolis, log on to www.ArchGodsCall.com. For more photos from the blessing Mass, log on to www.Criteriononline.com.

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Parish might commemorate items for Bishop Bruté seminary chapel

By Sean Gallagher

When the seminarians at Bishop Simon Bruté College Seminary in Indianapolis come to their chapel, they find the seminary’s history by looking at some of the furnishings of Catholics across central and southern Indiana who have gone before them.

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

The crucifix was donated last year by the sisters of the Carmelite Monastery of the Resurrection, who previously lived in the seminary and now reside on the grounds of the motherhouse of the Congregation of the Sisters of the Third Order of St. Francis in Oldenburg.

The chapel’s pews, holy water fonts, tabernacle and sanctuary lamps came from St. Ann, which donated the chapel in 2004 to the seminary.

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

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

—from “To Be a Christian Steward. A Summary of the U.S. Bishops’ Pastoral Letter on Stewardship”

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

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

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

Stewardship is a grateful response in faith to the Lord’s invitation. “Go, sell all that you have; give to the poor … and return God’s gifts, with a generous spirit, and of responsibility for his or her use of all God’s gifts.”

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

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

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

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

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

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

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

—Daniel Conway

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

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

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

The goals of most politicians are self-serving. The goals of Christian groups attempting to work with this administration are naieve. We must realize that the absence of war, or weapons, does not lead to more unintended consequences. Politicians with hidden agendas will only encourage the goals of Christian groups. Peace is the ability of individuals to freely pursue their faith and the safety of their neighbors, without any government interference.

In order to encourage opinions from a variety of readers, frequent writers will be identified as “Frequent Writer” and new contributors will be identified as “New Contributor” throughout the year. Letters are welcome and every effort will be made to include letters from a variety of perspectives and representing as many viewpoints as possible. Letters should be informed, relevant, well-expressed and typed in double space. They must reflect a basic sense of courtesy and respect.

The editors reserve the right to select which letters will be published. Letters from readers are welcome and every effort will be made to include letters from a variety of perspectives and representing as many viewpoints as possible. Letters should be informative, relevant, well-expressed and typed in double space. They must reflect a basic sense of courtesy and respect.

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Senator proposes bill to remove roadblock for undocumented college students

By Brigid Curtis Ayer

Priscilla Leising, author of Senate Bill 207, would like to see her legislation passed in the near future as she believes it will benefit the students who are currently denied access to higher education. The Chicago Tribune published an article titled “Senator proposes bill to remove roadblock for undocumented college students” which highlights the importance of this legislation. According to the article, the bill “would grandfather college students who have been attending school in the United States since they were brought to this country by their parents into the pathway to legal status and provide them with the means to continue their education.”

The article also mentions that the bill “would allow students who have been living in the United States for at least five years and were brought to the country as children by their parents to become legal residents and pursue a college education.”

In addition, the article highlights the benefits of this legislation for the economy. It states, “The bipartisan legislation would allow these students to continue their education and contribute to the economy.”

Overall, the article emphasizes the importance of this legislation and its potential to benefit both the students and the economy.
February 9
St. Roch Parish, Family Life Center, 3605 S. Meridian St., Indianapolis. Single Seniors meeting, 1 p.m., age 50 and over. Information: 317-784-4207.

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

Holy Family Parish, 815 W. Main St., Richmond.
6th Annual Chocolate Fest, 6-9 p.m., $12 adults, $5 children 6-12 years old, children 5 and under no charge. Information: 765-969-4919 or tcook66@hotmail.com.

February 9-10
St. Bartholomew Church, 1306 27th St., Columbus.
“Amannecer-At the Break of Dawn,” Pedro Rubalcava and St. Bartholomew Choir and “Purifying All Children First,” Pedro Rubalcava and Dawn,” Pedro Rubalcava and St. Bartolomew Church, February 9-10. Information: 317-515-7269 or to see if free tickets still available, or arrive at the theater parking lot at 3 p.m. to join the procession.

February 14
St. Nicholas Church, 6461 E. St. Nicholas Drive, Sunman.
“God’s “Love,” prayer service, pomp and worship music, Eucharistic procession, confusion, teaching.
Confession begins at 6:30 p.m., music and eucharist at 7 p.m. For more information contact 812-689-4244.

February 15
Northside Knights of Columbus Hall, 2108 E. 71st St., Indianapolis.

St. Lawrence Catholic Church, Fr. Conen Hall, 3454 W. 46th St., Indianapolis.
Lenten Fish Fry, 5:30-7:30 p.m., $7 dinner ($6 if age 65+), includes: one entrée (baked fish, hand battered fried fish, pizza or grilled cheese), two sides, French fries, biscuit with apple butter, ice tea or lemonade. $4.00 dinner includes pizza or grilled cheese, french fries and one side each.
Children 2 years and under are free. For more information, contact church office at 317-546-4065.

St. Mark the Evangelist Catholic Church, 553 East Edgewood Ave., Indianapolis. 10th Annual St. Mark’s Men’s Club Fish Fry, 5-7 p.m., English-style fish and chips dinner, adults $7, seniors $6, kids $4. For more information contact tgrbarrett@lilly.com.

February 16
St. Michael the Archangel Church, 355 W. 30th St., Indianapolis. Helpers of God’s Precious Infants, pro-life Mass, Father Jeremy Grites, celebrant, 8:30 a.m., followed by rosary outside, ashes blessing, collection and dedication at church. Information: Archdiocesan Office for Pro-Life Ministry, 317-236-1569 or 800-382-9036, ext. 1569.

St. Michael the Archangel Parish, Parish Life Center, 3345 W. 30th St., Indianapolis. Office of Pro-Life Ministry and St. Michael the Archangel Chapel, “Living the Gospel of Life: A Challenge to American Catholics,” 11 a.m.-2:30 p.m. Information: 317-633-1794 or pgrgeyes@att.net.

St. Thomas More Catholic Church, 1200 N. Indiana St.; Mooresville; St. Thomas More Women’s Club Chili/Hot Dog Supper, 6 p.m. For more information, call the parish office at 317-831-4142 or email ttharpertl@lilly.com.

February 17
St. Monica Parish, Parish Life Center, 613 N. Michigan Rd., Indianapolis. Catholic Adult Fellowship, studying Vatican II document on Lay Apostolate, 7:30-9 p.m. Information or directions: 317-456-4750 or CatholicAdultFellowship@yahoo.com.

February 20

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

February 21
Our Lady of Peace Community, Mausoleum Chapel, 9001 N. Harrison Road, Indianapolis. Mass, 2 p.m. Information: 317-574-8898 or info@almass.org.

February 22
St. John the Evangelist Church, 126 W. Georgia St., Indianapolis. Rosary procession, following 12:10 Mass, pray and process through the streets of downtown Indianapolis. Contact Eric at catholicconcept2010@gmail.com for more information.

Indianapolis Holy Family Catholic Conference in Kokomo is set for March 9-10
St. Joan of Arc Parish and St. Patrick Parish, both in Kokomo, are hosting the third annual Indianapolis Holy Family Catholic Conference at Kokomo High School, 2501 South Berkley, from 8:30 a.m. to 6 p.m. on March 9 and 10.
This year’s theme is “Why Be Catholic?”
The event is sponsored by the Diocese of Lafayette-in-Indiana, St. Joseph Hospital and the Knights of Columbus of Kokomo.
This year’s event features nationally-known speakers Marian Father Donald Calloway, Dr. Marcellino D’Ambrosio and Carolyn King. Special activities for children of all ages.
Admission is $30 for teenagers not registered with their family, $30 for single adults, $50 for married couples and $115 per family. The rate includes two meals.
Rates will increase after Feb. 15.
For more information, call St. Joan of Arc Parish at 765-865-9964 or St. Patrick Parish at 765-452-6021.
More information and an online registration form are also available at www.HolyFamilyConference.org.

Vocational Prayer service at Saint Mary-of-the-Woods is set for Feb. 19
The Sisters of Providence at Saint Mary-of-the-Woods are hosting a prayer service, 7 p.m. on Feb. 19.
The hour-long service will include sung prayers, music, times of silence and times of spoken and silent prayers in the candlelit Church of the Immaculate Conception.
This will be the second opportunity in a monthly series of ecumenical prayer programs offered by the Sisters of Providence at Saint Mary-of-the-Woods in conjunction with the Terre Haute Area Year of the River initiative.
All are invited to the monthly spiritual events, each of which will focus on topics related to water and river. The theme for the Feb. 19 event will be “Thirst.”
For more information, contact Sister Paula Ruminati at 812-535-2926 or e-mail her at rpmiano@spswm.org.

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

William and Patricia (Davis) Schubach, members of St. Jude Parish in Indianapolis, will celebrate their 60th wedding anniversary on Feb. 14. The couple invites friends to join them at the parish’s 5 p.m. Mass on Feb. 16 to honor their 60 years of marriage. The couple was married on Feb. 14, 1953, at Holy Angels Church in Indianapolis. They are the parents of eight children, Mary Johnson, Kristina Kirschtner, Anne Wurtz, Michael, Patrick, Tim, and William Schubach Jr., and the late Kathleen Grow. They also have 17 grandchildren and one great-grandchild.


Scouts honored at Scout Sunday
Mass at St. Meinrad Parish
St. Meinrad Parish celebrated Scout Sunday on Feb. 3 by honoring Pack 102 at Mass. The Cub Scout and Boy Scout Pack 102, based in the parish, is made up of 24 Cub Scouts and six Boy Scouts from the surrounding area. The pack was awarded the Pope Paul VI National Quality Award. The award is granted by the National Catholic Committee on Scouting based on the adult leadership training not only in Scouting lore, but also in Catholic Scout development and religious counseling.
Five individuals received the Parvati Devi (“Children of God”) award. This emblem is awarded to young boys who participate in activities to discover the presence of God in their daily lives as members of their families and parishes, and also to develop a good, positive self-image through the contributions they can make to the group or community. Tony Ladd received this award, whose emblem was Luke Rahman, Gavin Dannahuer, Spencer Vail, Gavin Lange and Cody Moffit.
Scouts participated in the Eucharist by serving at Mass as servers, lectors, gift bearers, by carrying the flags during the procession and reading prayers of the faithful. A continental breakfast was served after the Mass.
Estimated 1,000 welcome archbishop to New Albany Deanery

By Patricia Hupp Connwell
Special to The Criterion

FOLOY COUNTY—“It is wonderful to be here in the oldest parish and the newest church in the county,” Archbishop Joseph W. Tobin told an estimated 1,000 worshipers at St. Mary-of-the-Knobs Church in Floyd County on Jan. 29. The parish, founded in 1823 which features a new, large church, hosted the New Albany Deanery’s welcome Mass for the archbishop. Father Mike Hilderbrand is current pastor of St. Mary-of-the-Knobs Parish.

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

Archbishop Tobin, who was installed as the sixth archbishop of Indianapolis concelebrated by 16 priests. The liturgy in south central Indiana. The Mass was in Clark, Floyd and Harrison counties Parish.

See related story, page 10.

The liturgy involved greeters, lectors, altar servers and musicians from throughout the deanery. Archbishop Tobin, who was installed as the sixth archbishop of Indianapolis, hosted the Floyd County Mass on Jan. 29.

W. Tobin told an estimated 1,000 worshipers church in the county, “Archbishop Joseph Tobin will be here in the oldest parish and the newest parish of St. Joseph Parish in Navilleton. Winnie Mikeska led the youth choir. Pangburn is music teacher led the youth choir. Rebilas teaches music at

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She called Archbishop Tobin “warm and personable, humorous and loving. I just think he’s going to be awesome.”

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

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

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

Dan Stilger, a member of St. Mary Parish in Lanesville, liked the archbishop’s sense of humor. “He’s fun. I think he’ll be a very good leader. He holds everyone’s attention. Carolyn Stewart, a member of Our Lady of Perpetual Help Parish in New Albany, changed to 5 p.m. on Feb. 10.

At a reception following the Mass, the archbishop heard from the deanery’s welcome Mass on Jan. 29.

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

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

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

The remaining schedule is as follows:

• Feb. 11, Indianapolis North Deanery, St. Joan of Arc Church, 4217 Central Ave., Indianapolis.
• Feb. 12, Indianapolis West Deanery, St. Malachi Church, 8983 E. County Road 750 N., Brownsburg.
• Feb. 19, Batesville Deanery, St. Louis Church, 13 St. Louis Place, Batesville.

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Connections between Holocaust, abortion hits home for young adults

By Natalie Hoefer

After becoming aware of the inhumane horrors found in Nazi concentration camps at the end of World War II, the world swore it would never forget, that it would never again allow a dictator or government to murder races or classes of people they subjectively deemed inferior to live. In 1973, the U.S. Supreme Court Roe v. Wade decision legalized the killing of children in the womb subjectively deemed inferior to the right of life. During their pilgrimage to Washington, the Archdiocese of Indianapolis young adults who participated in the March for Life on Jan. 25 had their eyes opened to the disturbing parallel between the Holocaust and abortion.

Before participating in the march, the group visited the U.S. Holocaust Memorial Museum in Washington. Rikki Enzer, a 26-year-old medical student, found the visit to be a “powerful and moving” experience. “That was a really good preparation for going on the walk,” she said. “It hit the moral implications of taking the life of another human beings.”

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

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

Enzer also contemplated what the interviewees realized the only correct answer was, “Absolutely not because such an act is akin to murder.”

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

Granade explained, “After asking whether it is a child in the womb, the ultimate question [Comfort asked of the interviewees] is, ‘Is it okay to kill a child in the womb?’

Many of the interviewees realized the only correct answer to that question is “no”.

The parallel was clear to 28-year-old March for Life participant Andrew Costello, a member of St. Joan of Arc Parish in Indianapolis. “It makes me sad when I realize that people don’t stop and consider the atrocity of the Holocaust with the abortion problem in one country,” she said. “A human person is a human person. We don’t define when personhood begins; only God does. "If one believes in true social justice based on a set of moral principles, then abortion is an inhumane crime with devastating social, familial, physical and economic consequences.""
Bloomington Deanery parishioners feel connection to new archbishop

By Mike Krokos

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

Seconds later, the 5-year-old girl’s face lit up when he paused, smiled and waved at her. At the end of Mass, Alexa crouched in the main aisle near the back of the church waiting to snap a photograph of the archdiocese’s new shepherd as he processed out of the church.

Like many, she felt an immediate connection to Archbishop Tobin. Alexa attended the Bloomington Deanery Mass with her grandparents, Jose and Leticia Salazar, natives of Mexico, who own a restaurant in Bloomington.

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

“He’s Spanish is perfect,” he added after the archbishop took time to converse with him and his wife in their native language.

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

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

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

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

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

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

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

“I would say the same for the Archdiocese of Indianapolis, that all of our initiatives, whatever we do as Catholics of Archdiocese of Indianapolis, that all of our holiness. the world must be set in relationship to who wrote an apostolic letter at the beginning of the new millennium, in which he said that all pastoral initiatives of the Church across the world must be set in relationship to holiness.,” Archbishop Tobin said.

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

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

Dana, who is involved in her parish’s youth group and is also preparing for confirmation, added, “He seems really relatable.”

Julie Routon agreed.

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

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

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

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

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

“He’s very human, very warm, very spiritual,” said Gilbert.

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

“I think he makes people very much at ease, and I think people will find him very approachable,” he said. At the end of the liturgy, Father Fritsch wore a huge smile as he presented a special gift to Archbishop Tobin—a basketball autographed by Indiana University men’s basketball coach Tom Crean. The basketball was a gift for Archbishop Tobin from Bloomington Deanery parishes.

Eleven priests from the Bloomington Deanery concelebrated the Mass with Archbishop Tobin.

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Lenten season is rooted in ancient Church traditions

By Joseph F. Kelly

When Catholics begin their observation of Lent on Ash Wednesday, they will continue a tradition that goes back to the earliest days of the Church. Jesus’ immediate disciples celebrated only one day, the Lord’s Day (Sunday), which they observed weekly in honor of Jesus’ Resurrection. But by the early second century, as the Church spread throughout much of the Roman world and had grown immensely in size, the bishops decided that they should set aside one Sunday for a special remembrance of Christ’s Resurrection.

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

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

This new formula worked quickly, and that led the bishops to consider something else. The Old Testament recounts how the ancient Jews would fast on several occasions, for example, to make themselves worthy for the Day of Atonement. The bishops thought that it would be beneficial for Christians to do the same.

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

But in 325, when the bishops of the Roman world met at the first ecumenical council at Nicaea, they recommended a fast of 40 days. Why? The decrees of the council do not say, but there are several possible explanations.

Scripture tells of three 40-day fasts, one by Moses, one by the prophet Elijah and, most importantly, one by Jesus in the desert prior to his public ministry. All these fasts had importance, but Jesus’ fast was a special one because historians argue that his baptism in the Jordan River is John the Baptist.

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

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

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

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

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

The bishops believed that all Christians should fast for 40 days before Easter, but it was unreasonable to ask people to go for so long without food. So within the first few years, the requirement could depend on a believer’s judgment of what they needed to work the land and care for flocks. There was also a concern for health. Some people might find it strenuous to fast for so long.

Combining prudence with pastoral care, the bishops decided to keep 40 days to allow people to eat food on certain days of the week. The Western, Latin-speaking Churches suspended the fast on Sundays—as is still done by many Roman Catholics today. The Eastern, Greek-speaking Churches suspended the fast on Saturdays and Sundays.

This, of course, is the feast we call Lent, but, like Easter, this is not a word from early Christianity.
Music is indeed the food of the gods and the creation of God.

One of my college roommates used to say she was “majoring in Berlin and Bach and Mozart.” I liked those composers too, but I was more conservative, majoring instead in Beethoven and minor in Mozart. We were both crazy about music, and we sang in choirs and just around the house for fun. We also listened to classical music on the radio. I still do, even when I’m not actually noticing what the piece is, I’m aware of it.

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

Or, the music comes in sometimes. I gain knowledge that way, which helps when you’re talking baseball “trumpet” on TV, or playing Trivial Pursuit.

Actually, I love almost any kind of music, as long as it doesn’t take me over or make me feel crummy. Country wingers like “D-I-V-O-R-C-E,” I like early rock music, the kind my kids were discovering in their teens. Of course, I can’t stand it play it loudly as it always does.

One of our sons has a taste for pop music which is similar to mine. He once lent me a CD called Crash Test Dummies. Later a little granddaughter came to visit so I played it for her. I got her laughing and her head bobbed around the living room to its raucous blast. To this day, we are both delighted by the memory. Our granddaughter’s last name is Dwyer, and I gave her CDs of artists that she likes.

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

I was surprised to learn that some folks are just as into pop and hip hop as of them have what we call a “tin ear,” meaning they don’t have a sense of pitch, let alone perfect pitch. They can’t tell when music is off key, flat or sharp. And they don’t even care!

One of our sons who turned out not to have perfect rhythm, took up the drums in high school. Boy, was that fun. Other sons turned out to be one right after the other, one with perfect pitch, but we’re all on the same wavelength about music whether we’re good at making music or not.

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

However, the singer is so shy that he can’t. He can’t only in public. If he could solve that problem, the promoter arranges the stage settings so that the singer is seen singing his arias in a shower every time. The audiences love it and cry for more, but the singer retires from the stage saying he just to have shared his music with others.

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

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

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Finding the good news in the news that makes headlines

One of the first questions a news editor asks when hearing a story idea is “Is it news?” Generally speaking, the story is about something ordinary, for example, “A hiker bites a man,” the answer is often no. If it’s unusual, like “A pet eats dog,” then the story is one step closer to being news, with the next step being something really unusual.

A unique way to look for a story to become news as newspapers reduce staff and television networks place greater priority on visual storytelling, editors who make decisions have decided substance is secondary to curiosity.

In the world of media—funkiness stories about Lance Armstrong, Miami T.E. and Kim Kardashian, but very few stories about the potential discovery of a vaccine to prevent Alzheimer’s disease or a Harvard professor’s plan to bring Neanderthal “cave men” back to life.

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

I wasn’t seeking these stories. I stumbled across them, one right after the other. Each of them was really good news in the world, and seeking it out delivers a reward.

The first story involves Ivan Fernandez Anaya, a long-distance runner from Spain. During a December race, he and 30 other men ran 26 miles around Olympic medalist Abel Mutai. Mutai would have easily won, except he thought the race was over, stopped and fell. He was at the finish line.

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

Conner does that because Cayden can’t. Conner has dysautonomia, a nervous system disease that prevents her from sweating. That’s why she can’t swim 100 yards, bike three miles and run a half-marathon. Actually, she can’t even swim. Conner does each thing those things while pulling Cayden every step of the way.

Conner does that because Cayden can’t. Conner has cyanotic cerebral palsy, meaning she can’t walk or talk or on his own. What he can do is compete and smile. When he is in a rai or cart being pulled by Conner, he game face and smile. He can take or else.

Athletes such as Anaya, Conner and Cayden are inspiration that could help us become better people, if only we knew more of their stories. What they are doing is news because it is inspiring. In a world where people find a story, then get through a day, they provide an example that we can all be more. That’s not enough to make their accomplishments newsworthy, I’m sure.

(Erick Rommel writes for Catholic News Service.)

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An Alaskan cruise, a path to priesthood

Matthew Beard was 17 when he set out on an Alaskan cruise that changed the course of his life and led him to the seminary. Today, at age 21, he will be one of this year’s nationwide young men who are being “invited to hear the call” to the priesthood before the Augustus before his senior year of high school. It was a time when all kinds of things were beginning to come from every direction. Where college are you going to attend? What kind of career do you plan? He didn’t know the answers.

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

“I was definitely assuming marriage,” Matthew said.

The Alaskan landscape stunned him—southern mountains, calving glaciers, gliding eagles and bears snarling salmon and whales engaged in bubble netting, a feeding technique in which a dozen humpbacked whales would surround a humpback, then “flip” as a tool to search for food. To Matthew, it was all a vibrant reflection of the Creator.

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

Most significant, the cruise introduced him to Father Mike Schmitz, a young priest from the diocese of Duluth, who provided a magnetic personality, enough athleticism to complete an Ironman triathlon, and movie-star looks that were a plus.

“His was a heart-to-heart talk in the garage,” Matthew said. “I don’t think I’ve scored any job or wooed any woman, and he chose to sacrifice it all for priesthood. He wasn’t just a ordinary 17-year-old who had this vision above all others, recognizing its nobility, adventure and joy. Matthew could see there was no go at work. Father Mike drew in, only to the point that he was moved.

He made deft references to “The Simpsons,” “Twrilight” and Miley Cyrus. In an unselfish campaign for consecration, he demonstrated a reverence that Matthew had never before witnessed. He was living above the call of duty, he said, “It feels like I’m serving the Father. Matthew said, “It’s as if he’s talking to God—and you know he is.”

The teenager resolved right then and there that, no matter what vocation he pursued, he would see the same life—that of life—countless number of young men, directing others to him. After seeking such an amazing example, why aim any lower?

“This is a great job. I could live an excellent life,” he said.

Back home, Matthew downloaded all of Father Mike’s homilies onto his iPod and 000 pounds over the course year. He began praying a decade of the rosary every day, which was in addition to the minutes he kept on his bed. He wanted to be a better man.

Time passed, and faith remained the center of Matthew’s life. The family decided to take St. John Vianney College Seminary in St. Paul, Minn. He met Father Mike at his parents’ cabin up north. He said he was a heart-to-heart talk in the garage about priesthood. Now halfway through his first year, Matthew still holds in his mentor, texting back and forth and getting together when Father Mike is in town.

“God placed him in my life for a reason.”

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

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From the EditorEmeritus/F. John Fink

Year of Faith: Tradition as well as Scripture

Last week, I wrote that, while Catholics believe that the Bible is the inspired word of God, the Catholic faith is not based on words alone. It is based on words, and words are nothing without the context of the Church—Scripture—tradition and the Gospel. The Apostle was handed on in two ways—first, orally by the Apostles and then preserved by the Holy Spirit to preach, and, later, in writing by those who were also inspired by the Holy Spirit to transmit the message of salvation to writing.

The disciples of Jesus were spreading the good news, but the first generation had no words. They had to communicate the message of salvation to writing.

As followers of Christ began to write the Gospels, it was the Apostles’ successors, the bishops, who had the tasks of translating them inspired by the Holy Spirit. In 367, St. Athanasius, the bishop of Alexandria, became the first to declare the 27 books of the New Testament as the canon binding on the whole Church. This was reaffirmed by the North African Synod of Carthage in 419, but the matter wasn’t definitively settled until the ecumenical Council of Trent in the 16th century.

Today, Catholics believe that Scripture and Tradition together form a single sacred deposit of the word of God.
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Fifth Sunday in Ordinary Time/Msgr. Owen F. Campion

The Sunday Readings
Sunday, Feb. 10, 2013

• 1 Corinthians 15:1-11; Isaiah 6:1-2a, 3-8, 10; Luke 5:1-11

The Book of Isaiah is the source of the first reading this weekend. Written before the Babylonian conquest, this prophecy was composed when, in the eyes of the author, the situation seemed repeatedly hopeless, and with some qualification, the southern kingdom of the Hebrews was tranquil and prosperous.

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

Isaiah displays in this reading the fervor and power that are typical of the writing in all three sections of this ancient book. St. Paul’s First Epistle to the Corinthians provides the next reading. Paul recalls the death of Jesus and then the Lord’s Resurrection, giving the details that St. Peter, whom Paul calls “Cephas,” using the Greek term, saw Jesus after the Resurrection, that St. James saw Jesus, and that even 500 of those who believed in the Resurrection, that St. Peter confesses his own sinfulness Jesus sees beyond this admission, recognizing Peter’s faith instead, and calling Peter thereafter to fish for souls.

Reflection
For weeks—actually since Christmas—the Church has been introducing us, as it were, to Jesus. The great feasts of the Epiphany and of the Baptism of the Lord told us about Jesus. Now, subtly but firmly, the Church urges us to respond to this entry of Jesus into our consciousness. How shall we respond?

The Church answers the question by putting before us three great figures in the tradition of holiness—Isaiah, followed by Paul, and then, finally, Peter. Each manifests his unworthiness to be a part of the great and divine mission of salvation. Yet, fully realizing this unworthiness, God calls them each to a particular task.

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

My Journey to God

My Journey to God

By Sandy Bierly

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

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

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

He comes with my special friend
Who brightens each of my days,
My journey of faith—even when they’ve reached
The age of 9. Is there anything else I should
Make one’s own choice—unlike the Catholic
Baptism for those who have reached an
Age when they are capable of making a
Conscious decision to accept Jesus as their
Lord and savior.

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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.


CRANEY, James Joseph, 90, Most Holy Name of Jesus, Beech Grove, Jan. 17. Brother of Carolyn Bouchie and Jack Crane. Uncle of several.


DEVILIN, Bernard Leon, 80, Most Holy Name of Jesus, Beech Grove, Jan. 16. Son of Carolyn (Baker) Fillenwarth. Brother of Carolyn Bouchie and Jack Crane. Uncle of several.


GEILLING, David H., 57, St. Michael, Brookville, Jan. 10. Son of Rita Goodwin. Brother of Michael Geilling.


SHIHELER, June, 80, St. Andrew, Richmond, Jan. 11. Mother of Tony Schettler. Grandmother of three. Great-grandmother of seven.


Benedictine Father Odilo Burkhardt ministered in South Dakota

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

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

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

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

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

He entered monastic life at Saint Meinrad Archabbey, professing first vows in 1945 and being ordained a priest in 1950. In 1952, he was assigned to Blue Cloud Abbey, a daughter house of Saint Meinrad. He transferred his vows to Blue Cloud in 1954. At the monastery, Father Odilo served as a teacher, archivist, retreat master and, for a period, as the community’s superior. He also ministered as pastor of parishes in South Dakota.†
Providence Sister Anne Doherty was 14th general superior of order

in 1968. He served as spiritual director and professor of spiritual theology at St. John’s Seminary from 1968 to 1975. Bishop D’Arcy was ordained a auxiliary bishop of Boston on Feb. 11, 1975, and was appointed vicar for spiritual development for the archdiocese at the same time. He continued to serve as a spiritual director at St. John’s Seminary. Bishop D’Arcy directed the Office of Spiritual Development, which was established by the late Boston Cardinal Cushing in 1973.

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

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

During his tenure, Bishop D’Arcy established many significant initiatives in the areas of spirituality, catechesis, education, ecumenism and social services outreach—including establishing the Women’s Care Center and Vincent House for the homeless; initiating ecumenical dialogues with Methodists, Lutherans and interreligious dialogue with Jewish leaders; initiating live Sunday television Masses; and publishing and its offertory solutions divisions.

He also established significant initiatives in pastoral psychology, both from the Catholic University of America in Washington. She minor seminaries for 20 years as an educator in Illinois and Indiana.

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

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

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

He oversaw a $3.6 million renovation/ restoration of Fort Wayne Cathedral in 1998. Bishop D’Arcy established the Legacy of Faith capital campaign in 2004-05, creating more than $48 million in diocesan endowment for the poor, schools, endowment fund; and an improved retirement program for priests.

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

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

Bishop D’Arcy was chairman of the board of directors of Our Sunday Visitor newspaper during his years as head of the diocese. Greg Erlandson, publisher of Our Sunday Visitor in South Bend, said, “Bishop D’Arcy was a good friend of Our Sunday Visitor, supportive of both its publishing and its offertory solutions divisions. He had a particular passion for catechesis and evangelization, and used funding from the Our Sunday Visitor Company to support religious of religionists and catechists in his own diocese.

“He was a shepherd dedicated to his flock, and when he received news of his cancer, he was still returning home to his diocese,” he added.

A bishop, he said, “must be concerned that Catholic universities have the responsibility to give witness to the Catholic faith and to the consequences of that faith by its actions and decisions—especially by a choice to confer its highest honor.”

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

He later said in an article for America, a national Catholic magazine, that he had been “interfered in the internal governance of Notre Dame or any other institution of higher learning within the diocese.” He said the central question was: “Does a Catholic university have the right to give an award to an individual who has shown dedicated and affectionate care for the University of Notre Dame,” Father Jenkins said. “We remember him with gratitude and, though saddened by his passing, we believe he will be an advocate for us in the heavenly kingdom.”

Bishop D’Arcy is survived by two sisters: Sister Anne Doherty, a Sister of St. Joseph, and Joan Sheridan and her husband, Hugh, and several nephews, a niece, grandnieces and grandparents.

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

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If you are a victim of “The Choices We Face” weekly television show on the Eternal Word Television Network (EWTN), you can help the Catholic Church strengthen its evangelization efforts in Central Europe. Redemptorist Father Rastislav Dhlý of Slovakia is seeking people in the Archdiocese of Indianapolis to fill out an online survey focused on television evangelization.

If you are a victim of “The Choices We Face” show as part of a project to gather information about the effectiveness of evangelization through television shows. He said the goal is to create a similar type of show focused on helping victims.

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

For more information and an online application visit www.campranchofamora.org.

Questions? angel@campranchofamora.org

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What was in the news on Feb. 8, 1963? New developments predicted for the catechism and for the teaching of mathematics in Catholic schools

By Brandon A. Evans

This week, we continue to examine the items found in the Feb. 8, 1963, issue of The Criterion.

- Sees changes in catechism to clarify mission of laity

“FLORENCE, Italy—Changes in the catechism to clarify the mission of the laity in the Church may be expected when the Second Vatican Council reconvenes in September, according to Archbishop Ermenegildo Florit of Florence. . . . Archbishop Florit said that he foresaw that there would have to be changes in the catechism in order to set forth the basic theology of the Church regarding the role of the laity in language that would meet the expectations of the people. Thus, he explained, one of the first answers in the catechism would have to be, instead of ‘God made us to know him, love him and serve him . . . something like, ‘God made us to know him and to share in making him known, to love him and to share in making him loved, to serve him and to share in bringing others to his service.’”

- ‘Major achievement’: New spirit of charity seen result of council

Pilot study under way: Archdioecesan schools will adopt ‘new math’

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Celebrating Catholic Schools Week

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

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

HHS continued from page 1

said the conference welcomed “the opportunity to study the proposed regulations closely. We look forward to issuing a more detailed statement later.”

The Catholic Health Association, which represents Catholic hospitals and health care agencies, also declined to comment on the changes until they were studied. Others were quick to praise the proposal. New rules addressing the objections of Catholic and other entities, while some found fault with them, saying they would not resolve their objections. Archbishop Charles J. Chaput of Philadelphia, citing the concerns of University of Notre Dame law professor Gerard Bradley, expressed his fear in a column posted on Feb. 4 on www.CatholicPhilly.com that the revised mandate may “actually make things worse,” and noted that the U.S. bishops would need prudence and courage in the weeks ahead.

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

At a teleconference about the changes, Chiquita Brooks-LaSure, deputy director of policy and regulation in the HHS Center for Consumer Information and Insurance Oversight, said nonprofit religious institutions—including churches, universities, hospitals and charities—will have to “arrange, contract, pay for or refer for” contraception insurance for employees or students who want it.

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

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

The proposal includes several possible ways of arranging such insurance for employees of self-insured organizations. Brooks-LaSure said that insurers will be able to provide the coverage at no cost to the individual because of the financial savings realized from preventing unwanted or unplanned pregnancies versus paying the costs associated with pregnancy, labor and delivery.

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

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

For this purpose, eligible organizations may include “trusts and unincorporated associations, as well as nonprofit, not-for-profit, non-stock, public benefit, and similar types of corporations,” it said. HHS said that by eliminating the first three prongs of the definition of exempt entities, “there no longer would be any question as to whether group health plans of houses of worship that provide educational, charitable, or social services to their communities qualify for the exemption.”