Coach’s code connects with commitment of Spirit of Service award recipients

By John Shaughnessy

As Tom Crean talked about the essential connection between courage and conviction, the head coach could have been sharing a blueprint for the resurgence of his Indiana University men’s basketball team during the past two years. “How do I max out my skills?” Crean said during his speech at the archdiocese’s Spirit of Service Awards dinner in Indianapolis on April 18.

“How do I get the most out of my talent? How do I get the most out of the tools that God has bestowed upon me? And how do I have the courage and conviction to understand that courage and conviction have to work together?”

“I have to have the courage to move forward. I have to have the conviction to understand I must do it,” he continued. “When they work hand in hand, amazing things can happen. It’s about being demanding, to allow yourself to be demanded of. I need to move full steam ahead in everything I’m doing.”

Yet Crean wasn’t sharing his plan for his team during the past two years.

“Some many people are growing up in this day and age where they don’t have that courage,” Crean said. “They don’t have anybody trying to put those convictions into them. Because somewhere along the way, they forgot that God put each and every one of us here. He’s got a plan for each and every one of us.”

Crean was the keynote speaker during the event at the Indiana Roof Ballroom that served as a fundraiser for Catholic Charities Indianapolis while honoring four individuals who have been sharing a blueprint for the archdiocese’s Spirit of Service Awards.

“Great honor to announce today that, the Archbishop Daniel Buechlein Hall.”

Transitional Deacon Doug Marcotte proclaims the Gospel during the archdiocese’s annual chrism Mass on March 26 at SS. Peter and Paul Cathedral in Indianapolis. He will be ordained to the priesthood on May 18. Seminarian Michael Keucher holds a candle at right.

Deacon Doug Marcotte embraces opportunity to serve God as a priest in the archdiocese

(Editor’s note: At 10 a.m. on May 18, three men are scheduled to be ordained priests at SS. Peter and Paul Cathedral in Indianapolis. Transitional deacons Doug Marcotte, Martin Rodriguez, and John Francis Kamwendo. This week, The Criterion features a profile of Deacon Marcotte. Our next two issues will feature Deacon Rodriguez and Deacon Kamwendo.)

By John Shaughnessy

As a diehard fan of Indiana University basketball, transitional Deacon Doug Marcotte knows the importance of not backing down from taking a shot—in sports and in life.

As a huge fan of Notre Dame football and the movie Rudy, Deacon Marcotte also understands the necessities of working hard to achieve a dream and having the support of people who care about you.

All those qualities have come together in Deacon Marcotte’s journey to his ordination as a priest on May 18 at SS. Peter and Paul Cathedral in Indianapolis. It’s a journey that started when he encountered an unexpected “double team” while he was a student at IU’s Bloomington campus.

“It took several years for me to come around to the idea of giving seminary a shot,” recalls Deacon Marcotte, 28, a member of St. Michael Parish in Greenfield. “My former pastor, [Benedictine] Father Severin Messick, once mentioned offering in a homily how sad it was that there were probably many men and women who missed a religious calling simply because they never asked God what his plan was for them. I prayed at Mass that day that if God wanted me to be a priest that was fine, but I thought it would be fair that other people would see that in me as well. I firmly believed that no one would think I had those gifts.”

“That evening, my friend’s mom, who was taking us back to IU, asked me if I had ever thought about being a priest. God certainly got my attention that night. And every time someone asked me if I had considered being a priest, I felt that God was giving me another nudge.”

Those nudges have led Deacon Marcotte to a full embrace of God, life as a priest and service to the archdiocese.

“I love the archdiocese,” he says.

College seminary honors Archbishop Emeritus Buechlein

By Sean Gallagher

Nine years ago, then-Archbishop Daniel M. Buechlein established a new college seminary in Indianapolis at a time when seminaries had been closing across the country for decades.

It started in the fall of 2004 on the campus of Marian University with six seminarians. Today, Bishop Simon Bruté College Seminary is housed in a former Carmelite monastery about a mile from Marian, and has more than 30 seminarians from nine dioceses across the United States.

On April 21, now Archbishop Emeritus Buechlein was honored at the seminary for the courage and foresight he showed in establishing it.

Archbishop Joseph W. Tobin announced that his predecessor’s name will be connected in a permanent way to the seminary’s soon-to-be-completed dining hall.

“We’re in the last stages of a construction project behind the main building here,” Archbishop Tobin said. “I have the great honor to announce today that, when it’s blessed, it’s going to be blessed and named as the Archbishop Daniel Buechlein Hall.”

Archbishop Emeritus Daniel M. Buechlein gives a thumbs up to the seminarians and guests who applaud him after an April 21 prayer service at Bishop Simon Bruté College Seminary in Indianapolis. The retired archbishop was honored after the service for founding the seminary in 2004.
The Archdiocese of Indianapolis is hosting two identical, free continuing education sessions titled “Gift Planning to Assist Your Clients” for professional advisors including attorneys, accountants, financial advisors, life insurance representatives and anyone with an interest in the topics presented.

The first session will be held from 9:30 a.m. to noon on May 15 at Mountjoy Chilton Medley (formerly McCauley Nicolas) in the Basement Level Conference Room, 702 North Shore Drive in Jeffersonville.

The second session will be held from 9:30 a.m. to noon on June 6 in Assembly Hall at the Archbishop Edward T. O’Malley Catholic Center, 1400 N. Meridian St. in Indianapolis.

A light lunch will be served at both sessions.

The presenter at both seminars will be Phil Purcell, who currently serves as vice-president for Planned Giving and Endowment Stewardship at the Ball State University Foundation in Muncie. Purcell recently assisted with the successful completion of a $2 million campaign, of which $65 million in planned gifts was raised.

For registration or additional information, please contact Kathy Riddick at 317-338-9386, ext. 1482, or 317-236-1482 or e-mail gritriddick@archindy.org. Feel free to bring clients as well as those who may have an interest in the session material.

Deadline to apply for spring grants for schools, parishes and ministries is April 30

The Archdiocese of Indianapolis has facilitated three grant processes—the St. Xavier Home Mission Grant, Growth and Expansion Grant and P. Scott Grant—to serve ministries throughout the archdiocese.

The combined process makes possible the distribution of approximately $550,000 each year in grants to parishes, schools and ministries through two processes—one in the fall and one in the spring.

The April 30 deadline for the spring grant review is quickly approaching.

For more information on how to apply for a grant for your parish, school or ministry, log on to www.archindy.org/finances/growth.html or contact Stacy Harris, director of financial analysis in the archdiocese’s Office of Finance and Administrative Services, at 800-382-9386, ext. 1535, or at 317-236-1535 or e-mail sharris@archindy.org.
“We must build a civilization of love, or there will be no civilization at all,” Cardinal O’Malley said in his homily for the Fourth Good Shepherd Sunday. He offered the Mass for the repose of the souls of those killed in the bombings and the injured.

“Prayers were also offered for those physically injured, and ‘for the brave men and women who saved countless lives as first responders,’” O’Malley said. “They will strike the shepherd and the sheep will scatter.”

“Let us resolve not to use violence to answer violence,” he added. “Let us be peacemakers, not warriors. Let us live up to the teaching of the Good Samaritan, a tribe, a foreign religion, a hostile group.

In his homily, he reminded his listeners of the parable of the good Samaritan, a story, he said, “about helping one’s neighbor when that neighbor was from an enemy tribe, a foreign religion, a hostile group. We know so little about the two young men who perpetrated these heinous acts of violence. One said he had no friends in this country, the other said his chief interests were money and his career.”

“The inability of the Congress to enact laws that control access to automatic weapons is emblematic of the pathology of our violent culture.”

He said, “The innocent victims who perished this week—Martin Richard, Krystle Campbell, Lu Lingzi and Officer Sean Collier—will live in eternity in life not ended, merely changed—that is the message of Easter. As [the Rev.] Martin Luther King expressed, ‘Death is a comma, not a period at the end of a sentence.’”

“Cardinal O’Malley said.

A private funeral Mass for Krystle Campbell, 29, was celebrated on the morning of April 22 at St. Joseph Church in Medford. At the request of the family, no media were allowed inside the church for the Mass.

An overflow crowd filled St. Ann Parish on July 1.

“I'm very excited to be serving the people of the Archdiocese of Boston because there has not been a director of pro-life and family life ministries for many years,” Niemerg said.

“Archdiocese hires new director of Pro-Life and Family Life Ministries

Citation staff report

The archdiocese has announced that Rebecca Niemerg has been appointed to the newly created position of Director of Pro-Life and Family Life Ministries. She will begin her new job on July 1.

Niemerg possesses a thorough understanding of Church teaching, a wealth of experience in ministry, a deep personal commitment to the sacredness of all human life, and a passion for protecting the most vulnerable among us, said Archbishop Joseph W. Tobin. "She also served as the assistant coordinator of the Respect Life Office in the Archdiocese of New York, where she helped to organize the annual March for Life pilgrimage to Washington, D.C., and designed Respect Life resources for parishes.

“Niemerg has a bachelor’s degree in psychology and a minor in community health from Eastern Illinois University. She is completing a master’s degree in theology with a concentration in moral theology from Holy Apostles Seminary in Indianapolis,” said Niemerg. "I'm very excited to be serving the people of the Archdiocese of Indianapolis," said Niemerg. "I look forward to meeting new people and bringing ideas from Austin to Indianapolis."

The archdiocese recently combined the director of pro-life ministries and director of family ministries into one position. Niemerg is looking forward to the challenge of shaping and growing the new role.

Since 2010, she has served the Diocese of Austin as pastoral care coordinator in the Office of Pro-Life Activities and Chaste Living. Her responsibilities included directing and coordinating Gabriel Projects, Project Rachel, the Pro-Life Helpline and Sidewalk Ministry.

"I'm very excited to be serving the people of the Archdiocese of Indianapolis," said Niemerg. "I look forward to meeting new people and bringing ideas from Austin to Indianapolis."

Niemerg is originally from Illinois and says she is excited about returning to the Midwest, where she will once again be close to family."

Cardinal Sean P. O’Malley

A Vatican-convised commission of doctors announced on April 2, 2005, that it had concluded a healing attributed to the intercession of Blessed John Paul II had been authenticated, according to Italian news reports.

“Eventual papal approval of the alleged miracle would clear the way for the canonization of the pope, who died on April 2, 2005, and was beatified on May 1, 2011.”

Once a panel of physicians convoked by the Congregation for Saints Causes, determines a healing is authentic and authentic and not a natural, medical explanation for it, the case moves to a panel of theologians.

The theologians study the evidence—especially the study of the alleged miracle and give their opinion on whether the healing can be attributed to the intercession of a particular sainthood candidate.

If the theologians give a positive opinion, the cardinals who are members of the congregation vote on whether to recommend the pope recognize the healing as a miracle and set a canonization date.
Challenges await as population ages

Considerable attention has been paid recently to our aging population. In the United States, it comes up whenever there are discussions on what to do about Social Security and Medicare. When these programs were started, most people didn’t live long after they retired, but now they often live for decades longer.

Meanwhile, there are fewer young people contributing to those programs, and there will be even fewer in years to come.

The problem isn’t just in the United States—it’s worldwide. Japan, for example, where the over-65 population is more than 30 percent, is experiencing population loss.

Not one European country is now at the fertility replacement level of 2.1 children, and the United Nations Population Division has projected a drop in Europe from 728 million people in 2010 to 590 million by 2050, a population drop of 132 percent between now and 2050, adding more than the entire population of the United States, twice, in the next 40 years. The United States is not going to age as much as other countries, although its fertility rate has dropped to 2.06. It had been above the 2.1 replacement mark because of immigrants who tended to have more children. The rate for Hispanics is currently 2.3, but it, too, is falling.

Hispanics also have a median age of 27 while that for whites is 40, so the Hispanic population isn’t aging as quickly.

Why this is happening is hardly a secret. People are having fewer children, and they’re living longer because of the advances in medicine. People are having fewer children because, for various reasons, they’re choosing to have less children, and they’re having children because of their desire a reality. Abortion also plays a key role in the drop in the fertility rate.

Economics obviously plays a big role in couples’ decisions to limit the number of their children. Rearing children can be expensive. Our society’s mobility has couples often living thousands of miles from family members, so intergenerational support systems aren’t what they once were.

The entire world will be affected by these demographic changes, and that includes the Church. Parishes are already seeing a higher percentage of elderly parishioners, and they should prepare to be more involved in caring for the elderly. We might see nurses working either full- or part-time in many American parishes.

Catholic Charities agencies already provide assistance to the elderly, and that will surely increase in the future. Catholic hospitals and hospices realize that a more elderly generation is coming and are preparing for it.

The aging population isn’t all bad. Older people will supply a pool of volunteers that parishioners will be able to count on, perhaps especially to visit those who are homebound or in hospitals, or to drive them to church. And we might even see growth in the number of late vocations to the priesthood.

—John F. Fink

Letters to the Editor

Have the courage to stand up for the truth where marriage is concerned

Homosexual marriage seems to be the hot topic these days. I think it makes sense to stand on the traditional view through the last 50-60 years to see how we’ve arrived at this point. The reality is that the seeds were sown back then.

Through contraceptives, the sexual revolution and no-fault divorce, this three-headed monster put this process in motion before I was even born (1974).

How sad it is when a family consisting of a mom and dad who are open to having children are in the vast minority. Oh how I wish our society saw the beauty of marriage between a husband and wife, and the sheer joy of having children and spending time with them.

Unfortunately, all of us have “blood on our hands.” All of us need to repent of these sins in one form or another.

So how do we get our culture back?

Have we reached the point of no return? With God, there is always hope. It’s hard to believe that everyone out there who supports natural marriage between a man and woman play a little more each day, love the physician—or the politician who if you look at this as a consecrated life—a little more, spend more quality time with their children, and pick up the phone daily while passing on wisdom to a sacramental marriage.

It’s not really that complicated. Full support to God, humility, simplicity, etc. will give everyone the joy and hope we need to bring our great nation back and help us rise from the ashes of our present culture.

The reality is that this culture won’t last much longer. God is a loving God, but he won’t continue to be slapped in the face through our sinfulness forever. Sooner or later, he will put his foot down and say "Enough!"

I once heard it said that having courage is when you’re afraid to do what is right, but you do it anyway. Fear grips all of us. We need to have courage to do what is right and go according to God’s design these days.

Dear friends, have courage. Don’t be afraid! I know that God’s love is spread less. I do not know I would be battling emotional distress. I am an example of determination for others.

Matthew Evans

Indianapolis

Where Father Tad is concerned, truth is truth, letter writer says

Father Tad Pacholczyk writes the column, “Making Sense Out of Bioethics,” which appears monthly in The Criterion. Covering a variety of issues pertinent to our times, he clearly and intelligently explores them in the context of our Catholic faith. Columns explain the ethics of stem-cell research, contraceptives, in vitro fertilization, end-of-life decisions and more, recently, of adoption by same-sex couples, bring us truth and direction amid the murky and conflicting views of popular thought.

As is evident in some of the letters to the editor, some people take great exception to Father Tad’s writings and, more importantly, to the teachings of our Catholic Church.

Truth is truth, and Father Tad is the National Catholic Bioethics spokesman chosen to bring us God’s unchanging truth. We are most blessed by his witness of serving God in this way, and blessed to have The Criterion publish his columns.

Mary Casabella

Corydon
Damaged Texas town swarmed with assistance, prayers, reporters

WEST, Texas (CNS)—The small town of West was a ghost town on April 19, with three miles outside of West when the explosion occurred. I heard a big boom and the lights flickered, and when I looked toward the town there was a huge mushroom cloud. Father Ed Karasek said the phone has not stopped ringing at the Church of the Assumption, where he has been pastor for nearly 25 years. The parish, which also has a Catholic school, St. Mary’s, is about a mile from the fertilizer plant and did not suffer much damage from the explosion. Father Ed Karasek said he had talked to people from all over the world in the days since the tragedy.

“I have answered so many questions, but everyone is praying for us,” he said. On April 19, Austin Bishop Joe Vasquez visited Assumption Parish for an interfaith service of remembrance for those who died. During the service, local clergy offered their reflections and their support for the victims of the tragedy. West sits on the northern edge of the Austin Diocese.

“This community has experienced a tragic event that has altered many lives, said Bishop Vasquez. “We must make room for the loss of your loved ones and friends and we continue to pray for the injured.”

“What we have witnessed in these days are acts of self-sacrifice and compassion. In moments such as these, we see the best of what makes us human, for these acts of sacrifice and compassion are reflections of our God who is real and present in each of us.”

After the service concluded, the church leaders gave blessings and warm embraces to people who were the service’s respondents.

“It was so touching for me to be with the people of West during this sad time,” Bishop Vasquez told the Catholic Spirit newspaper of the Austin Diocese, after the service.

People throughout the region had personal ties to the disaster. Peggy Pustejovsky, a member of Assumption Parish, was at her home about three miles outside of West when the explosion occurred. She was sitting in the kitchen, and when she heard the boom she went upstairs to the living room. “It was a miraculous coming together of staff, and within minutes of the first calls coming in, we were ready to go as a team,” said Brett Eroest, the director of the hospital. It received many of those injured when the wave of destruction from the explosion burst. Bishop Vasquez returned to West on April 21 to celebrate Mass at a filled Assumption Church.

The Austin Diocese received a fax from Pope Francis the morning after the explosion, as well as messages from Cardinal Timothy M. Dolan of New York and other Church leaders in light of the current events. In recognition of the town’s Czech roots, Cardinal Dominik Pruik of Czech Republic, also sent a letter to the parish.

The letter from the Vatican said Pope Francis was saddened by the news of the destruction and conveyed the news “his heartfelt condolences to the civil authorities and the faithful families.”

He prays for the eternal rest of the victims and implores God’s blessings of consolation and peace upon those who mourn and all who generously aid in the continuing work of relief.”

Another victory for families and children this year included the passage of a law to enhance child care safety regulations. The bill, Senate Bill 305, authored by State Sen. Tracey Holdman, R-Marshall, would require child care providers who receive child care vouchers for low-income families to meet basic safety standards and provide age-appropriate learning opportunities.

Holdman said that some child care providers in the state were registered as ministry child care providers to become exempt from safety regulations, “but were doing so in name only.”

After visiting some of these providers, Holdman realized that the current law needed to address the problem. He said 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, primarily because most ministries are providing high quality care, and have their own safety standards in place.

Another legislative success for the ICC would require regulations for chemical abortions. Chemical abortions, which commonly occur through use of the prescription drug known as RU 486, will now be held to the same standards as surgical abortion.

The proposal, Senate Bill 371, also authored by Holdman, requires facilities that dispense abortion-inducing drugs to meet the same medical standards as those that provide surgical abortions.

The proposal requires a doctor who prescribes the abortion drug to examine the woman in person, and schedule follow-up care. It prohibits teleemedical practices where a doctor could use Skype to discuss options with a pregnant mother rather than an in-person exam.

The bill also proposes changes to Indiana’s informed consent law, which currently allows anyone to see pictures of a developing baby, which is available as part of the informed consent, may make the difference.”

A bill to grant undocumented college students access to in-state college tuition crossed the finish line and will become law on July 1 before classes resume in the fall of 2013. Senate Bill 207, authored by State Sen. Jean Leising, R-Oldenburg, allows undocumented college students, who were enrolled in college when the law took effect in 2011, to receive in-state college tuition. “While it is a small victory for those who are undocumented, it will certainly help those who were negatively impacted by the law and can move forward to complete college,” said Tebbe.

This year, the ICC tracked more than 150 bills having a potential impact on the dignity of the human person, and the common good for families and children.

For a full listing of ICC priority bills and details on additional legislative successes, log on to www.indianacc.org and click on “Legislative Update.”

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

May 27 St. John the Evangelist Parish, 126 W. Georgia St., Indianapolis.

Benedict Anunniciate Retreat and Conference Center, 1204 Southern Ave., Breaux Creek. Our Lady of Grace Academy. Class of 1963, 50-year reunion. 3 p.m., 513 per person. Information: 317-787-3287, ext. 3022 or Animette@41670@yahoo.com

May 28 St. Anthony's Byzantine Catholic Church, 1117 S. Blaine Ave., Indianapolis. Knights of Columbus James J. O'Brian Council 13880, brunch following a Byzantine Divine Liturgy, 10 a.m., brunch, 11:15 a.m.-12:45 p.m., Eastern European food will be served. Information: 317-632-4157 or saindy.com/2013/04/22/sunday-brunch-april-28-2013

St. John the Evangelist Parish to hold festival to raise funds for fire damage, recognize public safety officials

St. John the Evangelist Parish, 126 W. Georgia St. in Indianapolis, will hold a “Tested by Fire” Fest from 2-10 p.m. on May 4 in the parish parking lot along and along the west block of Georgia Street adjacent to the Indiana Convention Center. With a tent covering the entire parking lot, the event can be enjoyed—rain or shine. According to Father Rick Nagel, pastor of the parish, the purpose for the festival is two-fold:

The parish hopes to raise $25,000 to paint the interior of the church, install new floor covering and raise funds for other costs not covered by insurance. A settlement resulting from a fire started in the church by an arsonist on Feb. 27.

“Not only do we want to recognize these public safety officials who were so quick to respond,” said Nagel. “The firefighters were there in less than five minutes. I was barely downstairs before they showed up. The fire had already hit the choir loft. If it had been much longer, the fire would have gone through the choir loft and to the roof. So we are extremely grateful for their service and efficiency—not just the ones that helped us, but for all public safety officials who were so quick to respond,” said Father Nagel. “Father Nagel sees the hand of God in the decision to hold the event on May 4.”

“Were already having the Race for Vocations with the Mini-Marathon, so it made sense to add this element to the event. We looked up the patron saint for that day, and we saw St. Florian—the patron saint of firefighters. The patron saint for May 4 just happens to be St. Florian—the patron saint of firefighters.”

All firefighters attending the festival will receive a free drink ticket at the beer and wine garden. Admission to the festival is free. Activities will be offered for people of all ages, including a bounce house, caricaturist and other children’s activities, a corn hole competition with prize money, plus a beer and wine garden. Mass will be celebrated at 5:30 p.m. After Mass, the Catholic band L‘Angelus will take the stage outdoors.

A silent auction will be held, offering such items as time at a condo in Maui, sporting event tickets, hotel getaways, family photo sessions and more. There will also be a reverse auction, offering the opportunity to donate toward paint, flooring and other items, including “adopting” to paint one of the 150 cherubs surrounding the perimeter of the church’s ceiling.

All are invited to enjoy the fun, show appreciation for public safety officials, and to help raise money for the remediation of smoke and fire damage caused to the 145-year-old church structure.

For more information, contact the parish office at 317-635-2021.

National Catholic Council on Addictions offers free workshop on addiction and recovery

The National Catholic Council on Addictions (NCCA) will offer a free workshop titled “Addiction and Recovery” at the Archbishop Edward T. O’Meara Catholic Education Center, 1400 N. Meridian Street in Indianapolis, on April 29.

Registration begins at 8 a.m. and will hold a “Tested by Fire” Festival from 2-10 p.m. on May 4 in the parish parking lot along and along the west block of Georgia Street adjacent to the Indiana Convention Center. With a tent covering the entire parking lot, the event can be enjoyed—rain or shine.

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Registration begins at 8 a.m. The workshop runs from 8:45 a.m.-3:30 p.m. Lunch is included.

Topics include “Spirituality and Recovery from Addiction” by Terry Sullivan; “Establishing a Parish Substance Abuse Ministry” by Deacon Bill Jones and Erik Bakkenes; “The Family and Addictions” by Father Paul White; “Resources for Addicted Persons and Their Loved Ones” by Susan Day of Fairbanks Treatment Center in Indianapolis; and “Medical Aspects of Addiction” by Dr. Melanie Margiotta of the Kolbe Center in Indianapolis.

Archbishop Joseph W. Tobin will celebrate Mass at SS. Peter and Paul Cathedral across the street from the Cathedral Center at 4 p.m. immediately following the workshop.

To pre-register for the workshop or for more information, call the NCCA administrative offices toll-free at 800-626-4910, ext. 1220, or e-mail NCCA@CatholicCommunity.org.

For more information, contact Bev Hansberry at 317-257-1085 or bhansberry@voya.com.

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Topics include “Spirituality and Recovery from Addiction” by Terry Sullivan; “Establishing a Parish Substance Abuse Ministry” by Deacon Bill Jones and Erik Bakkenes; “The Family and Addictions” by Father Paul White; “Resources for Addicted Persons and Their Loved Ones” by Susan Day of Fairbanks Treatment Center in Indianapolis; and “Medical Aspects of Addiction” by Dr. Melanie Margiotta of the Kolbe Center in Indianapolis.

Archbishop Joseph W. Tobin will celebrate Mass at SS. Peter and Paul Cathedral across the street from the Cathedral Center at 4 p.m. immediately following the workshop.

To pre-register for the workshop or for more information, call the NCCA administrative offices toll-free at 800-626-4910, ext. 1220, or e-mail NCCA@CatholicCommunity.org. Visit WCatholic.edu for more.

For more information, contact Bev Hansberry at 317-257-1085 or bhansberry@voya.com.
What was in the news on April 26, 1963? A cardinal believes that Catholics owe an apology to Orthodox Christians in the world

By Brandon A. Evans

This week, we continue to examine what was going on in the Church and the world 50 years ago as seen through the pages of The Criterion.

Here are some of the items found in the April 26, 1963, issue of The Criterion:

• We Catholics owe Orthodox apology, archbishop declares
  • BOSTON—Cardinal Richard Cushing said here that in the quest for Christian unity Catholics should seek forgiveness from their Orthodox brethren for hostilities against them. The Archbishop of Boston said at a theological conference at Boston College that Eastern Christians estranged from the Holy See, our separated brethren, are our primary concern for the moment, the cardinal said [April 16] at the two-day conference, which opened Boston College’s weeklong observance of its centenary. “Making all allowances for the complications of history, we must in simple honesty confess that they may hold certain things against us: neglect to help them when they were attacked by the Moslems, the pride and ruthlessness of the Crusaders, the sack of Constantinople, the assumption that Latin customs and outlooks were superior; the controversial and hostile spirit of so much Western writings—even in comparatively recent times.”

• Ordination Day of Prayer planned
  • Cardinal will address CCW luncheon Monday
  • NCEA speaker: Sees more Protestants favoring ‘shared-time’
  • Pledges top $233,000 for Woods campaign
  • Unity talks predicted by Orthodox prelate
  • Bologna cardinal: Hopes council will bring ‘theology of the poor’

• Aid-to-education hearings slated
• St. Louis seeks to curb racial bias
• Dedication set for new college
• Pacem in Terris—a new look at religious freedom and the State
• Father Pius urges dual retreats for restored Catholic alcoholics
• Hutchins strongly backs aid to private schools
• VCO Songfest slated this Sunday
• Father Austin urges dual retreats for restored Catholic alcoholics

• Pope notes dignity of farmers’ work
• Lovett of Australia ‘ruggedly unsatisfying’
• Marian’s ‘Music Man’ to include cast of 80
• ‘Lawrence of Arabia’ vaguely unsatisfying
• ‘New era of history’ linked to encyclical
• Dedication set for new college
• ‘Lawrence of Arabia’ vaguely unsatisfying

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By Ted Bergh, CEO of Catholic Charities of Southwest Ohio

‘Hunger is alive and well in the middle of Ohio.’

—Ted Bergh, CEO of Catholic Charities of Southwest Ohio
Deacon Marcotte’s favorite band is the Zac Brown Band, a country music group that has a strong message about being “Human Like You and Me” as one of its major hits. The tune is an infectious ode to the small pleasures and lasting relationships in life, including fried chicken, the sunrise, “the radio up,” sweet tea, “the stars and stripes” and a mother’s love. The song also includes the lyric, “I thank God for my life.”

Deacon Marcotte knows that feeling. The favorite part of his life—besides IU basketball, Notre Dame football and his relationship with God—with include spending time with his family, reading about history and politics, and watching open wheel racing and stock car racing.

He also has a favorite quote: “Find your delight in the Lord who will give you your heart’s desire” (Ps 37:4).

“I like that Bible verse because I think it sums up the Christian life very nicely,” Deacon Marcotte says. “We are all created for happiness and joy with God forever in heaven, and to be as happy as we can be in this life.

“Heaven, however, is a choice to accept good freely offers—eternal happiness—or to try and find our delight in other worldly things which the devil tries to tempt us with.”

“Ultimately, he is a man of prayer”

One of the favorite times in Deacon Marcotte’s life was being in Rome and rushing to St. Peter’s Square at the Vatican on March 13 when Pope Francis was introduced as the new spiritual leader of the Church.

Recalling how he stood among 200,000 people, Deacon Marcotte described that moment as “easily the most exciting night of my life, a time of great joy and a time to celebrate with the whole Church.”

The time since then has shown him one of his favorite qualities about the new pope.

“I have been impressed with Pope Francis’ focus on Jesus’ message of mercy,” says Deacon Marcotte, who has spent the past four years studying in Rome at the Pontifical North American College.

“I believe there is something the Vatican said to me, this message, and perhaps many more who have heard it but find it difficult to believe because of our own fallen nature.”

Deacon Marcotte will bring his own collection of gifts to the priesthood, say family members, including his younger brother and only sibling, transitional Deacon Dave Marcotte, who is scheduled to be ordained to the priesthood in the spring of 2014.

Deacon Doug Marcotte.

- • Age: 28
- • Parents: Bill and Irene Marcotte
- • Home Parish: St. Michael Parish in Greenwood
- • Seminary: Saint Meinrad Seminary and School of Theology in St. Meinrad, and Pontifical North American College in Rome.
- • Hobbies: Cheering for the men’s basketball team of Indiana University and the football team of the University of Notre Dame; watching stock car racing and open-wheel racing; reading about history and politics.
- • Favorite Bible verse: “Find your delight in the Lord who will give you your heart’s desire” (Ps 37:4).

Deacon Doug Marcotte will be ordained as a priest on May 19. Deacon Dave Marcotte is scheduled to be ordained a priest in the spring of 2014.

Parish who died in 2011. “His love of God and the Church was infectious, and it drew me in. When I thought God might be calling me to the priesthood, I gave it serious thought because I saw that it was a vocation that brought him much joy.”

“Deacon Marcotte has a similar hope for his priesthood.”

“I hope that I will be a good and holy priest, and that I will serve God and his people for many years,” he says. “I also hope that when it is all said and done, people will be able to say I practiced what I preached.”

A sense of gratitude has also marked his thoughts as his ordination nears. “I have been thinking a lot about the journey that brought me to the place that I am. I am so very thankful for all of the wonderful people God has placed in my life as well as for all the prayers I have received, many from people I have never even met.

“I am also in awe of God’s goodness to me. It is amazing what saying ‘yes’ to God has meant for my life.”

Pope ordains new priests, talks about learning to hear Jesus’ voice

VATICAN CITY (CNS)—Before ordaining 10 men to the priesthood, Pope Francis prayed privately with them in the sacristy and entrusted them to Mary’s care. The private moment on April 21 was a repeat of a practice he began as bishop before celebrating an ordination Mass, according to Vatican Radio.

The new priests—six Italians, two Indians, a Croatian and an Argentine—had prepared for the priesthood in one of three Rome diocesan seminaries.

Deacon Dave Marcotte is scheduled to be ordained a priest in the spring of 2014.
Bishops: Immigration bill on right track, some changes sought

WASHINGTON (CNS)—Without getting into specifics, a panel of bishops said on April 22 that a comprehensive immigration bill introduced the week before is on the right track, though they thought about some aspects they would like changed.

In a teleconference about the Border Security, Economic Opportunity and Immigration Modernization Act of 2013, or S. 744, Cardinal Timothy M. Dolan of New York also said the fact that the men believed to be the Boston Marathon bombers were immigrants is “a terribly unjust and completely irrational argument” for suggesting immigration reform shouldn’t happen.

About the same time as the teleconference, the Senate held its second hearing on the bill, with tempers flaring at times as Judiciary Committee members over comments by bishops said on April 22 that a comprehensive immigration bill introduced the week before is on the right track, though they thought about some aspects they would like changed.

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Grand jury report likens Gosnell’s clinic to a ‘baby charnel house’

WASHINGTON (CNS)—When a team of health officials and investigators looking into illegal drug use raided Dr. Kermit Barron Gosnell’s Women’s Medical Society on Feb. 18, 2010, they happened upon what many are calling a “house of horrors.”

“There was blood on the floor. A stench of urine filled the air. A feces-infested cat was wandering through the facility, and there were cat feces on the stairs,” said a grand jury report about the conditions found in the clinic Gosnell ran in West Philadelphia.

The two surgical rooms resembled a “bad gas station restroom,” according to Agent Stephen Dougherty of the federal Drug Enforcement Agency. The team went on to recover the remains of 45 fetuses “in bags, milk jugs, orange juice cartons, and even in cat-food containers,” the report explained.

Three days later, the Pennsylvania Department of Health suspended Gosnell’s license. He was arrested in January 2011 and charged with seven counts of infanticide and one count of murder in the case of a Neapolitan woman who died during an abortion.

Gosnell’s trial on those charges began March 18 of this year. By the fifth week, beginning April 15, prosecutors were continuing to call witnesses, including several patients and several former employees, who testified about the squalid conditions they saw at the clinic. Prosecutors are seeking the death penalty against Gosnell.

Several pro-life leaders in interviews with Catholic News Service or in statements emailed to CNS discussed the Gosnell case and the attention it brings to what they say are deplorable conditions all too common at abortion clinics.

It was a “meat-market-style of assembly lines of abortions,” Mallory Quigley, a spokeswoman for the Susan B. Anthony List, said on April 15, referencing the words of two nurses who recently left a Delaware clinic for similar reasons. “The Gosnell case is a lot more common than people realize,” Quigley said.

Jeanne Monahan, president of the March for Life Education and Defense Fund, said that “Americans as a whole think that abortion clinics are sanitary decent clinics,” but the “majority of abortion clinics in our country are held to very minimal standards—really the same standards as beauty parlors and vet clinics.”

According to Pennsylvania Department of Health spokeswoman Kait Gillis, because of “tougher regulation and new standards” all abortion facilities are being held accountable to higher standards to better protect the health and safety of women.

“We have a far deeper understanding of these facilities now than we did then when [Gosnell’s abuses were uncovered] and conduct regular annual and unannounced inspections, not only because the law tells us to, but because we are committed to doing what is right,” she said.

While Pennsylvania’s Abortion Control Act prohibits some forms of abortion, not all clinics performing ambulatory surgical procedures at the time of Gosnell’s arrest in 2011 were subject to the same standards of care for women.

The state’s Abortion Facilities Control Act that came into effect late last year now holds abortion clinics to the same standards of health and safety as other outpatient clinics, such as eye care or urgent care facilities.

Prior to the passage of this legislation, it was clear that the law favored the abortion industry—not women’s health, as so often claimed,” the Pennsylvania Catholic Conference said in a statement on the law.

State law requires that abortions be done under 24 weeks of pregnancy because of the risks to the mother, but the grand jury report showed Gosnell routinely flouted that law. “The bigger the baby, the more he charged,” it said.

He is accused of sticking a pair of medical scissors into the back of the necks of prematurely born babies and cutting the spinal cord, a procedure he called “snipping.” Court records show he used untrained, uncertified nurses, and taught them to view ultrasound pictures at an angle so that unborn babies to be aborted looked smaller than they actually were. It also said Gosnell and his wife performed late-term abortions on Sundays when no other staff was present.

In an April 16 statement Daylne Steinberg, president and CEO of Planned Parenthood Southeastern Pennsylvania, said that Gosnell “is a criminal who preyed upon vulnerable women, and committed illegal acts.

“All health care providers must be regulated, and these regulations should be based on health care needs—not on politics.

‘Planned Parenthood insists on the highest standards of patient care and has rigorous safety guidelines in place,’ Steinberg added.

Lila Rose, president of Live Action, told CNS in an e-mailed statement that “as long as these clinics enjoy such privileges—privileges no health department would extend to any hospital—we will never know how many Kermit Gosnells are out there. And every time we find the next one, it will be too late.”

Rose, a 24-year-old Catholic convert, officially became involved with the abortion cause at 15 when she founded Live Action, a pro-life nonprofit specializing in investigative journalism. Since then, she has received national recognition for her hidden-camera exposés of the Planned Parenthood abortion industry, which she calls “reckless [and] unregrettable.

Kristan Hawkins, executive director of Students for Life of America, said that “just because abortion is legal doesn’t make it safe.”

Said Quigley, “Abortion doesn’t help women.” She explained that the pro-life movement operates more than 3,000 pregnancy resource centers for mothers and families in need, offering them assistance so they do not feel abortion is their only alternative.

“Those are the places we need to be building up,” she said, noting that more than 90 percent of the funding for such centers is private.

While Monahan acknowledged the Gosnell case is a somewhat extreme case, she said that it highlights the violence of the abortion procedure, which she describes as being “deeply invasive” to the woman. She said it also sheds a light on what she termed is the sad reality of the abortion business.

While Monahan described an “institutional right to maim and kill women and girls nationwide,” said Kristi Hannum, spokesman for the National Right to Life—Women. “One woman’s death is too many.

The mere existence of protective laws is not enough. Officials must also consistently enforce these laws.”

Pope: God is real, concrete person, not mysterious, intangible mist

VATICAN CITY (CNS)—“The Christian faith teaches that God is a real, concrete person, not some intangible essence or esoteric mist like ‘god-spray,’” Pope Francis said.

In his homily on April 18 at an early morning Mass in the chapel of his residence, the Domus Sanctae Marthae, Pope Francis said many people say they believe in God, but what kind of God do they believe in exactly?

God is a real person—a father—and faith springs forth from a tangible experience of an encounter with him, the pope told his listeners. The congregation was made up of members of the Inspectorate for Public Security at the Vatican—a special unit of the Italian police that provides security and law enforcement in St. Peter’s Square, and guarantees and coordinates all armed escorts for the pope when he leaves the Vatican.

“We believe in God who is Father, who is Son, who is Holy Spirit,” Pope Francis said.

“We believe in persons, and when we talk to God we speak with persons” who are concrete and tangible, not some mystic, diffused god-like ‘god-spray,’ that’s a little bit everywhere but who knows what it is in reality?”

This faith in the real presence of Jesus is a gift from God himself, the pope said, and when he gives this gift of faith “we must continue on this path,” rejoicing.

“However, if we take this path, it is always with anyone who talks about God; because we’re all sinners and we always have something that isn’t right. But the Lord forgives us if we ask for forgiveness,” he said.

Addressing to the day’s reading from the Acts of the Apostles when Philip preached the word to a traveling officer of the queen’s court, the pope highlighted the experience of the worthy officer who hears the Good News, is baptized and “continued on his way rejoicing.”

“The officer said it is important people never get discouraged, but keep pressing on like the officer so the same encounter ‘will happen to us.’

“The officer’s joy is ‘the joy of faith, the joy of having met Jesus, the joy that only Jesus can give us, the joy that gives peace, not what the world gives, but what Jesus gives,’” he said.†
Christianity views leadership as founded on service

By David Gibson

Leaders come in many forms. They may be parents or government heads, parish pastors, factory supervisors, university professors or military commanders.

Leaders, for better or worse, are people whose influence is felt by others.

Many leaders exert influence through the powerful example they set. There are leaders, too, who are gifted at expressing their strengths in ways that strengthen those around them. Still other leaders are self-focused, slighting the contributions of others.

No doubt, most of us connect power of some type with leadership positions. The recently elected Pope Francis said as much on March 19 during the Mass for the formal inauguration of his pontificate.

“We are celebrating the beginning of the ministry of the new bishop of Rome, the successor of Peter, which also involves a certain power,” he told the huge crowd gathered in St. Peter’s Square. Then he posed this thought-provoking question:

“Certainly, Jesus Christ conferred power upon Peter. But what sort of power was it?”

Pope Francis asked his listeners never to forget that “authentic power is service.” In exercising power, he said, the pope “must be inspired by the lowly, concrete and faithful service that marked St. Joseph,” protector of Mary, Jesus and the Church. The inaugural Mass was celebrated on the solemnity of St. Joseph.

The new pope said he, “like most open his arms to protect all of God’s people and embrace with tender affection the whole of humanity, especially the poorest, the weakest, the least important. . . the hungry, the thirsty, the stranger, the naked, the sick and those in prison.”

St. Joseph’s example is that of “a strong and courageous man, a working man, yet in his heart we see great tenderness, which is not the virtue of the weak but rather a sign of strength of spirit and a capacity for concern, for compassion, for genuine openness to others, for love,” said Pope Francis.

He added, “We must not be afraid of goodness, of tenderness!”

Because St. Joseph “is able to hear God’s voice,” he “is all the more sensitive to the persons entrusted to his safekeeping.” Pope Francis commented to St. Joseph, he suggested, is someone who:

• Can look at things realistically.
• Is in touch with his surroundings.
• Can make truly wise decisions.

Pope Francis asked all who hold responsible positions “to think about the idea of leadership.

A ‘conception of leadership’ found ‘in certain circles’ views it ‘as a service to the common good,’ but as a means to victory and dominance,” he commented.

Can leaders ever grasp their roles with crystal clarity? Maybe not. Leadership requires the balancing of seemingly contradictory demands.

For example, leaders need to be communicators, able to articulate a vision clearly. But leaders also need to listen, respect others and welcome their contributions.

Leaders work alongside others. Yet leaders need to inspire others and facilitate mature responses on everyone’s part to difficult situations.

Today’s leaders continually grow into their roles. Faced with the always new circumstances that characterize contemporary society, leaders are forced repeatedly to reassess their roles and how they exercise them.

With his astonishing choice of a name, Pope Francis revealed that St. Francis of Assisi, a peacemaker man who loved simplicity, the poor and all creation, inspires him as a leader.

Can the medieval saint’s example inspire other leaders in diverse fields? Perhaps a question to think through is: What do the Christian qualities of healing, peacemaking, love or concern for those suffering poverties of any kind have to do with leadership?

More than 30 years ago, when he was San Francisco’s archbishop, Archbishop John R. Quinn spoke of St. Francis as “the one saint whom all succeeding generations have agreed to canonize.”

The archbishop said St. Francis “represents for every age a life-giver and healer”—someone who, because he was “at peace with God. . . was a maker of peace.”

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

Jesus taught that good leaders are called to be servants of others

By Fr. Lawrence Nick

I wrote this article the day after the election of Pope Francis, so I naturally thought of him when I began to think about the idea of leadership.

It is too soon, of course, to know how he will lead us as pope, but the history of Cardinal Jorge Mario Bergoglio, the archbishop of Buenos Aires, and the impressions he made in his first appearance after his election give us some hints.

He has been described as a man who is not interested in personal honors, and he lived a very simple lifestyle as archbishop—living in a small apartment, cooking his own meals and taking the bus or subway to work. Taking the name of Francis, after St. Francis of Assisi, gives us a glimpse of the kind of leader that he hopes to be.

This seems in keeping with Jesus’ teaching to his disciples about exercising authority:

“You know that those who are recognized as rulers over the gentiles lord it over them, and their great ones make their authority over them felt. But it shall not be so among you. Rather, whoever wishes to be great among you will be your servant, whoever wishes to be first among you will be the slave of all. For the Son of Man did not come to be served but to serve, and to give his life as a ransom for many” (Mt. 10:42-45).

Servant leadership is not a simple model to exercise. It does not mean abandoning all use of power and authority because those are precisely the gifts that leaders need to get anything done. But how that power is used and how authority is exercised can vary tremendously.

It may be that the key question is one of motivation: Why is the leader making the decision or exercising his or her power? Is it truly for the sake of others and for the common good? Is the leader being the servant of others or acting in his or her self-interest?

Jesus himself stands as the model of servant leadership. He used his power to heal people of various maladies. He used his authority to teach and to confront the religious leaders of his time. But never did he use his power or his authority for his interest. He always used them for the sake of others.

A good leader uses whatever power and authority is entrusted to him or her to serve the common good. This is true of good leaders in government and good leaders in business. It is true of good leaders in the Church and good leaders in community organizations.

It also applies on a smaller scale, for leadership is needed in every home and family. Parents should be servant leaders for their children, and older children can serve servant leaders for younger siblings.

All those who follow Christ Jesus are called to be servants, and most of us are called to be leaders at various times in our lives.

When we are called to lead, we should do so as servants, imitating our leader, who came not to be served but to serve.

(Father Lawrence Nick is a priest of the Archdiocese of Cincinnati.)

In this photo, Pope Benedict XVI shakes hands with volunteers during a visit to the Caritas homeless center in Rome on Feb. 14, 2010. Following the example of Christ, the Church promotes a model of leadership based on service to those in need.
Do you hear what I hear? ‘God loves you, and so do I’

Cynthia Dewes

From the Editor Emeritus/John F. Fink

Year of Faith: Relativism and conscience

The day before he was elected Pope Benedict XVI, Cardinal Joseph Ratzinger spoke out against what he called a new “dictatorship of relativism” that has pervaded society. It was interesting to see the secular media try to downplay this one a bit, but I think none very accurately.

Basically, relativism is the belief that there is no such thing as absolute truth, that truth is relative. What is true for you might be false for me. Pope Benedict XVI, Cardinal Joseph Ratzinger, in his encyclical Deus Veritatis Splendor ("The Splendor of Truth") that he issued in 1993, the third sentence of that encyclical said, “People are constantly tempted by Satan to exchange the truth about God for a lie” (Rom 1:25), giving themselves over to relativism and skepticism.

The encyclical concluded, “In response, ‘act in accordance with the judgment of conscience.’ However, it is, as Pope John Paul II said also in his encyclical Dominum et Vivificantem ("Lord and Giver of Life"), ‘conscience does not have the authority to the natural law’ and, ‘in order to have a ‘good conscience’ one must seek the truth and make one’s judgments accordingly’ (#60).

The Catechism of the Catholic Church, by the way, devotes 57 paragraphs (§1766-§1802) to the conscience.

It’s the chase, plus the goal, that counts in life

I was reading Little Mon. I don’t know where the “doctor came from” exactly, but I am an engineer and had five kids, plus the bonus of a wonderful daughter. So much for goals.

Another thing I aimed for was to travel to New York City and to Europe. At the time, New York City was only so far away and a beautiful place to visit. But I also enjoyed exploring and finding all the things like learning another level on the multiplication tables or selling X amount of Girl Scout Cookies to meet the troop’s expectations. In fact, many of my goals then included winning approval from teachers and mentors, and even from other kids.

Getting good grades in school was one of my priorities, because I loved learning and there was never enough time to find out about (still true). It pleased me to be a “good girl,” following the rules and observing my elders.

Later I learned to establish goals that pleased me alone, and if they made others happy (but didn’t please me) I changed them to fit the better. Maybe we’d call that maturity. Whatever it is, it’s been keeping me afloat.

Not that the goals we set later are so unattainable and maybe even undesirable. We may or may not achieve them, but we learn by trying them, and are especially out to find out that we need to adapt to the realities of who we are, where we are, and all the other factors in our lives. That’s maturity, too.

Not that the goals we set later are so much better, they’re just different. We abandon the idea of a woman being an engineer, or bishop, or president of our union, and settle for completing our work every day in the best way that we can. We give up what I once called “sentimental motherhood” for the satisfaction of dealing cleverly with tantrums. Getting a job was far more ‘good’ and “great” as we never could when raising our kids. Now we can enjoy reading to our parishesion friends without the stress of running the parish plant or keeping within diocesan expectations. Now we can enjoy the love and support of our professional successes we’ve earned.

In other words, now we may enjoy the fruits of our vocations in life. Now our goals will be realized, as part of that larger goal we all look forward to.

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

Debra Tomaselli

Debra Tomaselli

Do you hear what I hear? ‘God loves you, and so do I’

“This God loves you, and so do I.”

That was Grandma Peg’s tagline. She wrote it in every card I got, and sometimes in the margins of greeting cards, birthday cards, holiday cards, even grocery receipts. She penned that on every check and handed it to me.

“My children,” it said. “I bring you my love and my strength. Walk to me. Trust me. Obey me. Believe me. Love me. I am your Lord God.”

And according to my vision, when she arose, dug through her purse, wrote a check and handed it to me. I tried to resist, but I didn’t. I insisted.

“I just felt like God was asking me to do this,” she said. I wondered if she knew the money was a blessing for me, that the money was used to help us since we may work long, hard hours in caring for our friends or loved ones. But if we, in the midst of our day-to-day care and allow all of its transforming power to shape a new understanding of peace and happiness in our hearts and minds.

This happens as we enter more and more into the life of grace—the very life of Jesus found in the Gospels that we embody by the power of God in our daily lives. When this happens, we’ll realize in a deep profound way that happiness and peace come through giving of ourselves in loving service to others, not in getting after power or control, or even if it might only be power over the use of time in our daily lives.

When in our daily lives we go against the inclinations of our whims and passions and make choices to advance the peace and happiness of others, then the peace and happiness of God will grow in our hearts and reveal the world’s version of the same to be the peaceful intention that they are.

On the surface, it may seem to others that peace and happiness will never come, that it is open to ourselves to God’s grace, then we are living on a much higher plane than the two-dimensional existence that this world apart from God has to offer.

Who knew that such wisdom could come from a 5-year-old mouth? “I pray that someday I can make Victor’s wisdom my own.”
The Sunday Readings

Sunday, April 28, 2013

• Acts of the Apostles 14:21-27,
• Revelation 21:1-5a; 19:1-5, 13-21
• John 13:31-34, 35-37

Once again in this Easter season, the Acts of the Apostles supplies the first reading for the Mass. It reports some of the most significant events in the lives of Paul and Barnabas. Although eventually they parted company, the pair visited several prominent cities in Asia Minor, the Roman Empire of the first century.

While ancient traditions see all the Apostles as missionaries, most of whom went far and wide to proclaim the Gospel, the Acts of the Apostles concentrates on Paul’s efforts in missionary work.

The reading is more than a travelogue. It is a lesson about the faith of Paul and Barnabas, and about their uncompromising determination to make Jesus known. It also reveals the conditions in which these two great figures in early Christianity lived.

As they spoke to Christians in the cities that they visited, they warned these followers of Christ that hostility and difficulties faced them. Their warnings sprang from their own personal experiences.

Paul and Barnabas themselves met opposition in various cities. It is not surprising that these two great champions of the Gospel faced hardships. The culture of the Roman Empire was absolutely hostile to the values of the Gospel. The political order was becoming hostile as well.

Nevertheless, Paul and Barnabas were undaunted. They continued to move from city to city, from local Church to local Church, to reassure believers in Christ and to promote Gospel values. Despite the risks, and the more than occasional persecution, they continued to work, to promote the Gospel. Their successors, including today’s bishops, still guide us and strengthen us in the Church.

Reflection

A month ago the Church called us, with joy and the deepest faith, to celebrate the Resurrection of Jesus after the terrible event of the crucifixion.

Gradually, but unrelentingly, the Church has called upon us personally to respond to Jesus, to bond ourselves with the salvation brought to humanity by Jesus.

This weekend’s readings proclaim the sacrificial death as well as the rising of Jesus from the dead, but they also call upon us to respond by following the Lord.

As the second reading from Revelation declares, eternal life with God in heaven will be our reward.

While still in this life, we authentically become disciples by loving God, each other, and all people, as Jesus loved. In this divine love, Jesus died on Calvary as a sacrifice in God’s plan. Divine love triumphed when Jesus rose.

We are not alone in our effort to be with God, to love as Jesus loved. The Apostles are with us in their successors, to early bishops such as Barnabas, who still guide us and strengthen us in the Church.

My Journey to God

For a Child Born in April

By Linda Abner

Overnight
The colors came
Bathed in the glow of Spring.
Where before was muted silence,
Grei, still expectation.
Now is a wondrous beauty
And symmetry of light and sound.
Birds rejoice.
Trees bud
The sun makes glad.
Hearts wearied with shadow.

Overnight
You came.
We waited.

God answered.
And though all the Heavens sang
With the choirs of might and glory,
Yours is the sweetest sound.
Though all the flowers burst triumphant
And brilliant from the midways,
You are the most beautiful bloom of all.

(Linda Abner is a member of Our Lady of Lourdes Parish in Indianapolis. In this file photo, a father admires his newborn son in Chesapeake Beach, Md.)

Daily Readings

Monday, April 29
St. Catherine of Siena, virgin and doctor of the Church
Acts 14:3-18
Psalm 115:1-5, 15-16
John 14:21-26

Tuesday, April 30
St. Pius V, pope
Acts 14:19-28
Psalm 145:10-13ab, 21
John 14:27-31a

Wednesday, May 1
St. Joseph the Worker
Acts 15:1-6
Psalm 122:1-5
John 15:1-8

Thursday, May 2
St. Athanasius, bishop and doctor of the Church
Acts 15:7-21
Psalm 96:1-3, 10
John 15:9-11

Question Corner

Fr. Kenneth Doyle

A pall is placed on a casket at a funeral as a sign of the deceased person’s baptism.

Q
have noticed that the casket of a
He wants to know if it is appropriate to use an American flag at the funeral Mass. Why
not? The service of these men and women helps provide for freedom. “St. worship that we all enjoy. Why
Does the Church no longer honor that?
(Daly City, Calif.)

A
The Order of Christian Funerals

There is no doubt that the flag is a symbol of the person’s baptism. Surely, there is no disrespect for the flag or the nation of the deceased is intended. Instead, the pall represents the fact that all are equal in the sight of God and that, as St. Paul pointed out in his Letter to the Philippians (Phil 3:20), our primary citizenship is in heaven.

At the end of the funeral Mass, the pall is removed and the flag can be placed back on the casket before it is carried from the church. Often, at the cemetery, military honors are then accorded to the deceased. A bugler might play “Taps.” Sometimes, there is a gun salute and a military honor guard carefully removes the flag from the casket, folds it respectfully and presents it to the next of kin with comforting words from a grateful nation.

The Church, of course, is worldwide and must set policy to cover many contingencies. Besides indicating the primacy of the spiritual and the baptism of the deceased, using the pall rather than a national flag for a Funeral Mass avoids the awkwardness of a situation where the Church might not agree with the moral stance of a particular nation.

In World War II Germany, for example, the use of a Nazi flag during a funeral Mass could have been seen as an endorsement of the Nazi party and German war effort, when, in fact, the Church opposed both.

My son, who is 20 years old, has left the Catholic religion for a Bible-based faith. We have had many lively discussions which we both enjoy, and it has actually helped to reinvigorate my own Catholic beliefs. There is one of his questions, though, which I’m not sure how to answer. He wants to know if it is appropriate to use an American flag at the funeral Mass. Why not? The service of these men and women helps provide freedom. “St. worship that we all enjoy. Why does the Church no longer honor that?”

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(Daly City, Calif.)
The Criterion, Friday, April 26, 2013

Rest in peace

Please submit in writing to our office by 10 a.m. Thursday before the week of publication; be sure to state date of death. Obituaries of archdiocesan priests serving our archdiocese are listed elsewhere in The Criterion. Order priests and religious sisters and brothers are included here, unless they are natives of the archdiocese or have other connections to it; those are separate obituaries on this page.


LUNTIS, Lucile Cordelia (July) 82. Sacred Heart of Jesus, Indianapolis, April 10. Mother of Katherine and Patricia Lantis and Frank Figley. Grandmother of one. Great-grandmother of one.

LUKEN, Mary Ann, 84. St. Mary, Greensburg, April 9. Mother of Linda Reiger, Bill Jim, Mike and Tom Luken.


Merkel. Grandmother of nine. Sister of Leo and Thomas Jane Wood and Tim Wurtz.

Sorber, Mary Louise, Dennis, Yvonne Schneider, Carolyn Franzen, Carol Roell, Patty, Theresa, Jerry and Mike Zins.


Papal prayer

A girl holds a banner with an image of Pope Francis before the “Regina Coeli” (Queen of Heaven) prayer delivered by Pope Francis from the window of his studio overlooking St. Peter’s Square at the Vatican on April 15.

3,000 FAMILIES A WEEK...

whose incomes fall below the Federal and State guidelines for food pantries receive food at no cost from the Society of St. Vincent de Paul.

100 FAMILIES A WEEK... whose need has been verified receive at no cost appliances, furniture, mattresses, bedding and clothing from the Society of St. Vincent de Paul. Does this earn us entrance into the do-gooders’ hall of fame? No! It’s what Christ Himself asks of us. Help us if you can.

Use our website svdpindy.org to make a donation, become a volunteer or schedule pick-up of appliances, furniture and household items. Or call 317.687.1006.

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**Battle with the devil: Pope Francis frames the fight in Jesuit terms**

**VATICAN CITY (CNS)—In the teaching of Pope Francis, the devil makes a more orderly agenda than just convincing people to break one of the Ten Commandments. **"The enemy** wants them to feel weak, worthless and always ready to complain or gossip," the pope said in his first month in office. Pope Francis continually preached about God's love and mercy, but he also frequently mentioned the devil and the dog's glee when people take their eyes off of Jesus and focus only on what's going wrong around them.

In the book *On Heaven and Earth,* originally published in Spanish in 2010, then-Cardinal Jorge Mario Bergoglio, said, "I believe that the devil exists," and "his greatest achievement in these times has been to make us believe he doesn't exist."

"His fruits are always destruction—division, hate and slander," he said in the book.

As pope, his comments about the evil one reflect pastoral knowledge of the temptations and injustices oppressing people, but also the Jesuit spirituality that formed him as a Jesuit, said one of his conferees, U.S. Jesuit Father Gerald Blaszczak, secretary for the society of faith at the Society of Jesus' headquarters in Rome.

"Francis comes from a tradition—the Jesuit tradition—that the presence of the evil spirit or the enemy of our human nature is mentioned frequently," Father Blaszczak said.

In almost all his homilies, the Jesuit said, Pope Francis talks about "the battle" people face between following the crucified and risen Christ and "falling prey to negativity, cynicism, despair and dishonesty" and the attempt of the "dark joy" of gossiping or complaining about others.

In his *Manual Exercises of St. Ignatius of Loyola,* who founded the Jesuits, and in his *Rules for the Discernment of Spirits,* sowing pessimism and despair "is the M.O. of the enemy," Father Blaszczak said.

"Jesus is near, even in times of trial when problems seem insurmountable. In this moment, the enemy—"the evil one"—often disguises itself as an angel of light, and to make the right decisions, he said. People must discern where God is calling them, and following that call requires courage and "a willingness to accept suffering and rejection." "The devil never gets away from the cross, which means there is nothing fluffily about this. It will involve putting yourself in situations of difficulty and strain. There's a continual call to align ourselves with the cause of Jesus, the cause of the kingdom," the Jesuit said.

The founder of the Jesuits was convinced, he said, that "it would be the evil one who would try to dissuade us who would say: 'That's silly. That can't be done. You're not good enough. You couldn't be called to that.' You don't have what it takes. You don't have the goods to make a difference in building the kingdom."

On the other hand, Father Blaszczak said, Pope Francis—like Ignatius—would say that what God tells people is: "Yes, you are weak. I know who you are, and I call each one of you to lend your talents and energy, commitment, love and gifts to the cause of the kingdom."

It's not that Pope Francis has been focusing on the power of the devil, he said, but temptations are the realflip side to the heart of the pope's message about "the world that is reptile with the mercy and presence and fidelity of God."
Rwandan genocide survivor becomes American citizen

WASHINGTON (CNS)—At the end of a process that has taken her 15 years to complete, world-renowned Rwandan genocide survivor and peace advocate Immaculee Ilibagiza became an American citizen on the morning of April 17 in New York City. “I was completely in tears,” she told Catholic News Service in a phone interview on April 18. “To be accepted in this country … was like receiving a gift … I hear my father now, saying ‘you have the right to be here, you don’t have to worry.’ ”

An estimated 800,000 people—including most members of her family—were brutally murdered during the 1994 Rwandan genocide. In the early stages of the conflict, Ilibagiza was sent to hide with a member of another tribe at the behest of her father. “I am here today … because my father had trust in the man from that tribe,” she told an audience of 50 other immigrants who received their citizenship at the same ceremony.

A Catholic, the then-college student endured 91 days hiding in a bathroom from the “killers” who were looking for her. In her book Left to Tell: Discovering God Amidst the Rwandan Holocaust, she wrote: “They were … right on the other side of the wall. Less than an inch of plaster on the walls. In the chaos, I recognized the voice of a family friend. ‘I have killed 399 cockroaches,’ he boasted. ‘Immaculee will make 400.’ ”

As she sat down at the citizenship ceremony, the memories of the genocide came drifting back, but it was as if the war had finally ended, Ilibagiza told CNS, noting, “It was like a victory.”

She looks forward to reading more about the history of the United States, especially the struggles to uphold the values on which it was founded. “It’s not about how America has changed. It’s more about the foundation of America,” she said. “This country has God on their money. ‘What, who does that?’ she asked, expressing amazement at the religious freedom in America.

“When I first came here, everybody seemed foreign. People looked [different], and so I [was] still looking for [the actual] Americans,” she said. “It was beautiful” to see this country embrace every nationality, she said.

After escaping the genocide, Ilibagiza went back to the cell of the killer who had shouted out her name while only inches from her hiding spot. As he sat in front of her, she reached out to touch his hands and said, “I forgive you. ‘I believe in love no matter what,’ she said. “True love comes from loving others.”

Many people in America do not think suffering is a part of life, she said. “People take a drug or a drink so they do not feel.”[But] nobody lives in this world without going through pain,” she added, challenging Americans to find solace by meditating on the suffering of Jesus on the cross. “Jesus went on the cross to take the maximum of what man can go through in this world to show us, ‘I love you this much,’ and ‘you matter this much,’” Ilibagiza said. “You accept your pain, look at it in the face, don’t avoid it, ask for help.”

A popular speaker now, she travels the world telling her story of peace, love and forgiveness to all she meets. “Please, in a small way, be a builder of peace,” she said.

Her latest book, The Rosary: the Prayer that Saved My Life, will hit the bookshelves in August. †

COLORADO SPRINGS, Colo. (CNS)—Reagan Nielsen isn’t afraid of being screamed at, threatened or despised for her beliefs.

The college junior, who grew up in Monument, and is receiving national attention for her pro-life work, said she is used to it: “It helps when you know that you are on the right side of things and have God on your side and you know you are doing the right thing,” she said. “I’m standing there with my fellow people who are pro-life, and I know that I am a soldier in this fight for life. I get an adrenaline rush from it.”

Reagan’s father was in the military, and the family moved a lot when she was a child. At one time, they lived in Monument and, while attending Mass at St. Peter Church, she first heard the word referred to as the “A-word.” Her mom explained the word “abortion” to her later that day. “I didn’t totally understand it, but it was still traumatizing to hear about,” she told The Colorado Catholic Herald, newspaper of the Colorado Springs Diocese.

When she was older, she became more traumatized when she saw pictures of post-abortive babies. From then on, she made it her mission to work to end abortion.

In high school in South Dakota, she became actively involved in pro-life activities and started to receive training on how to be active in the movement. After high school, her parents, Pete and Carla Nielsen, returned to Monument and now attend Our Lady of the Pines Parish in Black Forest. Nielsen started school at the University of Missouri—nicknamed “Mizzou”—majoring in journalism.

When Nielsen went to the school, she was disappointed that there wasn’t an active pro-life student organization. She immediately set out to start one herself. She was able to quickly set one up with the help of Students for Life, a national organization which supports pro-life student groups.

In just a few months, the Mizzou group was formed, and membership swelled to more than 100 students. They decided their first event should garner attention, and they invited the Genocide Awareness Project to the campus. The group displays huge billboards with images of aborted babies. They got the recognition they wanted, but the event angered many people on campus—a reaction she expected. She said she had professors walk up to her and call her a disgrace to women. The student newspaper published a piece that “bashed us,” she said.

Next on their agenda, the group invited Catelyn Lowell and Tyler Baltierra from MTV’s “16 and Pregnant” to talk to the campus. The couple became pregnant and put their baby up for adoption and now often speak to pro-life groups. More than 750 people showed up to hear the couple talk, Nielsen said. In mid-March, they put up clothes lines in the middle of campus displaying 370 baby onesies to represent the estimated 3,700 babies aborted a day in the United States.

“Hopefully it [was] a visual thing for people to see,” she said. “It’s not so graphic, and it gets the point across.”

All of that work was recognized by the National Students for Life organization at its annual conference in January. There, the Mizzou chapter was named “Best New Chapter.”

Brendan O’Morchoe, director of field operations for the organization, said the chapter won the annual award because of its immediate influence on the campus.

“They really kicked it off big,” he said. “They made a big impact right away on their campus. They are doing a lot of campus activism.”

Along with the chapter, Nielsen, too, has made herself known to national pro-life leaders. She was recently chosen as one of a small handful of students to take part in its Students for Life of America Wilberforce Leadership Fellowship. The program, O’Morchoe said, selects the top pro-life student leaders in the U.S. and mentors them to eventually become leaders in the national movement.

“Reagan is a great leader,” O’Morchoe said. “She has been really effective on her campus and has been a great example for other leaders across the country.”

Nielsen said the recognition is nice, but it is not why she works as hard as she does. “People just don’t want to talk about this. They just want to hide under the covers,” she said. “It’s happening. It’s part of our generation, and I won’t be a bystander and let it happen.” †