By John Shaughnessy

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One year later, Bishop Coyne celebrates the changes and blessings in his life

(\text{EDITOR'S NOTE: THIS IS THE FIRST OF A two-part interview with Bishop Christopher J. Coyne, apostolic administrator of the Archdiocese of Indianapolis.})

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By John Shaughnessy

When she was being honored at the White House on Jan. 25, Annette “Mickey” Lentz shared part of the simple philosophy that has guided her in 50 years of work, dedication and leadership in the Archdiocese of Indianapolis.

“Have faith, not only in yourself, but those with whom you lead, and in the youth,” Lentz said.

“Realize that they are our hope for the world and the Church,” Lentz shared that philosophy when she and nine other leaders in Catholic education from across the United States were recognized by President Barack Obama’s “Champions of Change” program. (See a list of the other honorees on page 2.)

Each week, the program honors different groups of people for their contributions to their local communities and the nation. The tributes to the nine Catholic educational leaders were made in anticipation of Catholic Schools Week, which runs from Jan. 29 to Feb. 5.

“Each of these leaders embody the values of education, innovation and service through their stellar contributions to Catholic schools and the wider communities they serve,” said Alexa Kelley, senior policy adviser for the White House Office of Faith-Based and Neighborhood Partnerships.

For Lentz—now the chancellor of the Archdiocese of Indianapolis—she could make a special connection with the White House ceremony for Catholic educators.

Mickey Lentz is honored as a ‘Champion of Change’ in White House ceremony for Catholic educators

By John Shaughnessy

Mickey Lentz is honored as a ‘Champion of Change’ in White House ceremony for Catholic educators

Mickey Lentz is honored as a ‘Champion of Change’ in White House ceremony for Catholic educators
parish school there at the time. In an interview with the Tennessee Register, Nashville’s diocesan newspaper, Archbishop Chaput addressed the sterilization and contraceptive mandate with few options. One option would be to stop offering health insurance as an employee benefit. Archbishop Chaput said Catholic institutions presumably would increase their insurance premiums so they could buy insurance on their own, he said, but that would mean their health insurance premiums most likely would be more expensive.

“Or we can stop helping people who aren’t Catholic, but Catholics always take care of other people,” Archbishop Chaput said. “The Church has to live in the broader world or else it’s not living its values.” Catholic leaders might be forced to choose the option of disobedience, Archbishop Chaput said. Catholics are good citizens, he said, “but we’re God’s citizens first.”

The best outcome would be for public pressure to force the government to change the federal mandate, Archbishop Chaput said. The arguments supporting it say it promotes women’s health, but Archbishop Chaput said the issue isn’t one of women’s rights. The Catholic Church is a great supporter of women’s rights, he said.

Archbishop Charles J. Chaput of Philadelphia greets Dominican Sister Mary Sarah Galbraith at the Cathedral of the Incarnation in Nashville, Tenn., on Jan. 26 after she was installed as the new president of Aquinas College during a Mass of investiture. Auxiliary Bishop James D. Conley of Denver; Bishop Thomas Rosica, CEO of Salt and Light Television in Toronto; Curtis Martin, founder and president of the Fellowship of Catholic University Students; and William Burke, chief executive officer of Scrpps Howard.

Archbishop Chaput said the issue is “not at the point of giving up basic values” for Aquinas College, the archbishop will serve on a new Presidential Advisory Council, which includes clergy and laypeople. Other council members include Archbishop Joseph E. Kurtz of Louisville, Ky., Jose H. Gomez of Los Angeles and Paul S. Cookley of Oklahoma City. Bishop Robert F. Vasa of Santa Rosa, Calif., and Bishop Choby.

“Not at the point of giving up basic values”

Confession: Celebration of mercy, not trial before prosecution

VATICAN CITY (CNS)—Presses hearing confessions need to replace any negative or aggressive attitudes with meekness and mercy toward the penitent, said a Vatican expert on confession.

The sacrament of reconciliation “has led to a unilateral overemphasis on the accusation and listing of sins,” said Bishop Gianfranco Giorni, regent of the Apostolic Penitentiary, a Vatican court that handles issues related to the sacrament of penance. The end result is that “the thing that is absolutely central when listening to sin, that is, the blessed embrace of the merciful Father, is put on the backburner,” he said.

The Italian bishop’s comments, published on Jan. 28 in the Vatican newspaper L’Osservatore Romano, were made in his address to a symposium for confessors held in Loreto, Italy.

“Isn’t it true perhaps that at times confession takes on the semblance of a prosecuting tribunal rather than a celebration of forgiveness,” and that the conversation takes on “inquisitorial or, in any case, indelicate tones?” he asked.

A confessor is first and foremost a father who welcomes, listens and engages in dialogue, he said. People going to confession “are seeking comfort, advice and forgiveness,” he said.

Nine other Catholic schools leaders honored at White House ceremony

Besides Annette “Mickey” Lentz, the nine other Catholic school leaders that were recognized by President Barack Obama’s “Champions of Change” program at the White House on Jan. 25 are:

• Bertha Castaneda, a senior at Archbishop Carroll High School in Washington.
• Jesuit Father Charles Currie, former president of the Association of Jesuit Colleges and Universities.
• Jesuit Father John Foley, founder of Cristo Rey schools, the successful work-study program at 24 Catholic schools across the United States, including Providence Cristo Rey High School in Indianapolis.
• Holy Family Sister Jennie Jones, a principal who has served recently at Catholic schools in New Orleans.
• Paul Kerthi, president of All Hallows High School in the Bronx, N.Y.
• Minah Daughters of Mary Immaculate Sister Rosa-Maria Ruiz, superintendent of schools in the Diocese of Tucson, Ariz.
• Yvonne Schwab, principal of St. James the Less Catholic School in Columbus, Ohio.
• Joseph Womac, executive director of the Fulcrum Foundation in Seattle, Wash., a foundation that raises money to help low-income students attend Catholic schools in Washington.
• Jesuit Father William Leahy, president of Boston College.

“Not at the point of giving up basic values.”

The Criterion (ISSN 0574-4350) is published weekly except the last week of December and the first week of January.

The The Criterion Press Inc. ISSN 0574-4350.

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Half a century after Vatican II, a year of faith and debate

VATICAN CITY (CNS)—Fifty years ago this October, Blessed John XXIII and three other cardinals opened the Second Vatican Council.

The council was attended by 7,000 members, representing roughly 75 nations. The council, according to the official history, under Pope Benedict XVI, addressed questions “as the authority of the Church’s historical interest. It is very much a living council’s pronouncements, whether context of modern secular culture and and society."

During the council, 20 encyclicals were published and 16 major theological works were issued. The council, in particular, was known for its emphasis on interfaith dialogue and liturgical reform.

Since its conclusion, the council’s impact has been felt across the globe, influencing religious practices and beliefs in numerous ways.

In the years following the council, there has been a ongoing dialogues and debates within the Church, as well as in the broader society, about the council’s legacy and its relevance today.

This article, written by Sean Gallagher, explores the lasting impact of the Second Vatican Council and its relevance for contemporary issues.

For more information on the Second Vatican Council, visit www.vatican.va.

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Archdiocesan formation for lay ministry goes online

Edward Isakson

The archdiocese is also sponsoring the online courses for the archdiocese.

In an interview with The Criterion, Isakson said, “I think there are opportunities for people to supplement the theological formation of the classes by getting together in different ways.”

The archdiocese is also offering a variety of online courses, including liturgical celebrations, publications, and academic conferences.

At a Vatican II exhibition at Rome’s Basilica of St. Paul Outside the Walls, which opened in late January and will run until November 2013, the displays include original handwritten pages from the council’s official documents.

In the article, Msgr. Ocariz insisted that all the teachings of Vatican II require nothing less than “religious submission of intellect and will,” and that even the council’s apparent innovations in doctrine are properly understood as continuity with the Church’s 2,000 years of tradition.

In addition, the Vatican has asked the society of religious orders from around the world to continue the dialogue and collaboration initiated during the council.

The council’s achievements, in such areas as interfaith dialogue and liturgical reform, have been the subject of ongoing study and reflection.

The archdiocese is also planning to hold an exhibition in 2013 to mark the 50th anniversary of the council.

For more information on the council’s legacy, visit www.vatican.va.
Making a Difference/Tony Magliano

Let’s keep marching all year long

What a wonderful sight to behold. From the top of Capitol Hill—as far as I could see—there were a sea of people on the March for Life! But the 36th March for Life was bittersweet. It was inspiring to see so many people from so many states marching on behalf of our unborn brothers’ and sisters’ right to be born. But it was sad to think that we have been marching for 39 years—with no end in sight. Last year in the United States, approximately 1.2 million tiny human beings were aborted—that is, were brutally dismembered and murdered. And it was all legal.

While we have made significant advances in many states to provide some protection for the unborn, we are still a very long way from acquiring full legal protection for every unborn baby. The annual March for Life in Washington, the Walk for Life West Coast and pro-life demonstrations in various state capitols, including in Indianapolis, are all well and good, but these one-day annual events are simply not enough to bring an end to the horrible injustice of legal abortion.

We need to march all year long—lobbying, demonstrating, educating and praying for the full protection of every single unborn person’s life and dignity, and while we are at it, every born person’s life and dignity as well. At the request of the U.S. bishops, send an e-mail and call your congressional delegation—302-224-3121—urging them to support the following:

- H.R. 3, S. 906, “No Taxpayer Funding for Abortion Act.”
- H.R. 358, S. 477, “Protect Life Act.”

Letter to the Editor

Feature on chairperson of campus ministry shows his wonderful spirit, reader says

I want to commend John Shaugnessy for his story on Bob Tully in the Jan. 13th issue of The Criterion. There was so much energy and selflessness in the article that it was like I was talking with Tully in person. I do not know Tully and had never heard of him, but this article brought him and his wonderful spirit into my home and brightened my day. I hope some of his bright energy stays with me, and I thank Shaugnessy for bringing this gentleman into my life.

Claudia Pfeiffer
Indianapolis

Mormons in America

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<th>RELIGIOUS BELIEFS AND PRACTICES</th>
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<tr>
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<td>82%</td>
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<tr>
<td>Attends religious services at least once per month</td>
<td>77%</td>
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<tr>
<td>Prays every day</td>
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Source: Pew Forum on Religion & Public Life

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Most Rev. Christopher J. Coyne, S.D.D.
Apostolic Administrator Publisher

Greg A. Olschok, Associate Publisher
Mike J. Knapp, Associate Publisher
John F. Fink, Editor Emeritus

The headquarters of the U.S. Department of Health and Human Services is seen in Washington on Nov. 4, 2011.
O.C. Snead

Committee turns down effort to suppress the bill, said, "We believe all life is sacred, and believe those women considering abortion should be fully informed. This bill would provide for informed consent for chemical abortion and proper follow-up care."

The proposal, Senate Bill 72, authored by Sen. Ted Cruz, R-Markle, would use legal abortion-inducing drugs and/or prohibit the use of abortion-inducing drugs and/or prohibit the use of abortion-inducing drugs and/or prohibit the use of abortion-inducing drugs in Indiana, as it is in many states, as an abortion. Heldman said, "There is no evidence that chemical abortion can be very traumatic to the patient, very painful to the patient, and may have lifelong side effects."

The bill requires an in-person exam, which would put an end to "telsoned practice," Heldman said. "Telmed" is a term used to describe medical advice or instructions given by telephone.

He said he has found the argument that abortion is about human rights to be effective when he speaks to law schools, the United Nations and UNESCO "to people who are not religious people, who are not in the habit of thinking about pro-life principles but are in the habit of thinking about equality and human rights."

"Once they understand this is the most fundamental human rights question facing us in the 21st century, it at least gets their attention," he said.

Stuart Nolan of the Legal Works Apostolate in Front Royal, Va., suggested that pro-life supporters persuade a physician in their community to commit to having a pro-life practice, and then enlist a local Knights of Columbus council to sponsor a pregnant woman in need or a single mother and ask that physician to provide her care.

Lawyer Dana Codina, who is with the pro-life legal defense Foundation of Naples, Calif., said her organization’s work includes defending people accused of violating the Women’s Right to Freedom of Access to Clinic Entrances Act.

In one recent case, a Florida judge dismissed all charges against an attorney who was Phi Delta Phi, the law school honor society, and the school’s president and dean, N.S. "Bud" Glawe, said. "We would have to stop at the front door of this fight. We should try to unite people and absolutely see an end to Roe," she said in an interview.

For Planned Parenthood of Indiana and Kentucky, abortion-inducing drugs are currently in litigation—a federal judge in New York has enjoined enforcement in New York and Wisconsin.

"Telmed" is a term used to describe medical advice or instructions given by telephone. Using this drug after the manufacturer’s guidelines of 49 days or gestation, the complications go way out of hand, and we want to provide for proper follow-up care. We know Planned Parenthood prescribes this up to 63 days as it is advertised on their web page.

Testimony before the Senate Health Committee indicated that when a failed chemical abortion occurs, it must be followed by a surgical abortion, meaning the woman would then need to return to a clinic for a second procedure.

The Guttmacher Institute, a research organization that promotes access to abortion internationally, reports that 25 percent of all abortions worldwide are chemical abortions.

The Indiana Department of Health reported in their 2007-08 termination of pregnancy report that there was a 50 percent increase in medically induced abortions in Indiana. In four states—Kansas, Nebraska, South Dakota, and Tennessee—induced abortions are not kept up with the latest medical science.

Snead said he has been on the faculty of Notre Dame’s Law School since 2005. His principal area of expertise is public bioethics—the governance of science, medicine and biotechnology “in the name of ethical goods.”


Five states specifically impose minimal administrative regulations on chemical abortion-inducing drugs—California, Georgia, Missouri, Rhode Island and Texas. Four state laws regulating abortion-inducing drugs are currently in litigation—Arizona, North Dakota, Ohio and Oklahoma. (Source: Americans United For Life)

For more information about the Senate Health Committee, log on to www.indianamce.org.

"And with informed consent, we want to remind them that there’s a human life there. It’s something that needs to be told. Some folks want to keep the abortion story small, but I think it needs to have some light shed on it," Heldman said.

Five states specifically impose minimal administrative regulations on chemical abortion-inducing drugs—California, Georgia, Missouri, Rhode Island and Texas. Four state laws regulating abortion-inducing drugs are currently in litigation—Arizona, North Dakota, Ohio and Oklahoma. (Source: Americans United For Life)

Five states specifically impose minimal administrative regulations on chemical abortion-inducing drugs—California, Georgia, Missouri, Rhode Island and Texas. Four state laws regulating abortion-inducing drugs are currently in litigation—Arizona, North Dakota, Ohio and Oklahoma. (Source: Americans United For Life)
Events Calendar

February 3
Sacred Heart Parish, 1535 Union St., Indianapolis. Lumen Dei, Mass, 7:30 a.m., following Mass at Pure Eats. Information: dvanvelse@archindy.org

February 4
St. Mary Catholic Academy, 420 E. Eighth St., New Albany. Annual chili supper, 4-7:30 p.m., $8 adults, $6 children 12 and under and senior citizens. Information: almeida@ladyofprayer.com

February 5
Oldenburg Academy, 1 Tiwce Circle, Oldenburg. OASYS, Oldenburg Academy's athletic booster organization, annual all-you-can-eat breakfast, 7-11 a.m., free-will donation, carry-out available. Information: 812-933-0737, ext. 244, or lamping@oldenburg.edu

February 7
St. Monica Parish, 6131 N. Michigan Road, Indianapolis. Catholic adult fellowship, 7 p.m. Information: 317-410-4870 or www.catholicadultlifeshowup.com

February 8
Martin University, Ruby Stilley Student Center, community room, 3200 Cold Spring Road, Indianapolis. Adult programs information meeting, 6 p.m. Information: 317-955-6271 or kwebb@maran.edu

February 9

February 14

February 15
Columbus Bar, 322-4th St., Columbus. Theology on Tap, “Let’s Talk about Love,” Kathy Stouby, speaker. 7-8:30 p.m. Information: 812-379-0933, ext. 241.

February 15-March 1
Archbishop O’Meara Catholic Center, 140 N. Meridian St., Indianapolis. Office of Family Ministries, six-week “Divorce and Beyond” program for separated and divorced Catholics, 7-9 p.m., $30 per person includes materials, registration limited. Information: 317-236-1586 or mhash@heartsforslife.org.

February 16
Our Lady of the Greenwood Church, 375 S. Meridian St., Greenwood. Concert with Tony Avellana, 7-9 p.m. Free-will offering. Information: 317-449-2540.

February 17
Northside Knights of Columbus Hall, 2100 E. 31st St., Indianapolis. Catholic Business Exchange: Mass, lunch, fun and program, “God’s Listening Even When You’re Not.”

February 18
St. Michael the Archangel Church, 5354-50th St., Indianapolis. Helpers of God’s Precious Infants, pro-life Mass, Bishop Christopher J. Coyne, apostolic administrator, celebrant. 8:30 a.m., followed by rosary outside abortion clinic and Benediction at church. Information: Archdiocesan Office for Pro-Life Ministry, 317-236-1560 or 800-382-9836, ext. 1569.

February 19
St. Christopher Parish, 5301 W. 16th St., Indianapolis. “Community Ethics Consultation” workshop, 9 a.m.-2 p.m. Registration: 317-274-5384.

February 22
Marian University, 4845 Keystone Crossing Blvd., Indianapolis. Adult programs information meeting, 6 p.m. Information: 317-308-0127 or kwebb@maran.edu.

February 24
St. Mary Parish, 2505 W. 12th St., Indianapolis. Holy Family Parish, 815 W. Main St., Richmond. “Chocolate Fest,” 6-9 p.m., $3 door, $2 for children, 6-12, $5 children ages 6-12. Information: 765-966-1091 or office@holyfamilyparish.com.

February 25
Marian University, 4845 Keystone Crossing Blvd., Indianapolis. Adult programs information meeting, 6 p.m. Information: 317-308-0127 or kwebb@maran.edu.

Nominations are requested for archdiocesan catechesis award

Ken Ogorek, archdiocesan director of catechesis, is seeking nominations for the Excellence in the Ministry of Catechesis Award, which has been given annually by the Office of Catechetical Education since 1996 to an outstanding parish administrator of religious education. The award was established in 1996 to recognize and support the significant role of the professional catechetical administrator in the Archdiocese of Indianapolis by affirming the gifts and talents of one specially selected administrator each year. The award will be presented on June 5 at the spring celebration for archdiocesan parish administrators of religious education. The deadline for nominations is March 6. For a nomination packet, send an e-mail to Ogorek at kwebb@archindy.org.

SPRED to host its 12th annual Dinner Dance on March 3

The archdiocesan Office of Catholic Education’s Special Religious Education Program (SPRED) program will host its 12th annual Dinner Dance at 6 p.m. on March 3 at the Heritage Ballroom at the Marion House, 1801 West 86th St., in Indianapolis. The theme of this year’s dinner dance, which is a fundraiser for SPRED, is “Feelin’ Groovy in God’s Love.” Tickets are $50 per person and must be purchased by Feb. 13. SPRED is a program of religious education that reaches out to persons with developmental disabilities and special needs.

SPRED volunteers currently minister to more than 500 children and adults with special needs through almost 100 programs throughout central and southern Indiana.

For more information about the Dinner Dance or SPRED, send an e-mail to Kara Favata, program director, at kfavata@archindy.org or call her at 317-236-1448 or 800-382-9836, ext. 1448.

To purchase tickets for the dinner, send an e-mail to Stephanie Pence at stephanie@pierceplace.com.
Pro-life work at United Nations is an uphill battle, speaker says

By Mary Ann Garber

SAINT MARY-OF-THE-WOODS—
In 1945, the United Nations Charter was created to promote world peace and good will between nations.

Today, “abortion is a fight on the global level,” pro-life lobbyist Raimundo Rojas explained. A native of Cuba, Rojas also has served the National Right to Life organization as director of Hispanic outreach since 1991.

In six decades after its founding, Rojas said, the United Nations is involved in international regulations governing health, commerce, technology and other areas that affect “every single aspect of your life, whether you know it or not.”

“The United Nations is made up of hundreds of committees and subcommittees that include the Commission on the Status of Women and the Commission on Population and Development with its Fund for Population Assistance, which he said promote abortion under the labels of reproductive rights and family planning.”

“Your need to understand the environment that we’re in right now,” Rojas explained. “President Obama?”

“In 1945, the United Nations Charter was created to promote world peace and good will between nations,” he said. “We are at a fork in the road as far as our country is concerned.”

“It’s important that everyone is aware of what happens at the U.N.,” Rojas said, “and that we do have pro-life people at the United Nations fighting for the rights of the unborn.”

After the program, Terre Haute attorney James Bopp Jr. said “2012 is really a critical year” for the pro-life movement.

“Bopp has served as a general counsel for the National Right to Life Committee Inc. since 1978. We are at a fork in the road as far as our country is concerned,” Rojas explained.

“Pro-life lobbyist for the United Nations as a lobbyist for the International Right to Life organization since 1993.”

Same-sex marriage issue is facing lawmakers and voters in several states

WASHINGTON (CNS)—The same-sex marriage issue will be facing lawmakers and voters in several states this year.

Democratic-controlled legislatures in Washington state, Maryland and New Jersey are considering legislation that would legalize same-sex marriage, while Maine voters will vote on a same-sex marriage referendum in November. Voters in North Carolina and Minnesota will consider constitutional amendments defining marriage as between a man and a woman.

In New Hampshire, the Republican-controlled legislature is gearing up to vote on a bill that could reverse that state’s same-sex marriage law. In Colorado, proposals to legalize same-sex marriage are expected to be put forth in the new legislative session.

“Forty years, Msgr. Moran said, “We risk losing sight of the state’s bishops, said same-sex marriage is being approached by a small group of advocates.”

“If we dismiss the connection between marriage and mothers and fathers of children, we risk losing sight of the tremendous importance of keeping the nuclear family intact,” he told The Criterion, newspaper of the Baltimore Archdiocese.

“Treasuring marriage differently from other relationships is not discrimination,” he added, noting that there are already laws on the books that provide benefits for those in same-sex relationships.

“Last July, after a bill to legalize same-sex marriage in Maryland was effectively dead by the close of the legislative session, O’Malley vowed to introduce the bill in the 2012 legislative session.”

Two days before the governor’s announcement, then-Archbishop Edwin F. O’Brien of Baltimore privately wrote to him asking that he not promote the redrafting of marriage. O’Malley told the archbishop he was “sworn to uphold the law without partiality or prejudice.”

The archbishop’s letter and O’Malley’s response were later released to the media.

“The archbishop, now cardinal-designate, is currently apostolic administrator of the Baltimore Archdiocese. Last August, he was appointed pro-grand master of the Equestrian Order (Knights) of the Holy Sepulcher of Jerusalem, based in Rome.”

“Because they have friends who might be gay,” he said, “they think it’s all right to question this whole thing and to vote for an overturn [of the definition of marriage].”

Should Maryland lawmakers vote to legalize same-sex marriage, opponents have promised to take the issue to voters through a referendum.

In New Jersey, leaders in the Democratic-controlled legislature have made a bill to legalize same-sex marriage in that state a top priority. However, Gov. Chris Christie has vowed to veto such a bill if it passes, saying he wants the issue to be placed on the ballot.

The state’s Catholic bishops said in a Jan. 20 statement that traditional marriage “has its roots in natural law.”

“As citizens, we must protect marriage as the union of one man and one woman,” they said. “Same-sex unions may represent a new and a different type of institution—but it is not marriage, and should not be treated as marriage.”

“Cardinal Ritter senior Sarah Gillaspy, left, an extraordinary minister of holy Communion, attended the Eucharist to Cardinal Ritter junior Deila Akinsem as pre-kindergarten student Anthony Charrutz, who just received a blessing, looks on. Catholic Schools Week celebrations extend from Jan. 29 to Feb. 5.”

Catholic Schools Week

As part of the celebration of Catholic Schools Week at Cardinal Ritter Jr. Sr. High School in Indianapolis, students invited the children from the nearby consolidated school of St. Gabriel the Archangel and St. Michael the Archangel parishes to join them at Mass on Jan. 30.

Cardinal Ritter senior Sarah Gillaspy, left, an extraordinary minister of holy Communion, attends the Eucharist to Cardinal Ritter junior Deila Akinsem as pre-kindergarten student Anthony Charrutz, who just received a blessing, looks on. Catholic Schools Week celebrations extend from Jan. 29 to Feb. 5.

Lecture Series

Encountering Christ in the Sacraments

St. Matthew Catholic Church
February 12, 13, and 14, 2012
7:00 p.m.

St. Matthew Catholic Church invites you to join us at 7:00 p.m. each evening to hear Fr. Pat Beidelman speak on “Encountering Christ in the Sacraments.” February 12, 13, and 14. Refreshments will follow.

St. Matthew Catholic Church
4100 E. 56th Street
Indianapolis, IN 46220
Baby sitting will be provided up to Grade 5

Archbishop J. Peter Sartain

Cardinal Ritter senior Sarah Gillaspy, left, an extraordinary minister of holy Communion, attends the Eucharist to Cardinal Ritter junior Deila Akinsem as pre-kindergarten student Anthony Charrutz, who just received a blessing, looks on. Catholic Schools Week celebrations extend from Jan. 29 to Feb. 5.
Young voices turn up the volume during annual March for Life

(EDITOR’S NOTE: At 18, Katie Lakstins is a member of the Archdiocesan Youth Council who participated in the archdiocese’s pilgrimage to the annual March for Life rally in Washington on Jan. 23. In this story, the member of St. Ann Parish in Terre Haute shares her first-person account of the experience.)

By Katie Lakstins
Special to The Criterion

I could feel the energy as I stepped on the bus that was traveling from Indianapolis on Jan. 21 to the annual March for Life pilgrimage in Washington.

I could immediately tell how excited everyone on that bus—a group of youths and adult leaders from the archdiocese—was to be there, to help end the atrocity of abortion and to stand up for the human right to life.

As the long ride began, our bus joined another one filled with youths and adults from the archdiocese that had left from Columbus that same morning. Our journey for life had begun.

During the trip, several people shared why they wanted to be part of the March for Life.

“Because I love being with people that share common values and to work with them for the greater good,” said Alex Ashell, a youth from St. Paul the Apostle Parish in Greencastle, who was one of the nearly 500 people from the archdiocese that traveled to Washington for the march.

Kyriana Moore, a teenager from St. Mary Parish in North Vernon, said that she went on the trip to “learn more about the Catholic faith and what we believe as Catholics, and also to learn more about why abortion is wrong.”

The Catholic faith was on display on the morning of Jan. 22 as we prayed the rosary when the bus headed into Washington for sightseeing.

We spent the day at the National Holocaust Museum. As I saw the history of the Holocaust unfold before my eyes, it made me think again about how precious the life of a human being unfolds before my eyes, it made me think again about how precious the life of a human being really is. It amazes me how 1.2 million unborn babies are murdered in the United States each year.

On the evening of Jan. 22, our group from the archdiocese joined with other groups from around the nation to attend the “Life is VERY Good” rally. We shared in the celebration of the Mass, heard a keynote speaker, took part in eucharistic adoration and experienced the incredible mercy of God through the sacrament of reconciliation.

“Seeing everyone gathered together showed me that I was not alone in the fight for life,” said Andrew Prybyla, a youth from St. Agnes Parish in Nashville.

The next day was the March for Life. It was an incredible sight to see so many people holding signs and praying for the lives of unborn babies.

They were determined to stand up for the unborn on a day that was both rainy and cold.

“If so many people are pro-life, how can abortion still be legal?” asked Erika Smith, a youth from St. Bartholomew Parish in Columbus.

During the return trip to Indianapolis, we started talking about our favorite parts of the march.

Sean Kirchman, a teenager from St. Bartholomew Parish in Columbus, said he enjoyed “being able to look back and see the crowd of people.”

The size of the crowd for the March for Life was a real eye opener for many youths who attended the event for the first time. Many young Catholics were surprised to see how big the national Catholic community really is. It was a great experience for us to see so many people standing up for the Catholic belief of respect for life.

Father Thomas Kovatch also noticed a change among the youths who attended the March for Life with him.

“The large numbers really impacted them,” said Father Kovatch, pastor of St. Charles Borromeo Parish in Bloomington. “I think the vivid pictures of abortions that were displayed during the march really strengthened their beliefs about it. Overall, I think it was a very good experience. All of them are ready to come back again next year, and bring friends.”

The March for Life was an incredible experience for all of us who attended. I know that in the two years I have been there, I have learned a lot. The march has strengthened my faith in the people of the United States. I pray that someday the March for Life will be unnecessary. Until then, I will continue attending the march.

Above, youths from the Archdiocese of Indianapolis show their smiles and their support of life in the moments before they participate in the annual March for Life in Washington on Jan. 23.

Left, Father John Hollowell, chaplain of Cardinal Ritter Jr./Sr. High School in Indianapolis and associate pastor of St. Malachi Parish in Brownsburg, celebrates Mass for nearly 700 people from the Archdiocese of Indianapolis and the Diocese of Evansville, Ind., at Blessed Sacrament Church in Alexandria, Va., on Jan. 23. Among the priests concelebrating are Father Stephen Banet, right, pastor of St. Jude Parish in Indianapolis. Later that day, the group took part in the annual March for Life in Washington.


WEDDING ANNOUNCEMENTS

Cox-Smith
Chasity Joyce Cox and Troy Calloway Smith will be married on June 16 at St. Michael Church in Brookville. The bride is the daughter of Marvin and Linda Cox. The groom is the son of Troy and Claudette Smith.

Gibson-Dirksen
Stacey Marie Gibson and Randel G. Dirksen will be married on May 12 at Sacred Heart of Jesus Church in Indianapolis. The bride is the daughter of Greg and Christine Gibson. The groom is the son of Darrel and Jamie Dirksen.

Budet-Caito
Elizabeth Anne Budet and Philip Anthony Caito will be married on July 6 at St. Gertrude Church in Cincinnati, Ohio. The bride is the daughter of Terrance and Patricia Budet. The groom is the son of Joseph and Elberta Caito.

Bedel-Swain
Theresa Rose Bedel and William Joseph Swain will be married on June 2 at St. Mary Church in Greensburg. The bride is the daughter of Mark and Janet Bedel. The groom is the son of Gary and Annette Swain.

Cummins-Farnsworth
Rebecca Ruth Cummins and Marine Capt. Jared Allen Farnsworth were married on July 3, 2011, at St. Benedict Church in Terre Haute. The bride is the daughter of Ryan and Mary Ruth Cummins. The groom is the son of Stephen Farnsworth and Patricia Farnsworth.

Heim-White
Amanda Nadine Heim and Sean Philip White will be married on June 2 at St. Simon the Apostle Church in Indianapolis. The bride is the daughter of Thomas and Bernadine Heim. The groom is the son of Susan White and the late Michael White.

Brennan-Fisher
Julie Anne Brennan and Eric John Fisher will be married on June 9 at St. Monica Church in Indianapolis. The bride is the daughter of John and Lynne Brennan. The groom is the son of Keith and Susan Fisher.

Cushman-Croeter
Sarah Ann Cushman and Bryan Richard Croeter will be married on May 5 at St. Rose of Lima Church in Knightsown.

Izzo-Audenaert
Julie Anne Izzo and Justin Peter Audenaert will be married on April 20 at Christ the King Church in Indianapolis. The bride is the daughter of Tony and Margie Izzo. The groom is the son of Ken and Diane Audenaert.

Cirisci-McGee
Christina Cirisci and Austin McGee will be married on Sept. 1 at Christ the King Church in Indianapolis. The bride is the daughter of August and Catherine Cirisci. The groom is the son of Doug McGee and Pat McGee.

Dickinson-Dant
Julie Kathryn Dickinson and Derek Andrew Dant will be married on June 29 at St. John the Evangelist Church in Indianapolis. The bride is the daughter of Doug and Karen Dickinson. The groom is the son of Darin and Kathy Dant.

Ketterer-Moore
Sarah Frances Ketterer and Ryan John Moore will be married on June 16 at St. Jude Church in Indianapolis. The bride is the daughter of Steve and Jan Ketterer. The groom is the son of Gary and Gloria Moore.

Lucas-Deck
Claire Lucas and Christian Deck will be married on June 9 at Christ the King Church in Indianapolis. The bride is the daughter of Dan and Kelly Lucas. The groom is the son of Allen and Helen Deck.

Richardson-Latorre
Kellie Richardson and Matthew Latorre will be married on June 9 at St. Susanna Church in Plainfield. The bride is the daughter of Jeffrey and Kathleen Richardson. The groom is the son of Manuel and Lisa Latorre.

Pehlivan-Mergulhao
Serina Kim Pehlivan and Richard Mergulhao were married on Dec. 19, 2011, at St. Monica Church in Indianapolis. The bride is the daughter of James and Myong Land. The groom is the son of Olavo and Ema Mergulhao.

Pre Cana Conference and Tobit Weekend prepare engaged couples for marriage

Two marriage preparation programs offered in the archdiocese— the Pre Cana Conference and Tobit Weekend—help prepare engaged couples for the sacrament of marriage as well as the challenges of married life.

Pre Cana Conference programs are scheduled on Feb. 19, April 29, May 6, May 20, June 3, July 8, July 22, Aug. 19, Sept. 19, Oct. 19 and Nov. 19 at Our Lady of Fatima Retreat House, 5533 E. 56th St., in Indianapolis.

The program is presented by the archdiocesan Office of Family Ministries with a priest and trained volunteer couples. It begins with check-in at 1:15 p.m. and concludes at 6 p.m. on the Saturdays listed above.

Also this year, a three-part Pre Cana Conference is scheduled on consecutive Thursdays with check-in at 6:15 p.m. on May 3, May 10 and May 17. Those sessions conclude at 9 p.m. Couples must attend all three programs to complete the course requirements.

Registration is required. A $45 fee per couple helps pay for the Perspectives on Marriage workbook, other materials and refreshments. The registration fee is non-refundable. To register, log on to www.archindy.org/fatima.

Tobit Weekend retreats are scheduled at Our Lady of Fatima Retreat House on May 18-20, June 1-3, July 27-29 and Sept. 14-16.

The registration fee of $238 includes the program presented by trained facilitators, meals and overnight accommodations for the weekend.

Registration is required. A $150 non-refundable deposit is required at the time of registration. To register, log on to www.archindy.org/fatima.

Early registrations are recommended because both marriage preparation programs fill up quickly.

Couples may announce engagement or marriage

Engagement announcements for couples that are planning to be married at a Catholic church during the late summer, fall or winter months will be published in the July 20 issue of The Criterion.

Couples who were married at a Catholic church in recent months may announce their marriage if an engagement announcement was not published before the wedding date.

The wedding announcement form is available online at www.criteriononline.com by clicking on the “Send us information” link then the “weddings” link.

An engagement or wedding photograph may be submitted by e-mail. Digital photos must be clear, high-resolution images.

There is no charge for engagement or marriage announcements.
By Brandon A. Evans

This week, we continue to examine the world 50 years ago as seen through the pages of The Criterion. Here are some of the items found in the Feb. 2, 1962, issue of The Criterion:

- Talented parochial school artists display their creative handiwork
- Launch Radio Rosary in New Albany area
- Inside Yugoslavia: a first-hand report
- Men of the archdiocese to back NCCAM drive
- St. Meinrad to help staff minor seminary in Peru
- More ‘dialogue’ advocated between laity and bishops
- Urges emphasis on doctrines vital to non-Catholics
- Automation
  “There is little doubt that ‘automation’ has become a household word within the last decade in America. We have ‘push-button’ kitchens, laundries, garages and appliances in our newer homes … and our older homes are being renovated and modernized to include these improvements. The horizon holds almost unbelievable vistas for the individual with all our labor-saving devices. However, on our way to that ‘horizon’ we will—and we are encountering quite a hazardous and rocky road. … We know that we must have [automation] in order to maintain the strength of the American economy and retain our world leadership. However, we feel that the fruits of automation should be shared by all, not just a few. We know the housewife welcomes all ‘labor-saving’ devices in the home … and the manager of an industrial plant welcomes ‘labor-saving’ devices in the plant just as readily. The difference, however, is that in the plant, the mill or factory these ‘labor-saving devices’ mean the elimination of jobs.”
- Christian ingratitud to Jews
- Council is seen as only prelude to unity efforts
- Reformed churches urged to develop Catholic doctrine
- Priest-survivor tells details of Congo massacre
- Episcopal bishop backs school aid under ‘conditions’
- Farmer shares sweet corn methods
- Ask tariff reductions to help U.S. farmers
- Pontiff urges prudence in writing on Council

What is God calling me to as God speaks to me during these days of Lent?

Join Sr. Catherine, an experienced retreat and spiritual director who has directed retreats all over the world.

7:00 pm Friday evening concluding with lunch Sunday.
$153 per person/286 per married couple

Our Lady of Fatima Retreat House
5535 E. 56th Street
Indianapolis, IN 46226
(317) 545-7681
www.archindy.org/fatima

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By Sean Gallagher

In her many years as a member of Our Lady of Grace Monastery in Beech Grove, Benedictine Sister Mary Luke Jones had visited St. John the Evangelist Church in Indianapolis on various occasions.

On Jan. 26, however, she “flew by” for the first time. She and two of her fellow community members, Benedictine Sisters Jennifer Mchilid Horner and Sheila Fitzpatrick, came to the Super Bowl Village in downtown Indianapolis that day to ride the 800-foot zip line that began at a height of 95 feet and ended just beyond the entrance to St. John Church.

“It was thrilling. Lots of fun,” Sister Mary Luke said. “It wasn’t as scary as I thought it might be.”

“I was nervous when I was on the steps ready to start,” Sister Jennifer said. “But once you take off, it’s just like flying. It was a lot of fun.”

The sisters were also happy to ride the zip line because their community has been playing host to employees of the Whistler, British Columbia-based Ziptrek Ecotours that constructed and are operating the zip line.

Their group and other workers in Indianapolis for the Super Bowl have been living at the Benedict Inn and Retreat Center in Beech Grove. Sister Sheila said that hosting the workers in Indianapolis for the Super Bowl flowed from her community’s Benedictine charism of hospitality.

“Something that just comes naturally to us,” she said. “It’s nice to be able to provide a nice, quiet space for the people who are working [here].”

Dave Vest is one of the Ziptrek Ecotours’ employees in Indianapolis for the Super Bowl. He and fellow employees are working as many as 13 hours a day in shutting as many as 1,200 people per day on the zip line.

He appreciates the welcome given to him and his fellow workers by the sisters. The peacefulness of the Benedict Inn is a definite contrast to the noise of the Super Bowl Village, he said.

“It’s great. You come home and it’s really nice and quiet,” Vest said. “The sisters will get anything you need. They’re up before us every morning making us a full buffet breakfast. They’ve been very hospitable.”

Sister Mary Luke said she was happy that her community could participate in this history-making moment for Indianapolis.

“It’s a wonderful opportunity for the city. We’re just happy to play a part. It’s been fun being a part of it all. It’s very exciting.”

Although the Super Bowl Village with its zip line is a secular event, Sister Jennifer saw spiritual meaning in taking a leap to fly over Capitol Avenue. For her, it was much like discerning a vocation to religious life and deciding to give it a try.

“I’m always talking to people about how you can only know so much before you make a decision,” said Sister Jennifer, her community’s vocations director. “But then there’s a leap, and you can’t know what it feels like until you do it. You’ll never know unless you try it.”

In fact, the day before she rode the zip line, Sister Jennifer was visiting downtown Indianapolis with a woman discerning a possible Benedictine vocation. They even walked by the zip line.

“We were looking at it,” Sister Jennifer said. “She’s discerning. And I was saying, ‘Until you jump down, you won’t know.’”

(For more information on Our Lady of Grace Monastery in Beech Grove, log on to www.benedicte.com)
Pope seeks to revive ancient traditions in modern Africa

By Joseph Kelly

In November 2011, Pope Benedict XVI made a apostolic voyage to the country of Benin in West Africa so that he could visit the people of that country and unveil his new document intended for the Church on this continent, “Africain Munus” (“The Commitment of Africa”). This document expresses the pope’s hopes that Catholics in Africa will “carry this message of hope to people who do not know who we are or why we are here.”

For Catholics in the United States, this appears to be a new task for the Africans. Did not European missionaries carry the message of hope to them?

In fact, Christianity in Africa dates to the second century, and the ancient African Church bequeathed a great deal to the Church in most of Europe, the only exception being Rome and Greece, where the Gospel was preached in the first century. Being a remarkably well-educated man, Pope Benedict knew that the work that he hopes the Africans will undertake is not something new to them.

“Africain Munus” is a long document, so this article will just examine a few points that the pope made and show how deep these roots are in the Church in Africa. The pope hopes for the inculturation of the Gospel, that is, that Roman Catholicism in Africa can keep its essential nature and teachings while appreciatively working with the local traditions. The second-century Africans, located mostly on the Mediterranean, also worked with native traditions by using the local language—Latin! That is correct. All the documents we have from the Church in Rome until the late second century are in Greek, and scholars believe the earliest known Christian Latin writings were penned in North Africa. This adjustment to the local culture did not harm any Church teachings. Actually, it was just the reverse since the Africans gave the Catholic Church words such as “Fransus” and “sacramentum.”

The pope also praised the Africans for their concern for the family and about respecting human dignity at every stage of life. The early African believers lived in a Roman Empire where morals had considerably declined, even to the point where some people practiced female infanticide, killing newborn baby girls because Romans wanted sons, not daughters.

In insiting on all infants’ right to life, the African Church strongly condemned such a foul practice as well as brutality against children. The Church also supported the role of the family against the casual immorality that marked so much of Roman life.

When the pope called on the Africans to be witnesses for their faith, he did so knowing that in much of Africa Islam is on the rise. There is no reason that Catholics and Muslims cannot live together peacefully as they do in Benin. But there can be problems, and there certainly were in the early Church.

The Greek word for witness is “martyr,” and many Christians had to give the ultimate witness to their faith. Significantly, the Church in Africa produced more martyrs than any other ancient Church and, of course, they triumphed in the end over their persecutors.

We must pray that our modern African brothers and sisters do not have to endure such a trial, but they are descended from people who never backed down.

One reason the Africans did not back down was because they knew that they possessed the truth and could not give it up.

An important African theologian named Tertullian wrote in the years 190-220. He used many technical Latin terms, and one of the most important for him was “veritas” (“truth”). He believed that Jesus was the ultimate truth and that the Church taught the truth. He wrote against pagans who attacked Christianity with mocking lies and against heathens who would pervert the truth of the faith.

When Pope Benedict urged Africans to practice love in truth, he was alluding to a long African tradition.

Our final point sounds a bit odd—In the new evangelization the pope hopes African Catholics will be missionaries. Catholics in the U.S. tend to think of Africans as being missionaries to all those around them, bringing them their first knowledge of the faith. But in the spirit of the pope’s urging, these ancient Christians were also missionaries to all those around them, including the pagans of Rome.

Tertullian told a famous story about two Roman pagans leaving an arena after watching Christians being martyred. These men noticed how the Christians banded together as the wild beasts approached, never deserting one another. One pagan uttered the now immortal phrase: “See how these Christians love one another.”

This, of course, is the ultimate meaning of evangelizing. When people see how our faith has transformed us into caring people who are loyal to our Lord and to one another, they will know why people want to be Catholic.

Congratulations to the pope for seeking to revive ancient traditions in modern Africa. Let us pray that the modern Africans can emulate their ancestors. Who knows? Maybe those ancient African traditions will evangelize a ruthlessly materialistic society like our own.

(Allen F. Wright is academic dean for theology at John Carroll University in Cleveland and author of An Introduction to the New Testament for Catholics, published by Liturgical Press.)}

Pope urges African Catholics to embrace mission of evangelization

By Allan F. Wright

On Nov. 19, 2011, Pope Benedict XVI was in a speech to the bishops of Benin.

He said that the Church in Africa must evangelize all people, not just those who are already Catholic.

“In no way can the Church restrict her pastoral work to the ‘ordinary maintenance’ of those who already know the Gospel of Christ,” he said.

With these words, Pope Benedict made it clear that we can no longer do business as usual, and we must find new and innovative ways to hand on the message of Jesus Christ and lead others into a personal relationship with Jesus.

In fact, what the pope called for is a return to the charism of Jesus Christ, who founded the Church to bring the Good News of God’s love to all people. Authentic evangelization, therefore, is transmitted not through a “program” but through personal relationships. Through these relationships, we can share and propose who Jesus Christ is to us without imposing our beliefs on others.

During his November visit to Africa, the pope emphasized the importance of engaging those people who have never heard of the Gospel of Christ and people who have heard the message but have stopped listening.

Missionary outreach, he continued, “is a clear sign of the maturaty of an ecclesial community. The Church, therefore, must reach out to everyone.”

The engagement of people who don’t belong to a parish or who don’t practice the faith has been the focus of Pope Benedict in recent statements, and the main thrust of the planning document for 2012’s synod of bishops on the new evangelization.

Bishops have “the mission of leading the people of God,” the pope said. They must make sure that priests and laity are adequately formed for the task of the new evangelization.

Certainly, all Catholics must start to think of the new evangelization in terms of their own evangelization and not an enterprise limited to missionaries, religious orders, diocesan priests or the genuinely saintly few.

“Apostolic zeal, which should animate all the faithful,” is a direct result of baptism, the pope said, and the faithful “cannot shirk their responsibility to profess their faith in Christ and in His Gospel wherever they find themselves.”

(Allen F. Wright is academic dean for evangelization for the Diocese of Paterson, N.J. His most recent book, The Bible’s Best Love Stories, is published by Franciscan Media.)
Biblical readings: St. Paul's Letter to the Galatians

St. Paul’s Letter to the Galatians is read in the Office of Readings next week, the Fifth Week in Ordinary Time. It is one of St. Paul’s finest letter. He was angry when he wrote it. “O foolish Galatians…” he wrote (Gal 3:1).

Paul was in Ephesus when he wrote this letter. He had just returned from the Church in Antioch to find the Galatians had been tricked by false teachers from Jerusalem. Paul knew the Galatians were highly respected by all the Christians of Asia Minor and that this new church might be destroyed. He was concerned about the Galatians’ relationship with the Christians of Rome, Corinth, and Antioch. He knew the Galatians were not the original apostles of Babylon, but certainly not the original and true Apostles in Jerusalem.

Paul was writing to the Galatians to convince them that they had been wronged by the Judaizers. The delegation had gone to Galatia, Philippi, Thessalonica and Corinth. These were the places where the Judaizers had attempted to discredit Paul, telling the communities that he represented no one but himself, and certainly not the original and true Apostles in Jerusalem.

Then they taught about Abraham and God’s promises to the Jews. Jesus’ importance, they said, lay only in the fact that the salvation promised to the Jews was now available also to the Gentiles. But Christians still had to obey the Mosaic Law, they said. This called for immediate action! Paul dashed off his Letter to the Galatians, focusing on the Judaizers. It is a masterpiece of rhetorical ability and literary wizardry.

Paul first asserted that his commission “came through a revelation directly from Jesus Christ” (Gal 1:12). He said that he was not an apostle of the Churches in Jerusalem or Antioch. Indeed, he had been in Jerusalem only twice since his conversion, he said. The first time was to make sure that he and the leaders of the Church there agreed on “the truth of the Gospel” (Gal 1:23). The second time was when the decision was made at the Council of Jerusalem that Gentiles did not have to become Jews to be Christians.

He wrote about his standing up to Peter at Antioch when Peter separated himself from the Gentile Christians upon the urging of the Judaizers. “Would that those who are upsetting the grace of God would see how they do at the end of radio commercials.” So all of the following is implied, and by saying “I do” you are saying “I do not.”

When we state our wedding vows, what we mean is this: “I, name, take you, name, to be my husband or wife.” “Husband” or “wife” can mean, but is not limited to, the following: best friend, sounding board, prayer partner, trash-taker-out, cheerleader, plumber, protector, chauffeur, caregiver, carpenter, bug-smasher, housekeeper, back scratcher, cook and/or grill master, teacher, central banker and confidant.

“I promise to be true to you in good times and in bad.”

“I can mean, but is not limited to, the following—when the basement floods, infertility becomes an issue, the bank account is overdrawn, the children are in trouble, one spouse is unemployed or has a year-long case of the blues. For a more comprehensive list of ways our vows will function, please consult your local divorce attorney.” They have been through a lot of this stuff.

In sickness and in health.”

And in this case, we mean open. You hope never to hear words like cancer, heart attack, Parkinson’s disease, depression or “chronic” anything. You two must remain fervent in prayer, no matter what. God will have to carry your burdens as well as mine.

“I will love you and honor you all the days of my life.” No means from here on out. Even when your partner sports or leaves dirty clothes on the floor. Even when you eat macaroni and cheese but you really wanted to dine on steak. Whether you live in a tiny apartment or a spacious home. Keep God at the center of your marriage if you want it to work.

At no point in the vows we hear the word “until it becomes inconvenient” or until it’s “not fun anymore.”

Love takes work. It is modeled in marriage. It is our calling as Christians. We are not trying to be pessimistic about marriage. It is a gift, and it is beautiful. But you can’t walk into it expecting a fairy-tale ending.

Sometimes the rocky periods strengthen your marriage bond in ways that you wouldn’t expect.

But love—genuine love—is worth all the work.

From the Editor Emeritus/John F. Fink

Faith, Hope and Charity/ David Sile

The ministry of charity and the Gospel message

In my December column, I explored the Catholic traditions for giving, especially Eucharist, prayer, Bible study, etc.—and suggested that our theme this month is giving. This month’s column is only a partial look at what the Church teaches about giving.

Our families and parishes can be the model for many charitable acts. And we can use the Church to give our families a reason to do so. Imagine if every church followed their lead. People will be drawn to our parishes and asked how many members are employed for gathering and how many for gathering activities. They will also be drawn to the Church’s generosity to the poor and to the poor through the Church’s generosity.

But do not use this freedom as an opportunity to feed selfishness. Do not use this freedom as an opportunity to feed selfishness. Do not use this freedom as an opportunity to feed selfishness. Do not use this freedom as an opportunity to feed selfishness.

The world desperately needs the Gospel message. And our families and parishes cannot possibly serve everyone. But our families and parishes cannot possibly serve everyone. But our families and parishes cannot possibly serve everyone. But our families and parishes cannot possibly serve everyone. But our families and parishes cannot possibly serve everyone.

It’s All Good/Patti Lamb

In marriage, genuine love is worth all the work.

My niece will be married in April. She has been busy dress-shopping, cake-tasting and decision-making about all things wedding-related.

She invited me on her quest for the perfect wedding dress. We sat outside the dressing rooms in a large conference room where the brides-to-be unveil their views and dress them in limousines. As I waited for my niece to slip into the dress, I couldn’t help but overhear another shopper as she stood on the platform admiring her gown “I feel like a princess,” she said. “And I’m ready for my happily ever after.”

I explained to my sister what I meant. “I wonder if she’s read the fine print.”

As I watched my niece, I thought about everyone—

You have the right to say “I love you” and mean it. But you also have the right to say “I love you” and mean it. But you also have the right to say “I love you” and mean it. But you also have the right to say “I love you” and mean it.

In marriage, genuine love is worth all the work.

Looking Around/Fr. William J. Byron, SJ.

Rescuing the young from captivity to the image

Full disclosure requires me to say right up front that Frank Myohman and I have been acquainted for more than 60 years. He is a film producer. His specialty is children’s movies—“timeless stories,” as he calls them—“intended to delight and uplift the wide-eyed, wide-chinned child”—“no guns, no car crashes, no violence, no kidding!” This is family-focused, value-oriented entertainment.

Some of the titles are familiar to just about everyone—

The Little Prince

“no guns, no car crashes, no violence, no kidding!” This is family-focused, value-oriented entertainment. Some of the titles are familiar to just about everyone. Some of the titles are familiar to just about everyone. Some of the titles are familiar to just about everyone. Some of the titles are familiar to just about everyone.

“I am aware that some of our parishes have been through a lot of this stuff.

I have been through a lot of this stuff. I have been through a lot of this stuff. I have been through a lot of this stuff.

As I watch my niece dress up her young children for the wedding ceremony, I recall the joy and excitement of my childhood. My grandparents raised me, and my parents were young and the broader culture will suffer.

The world desperately needs the Gospel message. And our families and parishes cannot possibly serve everyone. But our families and parishes cannot possibly serve everyone. But our families and parishes cannot possibly serve everyone. But our families and parishes cannot possibly serve everyone. But our families and parishes cannot possibly serve everyone.

The world desperately needs the Gospel message. And our families and parishes cannot possibly serve everyone. But our families and parishes cannot possibly serve everyone. But our families and parishes cannot possibly serve everyone. But our families and parishes cannot possibly serve everyone. But our families and parishes cannot possibly serve everyone.
Sunday, Feb. 5, 2012

- Job 7:1-4, 6-7
- 1 Corinthians 9:16-19, 22-23
- 1 Kings 11:4-13
- Psalm 83:5-6, 10-11
- Mark 7:14-23

The Book of Job is the source of this weekend’s first reading.

This book furnishes few details about the identity of Job. It nonetheless is one of the great literary works in the Old Testament, and one of the best remembered if not always exactly remembered.

Misreading Job has led to a phrase that has gone into English common speech, the “patience of Job.” Clearly, Job was not always so patient with God.

For instance, in this weekend’s reading, Job vents his impatience. He asks if life on Earth is not in reality drudgery. Each human being, Job writes, is a slave. Personally, Job complains that he has been assigned “months of misery” and “shall not see happiness again.”

St. Paul’s First Letter to the Corinthians provides the second reading.

The same source has given earlier weeklies interesting this winter their second readings. In this passage from First Corinthians, Paul insists that he was free to accept the second readings.

It was the mission of all the Apostles, as Paul very obviously gave his life to the celebration of Mass on the preceding or following Sunday” (#166).

The current thinking of the Church, regarding, as much as we as limited human beings who limit our gripes at times may test our intentions. Amid this reality, the Lord is our strength and our model. The Apostles knew that there is no other model, and none with greater strength and power than the Lord.

Reflection

The Church continues to introduce us to Jesus, the Lord, the Son of God, with all the power thus implied.

This Liturgy of the Word further puts the story of the Lord’s curing of Peter’s mother-in-law into the context of a prayer service. But that practice has been discontinued. Instead, when a priest cannot be there for Mass, only a prayer service is offered and Communion is not given out.

We have asked several deacons to explain this change, and their answers have varied. One deacon said that Communion should not be regularly separated from the eucharistic sacrifice of the Mass. Another deacon felt that this helped to convey the notion that Sunday, the day of Christ’s resurrection, is the special day when Communion is the norm.

A third deacon remarked that the lack of daily Communion might prompt us to pray harder for more priests.

None of these answers satisfies me as I was raised to believe that receiving this spiritual food every day was the ideal. What is the Church’s view on Communion services? (Williamsburg, Va.)

Your question shows a sincere desire to be united as often as possible to Christ through Communion, and that is praiseworthy.

The current thinking of the Church, however, is to discourage weekday Communion services based on the essential link between reception of the Eucharist and the sacrifice of the Mass.

Another deacon said that when a substitute service would be provided, which is the precise confusion that the Church wants to avoid.

The Mass is the source and summit of Christian worship and nothing can take its place. It’s even more troubling to a priest when parishioners come into church each day 20 minutes after Mass has begun—just in time to receive Communion—then walk directly out of church.

In the matter at hand, it is easy to sympathize with the questioner’s plea, conditioned as he has been by a long and devout practice of daily Communion and the benefit derived from it.

In view of that, some dioceses have sought a pastoral “compromise” in this regard, such as Milwaukee, which says in its guidelines that, “if there is no priest available for an extended period of weekdays (three or more), a Communion service may be held.”

But the more general practice seems to be that Communion is not offered on weekdays when a priest is not present. Instead, the Liturgy of the Hours is recited—led by a deacon, religious or lay parish leader—and the rosary may be prayed or other worthy prayers offered.

Since the time of St. Pius X in the early 20th century, several popes have highlighted the value of daily participation in the Mass, and the United States Conference of Catholic Bishops’ guideline is that, “whenever possible, daily Mass should be celebrated in each parish.

When, due to the shortage of priests, such frequency is not possible, parishes are asked to publish the weekday Masses of the Catholic churches nearby so that parishioners will have every opportunity to go to Mass and to receive holy Communion in its full and proper context.

The Sunday Readings

My Journey to God

Prayer

I went into the desert on your behalf in the dark in silence. I kept on until my feet felt the warmth of Love. I stopped and knelt and filtered the sand. My fingers found Truth so fine like fire.

By Wendy Yanikoski

(Wendy Yanikoski is a member of Mary Sorrowful Mother of God Parish in Vevay. Sand paintings of Jesus and the Eucharist decorate the Church of St. Andrew in Chalula, in the Mexican state of Puebla, on Dec. 1, 2006.)
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 stated as the minister of the archdiocese or have other connections to it; those are separate obituaries on this page.


FOGARTY, John R., Sr., 91, St. Augustine, Jeffersonville, Jan. 12. Father of Mary Anne Cox, Mary Camel Linda, Mary Patricia Peterson, Mary Margaret White, John, Matthew and Stephan Fogarty. Grandfather of 14. Great-grandfather of six.


KREITZER, Marchella, 90, St. Mary, Rushville, Jan. 17. Aunt of several.


McINTOSH, Margaret, 77, St. Roch, Indianapolis, Jan. 10. Husband of Kay Austino, Theresa Bree, Paula Gabbard, Robert Gribble, McKeand, Joan Shook, Dennis Miller, Ed and Mark McIntosh. Grandmother of several.


The Archdiocese of Indianapolis has partnered with the University of Notre Dame’s College of Engineering (UND) to offer not-for-credit online theology classes.

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People pack the Basilica of the Immaculate Conception in Washington on Jan. 22 for the opening Mass of the National Prayer Vigil for Life. The annual vigil is held on the day before and night for the National March for Life, the peaceful anti-abortion demonstration that solemnly marks the 1973 Supreme Court decision that legalized abortion across the nation.
VATICAN CITY (CNS)—The Vatican has signed three international treaties supporting the fight against the illegal drug trade, financed terrorism and organized crime. By signing onto these international legal instruments on Jan. 25, the Vatican “confirms its intention as well as its effort to give practical meaning to collaboration with the international community in a manner consistent with its nature and mission, with a view to guaranteeing international peace and security,” said Archbishop Dominique Mamberti, the Vatican secretary for relations with states.

The Vatican released copies of its declarations supporting the three treaties on Jan. 26. The Vatican ratified the U.N. Convention against Illicit Traffic in Narcotic Drugs and Psychotropic Substances to help “contribute and to give its moral support to the global prevention, repression and prosecution of drug abuse and the related problem of illicit trafficking in narcotics and psychotropic substances,” wrote the Vatican secretary of state, Cardinal Tarcisio Bertone, who certified the declarations.

The Vatican is adhering to the International Convention for the Suppression of the Financing of Terrorism, the cardinal wrote, in an effort “to contribute and to give its moral support to the global prevention, repression and prosecution of terrorism and to the protection of victims of such crimes.”

In 2010, the Vatican sent representatives to the United Nations Conference on Crime in Doha, Qatar, to study the issue and begin conversations with other countries about how to combat international terrorism.

“The Vatican is not fighting an isolated battle against terrorism, but is seeking to collaborate with other countries and international organizations,” Cardinal-designate Dolan said in a September speech to the Institute for the Study of Human Rights at Fordham University.

The cardinal said that the Vatican continues to oppose a U.N. treaty on international terrorism.

“While the Vatican supports the adaption of rigorous internationally agreed rules,” especially concerning measures to curb terrorist finances, the cardinal said, “the adaption of the three instruments reflects the determination of the Holy See to continue to fight the evil of terrorism.”

In the United Nations General Assembly in September, the Vatican was described as “the only voice in the UN that continues to fight terrorism,” according to Cardinal-designate Dolan.

He said the U.S. government “is working with the Vatican to try to make sure that terrorism and other crimes against humanity are not funded.”

—Cardinal-designate Timothy M. Dolan
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role. But because of that, I’ve had the joy of celebrating the rites of election for hundreds of people who have become a Catholic. I also had the great joy of ordaining a deacon and a priest, celebrating the Holy Week Masses, and

the greatest celebration of the confirmation of adults and young people. It’s just been more than I could ever have dreamed of in my first year as an auxiliary bishop.

Q. What has been the biggest challenge you’ve faced in your first year as a bishop?

A. “I’d have to say it’s all the Colts’ fans I run into all the time. I didn’t realize how much the Colts’ fans really can’t stand the Patriots.

On a more personal level, the biggest challenge has been being apart from family and friends. But I keep in touch with family every day by e-mails. And I talk to my parents at least three or four times a week.

On a level of being a priest and being a bishop, the biggest challenge here in Indianapolis, the biggest challenge is just not having enough time to do what needs to be done. Also, there are times I have to go to meetings and realize I have to say no to certain things. Because if I say yes to one of those things, I’m not available on a much wider level to do the things a bishop has to do. It’s adjusting, as a bishop and the apostolic administrator, to being called to a larger flock and a much broader vision.

Q. What has been the greatest blessing?

A. The great blessing of the past 12 months is the people of the Archdiocese of Indianapolis. By far. I’ve just been so welcomed by all of them, especially by the priests and religious. They’re all just been wonderful. I’ve really come to know almost all the priests by name. And wherever I go, when I get to parishes, people are just glad to see me. I haven’t caught a lot of conflict from anywhere. They’re not into heated conversations.

“I think the Catholic community in central and southern Indiana is very, very healthy. Whoever the next archbishop is, they’re not just Catholics by baptism. They truly try to live their Catholic faith. They’re committed to Sunday worship and their prayer, and they’re also committed to being witnesses to what it means to be Catholic.

Many of them are people who raised their children according to the teachings of the Catholic Church, who desire to send their children to Catholic schools, who support Catholic schools, support their parishes and support the values that are presented to them. They also stand very much in the traditions of the Church and the Church’s teachings on morality, ethics, the value of life, and the care of the sick. I’m thankful for those people. I also think people here are very generous to those in need in a way that moves outside of our boundaries.

Q. What are some of the moments from your first year as a bishop that stand out to you?

A. “After my ordination, I’d have to say the chrism Mass celebration with all the priests, deacons, parish coordinators and all the people who were there [at SS. Peter and Paul Cathedral in Indianapolis]. And being there with my brother priests as we renewed our priestly vows and committed ourselves to service of God’s people.

The two ordinations [of a priest and deacon] were just truly profound moments for me. I never thought that I would be in a place where I would be ordaining men for service to God’s Church. It was very, very humbling to do that. In my own brokenness—I’m as human as anyone—I was calling God down, by the laying on of hands, to ordain these men to the ministry of the Church.

There have been a few priests’ funerals. Thank God, there have only been a few.

But the times when I’ve laid my brother priests to rest in the midst of their family and friends, I’ve been honored to do so to respect all they were as priests, and to honor them so.

I’ve also had a lot of fun moments. Giving the invitation at the Indy 500. I’d never even been to any kind of car race in my life, and I was there on a Sunday morning, on top of a tower, in front of 200,000 people. Also, getting down to the Jennings County Fair, and eating a deepfried Twinkie. I had never had that before in my life.

And the National Catholic Youth Conference was surely one of the highlights of the year for me.

Q. The National Catholic Youth Conference was in Indianapolis on Nov. 17-19. How did that event deepen your efforts to connect with youths and young adults?

A. “It was really an excellent opportunity to meet all these teens, 23,000 of them, and to interact with them over the course of three days—to have a lot of fun with them and talk with them. It was inspiring to see the young people come together, and be supported and validated in their belief. They found kids who are just like them, who believe like them—and then to have them all come together and be strengthened. My hope is that they then went back and did some really good things within their own communities and parishes.

Q. What hope do they give you for the future of the Church?

A. “I’ve strengthened the hope I already have. When I look at the great work of the Church, I always say, ‘The work of the Church is local.’ It’s doing the right thing at that moment for the right reasons. It’s brick by brick. We think on a global level, but the Church is brick by brick, one relationship with another person at a time. ‘And so you see the 23,000 kids that were there, and you try to influence them by a good celebration of the Mass and a good homily, and then hope they’ll go out and spread the Good News. All you’re doing is planting seeds, letting seeds fall where they will and letting the grain come up as it will.”

Q. After being here a year, how do you view the state of the archdiocese?

A. “The state of the archdiocese is in fine shape. We still have some work to do. We always have to be careful about our finances, and also supporting our parishes and our priests. But Archbishop Daniel, for the 19 years that he was here, did phenomenal work in terms of strengthening the archdiocese, and developing and working with others to put in place an incredible Catholic school system.

“The next archbishop has a real opportunity to build up the good things that are here. He doesn’t have to fix anything. And that’s a good thing. He has a lot of people of good will. Financially, we’re in pretty good shape. And spiritually, we’re really good shape.”

Q. It seems that your hope for the future is that you want to continue to serve in the Archdiocese of Indianapolis.

A. “I don’t want to go anywhere else. I love being here. I couldn’t ask for a better assignment. The archdiocese and Indiana itself are both great. The people are wonderful and friendly. This is where I am for the rest of my priesthood and the rest of my time as a bishop. I’ll be a happy man.”

(Guest editorial writer for the Feb. 10 issue of The Criterion.) †