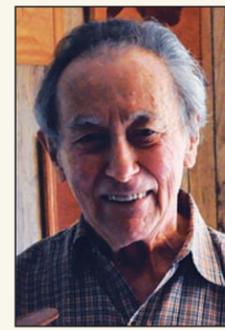




The

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'Foor' the love of God

Rockville parishioner donates talents to Church, page 9.

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A challenge of convictions

People of faith must stand together opposed to HHS mandate

My friends, the recent ruling from the U.S. Department of Health and Human Services (HHS) is one that challenges the rights of all people of faith to live their lives according to the beliefs and dictates of that faith.

I stand with my brother bishops across the United States as absolutely opposed to this mandate.

Please know that I treat this matter with the utmost seriousness. My perception is that we are in this for the long haul, and our attention needs to be focused on the spring presidential primary and the November presidential election.

I also want to consult with the clergy and lay leaders of the archdiocese as to how we best educate and inform our people about this matter.

The archdiocese has already posted the statement of the U.S. Conference of Catholic Bishops and Cardinal-designate Timothy M. Dolan regarding this matter on our website, www.archindy.org.

In the meantime, I draw your attention to this statement of the Indiana Catholic Conference. Each statement mirrors my own thoughts. Please continue to pray for our people and our country. May God bless you all and those you love.

+ Christopher J. Coyne

+Bishop Christopher J. Coyne
Apostolic Administrator
Archdiocese of Indianapolis

Indiana Catholic Conference statement on the recent HHS ruling, page 2.



Dr. Anne Nolte, right, a family physician with the National Gianna Center for Women's Health and Fertility in New York, follows Catholic teaching and guidelines for health care in her practice. She said about 40 percent of her patients are Protestants or have no religious affiliation. She is pictured at her New York office with patient Judith Guzman in 2009.

Catholic doctors wonder how federal mandate will affect practice of medicine

WASHINGTON (CNS)—Whether they are just starting out or nearing the end of their careers, Catholics who want to practice medicine in conformity with the Church's teachings wonder how a new federal regulation requiring health plans to cover contraceptives and sterilization free of charge will affect their work.

Although the requirement will not directly impact physicians, some said it represents a governmental intrusion into health care that could grow in the future.

Dr. Anne Nolte, a family physician with the National Gianna Center for Women's Health and Fertility in New York, thinks

the mandate represents "such a dramatic violation of such clearly defined civil rights" that it is bound to be overturned in court.

But, she said, "If Congress failed to pass an act that provides an exemption for the groups affected by this, and the courts in some incomprehensible way allow [the mandate] to stand, then Catholic health care will have to make a decision to practice civil disobedience."

Dr. Kim Hardey, an obstetrician and gynecologist in Lafayette, La., said that he hopes the decision by the U. S. Department of Health and Human Services (HHS) and

the Obama administration will cause Catholics and other Christians to strongly voice their opposition to the mandate and to politicians who would like to see abortion also become a required part of every medical practice.

"If we can allow the infringement of any group's beliefs," everyone's beliefs are threatened, he told Catholic News Service in a telephone interview on Jan. 31.

The new contraception mandate, with a narrow exemption for religious organizations, is part of implementing the Patient Protection and Affordable Care Act

See **DOCTORS**, page 2

Bishop Coyne talks about visit to Rome, social media and the motto that has guided him since his ordination

(Editor's note: This is the second of a two-part interview with Bishop Christopher J. Coyne, apostolic administrator of the Archdiocese of Indianapolis.)

By John Shaughnessy

On his last day in Rome as part of "the bishop school" in September of 2011, Bishop Christopher J. Coyne wanted to pray at a certain special place.

So the apostolic administrator of the Archdiocese of Indianapolis entered the back door of St. Peter's Basilica—away from the crowds—and asked an usher if he could pray at the tomb of Blessed John Paul II.

"May I go into the chapel and pray?" Bishop Coyne asked.

"Oh, sure, your Excellency, go ahead," the usher replied.

"So I was able to go into the chapel and sit off to the side behind a pillar where I did a holy hour there," recalled Bishop Coyne, who was ordained a bishop on March 2, 2011. "It was very humbling."

That same sense of humility also filled him during a special Mass with the other bishops at the bishop school. The school introduces newly ordained bishops to Vatican offices and the life and ministry of bishops.

"We had Mass at the chair of St. Peter [in St. Peter's Basilica]," Bishop Coyne

See **COYNE**, page 8



Bishop Christopher J. Coyne, apostolic administrator, smiles as he types a Twitter message on his cell phone during a break between speakers at a National Catholic Youth Conference press conference for local media on Oct. 19, 2011, at the Indiana Convention Center in Indianapolis.

Catholic university leader, area doctor raise concerns about HHS regulation

By Sean Gallagher

Catholic doctors and medical students across the country are expressing concern over the recently confirmed U.S. Department of Health and Human Services (HHS) regulation requiring nearly all religious institutions to pay for contraceptives and sterilizations in their health insurance plans for employees.

Sharing those concerns are Dr. Thomas Brown, an obstetrician and gynecologist who is a member of St. Louis Parish in Batesville, and Daniel Elsener, president of Marian University in Indianapolis, which is scheduled to open its College of Osteopathic Medicine next year.

"There seems to be a lot of hubris and probably a lack and depth of understanding and respect for conscience," Elsener said of the regulation. "The Church imposes no belief on anybody. We offer to form their consciences. Now, the government is [saying], 'Your conscience isn't as good as our conscience.'"



Daniel Elsener

Elsener said he and other Catholic leaders across the country are ultimately concerned about freedom more than politics.

"We're interested in the First Amendment," he said. "We're interested in human dignity and human rights, conscience development. Let institutions be unique and varied."

Elsener wants Marian to be able to pass on the Church's teachings on bioethics and sexual ethics and is concerned that this may become more difficult in the future, when Marian's medical students begin to work in hospitals, especially secular ones.

"What I want to protect is our ability to teach the truth as we know it," he said. "I do not control the conscience of every individual or hospital system. We need to vigorously and intelligently teach the Church's stance. That's our job. We offer this."

In his work as an obstetrician and gynecologist in

Batesville and Greensburg, Brown has been asked in the past to perform tubal ligations on mothers who delivered their babies through cesarean section surgery. Because he is in conscience opposed to elective sterilization, he has always refused to carry out such a procedure.

"It's got to the point where they don't even ask me anymore," said Brown, who also refuses to write prescriptions for hormonal birth control medicines. "The y just know that my answer is going to stand pat."

With the confirmation of the HHS regulation, Brown can foresee a time when he might no longer have a choice to refuse to participate in procedures that he is opposed to in conscience.

"This is one of those cases where they push you and push you until you have to take a stand," Brown said. "To me, it's sort of an easy thing. If they told me that I'd have to do that, I'd say 'No.' ... Or I could say that I'm going to quit my practice ..."



Dr. Thomas Brown

But he expressed hope that he wouldn't have to take such a stand alone.

"Maybe this would unite people of faith together," Brown said.

"... It might wake them up that this is where we're going. Do we want to be this kind of a country where you don't even have the religious liberty that we were founded upon?"

Brown recently earned a certificate in Catholic bioethics through the Philadelphia-based National Catholic Bioethics Center. He hopes in the future to bolster the understanding of Catholic teachings on bioethics and sexual ethics of medical students at Marian or through courses on these topics given to resident doctors at Catholic hospitals.

"Given the correct approach to the teachings," Brown said, "I think that most faithful Catholics are going to choose to do what the Church says because they're going to understand the wisdom of it—if it's presented in the right way." †

Indiana Catholic Conference view of recent HHS ruling

The federal government has taken actions that strike at the heart of rights of conscience and religious liberty in the U.S.

The U.S. Department of Health and Human Services (HHS) has issued a rule forcing nearly all private health plans to include coverage for all FDA-approved prescription contraceptive drugs and devices, as well as surgical sterilization.

These are listed among "preventive services for women" that all health plans will have to cover without co-pays or other cost sharing—regardless of whether the insurer, the employer or other plan sponsor, or even the woman herself objects to such coverage.

The exemption provided for "religious employers" is so narrow that it fails to cover the vast majority of faith-based organizations, including Catholic hospitals, universities, and service organizations that help millions every year.

Ironically, not even Jesus and his disciples would have qualified. During the public comment period last fall, the bishops' grassroots campaign alone generated more than 57,000 comments to HHS opposing their mandate.

Now that the Administration has refused to recognize the Constitutional conscience rights of organizations and individuals who oppose the mandate, the U.S. bishops are now urging Catholics and others of good will to fight this unprecedented attack on conscience rights and religious liberty.

All are asked to inform themselves of the problem and to help other know about and understand it.

(To learn more about the HHS mandate and how to respond, go to the U.S. Conference of Catholic Bishops' website at www.usccb.org. Click on 'Urgent Action Alert' on the web page.) †

DOCTORS

continued from page 1

of 2010, which sets up new preventative health care coverage specifically for women at no cost.

That coverage includes services such as mammograms, prenatal care and cervical cancer screenings. But it also mandates free contraception, sterilizations and drugs—such as ella and "Plan B"—considered by the Church to be abortifacients—all of which are contrary to Catholic teaching.

On Jan. 20, Kathleen Sebelius, secretary of the U.S. Department of Health and Human Services, announced that non-profit groups that do not provide contraceptive coverage because of their religious beliefs will get an additional year "to adapt to this new rule."

Sarah Smith is not a doctor yet, but she worries that the HHS mandate will further sour an atmosphere in which she already finds some challenges to her pro-life convictions.

"The one safe environment—Catholic hospitals—is not even going to be safe anymore" if the contraceptive mandate stands, she said in a telephone interview with CNS from Chicago, where she had just completed the last of "14 or 15" interviews for a residency position in obstetrics and gynecology.

A fourth-year medical student at Tulane University School of Medicine in New Orleans, Smith made clear in each interview that her Catholic convictions prevent her from involvement in abortion, sterilization or contraception.

She said she has found that "most doctors as individuals respect my beliefs and my conscience. They might not agree with me, but they'll defend my right to practice medicine." Problems are more likely to arise at the institutional level, where medical students and residents are

"culturally at the bottom of the totem pole," Smith noted.

"Some Catholic hospitals make it much easier for medical students and residents to live out their faith," she said. But at a secular hospital where "they are doing 400 tubal ligations a year, you might have the choice not to participate, but the work flow makes it harder," she added.

A native of Natick, Mass., and a 2007 graduate of the University of Notre Dame in Indiana, Smith said she enjoys "working with underserved populations," but might not be able to work at a federally funded community health center since the government requires that all family planning options be offered at those centers.

"I am not at the point in my career where I have experienced" discrimination because of her pro-life beliefs, Smith said. "We are kind of insulated in medical school. But then you get out and you say, 'Wow, all these policies could really affect my practice.'"

After assisting in the delivery of about 6,000 babies over the past 29 years, Hardey has the real-world experience that Smith lacks. He believes that some in Washington would like to drive obstetrician-gynecologists, or OB-GYNs, who won't perform abortions out of business.

"There are not that many of us ... that we'd be too big to go after," he said.

Hardey prescribed contraceptives and even thought they were beneficial for the first nine years of his medical practice. But then he began to see some of their effects—not only on his patients but on societal attitudes—and decided to conform his practice to the Church's teachings in *Humanae Vitae* ("Of Human Life").

The 1968 encyclical by Pope Paul VI on married love and procreation reaffirmed Church teaching that artificial contraception is morally wrong.

At age 58, Hardey said he is thinking of leaving his

work as an obstetrician, "not because of the environment the president has brought about," but because of the long hours and erratic schedule required to deliver babies.

"I love my practice," he said. "But to live the OB-GYN lifestyle, you have to really love it."

Nolte, who completed her medical training in 2009, focuses her family practice on providing "authentically Catholic" health care for women, especially in the areas of gynecology, infertility treatment and natural family planning. She sees the Gianna center as "an alternative to Planned Parenthood" in Manhattan.

"We do exclusively women's health care faithful to the U.S. Church's 'Ethical and Religious Directives for Catholic Health Care Services,'" she said.

The directives, most recently revised by the U.S. bishops in 2001, guide Catholic health care facilities in addressing a wide range of ethical questions, such as abortion, euthanasia, care for the poor, medical research, *in vitro* fertilization, prenatal testing, and nutrition and hydration.

But that doesn't mean Nolte serves only Catholics.

About 40 percent of her patients are Protestants or have no religious affiliation.

"Women come from other states just for their annual exams, and they bring their daughters," Nolte said. "They see that we treat patients differently."

Like Hardey, she expressed concern that "this administration is happy to violate civil rights" on the issue of contraception, and could then decide to do the same on abortion or other problematic issues. But she said nothing will ever put Catholic health care out of business, even if civil disobedience is required.

"A large number of people would not have access if we get out of health care," she said. "And we can't let that happen." †



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Lent is time to help others spiritually, materially, pope says

VATICAN CITY (CNS)—In his Lenten message, Pope Benedict XVI called on the faithful to be concerned for one another, and “not to remain isolated and indifferent” to the fate of others.

Materialism and a sense of self-sufficiency are obstacles to a Christian life of charity, the pope said.

Instead of looking first to God and then to the well-being of others, people often have an attitude of “indifference and disinterest born of selfishness and masked as a respect for ‘privacy.’”

He said that God’s commandment to love “demands that we acknowledge our responsibility toward those who, like ourselves, are creatures and children of God.”

The annual Lenten message was presented during a Vatican news conference on Feb. 7 by Cardinal Robert Sarah, president of the Pontifical Council Cor Unum, the office which handles the pope’s charitable giving, along with Msgr. Segundo Tejado Munoz, the council’s undersecretary.

The cardinal highlighted the pope’s call for “fraternal correction” and the Church’s prophetic mission in denouncing situations of injustice and poverty

in the world.

To overcome such injustices, one must get to the moral roots of such situations, he said. Corruption, accumulation of wealth, violence, and living off the work of others without contributing are all cancers that weaken a society from within, the cardinal said.

But, he said, the true root of the world’s injustices stems from ignoring or denying God’s existence. By not acknowledging there is a Creator and Lord who is greater than man, society degenerates into a “conflictual individualism” and a struggle of one person against another, Cardinal Sarah said.

The theme of the 2012 Lenten message was taken from the Letter to the Hebrews: “Let us be concerned for each other, to stir a response in love and good works” (Heb 10:24).

The pope outlined his message with three points taken from the letter—“concern for others, reciprocity and personal holiness.”

Concern for others, the pope said, means wanting what is good physically, morally and spiritually for one’s neighbor. But he noted that contemporary culture “seems to have lost the sense of good and evil.

“There is a real need to

CNS photo/Nancy Wiener



A woman prays during Ash Wednesday Mass at Walter Reed Army Medical Center in Washington last year. This year’s papal Lenten message, released on Feb. 7, calls for Christians to be concerned for the well-being of others. Ash Wednesday is on Feb. 22.

reaffirm that good does exist and will prevail,” the pope said, defining good as “whatever gives, protects and promotes life, brotherhood and communion.”

The pope warned against what he called “spiritual anesthesia,” which numbs people to the suffering of others. Only a “humbleness of heart and the personal experience of suffering can awaken within us a sense of compassion and empathy,” he said.

The suffering of others is not only physical or material, he said, but it is also spiritual, and he encouraged Christians to remember their “spiritual responsibility” toward their neighbor. He called for a renewal of a forgotten aspect of the Christian life, that is, “fraternal correction.”

Fraternal correction, he said, is

a kind of Christian charity that speaks out against people indulging in sin.

“We must not remain silent before evil,” he said.

Often, “out of human regard or purely personal convenience,” Christians fail to warn others against ways of thinking and behaving that are contrary to the truth.

The reluctance to confront others in the name of truth, he said, stems from a world view dominated by individualism, which “accepts any moral choice in the name of personal freedom,” which then makes people blind to physical suffering and the spiritual and moral demands of life.

However, God wants Christians to help and encourage each other to strive for the truth, for good and holy lives, he said.

Fraternal correction must never be motivated by a spirit of accusation or recrimination, but instead be both loving and admonishing, as God is with his children, he added.

“Both our sins and our acts of love have a social dimension,” which is why the Church asks forgiveness for the sins of its members and at the same time rejoices in examples of virtue and charity in the Church, he said.

The pope said time is precious and people must not become lukewarm about performing good works and using their God-given spiritual and material riches for the benefit of others.

In a world “which demands of Christians a renewed witness of love and fidelity to the Lord, may all of us feel the urgent need to anticipate one another in charity, service and good works,” he said. †



In a world ‘which demands of Christians a renewed witness of love and fidelity to the Lord, may all of us feel the urgent need to anticipate one another in charity, service and good works.’

—Pope Benedict XVI in his Lenten message

Creating cardinals: Ceremony features something old, new, borrowed, red

VATICAN CITY (CNS)—Something old, something new, something borrowed and something red will be part of the mix on Feb. 18 when Pope Benedict XVI creates new cardinals.

The general format of the consistory has been maintained, but the ceremony has been modified and will include the use of prayers borrowed from ancient Roman liturgies. Cardinal-designate Timothy M. Dolan will even address the College of Cardinals on the subject of new evangelization.

And, of course, red will be the color of the day as the new cardinals are reminded that they are called to give their lives to God and the Church, even to the point of shedding their blood.

Tradition and innovation, solemnity and festivity, high honor and a call to sacrifice are key parts of the creation of new cardinals.

The hushed moment when a Churchman kneels before the pope and receives his red hat as a cardinal contrasts sharply with the mood in the Apostolic Palace that same evening when the public—literally anyone who wants to come—is invited in to congratulate the new cardinals.

Pope Benedict will create 21 new cardinals in the morning during an “ordinary public consistory” in St. Peter’s Basilica. For reasons of health, the 22nd cardinal-designate, German Jesuit Father Karl Josef Becker, 83, will not attend the ceremony and will be made a cardinal “privately at some other time,” said Jesuit Father Federico Lombardi, Vatican spokesman.

The evening of the consistory, the Bronze Doors will open and the public will be allowed to swarm up the Scala Regia—the royal stairway—and into the Apostolic Palace to meet and greet the new cardinals.

A consistory is a gathering of cardinals with the pope. According to canon law, an ordinary consistory is called

for consultation or for the celebration “of especially solemn acts,” such as the creation of new cardinals or a vote approving the canonization of candidates for sainthood.

And, in fact, the consistory on Feb. 18 will include both. Immediately after the new cardinals are created, all the “princes of the Church” are scheduled to vote on several new saints—including Blessed Marianne Cope of Molokai and Blessed Kateri Tekakwitha—Msgr. Guido Marini, master of papal liturgical ceremonies, told Catholic News Service on Feb. 1.

Normally, the public consistory for new saints is attended by cardinals living in Rome, but the creation of new cardinals is an opportunity for all of them to exercise their role as advisers to the pope.

This will be the fourth time Pope Benedict has created new cardinals and will bring his total to 84 cardinals, of whom 79 are still alive; 63 of his appointees in the College of Cardinals will be under the age of 80 and eligible to vote in a conclave to elect a new pope.

Like the consistories that he held in 2007 and in 2010, the February ceremony will be preceded by a daylong meeting of the pope with the College of Cardinals and the cardinals-designate. The Vatican said the theme will be “Proclaiming the Gospel today, between ‘missio ad gentes’ and new evangelization” with Cardinal-designate Dolan of New York opening the meeting.

The other cardinal-designate from the United States is Archbishop Edwin F. O’Brien, pro-grand master of the Equestrian Order of the Holy Sepulcher of Jerusalem who still is administering the Archdiocese of Baltimore.

The three-cornered, red biretta the pope will place on the new cardinals’ heads is traditional, but the ceremony for the 2012 consistory has been changed.

In early January, the Vatican newspaper, *L’Osservatore Romano*, reported, “The rite used up to now has been revised and simplified with the approval of the Holy Father,” in part to avoid any impression that becoming a cardinal is a sacrament like ordination.

But two ordinations will precede the consistory. Three of the new cardinals named by Pope Benedict are priests,

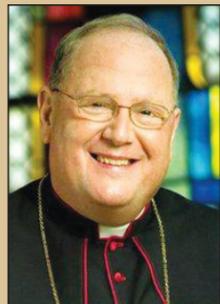
not bishops.

Church law says new cardinals must have been ordained at least to the priesthood and should be ordained bishops before entering the College of Cardinals. However, in recent decades, many of the elderly priests named to the college as a sign of esteem and gratitude for their service to the Church have requested, and received, an exemption from episcopal ordination.

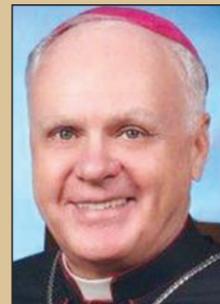
Maltese Augustinian Father Prosper Grech, an 86-year-old biblical theologian and one of the co-founders of Rome’s Augustinian Patristical Institute, was scheduled to be ordained a bishop on Feb. 8 in Malta. Belgian Father Julien Ries, 91, an expert on the history of religions, told CNS that he would be ordained a bishop on Feb. 11 in Belgium. On the other hand, in keeping with the Jesuit promise not to strive for any dignity in the Church, Father Becker, a retired professor at Rome’s Pontifical Gregorian University, said he would become a cardinal without becoming a bishop.

Another small change made to the consistory this year involves timing. The prelates will receive their cardinals’ rings from Pope Benedict during the consistory, rather than at the Mass they will concelebrate with the pope on Feb. 19. And, as customary, during the consistory they also will receive their assignments of a “titular church” in Rome, making them formally members of the Rome diocesan clergy, which is what the Church’s first cardinals were.

Once the new cardinals are created, the College of Cardinals will have a record-high number of members. The total number of princes of the Church will reach 213, surpassing the total of 203 reached with the consistory in 2010. As recently as 2001, the total number of cardinals dipped to 139 just before Pope John Paul II named a record 44 cardinals at once. †



Cardinal-designate Timothy M. Dolan



Cardinal-designate Edwin F. O'Brien

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Editorial

Revitalizing Catholic schools

This month, the O'Meara Ferguson Center for Catholic Stewardship at Marian University in Indianapolis hosted a symposium in San Antonio, Texas, on the topic, "Determining Actionable Solutions for Catholic Education." At this symposium, participants discussed how integrating finance, development, planning and operations can help revitalize Catholic schools.

The phrase "actionable solutions" reflects a growing awareness that it is no longer helpful simply to identify what the challenges are. Solutions must be found—and implemented.

This same sentiment was expressed in research conducted by three Catholic University of America scholars who studied "critical factors that face Catholic schools today." The foreword to the publication, *Weathering the Storm: Moving Catholic Schools Forward* by Leonard DeFiore, John J. Convey, and Merylan J. Schuttloffel says it all—"There will be no more prizes for predicting rain; only for building arks."

Weathering the Storm offers practical suggestions for "ark building." After calling attention to significant research dating from the 1960s and 1970s through the present day, the authors summarize the evidence this way.

"In sum, Catholic schools appear to produce a unique set of important outcomes that neither other Church programs nor secular institutions can duplicate. Thus, the praise heaped upon Catholic schools, as well as the value attached to them, is well-merited."

This is the low-key, scholarly way of saying Catholic schools are incredibly unique and invaluable resources for our Church and for society.

The challenges are also clear. The decline in Catholic school enrollment, which began in the 1960s, continues unabated. The total number of Catholic schools has also declined steadily since the 1970s.

"The data are disheartening," the authors say.

Since 1970, more than 4,000 Catholic schools have closed, including more than 1,400 since 2000. According to *Weathering the Storm*, "the dioceses with the largest number of closings are: Chicago, Detroit, Newark and Brooklyn each with over 40 school closings, and Boston, Philadelphia, Buffalo, St. Louis and Cleveland, each with over 30 school closings."

The decline in enrollment is exacerbated by the economic recessions of the past decade, which the authors say "have had powerful effects on the ability of families to afford rising tuitions and the ability of dioceses and parishes to provide adequate support."

Competition provided by the rapidly growing number of charter schools is also a growing challenge, the authors say.

According to *Weathering the Storm*, the primary challenges facing Catholic schools today are: 1) the increasing number of Catholic school closings and the negative, downward momentum this creates; 2) the continuing decline in enrollment; and 3) the growing gap between parents' desire to send their children to Catholic schools and these schools' affordability and availability.

St. Louis Archbishop Robert J. Carlson has announced a multi-year initiative called



St. Louis Archbishop Robert J. Carlson speaks during a June 15, 2011, session of the annual spring meeting of the U.S. Conference of Catholic Bishops in Bellevue, Wash. Archbishop Carlson has announced a multi-year initiative called "Alive in Christ" to address Catholic school challenges in St. Louis.

"Alive in Christ" that is designed to address these challenges head-on.

Noting that Catholic schools in St. Louis, like most other dioceses throughout the United States, have experienced a 40-year decline, Archbishop Carlson says that he does not believe further decline is inevitable.

"Growth is possible," the archbishop says. "It won't be easy and it won't happen overnight, but with the help of God's grace we can grow our schools in three key areas—Catholic identity, enrollment and finances."

The O'Meara Ferguson Center at Marian University is committed to "ark building"—to helping the Catholic Church identify actionable solutions that will offer lasting, systematic temporal health to enable her to more fully focus on her apostolic mission. The five solutions proposed for discussion at the symposium in San Antonio were: 1) stewardship—an awareness of our giftedness and a commitment to sharing; 2) subsidiarity—the principle that what is best done locally should remain there; 3) mission—a deep and abiding sense of the Church's educational and evangelical mission; 4) instrumentality—the commitment to observing "best practices" while remaining open to the Holy Spirit; and 5) engagement—the active involvement of all—pastors, school personnel, parents and laity.

Once a school's leaders are confident in the expression of their school's mission, and once they have developed an ambitious but achievable vision for the future, then they can begin to address the school's enrollment and financial concerns. In fact, basic financial issues like spending priorities, revenue enhancement, and tuition assistance can only be adequately addressed in light of the school's Catholic identity as it is integrated into all aspects of the school's life.

The Church in central and southern Indiana has been blessed with the gift of Catholic education. Let us be good stewards of this gift. Let us make sure that our schools truly are "Alive in Christ" so that we can effectively hand-on our Catholic faith to future generations.

—Daniel Conway

Letters to the Editor

When it comes to abortion, let's change people's minds and hearts through education

In the article on page 7 of the Feb. 3 issue of *The Criterion* ("Pro-life work at United Nations is an uphill battle, speaker says"), in referring to the pro-life issue, Terre Haute attorney James Bopp Jr. said, "We have decisions to make this year on our elections."

As one who has voted for only pro-life candidates in the past, I question why, in nearly 25 years of Republican presidents since *Roe v. Wade*, the party has not made a serious attempt to outlaw abortion.

Could it be that they are more interested in using the issue as a political weapon—one guaranteed to mobilize their

base and get out the vote? It worked on me.

After 39 years, it seems obvious that our votes won't change the law. Maybe the best strategy is to change people's minds through education and alternate programs and options.

In 1980, *Christianity Today* magazine said, "Too narrow a front in battling for a moral crusade ... could be disastrous. It could lead to the election of a moron who holds the right view on abortion."

Linda Cooper
Bloomington

When are Catholics going to wake up? When will our leaders give us clarity?

Catholics are rightfully outraged at President Barack Obama's attempt to force Catholic and other institutions to provide contraception, abortifacients and sterilization procedures to their employees.

But those of us who actually looked at (then) Senator Obama's record in 2008 before voting are not the least surprised. His extreme record on abortion was an easy sign for anyone willing to look.

An example? In 1999, Jill Stanek, a nurse at Christ Hospital in Chicago, blew the whistle on a vile practice that was going on. Later-term abortions were being performed, and some babies were actually surviving. The practice at the time was to literally throw these babies in the trash!

Stanek, shocked and appalled, described holding one of these infants for 45 minutes until he died. Stanek became a pro-life activist. She helped to pass a bill in Illinois called the "Born Alive Protection Act," which requires hospitals to treat babies who survive abortion attempts.

Then state senator Obama voted against this protective measure at least three times, even giving speeches to defend his vote.

The ridiculous hysteria surrounding Obama's campaign in 2008 covered this

up, as it did many other indicators of how a President Obama would govern.

And now the U.S. Conference of Catholic Bishops, which was extremely ineffective at that time providing little guidance and absolutely no clear information about Obama's record, is up in arms over his decisions against the Church. We reap what we sow!

The Catholic websites that I have investigated are urging Catholics to contact our congressmen to overturn this law, which is clearly unconstitutional. This is an excellent idea, but what about President Obama?

Why aren't we focusing on him? He could overturn this outrage that he caused with one signature. Catholics put him in office, and now we want our pro-life legislators to undo all of the damage. Does anyone see the irony here?

When are we Catholics going to wake up and stop rationalizing our votes for pro-abortion politicians? When are our leaders going to give us real clarity on the importance of this issue? Is anyone as frustrated as I am?

Joyce Deitz
Richmond

Let us pray for religious freedom for our Church and for all churches in our country

I was happy to read that Pope Benedict XVI said to a group of American bishops on their *ad limina* visit that "there can be no doubt that a more consistent witness on the part of America's Catholics to their deepest convictions would make a major contribution to the renewal of society as a whole."

But, you say, "in other words, we laypeople aren't doing all we could be doing to counteract the secularism that has overtaken our country."

My question is: Where are the bishops? Where were they when Sen. Ted Kennedy, Congresswoman Nancy Pelosi, then Sen. Joe Biden and other very prominent and "Catholic" legislators think nothing of promoting legislation that backs abortion?

Where are the state of Maryland's bishops when the "Catholic" governor, Martin O'Malley—as an article in Feb. 3 issue of *The Criterion* stated—is sponsoring legislation to legalize same-sex marriage?

I have not heard of one prominent Catholic being excommunicated. What does it take?

How can anyone expect laity to even know what the Catholic Church teaches when we hardly ever hear anything from the pulpit on topics such as abortion and same-sex marriage?

If I heard right this week—that the Catholic Church in America has decided that for Catholic institutions, civil disobedience is better than submitting to the Health and Human Services' mandate to offer health insurance that covers abortions, sterilizations and contraception—then I say "hooray!"

At least we are perhaps seeing some backbone and conviction that can be a

beacon to the ordinary Catholic in the pew and society as a whole.

Let us pray for religious freedom for our Church and of all other Churches in our country.

Barbara Renn
Henryville

Letters Policy

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

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

The editors reserve the right to select the letters that will be published and to edit letters from readers as necessary based on space limitations, pastoral sensitivity and content (including spelling and grammar). In order to encourage opinions from a variety of readers, frequent writers will ordinarily be limited to one letter every three months. Concise letters (usually less than 300 words) are more likely to be printed.

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

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

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

Proposal to help families pay home utility costs advances

By Brigid Curtis Ayer

Families struggling to pay home energy bills may find relief if a proposal to assist



them passes the Indiana General Assembly this year.

The proposal, House Bill 1141, was passed by a unanimous vote in the House. The Indiana Catholic Conference (ICC), the Church's official representative on public policy in the state, supports the legislation.

Rep. Peggy Welch, D-Bloomington, first author of the bill, said the legislation



Rep. Peggy Welch

would reinstate the state sales tax exemption for the Low Income Heating and Energy Assistance Program (LIHEAP) for one year. It would allow an additional 7 percent of bill payment funds to help vulnerable Indiana households

struggling to stay warm.

House Bill 1141, in its original form, would have created a permanent tax exemption for LIHEAP. Welch said that while the permanent sales tax exemption portion of the bill was removed from the bill, "the most important thing was to reinstate the sales tax exemption for qualifying families for next year. Then hopefully in 2013, the next budget year, we can champion for a permanent sales tax exemption for LIHEAP.

"The legislation is not for utility bills this year, but would help people pay for utility bills next year," she said. "If passed, the bill goes into effect [in] July 2012. So this would help pay for utility bills from July 1, 2012, until June 30, 2013."

Welch explained that the federal government sends the state of Indiana some \$80 million for LIHEAP, but that not all of that money goes to pay heating bills.

Some of the money goes for weatherization. Another portion goes to administration. Roughly \$46 million goes

to fund LIHEAP. The 7 percent sales tax exemption multiplied by the \$46 million provides \$3.2 million that would go back into the LIHEAP program to be spent on utility costs rather than going back into the state's general fund. This will allow \$3.2 million more to help poor families pay utility costs.

Welch said that some lawmakers were concerned about the general fund losing that money, but told colleagues, "If we can give a \$73 million corporate income tax reduction, which I also supported to create jobs and help low-income families long term, then we can certainly address some of these short term concerns like LIHEAP," Welch said.

"I am just thrilled that Chairman [Jeff] Espich and my Republican colleagues all agree that this was an important thing to do," she said.

Welch attributes getting her bill a hearing and passing to several of her Republican colleagues, who serve on the House Ways and Means Committee.

"There were three members on the Ways and Means Committee who were totally sold on the idea of reinstating this—[Reps.] Suzanne Crouch, R-Evansville, Randy Truitt, R-West Lafayette and Ed Clere, R-New Albany," Welch said. "And I really attribute this bill moving to their efforts and my good friend and Democrat colleague Rep. John Day, D-Indianapolis, also a co-author who has worked on this issue."

Clere, a co-author of the bill, said, "In this economic climate, every dollar matters, especially to people in need. We've done a lot to make Indiana more attractive for economic development and job creation, which benefits all Hoosiers. This bill provides direct assistance to those who need it the most.

The bill helps ensure that every dollar goes to helping families, Clere said. "The money is intended for energy assistance. There's no reason to collect sales tax on this money.

"There are many things in the state that are working toward economic development and improvement in the economy, but not everyone is seeing that improvement on a household level. It's important that we support ways we can help support those folks," Clere said. "The recession is



'The recession is technically over according to the economists, but the recession is still being felt by many Hoosier households and there are a lot of families still struggling. This bill provides some direct relief.'

—Rep. Ed Clere

technically over according to the economists, but the recession is still being felt by many Hoosier households and there are a lot of families still struggling. This bill provides some direct relief."

The Legislative Services Agency, an agency which does legal and financial analysis for newly proposed laws, estimated that \$3.7 million to \$4.4 million would go into the LIHEAP program under House Bill 1141.

Funding for the state's energy assistance program comes from federal sources and dedicated state funds. Since the early 1980s, the federal government has annually appropriated funds to states to provide energy assistance to low-income families.

In 2011, more than 45,000 state residents called Indiana's Connect2Help

hotline—211—to request help with utilities, the number one need, according to Kathy Williams, an advocate for low-income families who has been involved in the issue at the Statehouse.

Williams' research also noted that as of Dec. 3, 2011, the hotline had already received about 2,500 more calls for utility assistance than in 2010.

According to a United Way survey, 42 percent of people using 211 in 2011 were first-time callers.

House Bill 1141 has moved to the Senate for further consideration.

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

Eligibility for the Low Income Heating and Energy Assistance Program

To be eligible for this state-run grant that is funded by federal tax dollars, a household's income must not exceed 150 percent of the poverty level or 60 percent of the state median income.

According to Rep. Ed Clere, R-New Albany, who is co-author of House Bill 1141, the grantees may not set income eligibility standards below 110 percent of the poverty level, but they may give priority to those households with the highest home energy costs or needs in relation to income.

Get connected and join the Indiana Catholic Action Network—I-CAN.

Interested parties may join I-CAN electronically at the ICC Web page.

In addition to the I-CAN Update, people can obtain more detailed information regarding the bills and the legislative process through the ICC Legislative Action Center.

Under policy tools, click on issues and legislation and access the state or federal bills by clicking current legislation.

Also, you can access the archived updates, ICC positions and other background information at the ICC Web site at www.indianacc.org.

Komen reverses decision, reinstates grants to Planned Parenthood

DALLAS (CNS)—The Feb. 3 decision by Susan G. Komen for the Cure to reinstate grants to Planned Parenthood affiliates for breast cancer screenings was the result of a "vicious attack" on the organization, said a pro-life leader.

Pro-life leaders hailed Komen's announcement on Jan. 31 that it would no longer give grants to Planned Parenthood, but it sparked a maelstrom of negative reaction and an online petition asking the group to reverse its decision.

"I am troubled that the Komen foundation has come under such heavy fire for their recent decision to tighten and focus their funding guidelines," said Charmaine Yoest, president and CEO of Americans United for Life.



Charmaine Yoest

"This week we have all been witness to highly partisan attacks from pro-abortion advocates, and an ugly and disgraceful shakedown that highlights Planned Parenthood's willingness to pursue a scorched-earth strategy to force compliance with their pro-abortion agenda," she said in a statement.

Yoest also noted that Komen donors are "now confused about their association with the nation's largest abortion provider."

A statement from Komen's founder and CEO Nancy Brinker posted on the Dallas-based organization's website on Feb. 3 apologized to the American public "for recent decisions that cast doubt upon our commitment to our mission of saving women's lives."

Brinker said the reaction to the decision to discontinue the funding was "deeply unsettling for our supporters, partners and friends and all of us at Susan G. Komen. We have been distressed at the presumption that the changes made to our funding criteria were done for political reasons or to specifically penalize Planned Parenthood. They were not."

She also noted that Komen had planned to stop funding grant applications made by organizations under investigation,

but that it will "amend the criteria to make clear that disqualifying investigations must be criminal and conclusive in nature and not political."

Planned Parenthood is currently the focus of an investigation by U.S. Rep. Cliff Stearns, R-Fla., to see whether the organization used federal funds to pay for abortions, which would be illegal. Stearns is chairman of the House Energy and Commerce Subcommittee on Oversight and Investigations.

Komen raises millions annually for the detection, treatment and research of breast cancer. One of its signature events is the annual Race for the Cure held in communities around the country. Planned Parenthood, which provides abortions, also offers free breast exams considered key to early detection of breast cancer. Mammograms, which are also essential to early detection of the disease, are not provided by Planned Parenthood. The Komen foundation over the years has said that it intended its contributions go toward these exams, but could not control how funds were allocated at Planned Parenthood.

Leslie Aun, a spokeswoman for Komen, told The Associated Press on Feb. 1 that the organization's decision to end its relationship with Planned Parenthood was based on a new policy that says grants cannot be given to organizations that are being investigated by government authorities, whether it is at the state, local or federal level.

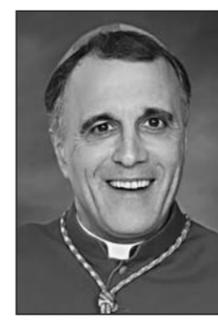
In the new statement, Brinker said the group's goal in the grant process "is to support women and families in the fight against breast cancer. Amending our criteria will ensure that politics has no place in our grant process. We will continue to fund existing grants, including those of Planned Parenthood, and preserve their eligibility to apply for future grants, while maintaining the ability of our affiliates to make funding decisions that meet the needs of their communities."

She also added that the organization hopes everyone involved will be able to pause, slow down and reflect on how grants can most effectively and directly be administered without controversies that hurt the cause of women. We urge everyone who has participated in this conversation across the

country over the last few days to help us move past this issue. We do not want our mission marred or affected by politics—anyone's politics."

In a letter to Congress last April urging lawmakers to exclude from the federal budget any funding for Planned Parenthood or its affiliates, Cardinal Daniel N. DiNardo of Galveston-Houston called the federation "by far the largest provider and promoter of abortions nationwide."

The cardinal, chairman of the U.S. bishops' Committee on Pro-Life Activities, said that Planned Parenthood also has opposed "any meaningful limits on abortion, including modest measures such as public funding bans, informed



Cardinal Daniel N. DiNardo

consent provisions and parental notice requirements on unemancipated minors."

In recent years, the St. Louis Archdiocese and several other U.S. dioceses have asked Catholic groups to suspend support for Komen, citing its contributions to Planned Parenthood and the fact the foundation does not exclude the possibility of funding research that uses embryonic stem cells.

Last April, the Archdiocese of St. Louis reissued one of its previous policy statements on the Komen foundation. "Due to its policy allowing affiliates to offer financial support to abortion-providing facilities, its denial of studies showing abortion as a cause of breast cancer, and its endorsement of embryonic stem-cell research, the Respect Life Apostolate neither supports nor encourages participation in activities that benefit Susan G. Komen for the Cure."

Last July, Bishop Leonard P. Blair of Toledo, Ohio, told Catholic institutions and schools in that diocese to suspend fundraising efforts for Komen, and instead direct such donations to a local group of Catholic-run cancer centers. †

Events Calendar

February 11

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

Our Lady of the Most Holy Rosary Parish, Priori Hall, 520 Stevens St., Indianapolis. **"Ministry through the Arts, Project MAPS,"** dinner, Mickey Lentz and Jonathan Stahl, presenters, 6:30 p.m., \$10 suggested donation. Reservations: rsvp@mapindy.org. Information: www.mapindy.org.

February 12

Nativity of Our Lord Jesus Christ School, gymnasium, 3310 S. Meadow Drive, Indianapolis. **Knights of Columbus Father Louis Gootte**

Council #13105,

"Hogs and Kisses—An 'Angry Birds' inspired Valentine's Day Breakfast," 8-11 a.m., \$7 per adult, \$4 children, \$20 per family. Information: 317-443-4133 or christophermaples@yahoo.com.

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Discaled Carmelites Secular Order meeting,** noon. Information: 317-545-7681.

February 13-March 12

St. Francis Behavioral Health Services, 610 E. Southport Road, Ste. 100, Indianapolis. **Support group for those dealing with divorce,** Mondays, 6 p.m. Registration: 317-782-7536.

February 14

Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **"Celebrate Life with Great Lakes Gabriel Project,"** dinner and program, Father James Farrell, keynote speaker, 7-9 p.m., donations accepted. Reservations: 317-308-0127 or projectgabriel40@comcast.net.

February 15

Columbus Bar, 322 4th St., Columbus. **Theology on Tap, "Let's Talk about Love,"** Kelly Snoddy, speaker, 7-8:30 p.m. Information: 812-379-9353, ext. 241.

February 15-March 21

Archbishop O'Meara Catholic Center, 1400 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 dvanvelse@archindy.org.

February 16

Our Lady of the Greenwood Church, 335 S. Meridian St., Greenwood. **Concert with Tony Avellana,** 7-9 p.m., free-will offering to benefit Hearts for Life's pro-life ministries. Information: 317-531-4033 or mark@hearts4life.org.

February 17

Northside Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange,** Mass, breakfast and program, "God's Listening Even When You're Not," Wally Brandt, president, Indiana Oxygen Company, 6:30-8:30 a.m., \$14 members, \$20 non-members. Reservations and information: [www.catholicbusiness](http://www.catholicbusinessexchange.org)

exchange.org.

St. John the Evangelist Church, 126 W. Georgia St., Indianapolis. **Indy Catholic Artists,** holy hour, reflection, social time, 7-9 p.m. Information: jhollowell@cardinalritter.org.

February 17-19

Sisters of St. Benedict, 802 E. 10th St., Ferdinand. **"Come and See" weekend for high school girls.** Information: 812-367-1411, ext. 2830, or www.thedome.org.

February 18

St. Michael the Archangel Church, 3354 W. 30th 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, 317-236-1569 or 800-382-9836, ext. 1569.

St. Christopher Parish, 5301 W. 16th St., Indianapolis. **"Centering Prayer;" workshop,** 9 a.m.-2 p.m. Registration: 317-274-5384.

Holy Family Parish, 815 W. Main St., Richmond. **Chocolate Fest,** 6-9 p.m., \$10 advance sale, \$12 at the door, \$5 children ages 6-12, children under five no charge. Information: 765-966-3091 or lourke6@hotmail.com.

February 19

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

Retreats and Programs

February 11

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Marriage Retreat—Celebrate the Sacrament,"** St. Monica Small Church Community Team, presenters, 9 a.m.-4 p.m., \$99 per couple. Information: 317-788-7581 or benedictinn@benedictinn.org.

February 13

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Mornings for Moms,"** Father Jim Farrell, presenter, 8 a.m.-4 p.m., \$31 per person includes continental breakfast and lunch. Information: 317-545-7681, ext. 15, or cmcsweeney@archindy.org.

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Woman Talk—Let's Talk Money,"** session one of five, Allyson Collins, presenter, 6:30-9 p.m., \$25 per person, includes dinner. Information: 317-788-7581 or benedictinn@benedictinn.org.

February 16-20

Mount St. Francis Retreat Center, 101 St. Anthony Drive, Mount St. Francis. **New Albany Deanery Catholic Youth Ministries, "Senior Retreat,"** \$225 per student, registration deadline Feb. 3. Information: 812-945-2000 or leah@nadyouth.org.

February 18

Oldenburg Franciscan Center, Oldenburg. **"Hope in Diversity—Looking at Our Relationships,"** Franciscan Sister Olga Wittekind, presenter, 9:30 a.m.-2:30 p.m., \$45 per person includes lunch and assessment tools. Information: 812-933-6437 or center@oldenburgosf.com.

February 19

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Pre Cana Conference," marriage preparation program,** 1:30-6 p.m. Information: 317-545-7681 or marcia.johnson@archindy.org.

February 20

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Day of Reflection,"** \$38 per person includes continental breakfast and lunch. Information: 317-545-7681 or marcia.johnson@archindy.org.

February 22

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Silent reflection day, "Come Away and Rest Awhile,"** 8 a.m.-4 p.m., \$30 per person includes continental breakfast and lunch. Information: 317-545-7681 or marcia.johnson@archindy.org.

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Lenten Journey—Ways of Forgiveness," session one of four,** Benedictine Sister Angela Jarboe, 6:30-9 p.m., \$25 per person includes dinner. Information: 317-788-7581 or benedictinn@benedictinn.org.

February 24-26

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Retrouvaille Weekend—A Lifeline for Marriages,"** Information: 317-849-6811 or www.Retrouvaille_Indy.

Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad. **"Reading the Book of Hosea," retreat,** Benedictine Father Eugene Hensell, presenter. Information: 812-357-6585 or mzoeller@saintmeinrad.edu.

February 29

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Lenten Journey—Ways of Forgiveness," session two of four,** Benedictine Sister Angela Jarboe, presenter, 6:30-9 p.m., \$25 per person includes dinner. Information: 317-788-7581 or benedictinn@benedictinn.org.

March 1

Oldenburg Franciscan Center, Oldenburg. Lenten series, **"Four Contemporary Stories of Discovering One's Way,"** session one of four, Franciscan Sister Barb Leonhard, presenter, 6:30-8 p.m., \$15 per session or 2 for \$25. Information: 812-933-6437 or center@oldenburgosf.com. †



Distinguished graduate

Providence Sister Kathleen Desautels, left, receives a National Catholic Education Association's Distinguished Graduate Award from Mary Pat Sharpe, principal of St. Joan of Arc School of Indianapolis, on Jan. 24 at the Indianapolis North Deanery school. Sister Kathleen, a graduate of the school, was nominated for the award for her more than 50 years as a member of the Sisters of Providence of Saint-Mary-of-the-Woods, many of which were spent in ministry as an educator.

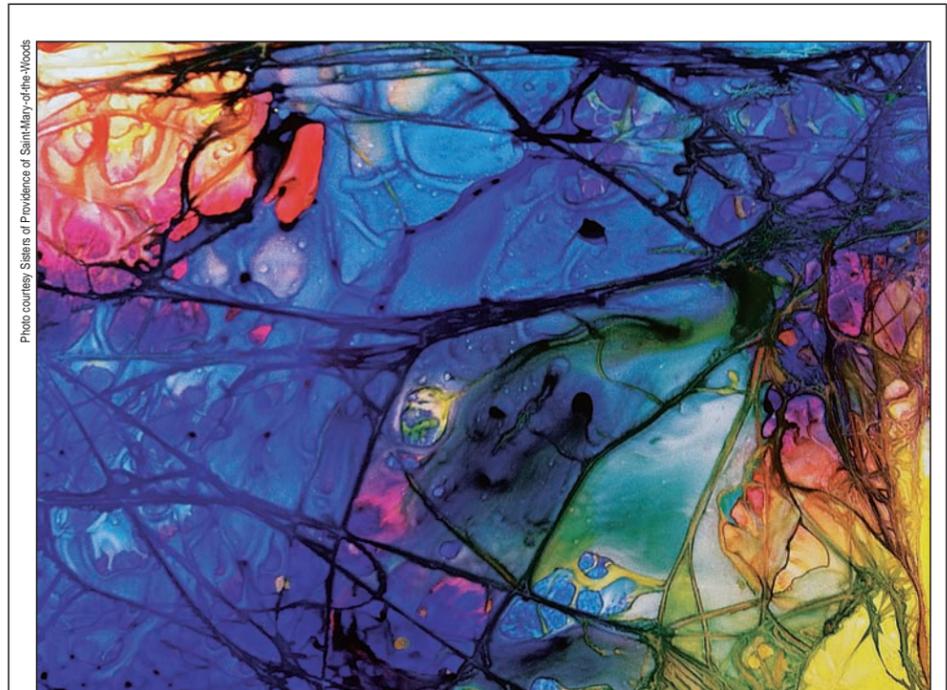
'Catholicism' producer to speak at Indianapolis parish

Veteran NBC "Today" show correspondent Mike Leonard will give a presentation titled "Catholicism: Faith and Revival" at 7 p.m. on Feb. 26 at Immaculate Heart of Mary Parish, 5692 Central Ave., in Indianapolis. Leonard is the executive producer of the 10-part



Mike Leonard

documentary series "Catholicism," released last year by Father Robert Barron's Chicago-based Word on Fire Ministries. In the series, Father Barron travels the world to explain the meaning and beauty of the Catholic faith. In his presentation, Leonard will share stories from throughout his career and reflect on how Catholics of all ages can revitalize and live out their faith. Admission is free to the public with a reception to follow. For more information, call 317-257-2266. †



Exhibit

This watercolor painting titled "Winged" is part of an exhibit of the work of Providence Sister Jody O'Neil, artist in residence for the Sisters of Providence of Saint Mary-of-the-Woods, at Corporate Square, 2901 Ohio Blvd., in Terre Haute. The exhibit, which also includes photos taken by Sister Jody at the 2006 canonization of St. Theodora Guérin, will continue until July 12. Sister Jody may be contacted at Roethle Art Studio at Saint Mary-of-the-Woods at 812-535-1018 or by e-mail at joneil@spsmw.org. Her website is www.creationsights.org.

Reducing poverty will help bring about the kingdom of God, bishop says

YOUNGSTOWN, Ohio (CNS)—While Jesus said we will “always have the poor” with us, “if each of us stops on his or her own journey to help a neighbor in need, the kingdom of God will come closer to realization each day,” said Bishop George V. Murry of Youngstown, Ohio, in a pastoral letter on poverty.

With his words, Jesus “provides a sad reminder that due to the way we think about and react with each other, we will ‘always have the poor’ with us,” added Bishop Murry.

But Jesus also called upon his followers, he said, “to see and love our neighbors as ourselves.

“There is a sense that we have lost our historic concern for the poor among us. Sometimes we hear language and share attitudes that deride persons living in poverty,” said the bishop, who also is secretary of the U.S. Conference of Catholic Bishops.

The pastoral, “Who Is My Neighbor?” was dated January 2012 to coincide with National Poverty Awareness Month.

Poverty “is not a simple problem” because it “involves family dynamics, minimal material resources, missed opportunities, personal fears, complex relationships, cultural norms, geographic locations, isolation and lack of understanding,” Bishop Murry said.

“Some who are poor are embarrassed to admit they have lost their jobs, their homes, and sometimes even their identity.



‘The Church alone, however, cannot solve the problem of poverty. To succeed at first reducing and eventually eliminating poverty, everyone must be involved including the private and governmental sectors, along with religious and community agencies, and each one of us individually.’

— Bishop George V. Murry

Feeling hopeless and abandoned adds to the fear that their lives will never be what they were because they are too old for the job market and possess skills that are out of date,” he added.

“Despite all of that complexity and regardless of the causes, the Church continues to respond in numerous ways,” he said.

“The Church alone, however, cannot solve the problem of poverty. To succeed at first reducing and eventually eliminating poverty, everyone must be involved including the private and governmental sectors, along with religious and community agencies, and each one of us individually.”

Bishop Murry added, “The Church has no specific technical plan of action tailored to this present economic

downturn. But what it does have is two thousand years of experience of what policies and programs offer the best hope and practical means to help families move beyond poverty. That experience is rooted in the Scriptures.”

One instance that Bishop Murry used was the parable of the good Samaritan in the Gospel of St. Luke, who took a risk and helped a man abandoned on the side of the road. The story, he said, “reminds us of our dual obligation to love God and neighbor.”

Poverty in Ohio, lower than that of the United States in 2000, grew at a faster rate than the nation as a whole by 2010. And in almost every instance, the counties and major cities within the Youngstown Diocese have higher poverty rates than Ohio overall, topped by the

cities of Youngstown, Canton and Warren, each with poverty rates of 30 percent and up.

“Trade-offs are made each day by families living in poverty. Do they eat, pay rent, buy gas for the car, purchase prescriptions, or buy clothes? Trying to plan and manage a budget on a very limited income is a process that few can master,” Bishop Murry said.

“We as the Church in northeastern Ohio must remain committed to respond both in charity and in justice to the needs and hopes of those who struggle while living in poverty.”

He praised the work of the U.S. bishops’ Catholic Campaign for Human Development, saying it has “helped large numbers of low-income and middle/upper-income persons work in solidarity to find common and just solutions to economic problems and better their lives. The campaign deserves our support.”

Bishop Murry also pointed to the seven corporal works of mercy—feed the hungry, give drink to the thirsty, clothe the naked, shelter the homeless, visit the sick, visit those in prison, bury the dead—as touchstones for dealing with their neighbor.

“We, the Church, are given many resources to care for each other. We, therefore, must act with works of charity and works of justice deeply rooted in our faith and life of prayer.” †

What was in the news on Feb. 9, 1962? Ecumenical Council opening set for Oct. 11, and Jesuit priest discounts planetary fears

By Brandon A. Evans

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



Here are some of the items found in the Feb. 9, 1962, issue of *The Criterion*:

• **Ecumenical Council opening set October 11th**

“VATICAN CITY—His Holiness Pope John XXIII set next October 11 as the opening date for the long-heralded ecumenical council. In so doing, he chose to tie it to the memory of the Council of Ephesus in 431, whose decision upheld belief in the Virgin Mary as Mother of God, which remains today a keystone in the belief of both Catholics and Orthodox Christians. October 11 is the feast of the Divine Maternity of Mary. The Pope said his main hopes for the results of the council ... are ‘that the Church, Spouse of Christ, may strengthen still more her divine energies and extend her beneficial influence in still greater measure to the minds of men.’”

- Top jurisdiction held by Ecumenical Council
- Archdiocesan men set for Associates’ drive
- School bus driver likes her work
- Liturgical Study Day for priests scheduled
- Dutch young people met to discuss unity matters
- Report 3 priests die in China jails
- Episcopalians set to fund drive to aid Catholic missionaries
- New Archdiocesan mark is set in mission giving
- Yugoslavia a land of contrasts
- Catholic education: a reappraisal
- President reaffirms school aid stand
- Help our Anglican neighbors
- Resignation of Italy’s premier seen as a move for left support
- Second cardinal dies in 24 hours
- Fanfani asks cooperation with ecumenical council
- Would vernacular change the Chant?
- Laity to instruct non-Catholics
- Stresses responsibility to lapsed Catholics
- Cardinal brothers parted by death
- Reports retreat movement gaining with Protestants
- Laity help ‘sell’ forum program

• **Ecumenical movement, Council ‘not the same’**

• **Priest discounts planetary fears**
CALCUTTA, India—A Jesuit astronomer gave assurances here that the conjunction of five planets, regarded as a portent of doom by Indian astrologers, would have no influence on tides or earthquakes. ... Meanwhile, nearly 700 Hindu scholars joined in marathon prayer to Hindu gods and goddesses to avert the worldwide catastrophe forecast by the astrologers.”

• **New Delhi observer lauds ‘serious’ unity concern**

• **‘Sold like soap’: State official deplors ‘Pollyanna Catholicism’**

• **Unity inevitable, minister declares**
“DES MOINES, Iowa—Some form of ‘church unity or union is inevitable,’ a Methodist bishop [F. Gerald Ensley] said here at the annual meeting of the Iowa Council of Churches. “We are moving irresistibly to some form of ecclesiastical unity. ... We can’t stop it. What form it will take, I don’t know. How can we bring peace in the world if churchmen don’t get together?”

(Read all of these stories from our Feb. 9, 1962, issue by logging on to our archives at www.CriterionOnline.com.) †

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COYNE

continued from page 1

said. “To say that literally in our faith that I’m a successor to the Apostles by the laying on of hands, it’s incredibly humbling. To think this Irish kid from a suburb of Boston is now serving the people of Indianapolis, yes, and also serving the greater Church as a bishop.”

Now 53, Bishop Coyne returned to Rome this week for his *ad limina* visit with other bishops from Indiana, Illinois and Wisconsin—a visit from Feb. 9-17 that will include meetings with Pope Benedict XVI and Vatican officials covering a wide range of pastoral issues.

Before he left for Rome, Bishop Coyne sat for an interview with *The Criterion* during which he talked about the visit. The conversation also focused on his use of social media as a bishop, the importance of the “new evangelization” in the Church, and the motto that has guided him during his first year as a bishop.

Bishop Coyne also talked about the advice he has received from other bishops, especially after Pope Benedict named him the apostolic administrator of the archdiocese following the early retirement of Archbishop Emeritus Daniel M. Buechlein in September because of health issues.

Here is an edited version of the interview.

Q. From an archdiocesan standpoint, what are your hopes for the *ad limina* visit?

A. “We’ll have the opportunity to go around to the various congregations and offices and meet the people there, the heads of the congregations and the bishops and the cardinals and others. I hope to listen to what they have to say, giving us direction. Hopefully, they’ll have read the report from the Archdiocese of Indianapolis, and maybe they could offer some good advice into what we’ve done. I hope they spend most of the time commending what we’ve done here in Indiana, but perhaps there will be some room for improvement that I’ll take willingly back to our community here.”

Q. What are you hoping to gain from the experience as part of your growth as a bishop?

A. “It’s a significant experience. There are 28 bishops, including one cardinal, going from our region, so there will be an opportunity to spend some more time with them. We were on retreat in August, and that was a good week. And, of course, I’m looking forward to having the opportunity to have an audience with the Holy Father. Just to be able to spend 15 to 20 minutes with him, listening to what he has to say to myself and my fellow bishops.

“I’ll take my lead from them. I’m just the apostolic administrator of the Archdiocese of Indianapolis. There are a lot more people who have a lot more wisdom and a lot more authority than I have. So I’m more than comfortable being in the background. This is my first time. It’s a real learning experience.”

Q. What advice have you already received from other bishops about the role of a bishop and the approach of a bishop?

A. “When I was named apostolic administrator, a couple of bishops I was talking to said, ‘Just remember, you’re the transitional person [before the next archbishop is appointed]. Don’t change anything unless you have to.’

“And I agree with that. We’re kind of on hold here between archbishops, but we’re doing well.

“A number of young bishops formed ourselves into a support group. We get together every three months or so for an overnight. Also, we call each other on the phone. I’ll say, ‘Listen, what do I do here? This is something I haven’t seen

File photos by Mary Ann Gaher



As the principal celebrant of the 2011 National Catholic Youth Conference closing Mass on Nov. 19 at Lucas Oil Stadium in Indianapolis, Bishop Christopher J. Coyne, apostolic administrator, gestures during his homily as he encourages more than 23,000 teenagers and young adults to give glory to God in their daily lives. At the conclusion of the liturgy, Bishop Coyne asked the conference participants to send a “Called to Glory” electronic “holy shout-out” simultaneously to thousands of family members and friends across the United States.

before. I want to make sure I’m doing the right thing here.’

“I also try to get together regularly with Bishop [Timothy L.] Doherty of the Lafayette Diocese. He’s a really good guy, and I have a lot of conversations with him about what’s happening here, and he tells me about what’s going on there. We try to support one another.”

Q. During the closing Mass of the National Catholic Youth Conference in Indianapolis on Nov. 19, 2011, you asked the 23,000 people there to text, e-mail or tweet the words, “Called to Glory,” the conference’s theme, to their family members and friends across the country. Talk about how you have used social media as a bishop to spread the faith.

A. “I’m still trying to find my way. Holy Father Pope Benedict has been encouraging bishops and priests and religious to use all the tools of communication we have to spread the Good News. That would involve things like the Internet, texting, Twitter—all those things that are part of what we call social media now.

“It’s given me a daily voice within the community. And it’s not just the community of Indiana, it’s the community on a much larger scale. My blog, ‘Let Us Walk Together,’ has recently passed over 100,000 visits. That means that 100,000 times, somebody has come to my blog to read what I’ve written about being Catholic, being a Catholic priest and then a Catholic bishop.

“I have nearly 2,000 daily followers on Twitter. Every morning, I send out my little thought for the day on the readings or the saint of the day, and then a little quote or a prayer or something like that. That’s going out to nearly 2,000 people who can send it out to other people. So I never know how far it’s going.

“The flip side is that if we think that social media, as we are using it now, is reaching our young people, we’re wrong. The people who follow what I do tend to be a little younger than me or my generation, but young people aren’t following me or reading what I have to say. Their whole way of engaging is very different than the way I’m engaging right now. They tend to text among themselves and stay within their small groups. And it’s hard to break into those groups.

“Where I’m having success is in forming and supporting the adults and the teachers and the families—the older Catholics who then have day-to-day interaction with our young people. But it’s still hard to figure out how we use the



Bishop Christopher J. Coyne waits to give Communion to his mother, Rita Coyne of Woburn, Mass., after he was ordained and installed as auxiliary bishop of the archdiocese by Archbishop Daniel M. Buechlein during a March 2, 2011, liturgy at St. John the Evangelist Church in Indianapolis.

Internet to reach the young people. We think by just using the media like that that we’re going to reach them, but we’re not.”

Q. You often mention the “new evangelization” in your tweets and on your blog. How do you define this term?

A. “The new evangelization is not an evangelization to people who have never heard of Jesus Christ. It’s not an evangelization to the unbaptized. The new evangelization is a recognition that there are a significant number of people out there who have been baptized as Christian, specifically as Catholic, and have left the Church—fallen away. It’s also countries that were once heavily Christian that are no longer Christian. So the new evangelization is to reclaim or recall what it is that we have lost—to bring them back.

“It’s not to ignore the need for evangelization to those who have never heard the Gospel or have never had the opportunity to embrace the Gospel. But it’s a recognition that we really need to do a lot of work right here at home.”

Q. As a bishop, you chose the motto, “Trust in the Lord.” How has that motto served you in your first year as a bishop?

A. “It’s the basic understanding that we’re in God’s hands. God’s great providential care for each and every one of us allows me, at certain points, to just let go and say, ‘I have to just trust here that I’m doing the right things. I know I’m trying to do things for the right reasons, and I know I’m trying to be helpful here. And so at this point, I just have to trust in God and allow these things to play out.’

“Trust in God also means trust in God’s Church, too, which we’re also so much a part of. It’s the understanding that each and every one of us, by virtue of our baptism, has been brought into the great body of Christ, and we share in the Holy Spirit.

“And the Holy Spirit does work in kind of a hierarchal way with our Church, but it also works in a very horizontal way—in the sense that the Spirit flows between people of good will, people of good Catholic faith, who each in their own way are trying to do things for the right reason. It’s to trust in their good will as well.”

(The first part of The Criterion interview with Bishop Coyne was published in the Feb. 3 issue. It is available online at www.CriterionOnline.com.) †

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Rockville parishioner donates his talents ‘Foor’ the love of God

By Mary Ann Garber

ROCKVILLE—God willing, Robert Foor said, he will celebrate his 90th birthday in December.

He hopes to mark that distinguished milestone by continuing to help St. Joseph parishioners celebrate eucharistic liturgies.

The talented actor, artist, and retired Indiana University Northwest theater professor and dean of students volunteers as a lector and expertly proclaims the Scripture readings during Masses on many weekends at the Rockville church.

Serving as a lector is “an honor and a privilege,” Foor said, that he has enjoyed for 24 years.

The World War II veteran believes that God called him to this lay ministry role after he and his wife, Betty, moved to their retirement home in scenic Parke County in September of 1987 then he joined the Church during the Easter Vigil on Holy Saturday in 1988.

His professionally trained voice projects well even without a microphone as he conveys the appropriate inflections and respectful tone while sharing God’s word with parishioners and visitors.

Parke County’s historic covered bridges are popular tourist attractions, and Foor is happy to help welcome guests that come to weekend Masses at his beloved parish church throughout the year.

“Historically, there is a relationship between theater and the Church,” he explained during a recent interview at their home nestled beside a winding creek and wooded hillsides on eight acres of land.

“The Mass is theatrical,” Foor said. “It is ritual. For 30 some years, theater was my church. Then I came down here and made the Church my theater.”

Assisting as a lector is one way to thank God, he said, for many blessings in his long life, especially his safe return from 30 Army Air Corps bombing missions to Japan, his 68-year marriage to Betty and their seven children.

“I had no religion while growing up,” Foor said. “Betty is a cradle Catholic. When we were married at her parish in the rectory [in East Chicago, Ind.] on Dec. 29, 1943, I promised to raise our children in the Church.”

Two days later, Foor began his military training in Kansas. Two months later, he was deployed overseas as a gunner on a B-29 in the Allies’ three-year Pacific campaign against Japan.

After the war, Foor was eligible for the G.I. Bill, and decided to major in theater at the Indiana University campuses in Gary, Ind., and Bloomington.

He earned a bachelor’s degree and later a master’s degree while teaching for 13 years at a public school then accepted a faculty position at IU Northwest, where he started the theater department and later served as dean of students.

Their daughter and six sons live in Indiana so the Foor family decided to retire in the Hoosier state.

They fell in love with the natural beauty of Turkey Run State Park and Parke County then moved to the rural Rockville area in September of 1987.

Foor also found a home among the artists’ community in Rockville, and has sold many of his intricate, hand-carved wood veneer pictures at a local gallery.

The late Msgr. Joseph Kern, St. Joseph’s pastor at the time, came to dinner several times, Foor recalled, and he gave the priest “a semi-realistic picture of the Holy Family,” which is displayed in the church foyer.

“I’ve lived 30-some years in a nest of Catholics so I decided that it was time to become one,” Foor said. “During the [Rite of Christian Initiation of Adults] meetings, Father Kern would say, ‘Bob, you read this. You do it so well.’”

After Foor joined the Church, Father Kern asked him to serve as a lector.

Years later, Father Joseph Villa, St. Joseph’s current pastor, thanks him after Masses and funeral liturgies for his wonderful proclamation of the Scriptures.

“That embarrasses me,” Foor said, “because I am thankful for the opportunity. ... I read it like I mean it, and I do mean it. I don’t read words. I read thoughts. When I read [from the Letters of] St. Paul, I think Paul’s thoughts and express Paul’s thoughts.”

Foor’s favorite Scripture passages are the Apostle’s writings about love in 2 Corinthians.

His most powerful experiences of sharing God’s word are the times on Good Friday that he proclaimed the Passion stories from the Gospels at St. Joseph Church and the former Immaculate Conception Mission in Montezuma.

“I don’t have the breath control and the breath power that I once had,” Foor explained, “and I want to make sure that people can hear me.”

To help her husband, Betty sits in a pew at the back of the church to reassure him that his voice carries well because there is no microphone at the altar.

He does just fine, she said, smiling, and shouldn’t worry about it.

Foor’s love for God is also expressed in his artwork and generosity to the Church.

After Good Shepherd Parish was formed on the near south side in Indianapolis in 1993, a few years later, Foor



St. Joseph parishioner Robert Foor of Rockville holds a replica of a B-29 airplane that is a World War II souvenir while he stands in front of artwork that he created on wood veneer panels.



Archbishop [now emeritus] Daniel M. Buechlein congratulates St. Joseph parishioners Robert and Betty Foor of Rockville on 60 years of marriage during the archdiocesan Golden Jubilee Mass in 2004 at SS. Peter and Paul Cathedral in Indianapolis.

donated to the church beautiful wood veneer Stations of the Cross that were meticulously carved during countless hours of loving work.

Father Gerald Kirkhoff, Good Shepherd’s current pastor, said the Stations are “very beautiful” and “enhance the whole environment of the church.”

Even better, he said, their intricate and unique beauty inspires people to pray throughout the year.

“I have noticed that people frequently pray the Stations,” Father Kirkhoff said. “We’re very happy to have them.”

As he contemplates his 90th birthday later this year, Foor said he is happy that he can continue to be of service to God and the Church in the archdiocese with the gifts of his voice and hand-carved religious images. †



This hand-carved Station of the Cross is similar to the Stations that St. Joseph parishioner Robert Foor of Rockville donated to Good Shepherd Parish in Indianapolis. St. Catherine of Siena and St. James the Greater parishes were consolidated to form Good Shepherd Parish in 1993.

Rich-poor gap talk less relevant to agencies than caring for the poor

WASHINGTON (CNS)—Whether the rich-poor divide in the United States is a demographic statistic or a politician's



talking point is irrelevant to the agencies that are simply trying to make sure the people on the poor side of the equation have a roof over their head and food on the table.

They are too busy trying to figure out how to feed more people with less money. The growing gap between rich and poor in the United States is a key theme of the "occupy" movement around the country, with participants emphasizing that they represent the "99 percent," as opposed to the 1 percent who control the majority of financial resources in the world.

In his State of the Union address on Jan. 24, President Barack Obama talked about whether the United States must settle for being "a country where a shrinking number of people do really well while a growing number of Americans barely get by, or we can restore an economy where everyone gets a fair shot, and everyone does their fair share, and everyone plays by the same set of rules."

He added that "what's at stake aren't Democratic values or Republican values, but American values."

People are definitely noticing the gap between rich and poor and consider it a problem, according to pollsters.

Two-thirds of a sampling of Americans told the Pew Research Center in December that there are strong or very strong conflicts between rich and poor in this country, up from 47 percent who said that two years ago. More than twice as many people describe the conflict as "very strong" as did so in July 2009, said the Pew study released on Jan. 11.

And another survey released on Feb. 2 that was conducted by Public Religion Research Institute for Religion News Service found that the gap between rich and poor was cited by voters it polled as the third most critical issue facing the country. Just under half—49 percent—cited the gap as important, behind "jobs and unemployment," cited by 83 percent, and the federal deficit, cited by 69 percent of the 1,005 voters polled.

But out in the parish food pantries and social service agencies where people in need seek help, the question is not "is the

rich-poor gap a political issue?" or even "is the gap getting bigger?" It is simply: "How do we take care of the people on the poor side of the line?"

Candy Hill, senior vice president for social policy and government affairs for Catholic Charities USA, said that although there are signs the economy is improving, many people are seeking basic support from Church agencies.

"Demand hasn't leveled off yet," she said.

Ed Wnorowski, executive director of the Society of St. Vincent de Paul of Louisville, Ky., said the number of calls to a regional clearinghouse for social services nearly doubled between 2008 and 2009, from 3,719 to 6,255. The figure has remained well above 6,200 the following two years.

At the same time, donations to the society have been flat, meaning the same amount of money and donated goods has had to stretch further, Wnorowski said.

St. Vincent de Paul doesn't track such statistics at the regional level, but Wnorowski had some anecdotes to reflect changes in what kind of people have recently joined the ranks of the needy.

For example, "among my large group of friends in their 50s, I know more than a dozen people who are unemployed," he said. That includes one man who previously had a six-figure income who has been out of work for going on three years.

Linda Romine, communications director for the Louisville organization, said the director of a St. Vincent de Paul conference at one of the city's most affluent parishes reported helping more upper middle-class and "solidly middle-class" families in economic crisis.

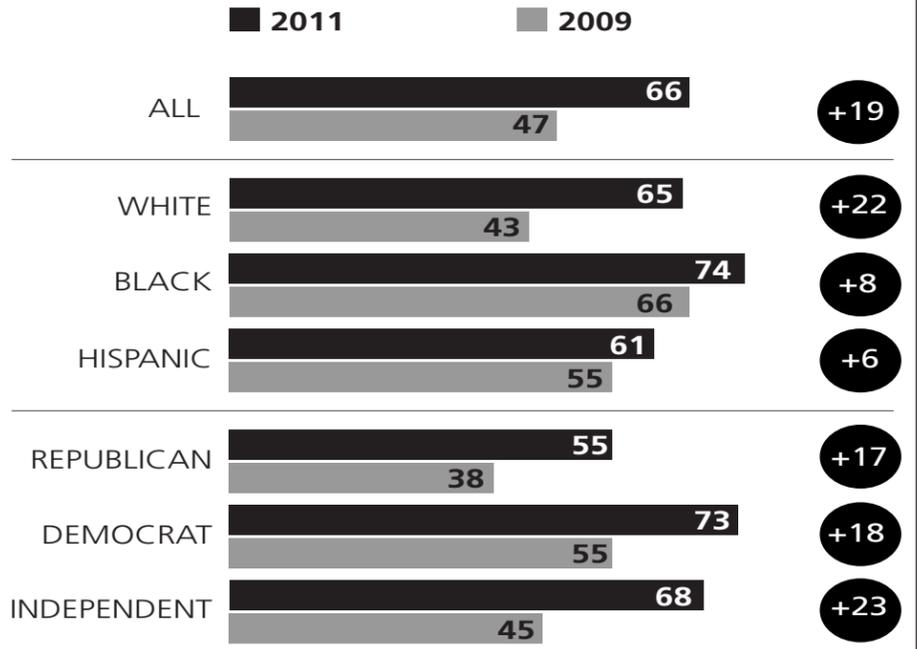
The parish helps with mortgage payments and utility bills, Romine said in an email exchange with Catholic News Service. "They're proud and embarrassed to ask for assistance, but they are in desperate situations."

She gave examples of one family hit by a medical crisis that left the husband disabled and unable to work, and another family headed by a small-business owner whose company failed.

Wnorowski said the charity's main effort to be sure it can meet needs has involved raising the profile of St. Vincent de Paul and its work, both to be sure people in need know it is there and to attract donations. Agency-owned thrift

MORE PEOPLE ARE SEEING CONFLICT in the gap between the rich and poor.

Percent of U.S. adults who say there are "very strong" or "strong" conflicts between the rich and poor:



Source: Pew Research Center

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stores around the region provide its main source of income.

Catholic Charities of the Diocese of Fort Worth, Texas, has for five years been consciously trying to change its sources of funding, said Heather Reynolds, executive director.

Seeing a trend for decreased government funding of social services, the agency's board looked at how to offset that while helping clients get out of poverty permanently, she told CNS.

For instance, they turned a translation and interpretation service through Catholic Charities into a competitive business. The agency had long offered such services at below-market prices, Reynolds said. But it was turned into a profit-generating business, providing translators to hospitals, courts and other agencies, while paying a living wage to the translators—all clients of Catholic Charities.

"We've gotten many clients out of poverty," Reynolds said, while generating \$200,000 worth of profit that goes back

into Catholic Charities.

Another small business started by Catholic Charities is Worn, which employs refugee women—most from Burma (Myanmar) and Bhutan—to knit intricate scarves. The scarves are sold through local boutiques, at "scarf parties" and via the website www.wornforpeace.com, at prices ranging from \$58 to \$118.

"Our 2011 goal was to sell 500 scarves," Reynolds said. "We sold just under 1,500." The 20 knitters who make them are paid a piece rate that allows a woman who makes six scarves a week—about 18 hours of work—to pay a month's rent from her earnings, she explained.

As a result of such new directions, the agency's budget has gone from \$9 million, 80 percent of which came from government funding six years ago to \$19.5 million, 53 percent of which comes from government funding, Reynolds said.

"Our government funding has not decreased but we have become focused on advancement and getting people out of poverty," she said. †

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Holiness is what sets God and us apart from the world

By David M. O'Brien

To say that God is holy is not breaking new ground. But what exactly does it mean that God is holy? Does holiness denote a religious sentiment—that God is the mysterious power behind the universe, and therefore worthy of our worship and adoration?

Does holiness imply exceptional moral goodness? God is the most loving, forgiving, just, generous, compassionate and self-giving being and, therefore, God is holy? Perhaps holiness is the combination of all of these divine attributes?

Sacred Scripture doesn't just say God is holy. According to the Bible, God is holy, holy, holy (Is 6:3). Among God's divine attributes, only God's holiness is described in the superlative, using the threefold construction.

That is the biblical way of saying that God is superholy, megaholy, that no one or no thing is more holy than God.

This description is found twice in Scripture in Isaiah 6:3 and Revelation 4:8. On both occasions, heavenly beings are worshipping the Lord and acclaiming God's grandeur. We echo these Scriptures at every Mass when we pray the *Sanctus*.

So precisely what is the holiness of God? Simply put, it is the description of the Lord's otherness. God is not like anything else.

Even humanity, made in the image and likeness of God, is far from being God. The Lord himself says in Scripture, "For I am God and not a man, the Holy One present among you" (Hos 11:9).

God's holiness is the essence of his otherness and what causes us to react to God with awe and wonder. Even Isaiah, a prophet and righteous man, cowers in pious fear when he stands before the Lord (Is 6:5).

On a practical level, Scripture invokes God's holiness to distinguish the God of Israel from the false gods of other nations. The Lord God of hosts is holy, other, different. He is not like the false gods of Israel's neighbors in the Near East or the pagan idols of Egypt.

God's thoughts are different. His ways are different. His expectations of humanity are different.

God's people are called to be holy. "You shall be holy; for I, the Lord, am holy, and I

have set you apart from other peoples to be my own" (Lv 20:26).

God's holiness is at the heart of how he instructs us to live. The Old and New Testaments teach us how to avoid the pagan practices of the world so as to be holy like God, in whose image we are created.

God's people are meant to be holy, holy, holy—different, different, different—set apart, a city on a hill, a light to the nations. The people of God have been chosen to mirror his distinctive ways in the world by being faithful to God's plan.

We see this with the covenant between God and Israel. God enjoins the Israelites to a new social order, one modeled on his holiness, which is drastically different from the unjust system they suffered under in Egypt.

The covenant describes a society where everyone matters, political power is shared and economic resources are meant for all. In God's society, the vulnerable demand special care, especially the widow, the orphan and the immigrant (Ex 22:20-23, Dt 10:17-19, Zec 7:10).

The Fourth Commandment illustrates this radical call to be God's holy people. It states, "Keep holy the Sabbath day" (Ex 20:8-11, Dt 5:12-15). Most people understand the Sabbath as a day for religious observance.

But the Ten Commandments never mention this.

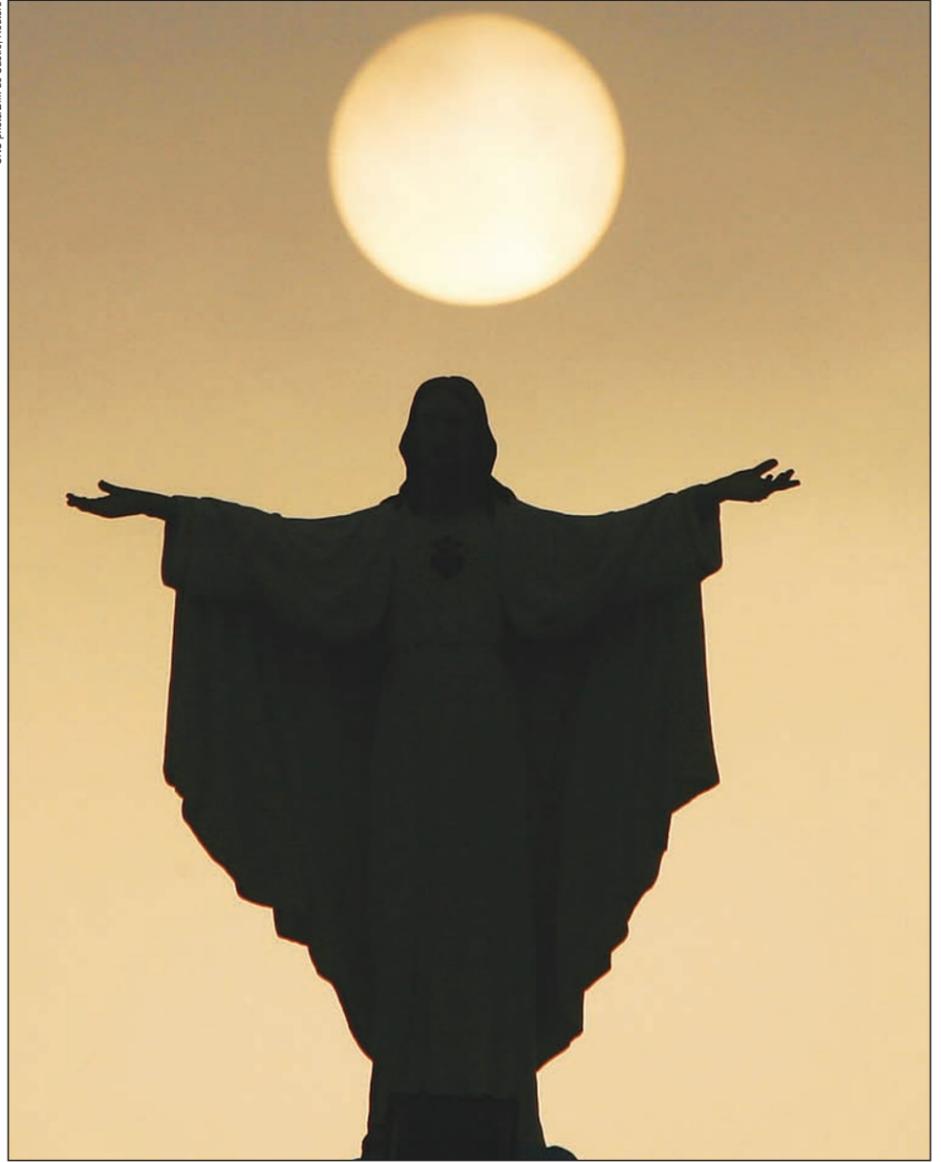
Instead, the Fourth Commandment brings up the fact that the Israelites were slaves in Egypt (Dt 5). And how many days do slaves get off from work to rest? None!

Israel must not be like that. They are to be holy, different, because God is holy. And God cares for all people, especially the weak and oppressed. Therefore, in Israel everyone gets a day off, including the children, the resident aliens (immigrants), slaves and even the animals.

Throughout the Scriptures, the Lord teaches us what it means to be holy, a requirement that impacts every aspect of life. Our political, economic and religious decisions should dramatically differ from the ways of the world if we hope to reflect the attitudes and priorities of the Lord.

To conform to society's values, which are often subtle forms of idol worship, is to

CNS photo/Erik de Castro, Reuters



A statue of Christ is seen in silhouette during sunrise at Resurrection of Our Lord Church in Paranaque, outside Manila, Philippines, on Feb. 23, 2010. Holiness is the quality of God's transcendence of the world. By accepting us as his people, we share in his holiness.

violate the holiness of God in whose image we are created.

The prophet Isaiah, when confronted with God's holiness, recognized how easily we adopt the world's ways, effectively departing company with the Almighty. He exclaimed, "Woe is me, I am doomed! For I am a man of unclean lips, living among a people of

unclean lips" (Is 6:5).

We do well, then, to consider the awesome and fearful duties that come with being sons and daughters of a holy God.

(David M. O'Brien is adult faith formation director in the Archdiocese of Mobile, Ala., and a columnist for the archdiocesan newspaper, *The Catholic Week*.) †

Pilgrimages to holy places lead believers closer to God and conversion

By David Gibson

The process of becoming a Christian never is completed in this world. It may



Pilgrims stand in front of the cathedral in Santiago de Compostela, Spain, a popular pilgrimage site for centuries.

CNS photo/Giancarlo Giuliani, Catholic Press Photo

sound contradictory, but the "territory" of faith always remains to be explored, even by those most committed to exploring it.

Christian life is all about heading somewhere, endeavoring to grasp faith's fuller implications and experiencing conversion.

The Christian life is a journey. Along the way, its rewards may be great. But no reward, no satisfaction flowing from faith, no level of understanding, signifies an endpoint.

Instead, just as the rewards of faith are reaped, Christians find themselves beckoned forward again. Their exploration and conversion continue.

Christians are pilgrims on the move—seekers traveling the road of faith.

Down through the centuries, the pilgrimages undertaken by vast numbers of Christians illustrated this noteworthy characteristic of Christianity.

Consider *The Canterbury Tales*, Geoffrey Chaucer's 14th-century classic about pilgrims making their way to Canterbury's cathedral to visit the shrine of St. Thomas Becket, a 12th-century martyr, a popular pilgrimage site at the time.

It is typical of Christian pilgrimages that

they lead people toward a place considered holy. Upon arriving, people hope their sense of closeness to God will be renewed. They will present their petitions to God with unique intensity, and spend time worshipping and reflecting.

But what makes a place holy? The Pontifical Council for Migrants and Travelers discussed that question in a 1998 document on pilgrimages issued for the Church's Jubilee of the Year 2000.

A pilgrimage, it suggested, is "a process of conversion." Not surprisingly, pilgrims often have journeyed to places considered holy in hopes of finding "intimacy with God" there.

It is important, the pontifical council suggested, that pilgrims meet the mystery of God at their destination. A pilgrimage should show, however, that God the Creator is a Father, not an anonymous, remote power.

The places that pilgrims visit may remind them of Christ, the saints or important moments in Church history.

And these places may include cities "where the message of transcendence and brotherhood" resounds strongly, the pontifical council said. Jerusalem, for

example, stands as a sign of "the final destination of the pilgrimage of the whole humankind."

A pilgrim's purpose, however, is not just to arrive at a holy destination. The time pilgrims spend in travel possesses its own value.

Numerous contemporary pilgrims walking the *Camino* ("the Way") to the shrine of Santiago de Compostela in northwest Spain testify that their long journey itself was a transforming time of growth.

The pontifical council described the time spent journeying toward a holy place as an important stage of a pilgrimage—a time for extending charity to the sick, listening to others, and establishing "solidarity" with "brothers and sisters" in faith.

For Christians, then, the value of a holy place is not confined to its geographical location. The place reaches beyond itself, beckoning people to grow in faith and to experience conversion wherever they are.

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

From the Editor Emeritus/John F. Fink

Biblical readings: The Book of Proverbs

Excerpts from the Book of Proverbs are read in the Office of Readings next week, the Sixth Week in Ordinary Time. This book might be described as the Bible's compendium of practical wisdom or guide for successful living.



The first verse ascribes the proverbs to Solomon because he was known for his great wisdom, but he in all likelihood didn't write them.

He did, however, create a climate in Israel that allowed wisdom to flourish. The book consists of various collections of Israelite wisdom spanning five or six centuries before they were finally edited, in the form that we have today, around the middle of the fourth century B.C.

Two poetic sections frame the proverbs. The beginning tells us the purpose of the proverbs, "that men may appreciate wisdom and discipline, may understand words of intelligence" (Prv 1:2). The second poetic section, the ode to the ideal wife (Prv 31:10-31), concludes the book

because the editor thought that she is the model of wisdom. This is an acrostic or alphabetical poem, although that is not evident when translated into English.

Many of the proverbs are written in what we call parallelism. There are three types of parallelism. The first is synonymous parallelism. It repeats the thought of the first line in the second line, with a slight variation. For example, "My son, forget not my teaching, keep in mind my commands" (Prv 3:1).

The second is antithetic parallelism, which contrasts ideas. For example, "The patient man shows much good sense, but the quick-tempered man displays folly at its height" (Prv 14:29).

The third is synthetic parallelism. The second part of the line moves the idea toward a new thought. For example, "Gray hair is a crown of glory; it is gained by virtuous living" (Prv 16:31).

The proverbs teach that wisdom is practical, not theoretical, and that acquiring wisdom requires perseverance, commitment and discipline. Wisdom demands virtue, above all the fear of the Lord—respect for him on account of his sovereignty, goodness and justice toward men.

Other virtues of the wise person include humility, prudence, honesty and discretion. Social justice is the fruit of wisdom.

There is advice for parents. The first section has the form of parents' instructions to their son. "Hear, my son, your father's instruction, and reject not your mother's teaching" (Prv 1:8). The instructions cover topics that parents must teach to their children, including the need to make friends with reliable people, and to avoid temptations of illicit sexual activity.

The New Testament writers were familiar with the proverbs. They are obvious particularly in the Gospel of St. Matthew, especially as background for Jesus' Sermon on the Mount. For example, "The Lord loves the pure of heart" (Prv 22:11), "He who pursues justice and kindness will find life and honor" (Prv 21:21), and "Those who counsel peace have joy" (Prv 12:20). They are also present in some of Jesus' parables about the kingdom.

Other New Testament books that show a similarity to the Old Testament proverbs are the Letter of St. James, the First Letter of St. Peter, the Letter to the Hebrews and St. Paul's Letter to the Romans. †

Cornucopia/Cynthia Dewes

All great men are not dead, just hidden in the weeds

It seems that lots of great men were born in February, including my husband, Ed, whose birthday is today. You know, people like George Washington and Abraham Lincoln. Martin Luther King, Jr. might count too since he was born just a month earlier.



Considering the way that politics and other activities are handled lately, you wonder where all the great men have gone. In my high school yearbook, the caption

for one of my classmates read, "All great men are dead, and I don't feel too well myself." Maybe that's the problem.

Still, someone has said that great men appear in response to the times they live in, as did Winston Churchill and Franklin Delano Roosevelt in World War II, or the aforementioned Martin Luther King Jr. during the civil rights movement.

And how about Pope John Paul II taking on Communism in Poland and thereby changing the world order? Of course, we might wish that the response to the need for great men was quicker because economic deprivation and war and oppressive governance are not pleasant experiences to live through.

Exactly what is it that makes a man or woman great? Because we realize that there are, and were, women as well as men in the "great" category. Take Blessed Mother Teresa or Eleanor Roosevelt or Queen Elizabeth I. So, if they are not gender-based, what exactly are the signs of greatness?

First, perhaps, would be the influence these people exert upon the world. The "greats" we have mentioned were all powerful in different ways. And their influence extended physically, morally and/or intellectually to an international community.

By confronting the institution of human slavery, Abraham Lincoln began the healing of our country from that initial wound in its democratic system, and also forced the world to recognize the intrinsic immorality of slavery.

Pope John Paul II did a similar thing in denouncing Communism in his native country, and thereby eroding its influence worldwide. Queen Elizabeth I advanced England as a major power in the known world, and Mother Teresa brought the value of every human life to the world's attention. These people displayed power differently, but with similarly worthy results.

All the saints are indeed examples of greatness whose influence extends to everyone, although not necessarily on the

public world stage. St. Thérèse of Lisieux and St. John Vianney come to mind. This fact makes us aware that great men and women can be found anywhere, often unrecognized at first, except by those who know them and experience their greatness.

We think of the great mom down the block who holds her family together in love and even joy despite poverty, illness and only God knows what else. Or the great teacher or coach who quietly inspires students over many years while giving them the academic and moral knowledge they need to live fulfilling and useful lives.

That's another truth about greatness—it can only lead to goodness. We might say that Adolph Hitler or Joseph Stalin or Idi Amin were great men because their efforts led to widespread world attention. But what they did was evil, and we remember them as tools of the devil rather than as great men.

When we aspire to follow God's will and create goodness, we are on the natural path to greatness. Maybe we won't discover the cure for cancer or achieve world peace, but who can predict the extent of the influence of simple goodness? We can only try.

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

Faithful Lines/Shirley Vogler Meister

Realizing the wonder of God's animal kingdom

Recently, I received an e-mail from a hometown friend in Belleville, Ill., which prompted me to share something more for my readers about the blessings that we receive from animals.

Loretta Schuetzenhofer—whose grandson is Brandon Evans, webmaster of



the Archdiocese of Indianapolis and online editor of *The Criterion*—responded by sharing a story related to something that I wrote to her.

I told her that I suffer from a lumbar disc problem, which required surgery, and that I am slowly recovering. Some days, I'm in "a heap of hurt." Other days, I can control the pain better.

A few years ago, our daughters bought my husband, Paul, an electrically controlled recliner chair after he had heart surgery. So when my pain is brutal, I sit

on the recliner and read or watch TV until I get relief. Then I get up to do chores and housework or write my column.

When my back pain returns, I sit on the recliner again. It's not a perfect solution, but I've learned to even do all my regular exercises in that comfortable chair.

I explained to Loretta that when I am sitting on the recliner and feeling miserable even with medication, I try to be upbeat and positive despite the pain.

The best remedy, however, is when one or the other of our two cats, Domino and Elmer, sit on my lap and purr until the pain eases.

We rescued Domino and Elmer. When I rest on the recliner during episodes of brutal pain, one or the other cat somehow senses my discomfort, sits on my lap and purrs as I stroke his fur. The cats stay with me until the pain has eased.

This is a mystery to me, but if any readers understand how this can happen I would be so grateful to hear from them. My doctors were even astounded when I shared that story with them.

I remember reading an article a few

years ago and wished that I had kept it. The story reported that a nursing home's resident cat would automatically go to the bed of a dying patient and stay with that person until he or she died.

The cat's behavior alerted the nursing home staff members that it was time to notify the person's family members.

Many retirement homes, nursing homes and hospitals provide pet therapy with dogs or cats. I appreciate those places that thoughtfully try to keep their residents or patients happy.

As for my friend Loretta's e-mail, what she shared that brought happy tears for me was that after her husband, Willie, died his dog grieved for a long time.

By the same token, we who love our pets also grieve a long time when they die. Will we who have loved and mourned our pets see them again in heaven? I count on that!

(Shirley Vogler Meister, a member of Christ the King Parish in Indianapolis, is a regular columnist for The Criterion.) †

Twenty Something/

Christina Capecchi

The case for silence

Brian Williams recently took time from his nightly newscast to announce that comedian



Russell Brand had filed for divorce from singer Katy Perry, ending a marriage that had barely cleared the one-year mark.

The news was part of a Ping-Pong pop-culture recap that ended with Williams describing the latest YouTube sensation—a golden retriever bobbing

its head to the strumming of guitar.

Broadcasters tout iPads to remind us that they are hip, sliding graphics with their index fingers. Reality TV's before-and-after formats serve up immediate gratification, creating a which-house-will-they-choose, which-dress-will-she-say-yes-to suspense that is quickly satisfied. And then there is the Spike TV formula—a skateboarder crashing every five seconds.

CNN recently featured three panelists, each face in its own box. Whoever was speaking jumped to the top center, yielding a rotating triangle that made me dizzy.

That's how I felt when I stumbled upon CNBC's "Mad Money," where host Jim Cramer appeared sandwiched in rows of stats and stocks, all regularly changing while he walked around his studio packed with flashing screens.

Do TV producers really think we need that much stimulation? No one expects us to be naturally interested. No one believes content can carry its own weight. There must be juggling and tap dancing, a constant flicking of the magician's wand and fluttering of fake eyelashes. News as a three-ring circus.

It is an assault on our attention spans, and I consider it a spiritual offense. How are we to know it is well with my soul when we cannot achieve the silence needed to assess its state? How can we heed the Psalm's command to "Be still and know that I am God"? (Ps 46:11)

One of the great surprises of my 20s has been the discovery of my inner introvert—this, following a college professor's pronouncement that I am a "raging extrovert."

I take pride in this new dimension and actively cultivate it—outdoor photography, ambling *New Yorker* essays. I delight in simple pleasures like a card I can write, stamp and seal, and the magic of that next-day delay, the secret knowledge that it will be in another mailbox tomorrow, waiting quietly—so unlike a text that announces itself loudly at the hip or in the hand demanding attention.

"How good it is to write!" a Catholic dad e-mailed me tonight, having chronicled his conversion for the first time, prodded by an assignment in his MBA class.

I know how he feels.

Though I am still working on strengthening my prayer life, I am practicing stillness and noticing more of God's goodness. The impact is profound. My heart has never been more grateful.

I was pleased to see Pico Iyer's essay "The Joy of Quiet" published in the Jan. 1 issue of *The New York Times* become one of the website's most e-mailed articles. He wrote about a growing demand for hotel rooms without TVs or Internet and then recounted his regular visits to a Benedictine hermitage, where he retreats to "take walks and read and lose myself in the stillness."

In the February issue of *O: The Oprah Magazine*, Oprah Winfrey dedicates her back-page column to her experience practicing transcendental meditation in Fairfield, Iowa. "Housewives, shop clerks, engineers, waitresses, lawyers, moms, single ladies and me—we all gathered in our dome for the sole purpose of being still," she wrote. "It was a powerfully energizing yet calming experience. I didn't want it to end."

I challenge you to seize this leap year by attempting the opposite—total stillness. Spend at least a few minutes of that 29th day in silence. You may be surprised where it takes you.

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

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

The Sunday Readings

Sunday, Feb. 12, 2012

- *Leviticus 13:1-2, 44-46*
- *1 Corinthians 10:31-11:1*
- *Mark 1:40-45*

The first reading for this weekend comes from the Book of Leviticus.

In sequence, Leviticus is the fourth book in modern translations of the Bible. As such, it is part of the Pentateuch. The Pentateuch includes the five books of the Bible attributed to Moses. These five books are the Torah.



The Pentateuch forms the fundamental law and philosophy of Judaism, both in current understandings and ancient practices as well.

In this reading, God speaks to Moses and to Aaron, the brother of Moses. The topic is leprosy.

Today, it is not known whether these references to leprosy in the Scriptures referred to actual leprosy, which is now called Hansen's disease, or to some other illness. However, regardless of the exact scientific nature of what the ancients called leprosy, this health problem was chronic and severe.

An entire social system developed around the disease. Victims were outcasts. They suffered being shunned by society, and also had to forage for food and search for shelter.

Ancient Jews would never blame God for the fact of such a serious malady. God was regarded as good, loving and merciful.

The ancient Hebrews saw human sin as ultimately the cause of all earthly misery.

St. Paul's First Epistle to the Corinthians, this weekend's second reading, includes the great Apostle's counsel that Christians should do everything with the intention of glorifying God.

He admonished the Christians of Corinth never to offend either Jews or Gentiles. Paul urges the Christians to follow his example because Paul says that he imitates Christ.

The reading therefore sets Christ as the example, and insists that believers must follow the example of the Lord in their lives.

For its last reading, the Church gives us a passage from the Gospel of St. Mark.

In this reading, a leper approaches Jesus, pleading for a cure. Jesus cured the man, and the Lord was "moved with pity," according to Mark.

This cure came when Jesus touched the man. As an aside, but nevertheless instructive, symbolic touching is very important in the liturgy. Touch creates contact and enables transference.

During ordinations, the ordaining bishop lays his hands upon the candidates to be ordained as a bishop, priest or deacon. At weddings, the bride and bridegroom hold each other's hands as they say their vows.

Jesus transmitted the healing power of God to the man through this touch. Then Jesus spoke the miraculous words of healing.

The Lord ordered the man to go to the priests. The man had been exiled from the community because of his illness. If the priests saw that he was free of disease, they would admit him to society again.

The reading closes by noting that great crowds pursued Jesus.

Reflection

Strong in the reading from Mark is the image of desperation on the part of the leper. It is no wonder.

While modern scientists debate exactly what the Bible means by "leprosy," it clearly was an awful disease and people shunned to the extreme anyone suffering from this illness. It brought utter isolation and want in their lives.

In the minds of the ancient Hebrew people, it somehow resulted from sin.

Mark recalls that Jesus, moved by pity, cured the man. He accepted the man who had been banished from society.

An interesting sidebar in these Miracle Narratives from St. Mark's Gospel is that people yearn for Jesus.

Several weeks ago, a paralytic wanted to find Jesus so much that friends lowered him through the roof of the house where Jesus was visiting.

When Jesus withdrew into the desert to pray, the Apostles spontaneously followed him, unwilling to be without the Lord.

This reading explains that people came from many places to see Jesus.

These reports all reveal something very basic and true. Jesus alone is the source of life and peace, and—blessedly—Jesus lovingly imparts life and peace. †

Daily Readings

Monday, Feb. 20

James 3:13-18
Psalms 19:8-10, 15
Mark 9:14-29

Tuesday, Feb. 21

St. Peter Damian, bishop and doctor
James 4:1-10
Psalms 55:7-11, 23
Mark 9:30-37

Wednesday, Feb. 22

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

Thursday, Feb. 2

St. Polycarp, bishop and martyr
Deuteronomy 30:15-20
Psalms 1:1-4, 6
Luke 9:22-25

Friday, Feb. 24

Isaiah 58:1-9a
Psalms 51:3-6a, 18-19
Matthew 9:14-15

Saturday, Feb. 25

Isaiah 58:9b-14
Psalms 86:1-6
Luke 5:27-32

Sunday, Feb. 26

First Sunday of Lent
Genesis 9:8-15
Psalms 25:4-9
1 Peter 3:18-22
Mark 1:12-15

Go Ask Your Father/Fr. Francis Hoffman

Canon law allows spouse to serve as RCIA sponsor, but not a parent

Q What are the Church rules and regulations regarding sponsoring a Rite of Christian Initiation of Adults (RCIA) candidate?



One of my patients wants to be the sponsor for her husband, but the pastor said no.

She asked me to be the sponsor. I said sure, but I cannot

attend the classes every week for six months! What would Jesus do?

A I cannot answer that question, but I can tell you what the Church provides in this situation.

There is nothing in canon law that says a sponsor must attend the classes every week for six months, although I can see the benefits of doing that.

The sponsor for an RCIA candidate should be a practicing Catholic, at least 16 years old, who has already received the sacraments of first Communion and confirmation.

Those are the requirements for godparents at baptism and sponsors for confirmation so the same regulations apply for the sponsor of an adult coming into the Church.

Canon law does not prohibit a spouse from being a sponsor, but it does prohibit the mother or father of the person joining the Church from serving as the sponsor.

Q My mom is a Lutheran who raised seven children as Catholics. Dad was Catholic. She never had a desire to become a Catholic.

She is 90 years old now and lives across the street from a Catholic church. She never drove so it was very easy for her to go to church across the street for 60 years and more. She never participated in Communion.

Now we have a new priest, and he told her that she cannot go to that Catholic church anymore.

She was beside herself, very hurt. I told the priest that God does not care what church we go to as long as we go. He in return told me, "We prefer Catholics."

A There must be something more going on here because I have never heard anything like it.

All people are welcome to attend Masses at a Catholic church, and all are welcome to enter a Catholic church to pray or receive guidance and help.

Your mother, because she is not Catholic, quite rightly did not participate in Communion.

Maybe since your mother is 90 years old, the priest is concerned about her safety and was looking for a way to encourage her to stay at home. I don't know.

But the priest's statement that "we prefer Catholics" has no basis in Catholic teaching.

Q I have been a Catholic since my birth, so to say. My wife is a convert. We always go to the Catholic Mass on Sundays and holidays.

Several weeks ago, we visited a very good friend of ours in Dallas. She is a devout Christian, but she is Anglican.

The suburbs in Dallas do not have many Catholic churches. I am over 80 years old. We flew to Dallas and depended totally on our friend for transportation. So that Sunday we went to the service in the Anglican church of our friend.

We were both surprised by how very similar, if not identical, is the service, including the crossing with the blessed water.

Would it have been better not to go to a religious service at all due to the circumstances rather than to another Christian church?

By the way, our Dallas friend, when she is with us here, goes with us to the Catholic Mass. I guess this is good.

A If it is physically or morally impossible to attend Mass on Sunday or holy days of obligation, you are not obliged to attend.

But attending a service at a Protestant church—no matter how good the music, the preaching or the experience—does not fulfill your Sunday Mass obligation.

If you are impeded from attending Sunday Mass, one could make the argument that it would be better to attend a service at a Christian church than to not worship God at all so long as you take precautions to safeguard your own faith and morals, and not develop an attitude of religious indifference, which leads people to think that one religion is as good as another so long as you are a good person. †

My Journey to God

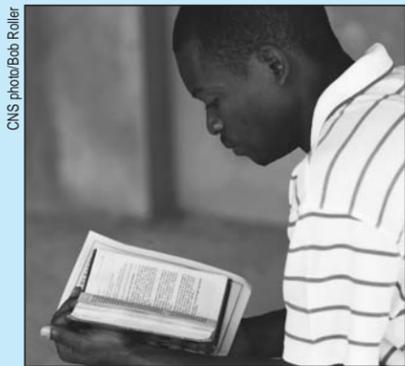
Here I Am, Lord

Here I am, Lord,
Going about my everyday life,
So many distractions pulling me this way
and that.

Here I am, Lord,
Sidetracked by today's seemingly
important tasks,
Cell phone, e-mail, the must-see
TV show.

Here I am, Lord,
Finally sitting to hear your call,
Interruptions, interference, bothersome
thoughts ignored.

Here I am, Lord,
Waiting, silent, still,
Inviting your saving grace,
Your loving heart, to heal my every flaw.



CNS photo/Bob Reller

Here I am, Lord,
Take my soul into your hands.
Make me whole.
Amen.

By **Trudy Bledsoe**

(Trudy Bledsoe is a member of St. Christopher Parish in Indianapolis. A young man reads Scripture before Sunday Mass in Port-au-Prince, Haiti, in this 2011 file photo. Pope Benedict XVI said recently that the renewal of faith has to be a priority for all members of the Church, and that he hopes the upcoming Year of Faith will further that effort.)

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.

ANDRES, Jeanne R., 89, St. Augustine, Jeffersonville, Jan. 25. Mother of Barbara and William Andres. Sister of Ronald Dunlevy. Grandmother of two. Great-grandmother of one.

BARRETT, Clark J., 95, St. Luke the Evangelist, Indianapolis, Jan. 22. Father of Patricia Graviss, Carol Kerrigan, Ann Smith and Kathy Willard. Grandfather of nine. Great-grandfather of seven.

BAURLEY, Rosalie, 74, St. Mary Magdalen, New Marion, Jan. 21. Wife of George Baurley. Mother of Nancy Dyer, Cindy Williams and Janet Baurley. Grandmother of two. Great-grandmother of one.

BENHAM, Thomas E., 52, St. Vincent de Paul, Bedford, Jan. 22. Husband of Debra Benham. Father of Lorie Hammond, Amy Wolfe and Thomas Benham II. Son of Eileen Benham. Stepfather of James and Michael Macy. Brother of Nancy Goode, Andrea Parker, Elaine Wykoff, Maureen,

Alan and William Benham. Grandfather of two.

BRUDER, Milka K., 96, St. Michael the Archangel, Indianapolis, Jan. 27. Mother of Barbara Iwema and Bob Bruder. Grandmother of two.

COLLINS, Mary E., (Jones), 65, Holy Family, New Albany, Jan. 30. Mother of Dana Board, Anthony and Christopher Collins. Daughter of Lee Roy Jones. Sister of Carol Taylor and David Jones. Grandmother of eight. Great-grandmother of one.

GALAMBUS, Frank J., 83, Annunciation, Brazil, Jan. 6. Father of Gary, Mark and Thomas Galambus. Grandfather of three.

GILLESPIE, Naomi M., 82, St. Vincent de Paul, Bedford, Jan. 21. Mother of Cindy Farrell, Kathy Watson, Bruce, Dennis, Mark and Scot Gillespie. Sister of Jane Kelly, Jimmy and Richard Pierce. Grandmother of 13. Great-grandmother of 10.

GOOTEE, David Paul, 66, St. Michael the Archangel, Indianapolis, Jan. 22. Husband of Sandra Gootee. Father of Ginger Johnson, Meg Miller, Wendy, Benjamin, Brian and Ted Gootee. Brother of Phillip Gootee. Grandfather of nine.

GRADY, Thomas F., 80, St. Luke the Evangelist, Indianapolis, Jan. 23. Husband of Patricia Grady. Father of Deborah Bratkovich, Sheila Cooper, Maureen Nelson, Francis II, Michael and Thomas Grady. Grandfather of nine. Great-grandfather of one.

GRONOW, Beverly A., 68, St. Malachy, Brownsburg, Jan. 24. Wife of Michael Gronow. Mother of Robin Lovett, Susan Thurman and David Gronow. Sister of Pamela Armiak and Ronald Peters. Grandmother of nine.

GROTE, Thomas E., 76, St. Malachy, Brownsburg, Jan. 23. Husband of Catherine Grote. Father of Lisa Gading, Angela Norrick and Bryan Grote. Brother of Mary Ann Hammerle, Bill, Dan, Jack, Joe, Leo and Terry Grote. Grandfather of six. Great-grandfather of two.

GRUBB, Cassell, 88, St. Paul the Apostle, Greencastle, Jan. 1. Husband of Bernice Grubb. Father of James, Thomas and William Grubb.

HABOUSH, George D., 53, St. Michael the Archangel, Indianapolis, Jan. 25.

HELBIG, Larry, 60, St. Joseph, Clark County, Jan. 20. Brother of Judy Bearden, Joyce Hagest, Susan Troncin, Donna and Jerry Helbig.

HERMSEN, Elizabeth Anne (Hoover), 90, St. Barnabas, Indianapolis, Jan. 20. Wife of Paul Hermesen. Mother of Beth, James, Paul and Robert Hermesen. Grandmother of seven. Great-grandmother of seven.

HOUNTZ, Martha T., 83, St. Pius, Ripley County, Jan. 12. Mother of Phyllis Lowe, Jackie Simon, Donnie, Mark, Melvin, Roger and Steve Hountz. Grandmother of 23. Great-grandmother of 12.

McKALLIP, Robert G., 83, Christ the King, Indianapolis, Jan. 16. Husband of Bernadine McKallip. Father of Maureen Hurd, Dave, Joe, Ken, Ron, Steve and Tom McKallip. Grandfather of eight. Great-grandfather of three. †

Benedictine Father Donald Walpole was a teacher and talented artist

Benedictine Father Donald Walpole, a monk and priest of Saint Meinrad Archabbey in St. Meinrad, died on Jan. 27 at the monastery. He was 94.

The Mass of Christian Burial was celebrated on Jan. 30 at the Archabbey Church. Burial followed at the Archabbey Cemetery.

Father Donald was a jubilarian of both monastic profession and priesthood, having celebrated 71 years of monastic profession and 68 years of priesthood.

Martin Walpole was born on May 1, 1917, in Indianapolis.

He attended the former St. Patrick School and Cathedral High School, both in Indianapolis, and the former Saint Meinrad College.

In 1939, he was accepted into the novitiate at Saint Meinrad then professed his simple vows on Aug. 6, 1940, and his solemn vows in 1943. He was ordained to the priesthood on Sept. 21, 1943.

After his ordination, Father Donald was assigned as an assistant in the office of *The Grail* magazine at Abbey Press.

He also taught English at Saint Meinrad's school for men seeking to become brothers at St. Placid Hall.

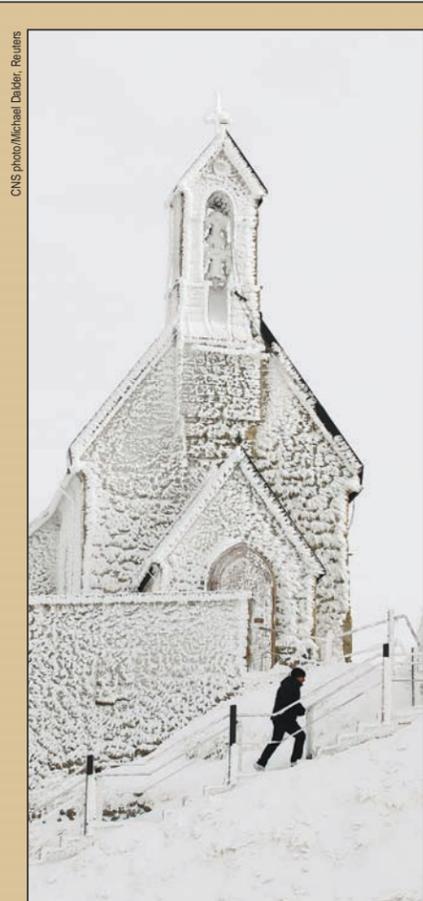
His parish assignments included serving as assistant pastor of St. Benedict Parish in Evansville, Ind., in 1945, and assistant pastor of St. Ferdinand Parish in Ferdinand, Ind., from 1956-57.

Father Donald taught an additional two years of English at St. Placid Hall in the 1950s.

He earned a master's degree in fine arts at the Art Institute of Chicago in 1952 then began a 45-year ministry of teaching the history and practice of art to seminarians.

Father Donald was a master artist, and his sketches, mosaics, murals and canvases of Jesus, Mary and various saints decorate churches in the U.S. and Guatemala as well as every building on the Saint Meinrad campus.

Memorial gifts may be sent to Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad, IN 47577. †



Holy frost

A man walks up the steps to the frost-covered Wendelstein Church near the summit of Germany's Wendelstein mountain in Bavaria on Feb. 1. The church, which is a popular tourist destination, was built in the 1890s and is overseen by the Archdiocese of Munich and Freising.

Benedictine Father Eric Lies was a teacher, artist, administrator and retreat leader

Benedictine Father Eric Lies, a monk and priest of Saint Meinrad Archabbey in St. Meinrad, died on Jan. 30 at the monastery infirmary. He was 92.

The Mass of Christian Burial was celebrated on Feb. 3 at the Archabbey Church. Burial followed at the Archabbey Cemetery.

Father Eric was a jubilarian of profession and priesthood, and a participant in the Rush Religious Study on Aging and Alzheimer's.

Robert William Lies was born on Oct. 13, 1919, in Aurora, Ill.

He attended Marmion High School in Aurora before enrolling at Saint Meinrad Seminary in 1933.

He was invested as a novice in 1939, professed his simple vows on Aug. 6, 1940, and was ordained to the priesthood on Feb. 2, 1945.

After his ordination, Father Eric taught geometry, literature, chant and elocution at Saint Meinrad's former minor seminary.

In 1953, he earned a master's degree in English at The Catholic University of America in Washington.

While continuing to teach at the minor seminary, Father Eric also taught homiletics at the major seminary for five years.

In 1950, midway through his 13 years of seminary teaching, he began a new ministry as associate editor and art director of *Grail Magazine*.

In 1958, Father Eric was appointed general manager of Abbey Press, a ministry position he held for 10 years.

In 1968, he began a 26-year assignment at the Saint Meinrad Development Office.

He served first as associate director of development then as director of public relations from 1980 until his retirement in 1994. During much of this time, he continued his work at Abbey Press by serving on the advisory board and as a consultant.

Father Eric also gave frequent retreats at the Archabbey Guest House and Retreat Center.

He developed his talent as a calligrapher, and his arrangement of the popular poem "Footprints in the Sand" remains the best-selling product in the history of Abbey Press.

Surviving are a brother, Donald Lies, and sister, Marian Probst, both of Aurora, Ill., and several nieces and nephews.

Memorial gifts may be sent to Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad, IN 47577. †

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Strong bond with God is defining quality of religious life, pope says

VATICAN CITY (CNS)—Strengthening one's relationship with God must be the highest priority and most defining quality of religious life, Pope Benedict XVI said.

Celebrating vespers with members of religious orders on Feb. 2, the feast of the Presentation of the Lord and the World Day for Consecrated Life, the pope said the day was a way of bringing greater attention to the witness of faith of religious men and women worldwide.

In his homily during the evening service in St. Peter's Basilica, Pope Benedict said the day was also an important occasion for religious to "renew your intentions and rekindle the feelings that inspire the giving of yourselves to God."

The evangelical counsels of poverty, chastity and obedience, he said, "strengthen faith, hope and charity," and bring people closer to God.

"This profound connection to the Lord, which must be the overriding and defining element of your existence, will renew your bond to him and will have a positive influence on your particular presence and form of apostolate," he said.

Pope Benedict told religious that they will be "credible witnesses for the Church and the world today" through their charisms, their faithfulness to Church teaching and witness to the faith.

He said he hoped the Year of Faith that starts in October would be a fruitful time for inner renewal, which is always needed, and for growing closer to God.

The Congregation for Institutes of Consecrated Life and Societies of Apostolic Life, he said, will help promote and make suggestions for the special year "so that all consecrated men and women will pursue, with enthusiasm, new evangelization." †



Pope Benedict XVI holds a monstrance as he leads a vespers service in the Vatican's St. Peter's Basilica with members of religious orders on Feb. 2, the feast of the Presentation of the Lord and the World Day for Consecrated Life.

U.S. court dismisses suit that state insurance officials brought against Vatican

VATICAN CITY (CNS)—A federal court in Mississippi on Feb. 2 dismissed a 10-year-old lawsuit accusing the Vatican of complicity in a scheme to bilk more than \$200 million from insurance companies.

The state insurance commissioners of Mississippi, Tennessee, Missouri, Oklahoma and Arkansas had filed the lawsuit in 2002 charging the Vatican and Msgr. Emilio Colagiovanni with racketeering and fraud.

Jeffrey S. Lena, an attorney for the Holy See, noted in a statement that the dismissal "was not the result of any settlement agreement," and that the insurance commissioners had requested the court's action "of their own accord."

The end of the lawsuit demonstrates that "all too frequently there's an inappropriate jump, based on an incomplete record, made between what people thought happened and what happened," Lena told Catholic News Service.

The commissioners claimed that Msgr. Colagiovanni and the Holy See had aided financier Martin Frankel in purchasing small, ailing insurance companies, whose assets he then siphoned off, leaving them unable to pay claims.

"The plaintiffs knew that the Holy See never received any money" from Frankel's scheme, but chose to sue anyway, Lena said.

Lena noted that a federal court in Connecticut, using the

appropriate procedures of international law in 2001, sought and obtained the Vatican's cooperation with an investigation of Frankel's scheme. The Vatican provided that court with relevant sworn testimony by Cardinal Giovanni Battista Re, then-prefect of the Vatican's Congregation for Bishops. But the plaintiffs in the Mississippi case never made any such attempt, Lena said.

The case itself followed a pattern of negligence by the insurance regulators, "who allowed Frankel's nine-year scheme to persist unabated," despite "highly unusual and improbable investment activities" and other "red flags" raised by Frankel and his associates, Lena said in his statement.

Msgr. Colagiovanni, a retired judge of a Vatican court, was arrested during a visit to Cleveland in 2001 on charges of wire fraud and conspiracy to launder money.

In 2002, he pleaded guilty to federal counts of conspiracy to commit wire fraud and money laundering. The same year, he pleaded guilty in state court in Mississippi to one count of conspiracy to deceive state insurance regulators. In 2004, he was fined \$15,000 by a federal judge and placed on five years' probation.

According to the commissioners' lawsuit, Msgr. Colagiovanni and the Vatican helped Frankel purchase companies, through charitable foundations and with a letter claiming the Vatican had

given funding to Frankel's St. Francis of Assisi Foundation.

Msgr. Colagiovanni admitted in 1999 that he had signed the letter even though he knew the claim was false because Frankel had told him he wanted to donate millions of dollars to Catholic charities anonymously through the foundation.

Lena noted that Frankel set up the foundation in the British Virgin Islands only after the Vatican's then-Secretary of State Cardinal Angelo Sodano rejected in writing a proposal by Frankel's associates to establish it in the Vatican.

Frankel, who is now in prison in the United States, also allegedly tried to use the Vatican bank account of the Monitor Ecclesiasticus Foundation, a foundation which Msgr. Colagiovanni headed as president. The Naples-based foundation published a canon law journal but was not an agency of the Vatican, Lena said.

"That Colagiovanni was ever in any way a representative of the Holy See is the fantasy that animated the plaintiffs' 10-year case," Lena said.

The 92-year old priest, who now lives in a nursing home in Italy, was already suffering from the early stages of Alzheimer's during his dealings with Frankel, said Lena, who concluded that "in the end, this was an elder abuse case." †

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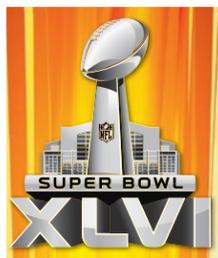
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'God always outdoes us'

Downtown parish welcomes thousands of Super Bowl visitors

By Sean Gallagher

Thousands of people filled Capitol Avenue and Georgia Street around St. John the Evangelist Parish in Indianapolis on Feb. 3, two days before the playing of Super Bowl XLVI in Lucas Oil Stadium, just down the street from the historic faith community.



Pedestrian traffic sometimes came to a standstill while riders of an 800-foot zip line zoomed overhead and filled the air with screams of excitement.

With the massive front doors of the parish's 140-year-old church wide open to the crowd outside, a steady stream of visitors made their way inside.

Some took tours of the historic church. Others asked questions about the faith at the parish's "Ask a Catholic" booth. At one end of the church's narthex, visitors had their photo taken next to a life-size cutout of Pope Benedict XVI. At the other end, they enjoyed hot chocolate and cookies.

Many, though, sat quietly in the church, soaking in its peacefulness after spending time in all of the noise and endless activity on the surrounding streets.

That's what Gary Driver of Denver did when he visited the church. He was in Indianapolis to assist his brother who is a cameraman for NFL Films.

"It's like night and day," Driver said. "I was out here watching the zip line, and I was at ESPN with so much activity going on. And then to come in here and see the church—it was just like a peace came over you."

"I went in and lit a candle for my grandmother and father who passed away several years ago."

As a Catholic, Driver was happy that a parish had opened its doors to so many visitors.

"It's fantastic what they're doing," he said. "Why close the doors when you know you're going to have a million people walking by throughout the entire weekend?"

Father Rick Nagel, St. John's administrator, was emotional when reflecting on the volunteer service given by more than 100 parishioners in the days leading up to the Super Bowl and of the thousands of visitors who came into the church.



Fr. Rick Nagel

"God always outdoes us and beyond what I could have imagined," Father Nagel said. "We've had people that have reconciled with God. We've had fallen away Catholics who've said that they would come home to the Catholic Church. We've had non-Catholics ask about how to become Catholic."

Patrick Sullivan was a volunteer who helped answer some of those questions. He is serving at St. Monica Parish in Indianapolis in the University of Notre Dame's Echo program, which helps train people to enter catechetical ministry in the Church.

He enjoyed listening to and seeking answers to the questions of a wide array of visitors.

"That really speaks to your heart," said Sullivan, who is from Bay Shore, N.Y. "They're not just looking at the stained glass or taking pictures of the altar. They have genuine questions that they want to know about."

Keith Echternach, 27, stood at St. John's open doors and greeted the many visitors who came into his parish's church. He wasn't surprised by their large numbers.

"Sports and faith go hand in hand," Echternach said. "You tend to see where people who are in or interested in athletics have some form of faith."

Many prayers were offered up by those visitors. Some, like the ones said by Driver, were for deceased loved ones. Others were more directly related to the Super Bowl.

Janet Ringuette, a Catholic from Scituate, Mass., lit a candle in St. John and said prayers for various intentions, including for a victory for her beloved New England Patriots.

"I cannot lie," said Ringuette with a laugh. "Of course, it was part of my prayers."

God may have answered her prayer in a way that she didn't expect as the New York Giants defeated the Patriots 21-17.

Ringuette, who arrived in Indianapolis on Feb. 3, made definite plans to visit St. John once she learned about it.

"I absolutely love it," she said. "The first thing I said was, 'We have to go in and say a prayer.' It's beautiful. The Stations of the Cross are breathtaking."

Later in the evening, St. John's doors were closed in anticipation of a holy hour of eucharistic adoration for vocations—a regular service that takes place on first Friday evenings at the parish.

Father Nagel said that ordinarily about 50 to 75 people attend. On Feb. 3, approximately 200 participated, despite the many logistical challenges of simply getting to the parish.

One of the people taking part was Annie Putzier, a



As a zip line rider zooms over thousands of pedestrians filling Capitol Avenue, Keith Echternach, left, a member of St. John the Evangelist Parish in Indianapolis, welcomes Super Bowl visitors into his parish's historic church on Feb. 3.



With the Blessed Sacrament exposed behind him and a Super Bowl ring adorning his right hand, Chris Godfrey gives a reflection during a Feb. 3 holy hour at St. John the Evangelist Church in Indianapolis. Godfrey, who lives in South Bend, Ind., was a starting member of the 1987 Super Bowl champion New York Giants. He is the founder of Life Athletes, an organization of professional and amateur athletes who promote chastity and respect for the dignity and sanctity of life.

sophomore at Indiana University Purdue University Indianapolis who is from Burnsville, Minn.

Like many young adults enjoying the festivities, she could have stayed in the Super Bowl Village on the streets surrounding her parish. But she chose instead to come in and spend time in prayer before the Blessed Sacrament.

"Adoration is just a wonderful way to be really present with the Lord," Putzier said. "I love spending time with the Lord. ... It just seemed like a good way to spend the night. Then we'll go out and see more of the Super Bowl [activities] afterward."

Sharing a reflection during the holy hour was Chris Godfrey of South Bend, Ind., a starting member of the 1987 Super Bowl champion New York Giants.

Godfrey is also founder of Life Athletes, an organization of professional and amateur athletes who promote chastity and respect for the dignity and sanctity of life.

He shared spiritual lessons that he learned in his NFL career, and exhorted people to strive for goals that will give them a lasting happiness.

Godfrey also reflected on the years of dedication of Giants and Patriots players that led to their being in Super Bowl XLVI.

"The Super Bowl is admittedly a pretty high goal," he said. "But, you know what? There will be another Super Bowl champion next year. There have been 25 since this one [pointing to his Super Bowl ring]. So follow their example, but apply it to a heavenly goal, which is long lasting and much bigger than a ring."



Above, Annie Putzier, a sophomore at Indiana University Purdue University Indianapolis, bows her head in prayer during a Feb. 3 holy hour at St. John the Evangelist Church in Indianapolis. A St. John parishioner, Putzier is originally from Burnsville, Minn.



Janet Ringuette, left, of Scituate, Mass., lights a votive candle on Feb. 3 in St. John the Evangelist Church in Indianapolis. Ringuette said that, among the various prayers she offered up in the church, one was for a Super Bowl victory for her beloved New England Patriots.

Heaven is where Father Nagel expects to see the fullness of the fruits of the ministry that he and his parish volunteers carried out among the thousands of visitors to St. John during the week leading up to the Super Bowl.

"We have seen some of the fruits," he said. "And I'm blessed by that. But one day, in heaven, I have a feeling that there will be a lot more stories being told because of this week." †