



The

Criterion

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Emmaus Walk

Columnist Debra Tomaselli reflects on a missed opportunity to be Christ to a co-worker, page 12.

CriterionOnline.com

February 24, 2012

Vol. LII, No. 19 75¢

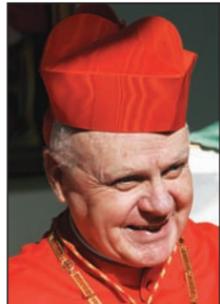
Pope creates 22 new cardinals, including three from U.S., Canada

VATICAN CITY (CNS)—Pope Benedict XVI created 22 new cardinals from 13 countries—including three from the United States and Canada—placing red hats on their heads and calling them to lives of even greater love and service to the Church.

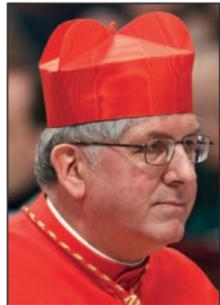
The Churchmen who joined the College of Cardinals on Feb. 18 included Cardinals Timothy M. Dolan of New York; Edwin F. O'Brien, grand master of the Equestrian Order of the Holy Sepulcher of Jerusalem and former archbishop of Baltimore; and Thomas C. Collins of Toronto.



Cardinal Timothy M. Dolan



Cardinal Edwin F. O'Brien



Cardinal Thomas C. Collins

been such an inspiration for the people of our First Nations and so many others in Canada

In their first official act in their new role, the new cardinals were asked to join their peers in giving the pope their opinion, in writing, on the canonization of seven new saints, including Blessed Kateri Tekakwitha, an American Indian, and Blessed Marianne Cope of Molokai, Hawaii.

The pope announced at the consistory that the canonization liturgy would be celebrated on Oct. 21 at the Vatican. Cardinal Collins said, "I am delighted that my first action as a cardinal was to join with the College of Cardinals in affirming the canonization of Blessed Kateri Tekakwitha, who has

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Photo by John Shaughnessy

'The ministry of presence'

As a chaplain's apprentice to Father Jeffrey Godecker at Butler University in Indianapolis, Kaitlyn Willy, center, always looks for different ways to connect with the college's Catholic students. Here, she shares a laugh with Meggie Gallina, a member of St. Elizabeth Ann Seton Parish in Carmel, Ind., in the Lafayette Diocese, and Steven Meuleman, a member of St. Lawrence Parish in Indianapolis.

Chaplain's apprentice uses out-of-the-box approach to connect with college students

By John Shaughnessy

Kaitlyn Willy knew the college students were feeling stressed by exams, professors and even the actions of their roommates.

She also knew she needed something different, something imaginative to help the Catholic students relax for a while, focus on the good in their lives and remind them that God is there for them through the challenges and the tough times.

So the 23-year-old chaplain's apprentice to Father Jeffrey Godecker at Butler University in Indianapolis invited the college's Catholic students to the campus' Center for Faith and Vocations. Then she spread out coloring books and

boxes of crayons.

"It was during finals week," Willy recalls. "There were days when 30 students came in and colored with me because they just wanted to hang out and talk—about roommate troubles, frustrations with finals, problems with professors. But they were also excited about going home, and being with friends and family. And sometimes it led to deeper conversations about what is the Christian way to respond in a bad situation or to be thankful to God in a positive moment.

"It's what we call 'the ministry of presence.' We do a lot of catechetical stuff with the students, but the big thing is being present with them. Father Jeff and I love them because they are made in the image

and likeness of God. No matter what's going on in their lives, we're not going to judge them. We're going to be there for them."

An out-of-the-box choice

If the use of coloring books and crayons to connect with college students is an out-of-the-box choice, then so is the presence of Willy as a chaplain's apprentice at Butler.

Willy is a first-year student in Echo, the University of Notre Dame's two-year master's degree program that trains prospective parish administrators of religious education. She is the first student in the eight years of the program to be

See **MINISTRY**, page 8

Ad limina visit brings no news on new archbishop, affirms Bishop Coyne's social media outreach

Criterion staff report

Following his return from his *ad limina* visit with Pope Benedict XVI and other Vatican officials, Bishop Christopher J. Coyne said he didn't receive any news about who the next archbishop of Indianapolis will be or when the pope will make the appointment.

"As far as the next archbishop, I didn't hear anything about who it may be or any kind of time frame," Bishop Coyne said in an interview with *The Criterion* after his visit to Rome from Feb. 8-18.

"The Church does these things in its own time for its own reasons. Right now, we're in that kind of transition period. We're just kind of holding steady, and making sure that things are done well and that we're getting ready."

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CNS photo/Paul Haring

U.S. bishops on their *ad limina* visits concelebrate Mass in front of the tomb of St. Peter in the crypt of St. Peter's Basilica at the Vatican on Feb. 9. From left in the first row are Bishop Christopher J. Coyne of Indianapolis; Retired Bishop Gerald A. Gettelfinger of Evansville, Ind.; Archbishop Jerome E. ListECKI of Milwaukee; and Bishop Charles C. Thompson of Evansville, Ind.

Bishops bring variety of concerns to Vatican on *ad limina* visit

VATICAN CITY (CNS)—When bishops come to the Vatican for their *ad limina* visits, they bring with them concerns and ideas that arise in their ministry and in the lives of their people.

In addition to praying at the tombs of the Apostles Peter and Paul and at the Basilicas of St. Mary Major and St. John Lateran, bishops from Indiana, Illinois and Wisconsin participated in meetings at all the major Vatican offices during their *ad limina* visits on Feb. 9-17.

Cardinal Francis E. George of Chicago noted that it had been more than six years since the U.S. bishops had made an *ad limina* visit, “and practically all the heads of Vatican offices are now different.”

While cardinals and some U.S. archbishops serve as members of Vatican congregations and councils, most U.S. bishops only get to meet and discuss issues with curial officials when they come for their *ad limina* visits, which Church law requires of all diocesan bishops so they can report on Catholic life in their dioceses.

The face-to-face meetings, Cardinal George said, “are all very helpful in creating a unity of mind and heart, and an atmosphere where the business of the Church can be conducted to everyone’s satisfaction.”

The visits are known formally as “*ad limina apostolorum*,” which means “to the threshold of the Apostles.”

Milwaukee Archbishop Jerome E. Listcki said the bishops gather before the tombs of Sts. Peter and Paul, and “we profess or pledge our faith, usually reciting the Apostles’ Creed.”

The bishops make the visits in groups, and follow a detailed program of pilgrimage, prayer and business meetings that give them and top Vatican officials an opportunity to ask questions and offer advice.

While Vatican officials may have items they want to emphasize with the bishops, the heads of dioceses also have suggestions, ideas and concerns to share with the curia.

Bishop Robert C. Morlino of Madison, Wis., told Catholic News



Cardinal Marc Ouellet, prefect of the Vatican’s Congregation for Bishops, second from right, opens a Feb. 14 meeting with U.S. bishops from Illinois, Indiana and Wisconsin on their *ad limina* visits to the Vatican.

Service, “I was looking to hear and to see something about the importance of beauty in the new evangelization,” the Church’s effort to revive people’s faith.

“I think beauty is what is going to attract others to us—the beauty of the truth of Christ, the beauty of the Church,” the bishop said. “When you go to these churches in Rome, you see the beauty and splendor of God, and as human beings we need that.”

For Bishop Kevin C. Rhoades of Fort Wayne-South Bend, Ind., having the University of Notre Dame and four other Catholic colleges in his diocese means Catholic higher education is a special concern—and one that he shared with Vatican officials.

“It’s just so very important that we

have deep communion between the local bishop—and the bishops as a whole—and our Catholic universities,” he said.

Bishop Rhoades said he would rather have a Protestant who respects the Church teach at a Catholic university than a “dissenting Catholic that actually does more harm to the mission” of the Church, although he believes the majority of professors at Catholic universities should be Catholic.

Ad limina visits also can be the time for a very Catholic type of lobbying—reminding the Congregation for Saints’ Causes that there are U.S. candidates for sainthood waiting in the wings.

Last May, Bishop Daniel R. Jenky of Peoria, Ill., personally handed Pope Benedict XVI two thick tomes

outlining why the Church should recognize the holiness of the late Catholic televangelist Archbishop Fulton J. Sheen. The archbishop was born in Illinois in 1895, and died in New York in 1979.

The volumes given to the pope still have to be studied by Vatican officials, and Bishop Jenky said he used his *ad limina* visit to promote the cause a bit more.

Archbishop Sheen began his television broadcasts when television was a new medium.

“He beat everyone else in ratings, he won an Emmy,” Bishop Jenky said.

“If it is God’s will” that Archbishop Sheen be beatified and canonized, “it will be a great gift to the Church, and maybe especially today,” the bishop said. †

AD LIMINA

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At the same time, the archdiocese has already established committees to prepare for the installation of the next archbishop when the appointment is made.

“When the next archbishop is announced, we will be ready to get things rolling in terms of the liturgy, in terms of the celebration, in terms of getting him out to meet people,” Bishop Coyne noted. “So we’re in God’s hands and we’re in good hands in the Archdiocese of Indianapolis.”

Bishop Coyne shared that perspective after the *ad limina* visit of the bishops of Illinois, Indiana and Wisconsin with Pope Benedict and the leaders of various offices at the Vatican.

One of the most helpful visits for Bishop Coyne came during a lunch with

Archbishop Claudio Maria Celli, president of the Pontifical Council for Social Communications, and Msgr. Paul Tighe, secretary of that pontifical council.

“I got a lot of affirmation in terms of the work that I was doing,” said Bishop Coyne, who uses various forms of social media—blogs, Twitter and podcasts—to promote and spread the Catholic faith. “They confirmed that, in fact, they want us to use the Internet in the manner in which I’m using it to spread the Good News, to kind of evangelize, and use it as a way of going out to people.

“Pope Benedict is very much behind our using all of the means of mass communication and social communication to evangelize and re-evangelize.”

That meeting also led to an emphasis on another focus of the Church’s use of social media—trying to have an impact on the Internet itself by “making it a place that is also a place of the Gospel, of the

Good News, and trying to perhaps confront some of the darknesses that are part of the Internet today,” Bishop Coyne said.

The *ad limina* visit also provided Bishop Coyne with the opportunity to create and build connections and friendships with the 25 other bishops from Indiana, Illinois and Wisconsin who were part of his 11-day stay in Italy.

“I really got along with everybody that was there, and I hope they got along with me,” Bishop Coyne said. “They’re just good men and very interesting. We shared a lot of the things that we were dealing with in the diocese, and asked each other for advice. One of the things that I found very refreshing was just a greater camaraderie and fraternity with my fellow bishops in Indiana especially, but also throughout the whole region.” †

How has faith affected your marriage?

The Criterion is inviting readers to share stories of how their Catholic faith has had an impact on their marriages, especially in specific moments of joy, struggle, heartbreak and hope.

Send your stories to assistant editor John Shaughnessy at jshaughnessy@archindy.org or in care of *The Criterion*, 1400 N. Meridian St., Indianapolis, IN 46202. Please include your phone number in case additional information is needed. †

Correction

Father George Joseph Nangachevettill’s name was misspelled in a page 6 caption noting a recent “Vocations appreciation dinner” in the Batesville Deanery.



Phone Numbers:
Main office:317-236-1570
Advertising317-236-1454
Toll free:1-800-382-9836, ext. 1570
Circulation:317-236-1425
Toll free:1-800-382-9836, ext. 1425

Price: \$22.00 per year, 75 cents per copy

Postmaster:
Send address changes to *The Criterion*,
1400 N. Meridian St., Indianapolis, IN 46202-2367

Web site: www.CriterionOnline.com

E-mail: criterion@archindy.org

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Published weekly except the last week of December and the first week of January. Mailing address: 1400 N. Meridian St., Indianapolis, IN 46202-2367. Periodical postage paid at Indianapolis, IN. Copyright © 2012 Criterion Press Inc. ISSN 0574-4350.

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

1400 N. Meridian St.
Indianapolis, IN 46202-2367
317-236-1570
800-382-9836 ext. 1570
criterion@archindy.org

Periodical postage paid at Indianapolis, IN.
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Church leaders called to preserve tradition, pope tells new cardinals

VATICAN CITY (CNS)—Leaders and members of the Catholic Church do not have the authority to determine its teaching and structure, but are called to ensure its fidelity to Jesus and to the faith passed on by the Apostles, Pope Benedict XVI told the 22 new cardinals that he created.

"The Church is not self-regulating, she does not determine her own structure, but receives it from the word of God, to which she listens in faith as she seeks to understand it and to live it," the pope said in a homily on Feb. 19 during a Mass concelebrated with the new cardinals in St. Peter's Basilica.

The College of Cardinals was expanded on Feb. 18, and the new members included Cardinals Timothy M. Dolan of New York; Edwin F. O'Brien, grand master of the Equestrian Order of the Holy Sepulcher of Jerusalem and former archbishop of Baltimore; and Thomas C. Collins of Toronto.

The family, friends and pilgrims accompanying the new cardinals arrived at St. Peter's extra early after many of them missed the consistory on Feb. 18 because the basilica was full. While they waited for Mass to begin, they joined in the recitation of the rosary in Latin.

The Mass marked the feast of the Chair of St. Peter, a liturgical solemnity focused on the authority that Jesus entrusted to his Apostles. The feast usually is celebrated on Feb. 22, but was early because Ash Wednesday fell on that date this year.

The basilica's bronze statue of St. Peter, with its foot worn smooth by centuries of pilgrims' caresses, was draped with red and gold liturgical vestments for the feast day.

To illustrate his homily, the pope used another artwork, Gian Lorenzo Bernini's towering sculpture of "The Chair of St. Peter," which is topped by the Holy Spirit window in the basilica's apse.

The Catholic Church is like a window into which the light of truth shines and through which a response of love should radiate, he said.

"The Church herself is like a window, the place where God draws near to us, where he comes toward our world," the pope said.

Bernini's sculpture features a



Pope Benedict XVI concelebrates a Mass with new cardinals in St. Peter's Basilica at the Vatican on Feb. 19. The pope created 22 new cardinals during a consistory the previous day.

large throne, which symbolizes the authority that Jesus gave to St. Peter, supported by four ancient Church theologians—two doctors of the Church from the East and two from the West, representing the unity and diversity within the universal Church, he said.

The support of the theologians also "teaches us that love rests upon faith. Love collapses if man no longer trusts in God and disobeys him," the pope said.

"Everything in the Church rests upon faith—the sacraments, the liturgy, evangelization, charity," as well as "the law and the Church's authority," he said.

Catholics cannot make things up as they go along, he said. They must follow tradition, the sacred Scriptures and the teaching of the Apostles, explained and interpreted by the fathers of the Church and the popes.

All that the Church teaches and does in the world must be motivated by love and lead to love, the pope said.

"A selfish faith would be an unreal faith," Pope Benedict said.

"Whoever believes in

Jesus Christ and enters into the dynamic of love that finds its source in the Eucharist discovers true joy and becomes capable, in turn, of living according to the logic of gift," he said.

Like the basilica's Holy Spirit window with its radiating golden rays, "God is not isolation, but glorious and joyful love, spreading outward and radiant with light," the pope told the new cardinals.

Entrusted with God's love, every Christian—and, particularly, each of the Church's cardinals—has a duty to share it with others, he said.

The altar servers at the Mass were seminarians from the Pontifical North American College, the U.S. seminary in Rome where Cardinals O'Brien and Dolan both had served as rector before being named bishops.

At the beginning of the Mass, Italian Cardinal Fernando Filoni, prefect of the Congregation for the Evangelization of Peoples, thanked the pope on behalf of all the new cardinals.

Acknowledging the different

nationalities and ministries of the new cardinals, Cardinal Filoni said, "We are united by one faith in Christ, love for the Church, fidelity to the pope and a deep awareness of the real and serious needs of humanity."

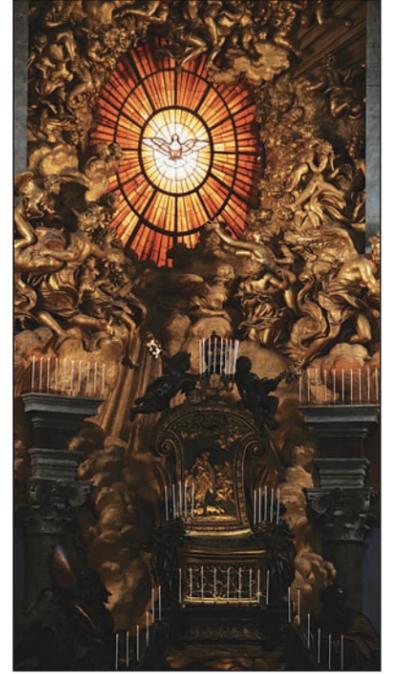
The cardinal also thanked the family members present at the Mass, several of whom brought the offertory gifts to the pope.

Cardinal Filoni said every vocation, including the new cardinals' vocations to the priesthood, is born within a family or other community and nurtured by the faith of others.

Pope Benedict met the new cardinals and their families and friends again on Feb. 20 in the more informal setting of an audience.

He asked the relatives and friends to support the new cardinals with even more prayers, to listen to them more carefully, and "be united with them and among yourselves in faith and charity in order to be even more fervid and courageous witnesses of Christ."

At the end of the audience, each of the new cardinals



Gian Lorenzo Bernini's sculpture, "The Chair of St. Peter," is adorned with candles for the celebration of the feast of the Chair in St. Peter's Basilica at the Vatican on Feb. 19. The candles and special liturgical vestments decorating the statue of St. Peter added to the celebration as Pope Benedict XVI concelebrated Mass with 22 new cardinals in the basilica.

presented two members of their entourage to the pope. Cardinal Collins introduced his sisters, Catherine and Patricia, to the pope and Cardinal O'Brien presented two longtime friends from New York, Patricia Dillon and Patricia Handal.

After Cardinal Dolan introduced his mother, Shirley Dolan, 83, to the pope, Pope Benedict told her, "You look too young to be a cardinal's mother," the cardinal told Catholic News Service. "I told him, 'I hope that's an infallible statement.'"

"Let's face it," Cardinal Dolan said. "It's somewhat rare that a cardinal can introduce his mother to the pope." The average age of the 213 members of the College of Cardinals is more than 75.

Cardinal Dolan also presented Vincenza Mustaciuolo to the pope. She is the mother of Msgr. Greg Mustaciuolo, chancellor of the New York Archdiocese. The monsignor is one of the cardinal's closest aides, and his mother had never met the pope, the cardinal said. †

CARDINALS

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and the United States."

Cardinal Dolan also mentioned the consultation on the canonization of Blessed Kateri, who was born in what is now New York state, and Blessed Marianne, who served there before ministering in Hawaii.

"As grateful as I am for being a cardinal," he told reporters later, "I really want to be a saint. I mean that, but I have a long way to go."

St. Peter's Basilica was filled to overflowing for the ceremony, and several thousand people sat in a sunny St. Peter's Square watching it on large video screens. Choirs from New York and from several Italian dioceses provided music for the service.

At the end of the ceremony, the College of Cardinals had 213 members, 125 of whom were under the age of 80 and, therefore, eligible to vote in a conclave to elect a new pope.

The consistory took the form of a prayer service. After the Gospel reading, in what the Vatican described as an allocution, not a homily, the pope told the cardinals that love and service, not an air of greatness, are to mark their lives as cardinals.

"Dominion and service, egoism and altruism, possession and gift, self-interest and gratuitousness. These profoundly contrasting approaches confront each other in every age and place," Pope Benedict said, but the cardinals must model their lives on that of Jesus, loving others to the point of giving up his life for them.

Cardinal O'Brien told reporters afterward that the ceremony and the pope's remarks underlined that becoming a cardinal "is not a reward, it brings on greater responsibilities—something [that] the pope experiences every day."

He said that when he knelt before the pope, "I thanked him. I said I'd serve him completely with my whole heart."

Cardinal Dolan, who delivered the main address on evangelization at a meeting of the College of Cardinals the previous day, said that when he knelt before the pope, the pope thanked him again for his presentation. "I said thank you, for this, I'm the one who is grateful," he said.

"The Gospel and the homily were very sobering," he said, because they recalled the words of Jesus that "we're not in it for the prestige, we're not in it for the honor, we're not in it for the glory. We're in it to serve."

In all things, Pope Benedict had told them, "the new cardinals are entrusted with the service of love—love for God, love for his Church, an absolute and unconditional love for his brothers and sisters, even unto shedding their blood, if necessary," a fact underlined by the red color of the biretta—a four-cornered hat—and the red cardinal's robes.

"He is servant inasmuch as he welcomes within himself the fate of the suffering and sin of all humanity. His service is realized in total faithfulness and complete responsibility toward mankind," the pope said.

"The free acceptance of his violent death becomes the price of freedom for many," he told the new cardinals, praying that "Christ's total gift of self on the cross"

would be "the foundation, stimulus and strength" of their faith, and that it would be reflected in their love and charity toward others.

During the ceremony, Pope Benedict placed rings on the fingers of the 22 new cardinals and assigned them a "titular church" in Rome, making them full members of the Rome clergy and closer collaborators of the pope in governing the universal Church.

Cardinal O'Brien's titular church is the historic Church of St. Sebastian on the Palatine Hill. Cardinal Collins was assigned the Church of St. Patrick in the Via Veneto neighborhood, where an English-speaking congregation worships; and Cardinal Dolan became the titular cardinal of the Church of Our Lady of Guadalupe in the Monte Mario neighborhood.

The new cardinals, the pope said, "will be called to consider and evaluate the events, the problems and the pastoral criteria which concern the mission of the entire Church."

The pope asked the new cardinals "to serve the Church with love and vigor, with the transparency and wisdom of teachers, with the energy and strength of shepherds, with the fidelity and courage of martyrs."

The Bible reading at the service was taken from the Gospel of St. Mark and recounted how the disciples were tempted by the idea of honor, but Jesus told them that greatness means becoming the servant of all.

"Serving God and others, self-giving. This is the logic which authentic faith imparts and develops in our daily lives, and which is not the type of power and glory which belongs to this world," the pope told them. †



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CNS photo/Paul Hering



Cardinal-designate Timothy M. Dolan of New York, right, talks to Archbishop Rino Fisichella, president of the Pontifical Council for Promoting New Evangelization, before the start of a meeting of the world's cardinals with Pope Benedict XVI in the synod hall at the Vatican on Feb. 17. Cardinal-designate Dolan was chosen to give the formal introduction to the day's discussion of the Church's new evangelization efforts.

Evangelization vs. secularism

Pope Benedict XVI has increasingly stressed two topics recently, and we are certain to hear more about both of them as this year progresses. They are the “new evangelization” and religious liberty.

Last October, the pope announced that he was convening a special “Year of Faith” in 2012-13 as part of the new evangelization. Its aim is to renew the Church’s missionary energy with an emphasis on getting Catholics to know their faith better in order to share it with others.

Pope Benedict established a new council, the Pontifical Council for Promoting the New Evangelization, last June. He said that the council’s purpose would be to combat the progressive secularization that has overtaken the countries where the Church has long existed. He called it “a serious crisis of the sense of the Christian faith and role of the Church.”

There will also be a synod of bishops from all over the world on Oct. 7-28 to discuss “New Evangelization for the Transmission of the Christian Faith.”

It is a theme that the pope has been emphasizing throughout his pontificate, although the term “new evangelization” came originally from Pope Paul VI and was popularized by Blessed John Paul II. All three popes recognized that something must be done to counteract the secularism that has taken over Europe, and is now spreading quickly in the United States.

Thus, when the U.S. bishops began their *ad limina* visits to the Vatican in November, Pope Benedict told them that they must respond to the challenges of a secularized culture.

Can anyone be unaware of how secular our culture has become? Religious beliefs and moral values are regularly ridiculed in our media.

There is a precipitous decline in the percentage of married people, and a corresponding increase in the number of people who are living together outside of marriage. Polls show that most Americans reject the Church’s teaching that premarital sexual activity is morally wrong.

Decisions being made by our political leaders ignore traditional Christian beliefs as if they are irrelevant. That is what is happening in the current campaign to convince the public that opposition to so-called same-sex marriage is discriminatory. There is no consideration given to the fact that unnatural couplings by homosexuals are not the same as the love between husband and wife.

That is also what happened when Health and Human Services Secretary

Kathleen Sebelius issued regulations that would force Catholic institutions to provide free abortifacients, contraceptives and sterilizations in employee health plans. Even recent “accommodations” to their original mandate are unacceptable.

That is where religious liberty comes into play. Bishops, university presidents, directors of Catholic Charities and others objected that the government was forcing them to do something that violated their religious freedom.

The people who favor those regulations say that most Catholics ignore Church teaching on contraception. A secularized society pays no attention to such teachings anyway, they say.

The issue isn’t whether some Catholics practice contraception. The issue is whether Catholic institutions, and taxpayers with moral objections, should be forced to pay for those free contraceptives, including abortifacients and sterilization.

Cardinal Raymond Burke, prefect of the Apostolic Signatura, has strongly criticized Sebelius. He told the Cardinal Newman Society, “To the degree to which [Sebelius] proclaims herself to be a practicing Catholic, she is very wrong.”

He said that it is “simply incomprehensible” for a Catholic to “support the kind of measures that she is supporting.”

Cardinal Burke, who is a former Archbishop of St. Louis, was also passionate in his condemnation of secularism.

“It’s a war,” he said, between “a culture of secularization which is quite strong in our nation,” and “the Christian culture which marked the life of the United States during the first 200 years of its history.”

“If Christians do not stand strong, give a strong witness and insist on what is right and good for us both as individuals and society, this secularization will in fact predominate and it will destroy us,” he said.

Those people who are reading this must join efforts to combat secularization. Start within your family because that is where children first learn to practice their faith. Teach your children the truths of our religion, and make sure they learn more about them as they are growing up.

Do your best to instill in them the moral values that secularization is trying to eliminate.

Then you will be part of the new evangelization.

—John F. Fink

Be Our Guest/Sr. Diane Carollo, S.G.L.

Religious conscience and the Obama administration

What does the Fugitive Slave Act of 1850 have in common with the U.S. Department of Health and Human Services’ (HHS) mandate on contraception?

The Fugitive Slave Act attempted to enlist every citizen in the United States to assist in the capture and return of fugitive slaves to their owners.

Of course, the abolitionists—people opposed to the restriction of human freedom—disregarded the attempts of the government to coerce them to act against their consciences.

Catholics and other religious entities in the United States today find themselves confronted by the HHS mandate that asks them to violate their consciences by cooperating in “intrinsically evil practices” that are promoted as “women’s health care.”

Like the abolitionists, Catholics must never allow themselves to be coerced into formal cooperation with evil.

The good news is that President Barack Obama and his administration’s decision to impose on Catholic institutions the requirement to provide and pay for contraceptives, abortifacient drugs and sterilizations next year has backfired.

Clearly, the HHS mandate assaulted our First Amendment rights. What the Obama administration underestimated was the response of the Catholic hierarchy to the real threat against the Church’s divine mission and public witness.

The First Amendment to the United States Constitution is part of the Bill of Rights. It states: “Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the

press; or the right of the people peaceably to assemble, and to petition the government for a redress of grievances.”

The HHS mandate is so dangerous because it effectively denies to Catholics and other religious entities the right to practice what they preach, and live their faith in accordance with their consciences.

Does Obama think that he can effectively suppress the teachings of the Church and her mission by emulating the practices of world leaders who oppose the freedom of conscience and religious liberties?

In recent days, the president has proposed a compromise to the problem of forcing Catholic institutions to violate their consciences. However, the bishops of the United States, though committed to “life-affirming health care for all,” remain cautious and focused on their objections to the “preventive services for women” issued by HHS.

Catholic Americans must wake from their political stupor and act responsibly in the political arena, especially in the upcoming elections.

Our political action and behavior in the voting booth must reflect what is best for the common good. What is best for the common good is always what is in accord with sound moral principles. Let’s get back to the basics!

To read the most recent comments by the U.S. Conference of Catholic Bishops on the attacks against religious liberty, log on to www.usccb.org/conscience.

On the bishops’ website, you will also find an “action alert” and a video by Cardinal Timothy M. Dolan of New York on the ongoing crisis on religious liberty.

(*Servants of the Gospel of Life* Sister Diane Carollo is director of the archdiocesan Office for Pro-Life Ministry.) †

Letters to the Editor

A call to defend our Church and not violate the tenets of our faith

President Barack Obama is not a foolish man, but he does a good imitation of one. In his next four years, it wouldn’t surprise me if he offered French fries with his political arsenic.

The greater tragedy that I see in this country is that we as a people don’t produce or provide many people of credible opposition to Obama and his suspicious agenda. Everybody running is rather shallow.

The Republican Party hopefuls are more a coward than timid Christians, and the Democrats represent apocalypse now.

I was all set in my mind to vote for the president until he revealed his campaign to circumvent “religious freedom” and impose his dictatorial intrusion upon “religious freedom,” especially targeting the Catholic Church.

I am not a passive Christian, nor am I a timid Christian, and I feel no obligation to vote for Obama merely because he is black.

It is insulting to me as a practicing Catholic whose conscience is formed through the teaching of “Mother Church” to demand that I violate the tenets of my faith and comply with his mandates.

President Obama is a shrewd man who knows that he can use “lukewarm Christians” who have convinced themselves that a lie is a truth, and wrong is right, to follow him as the Pied Piper.

Kirth N. Roach
Holy Angels Church
Discalced Carmelite Community of the Resurrection
Indianapolis

HHS issue is between government and all religious organizations, reader says

Now that some of the dust has settled on the Obama administration’s health care dictate issue with religious organizations, some things come into much clearer focus.

Under the new rule, which the administration stresses is an “accommodation” and not a compromise, non-profit religious organizations can opt out and not directly provide birth control, et al. However, the insurers they hire to cover their employees cannot opt out.

Private organizations of any type that self-insure will be required to offer coverage for birth control and morning-after pills.

Health insurance is not free, and this means the costs for such care for any organization, such as birth control and the morning-after pill, will be borne by all employees because insurers are not going to offer this coverage for free. You could be accused of logical thought processes if you think this accommodation is not different from the original decision.

This issue is not solely between the administration and Catholics in America. It is between the government and any religious organization.

If the federal government can compel any religious organization to provide free coverage for birth control and the morning-after pill, what is contained in the U.S. Constitution that will prevent said government from compulsory coverage for abortions? And it may not stop there. Use your imagination.

I do not believe that any of the above has anything to do with controlling health care costs, and everything to do with government control over the entire health care exchange between patients and providers.

This is way serious.

Greg Harter
Columbus

Scholarship Tax Credit clears Senate, faces hurdles in House

By Brigid Curtis Ayer

Catholic families struggling to pay school tuition may see a light at the end of the tunnel if a bill providing additional entry points to the Scholarship Tax Credit (STC) program passes this year.

"The good news is it passed the Senate. The bad news is it will be a struggle in the House," said Glenn Tebbe, executive director of the Indiana Catholic Conference (ICC), who serves as the official spokesperson for the Catholic Church in Indiana on public policy matters.

"We are supportive of helping income eligible non-public school families gain access to the tax credit scholarship for their children," Tebbe said.

The proposal, Senate Bill 296, authored by Sen. Jean Leising, R-Oldenburg, would give students who are currently enrolled in Catholic or non-public schools an opportunity to qualify for the tax credit scholarship in grade eight. Once eligible, they could receive a scholarship during high school.

The STC program is privately funded by charitable donations to scholarship granting organizations (SGO's), which award scholarships to eligible students. Families whose incomes fall under 200 percent of the federal free and reduced lunch qualifying amount are eligible for a tax credit scholarship. This is about \$85,000 for a family of four.

Leising explained that under current STC guidelines, there are two entry points for students to receive the scholarship. A student may apply for a scholarship in kindergarten. If awarded a scholarship, the student is eligible to apply for a voucher for first grade—provided the family still meets the income guidelines. The second entry point is for students who are enrolled in a public school.

"The second entry point is not really a viable option for non-public school students in first grade through 12th grade because, to become eligible, their parents would have to pull them out of the non-public school for one year in order to get the scholarship," Tebbe said.

Leising said that with all the education reform that passed last year, there was very little direct relief for the families already attending a non-public school.

"Senate Bill 296 is an effort to provide relief for some of those families that are making the sacrifices to send their child to a non-public school," Leising said.

"St. Louis Catholic School in Batesville has a Scholarship Tax Credit program set up for kindergarten, and about half of their kindergarten kids were financially eligible for the tax credit scholarship," she said, "so all of those kids next year, if they remain eligible under the



Indiana Gov. Mitch Daniels talks with parents and students at the "Ed Reform Rocks Rally" at the State Capitol in Indianapolis on Feb. 15. More than 2,000 parents and students attended the rally to support school choice and quality schools.

income guidelines, will be eligible for a state-funded voucher for first grade.

"... What I'm trying to do is allow eighth-graders to be eligible for a tax credit scholarship, which could allow them to be eligible potentially to receive a school voucher for ninth grade and the rest of their high school years," Leising said.

Tebbe said that while a conversion of the tax credit scholarship to a voucher for high school was the original intent of the bill, Senate Bill 296 was amended in the Senate Education committee where they removed the conversion of the tax credit scholarship to a voucher for students who receive a scholarship in grade eight.

Despite the change, Tebbe said the tax credit scholarship will provide some financial assistance for families who want to send their child to a non-public high school, and who are eligible for a scholarship through an SGO.

Legislative Service Agency, a non-partisan group that provides legal and fiscal analysis to the Indiana General Assembly, estimated that last year there were about 26,630 students attending non-public schools who meet the income guidelines to be eligible for a voucher. These students would also meet the income guidelines to receive a tax credit scholarship, but are ineligible primarily because they currently attend a non-public school.

"Right now, the concern is I've got to get

it through the process," Leising said.

Rep. Bob Behning, R-Indianapolis, House sponsor of Senate Bill 296 and a school choice advocate, will be carrying the bill in the House.

Behning, who also chairs the House Education Committee, where the bill is assigned, plans to amend it to improve the STC program.

Behning said that current law governing scholarships granted through the STC program does not provide flexibility for families whose incomes fluctuate from year to year.

For example, the only entry points for scholarship tax credits are for kindergartners entering either a public or non-public school or any student who attends a public school.

Behning said that non-public school students in first through 12th grade who lose eligibility to the STC program due to a family's income fluctuation cannot gain access again unless they leave the non-public school, and attend a public school for two semesters—even though the family meets the income guidelines.

"What I'm trying to accomplish here is a 'once eligible, always eligible' for the tax credit scholarship, provided the family meets the income guidelines," Behning said. "For families whose income fluctuates from year to year, they could remain eligible for the tax credit scholarship even though their income goes up in some years." †



Glenn Tebbe



Sen. Jean Leising



Rep. Bob Behning

Stay connected with the legislature through weekly I-CAN updates

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 each week, 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."

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

Family is key to new generation rooted in Gospel, pope tells symposium audience

VATICAN CITY (CNS)—The family is the Church's best ally for raising a new generation resistant to materialism and committed to living out the Gospel, Pope Benedict XVI told bishops from Africa and Europe.

"Europe and Africa need generous young people who know how to take responsibility for their future," he said.

All institutions, like the family, school and Church, "must be well aware that these young people hold the future

and that it is important to do everything possible so that their journey is not marked by uncertainty and darkness," he said.

The pope made his remarks during a Feb. 16 audience with 80 bishops, priests and other participants attending a joint conference organized by the Symposium of Episcopal Conferences of Africa and Madagascar, known as SECAM, and the Council of European Bishops' Conferences, known by the acronym CCEE.

The conference, held in Rome on Feb. 13-17, was

dedicated to finding ways in which European and African Catholics can cooperate in evangelization.

During the symposium, Cardinal Josip Bozanic of Zagreb, Croatia, said that even though economic and social conditions in the two continents are vastly different, the Gospel is universal.

Wherever it finds itself, the Church has a message of faith that "understands humankind, whether in Europe or Africa, as created in the image and likeness of God, and who deep down has basic needs that only God can fully satisfy," he said.

"Social and spiritual concerns are both present. One is not separated from the other but, rather, they are dimensions of the one same integral development of the human person and society," the cardinal said.

In his speech to the group, the pope said a huge obstacle in proclaiming the Gospel is hedonism, "which has contributed to making the crisis of

values in people's daily life spread to the family and how people make sense of one's life."

The increasing problems of pornography and prostitution are symptoms of this "serious social malaise."

The Church must also pay close attention to the current culture and work diligently in helping "the light of the Gospel insert itself in the cultural milieu" so as to enlighten it, and prevent "false cultures" that dehumanize people from taking hold.

Pope Benedict said the Church needs to pay close attention to the family, which, as the domestic Church, "is also the strongest guarantee of the renewal of society."

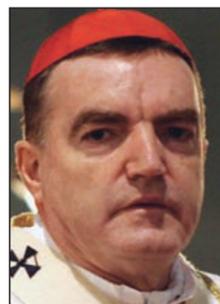
The family safeguards traditions, customs, habits and rituals of faith, and can have a big impact on fostering vocations, he said.

The current mentality of materialism can have a negative effect on vocations, but the family is also a pivotal player in the formation of the young, he said.

As the Church, family and other institutions work together in raising the next generations, the pope asked the bishops to pay special attention to young people's "human and spiritual growth, encouraging them also to do volunteer work, which can have educational value." †



Pope Benedict XVI



Cardinal Josip Bozanic

Events Calendar

February 24

Our Lady of the Greenwood Church, 335 S. Meridian St., Greenwood. **"Praying the Lenten Weekday Lectionary," Bishop Christopher J. Coyne,** presenter, 7 p.m., no charge. Information: 317-888-2861.

Our Lady of the Greenwood School, 399 S. Meridian St., Greenwood. **Lenten fish fry,** 5-7 p.m. Information: 317-888-2861 or michaelsdeer@gmail.com.

St. Pius X Church, 7200 Sarto Drive, Indianapolis. **Charismatic Mass,** praise and worship, 7 p.m., Mass, 7:30 p.m. Information: 317-846-0705.

Our Lady of Lourdes School, 30 S. Downey Ave.,

Indianapolis. **Men's Club, Lenten fish fry,** 5-8 p.m. Information: www.ollindy.org.

St. Mary Parish, 2500 St. Mary's Drive, N.E., Lanesville. New Albany Deanery Catholic Youth Ministries, **"Family Lenten Presentation," Doug Brummel,** comedian and storyteller from Lighten Up! Ministries, presenter, 6:45-8:45 p.m., free-will offering. Information: 812-945-2000 or marlene@nadyouth.org.

St. Lawrence Parish, Father Conen Hall, 6950 E. 46th St., Indianapolis. **Lenten fish fry,** 5:30-7:30 p.m., \$7 fish dinner, \$4 pizza or pasta, children 2 and under free. Information: 317-546-4065.

February 25

Knights of Columbus Hall, 624 Delaware Road, Batesville. **Oldenburg Academy, "A Night at the OA Corral," social,** 6 p.m. Information: 812-933-0737 or lamping@oldenburgacademy.org.

Mount St. Francis Center for Spirituality, 101 St. Anthony Drive, Mount St. Francis. New Albany Deanery Catholic Youth Ministries, **"Live, Laugh, Love," young adult conference,** 3-9 p.m., \$20 per person. Information: 812-945-2000 or marlene@nadyouth.org.

Mount St. Francis Center for Spirituality,

101 St. Anthony Drive, Mount St. Francis. New Albany Deanery Catholic Youth Ministries, **"Family Lenten Presentation," Doug Brummel,** comedian and storyteller from Lighten Up! Ministries, presenter, 6:45-8:45 p.m., free-will offering. Information: 812-945-2000 or marlene@nadyouth.org.

Ritz Carlton, 12156 N. Meridian St., Carmel, Ind. **O'Connor House gala,** fundraiser benefits ministry for single women experiencing crisis pregnancy, 6:30-10:30 p.m. Information and reservations: 317-844-8562.

February 26

St. Simon the Apostle Parish,

Family Life Center, 8155 N. Oaklandon Road, Indianapolis. **Natural Family Planning class,** 1 p.m., \$75 per couple for the series includes book, registration deadline on Feb. 23. Information: 317-823-2198 or jkovacs@sbcglobal.net.

St. Anthony of Padua Church, 316 N. Sherwood Ave., Clarksville. New Albany Deanery Catholic Youth Ministries, **"Family Lenten Presentation," Doug Brummel,** comedian and storyteller from Lighten Up! Ministries, presenter, 3-5 p.m., free-will offering. Information: 812-945-2000 or marlene@nadyouth.org.

St. Mary Church, 7500 Navilleton Road,

Navilleton. **Mass for high school students,** 6:30 p.m. Information: 812-989-9528.

February 28

Saint Meinrad Archabbey, gallery, 200 Hill Drive, St. Meinrad. **Black history lecture, "The History and Sanctity of Father Augustus Tolton,"** Most Rev. Joseph N. Perry, auxiliary bishop of Chicago, presenter, 7 p.m. Information: 800-682-0988 or www.saintmeinrad.edu.

March 2

Sacred Heart of Jesus Church, chapel, 1530 Union St., Indianapolis. **Lumen Dei, Mass,** 6:30 a.m., breakfast following Mass at Pure Eatery. Information: rhumper69@yahoo.com. †

Retreats and Programs

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.archindy.org/family/troubled.html.

Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad. **"Reading the Book of Hosea,"** Lenten 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. **"Four Contemporary Stories of Discovering One's Way,"** Lenten series, session one of four, Franciscan Sister Barbara Leonhard, presenter, 6:30-8 p.m., \$15 per session or two for \$25. Information: 812-933-6437 or center@oldenburgosf.com.

March 2-4

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"The Desert Calls—A Weekend Lenten Retreat,"** Notre Dame Sister Catherine Griffiths, presenter, \$153 per person/\$286 per couple. Information: 317-545-7681 or marcia.johnson@archindy.org. †

Grief ministry seminar on March 22 offers help for pastoral ministers

The Catholic Cemeteries Association and archdiocesan Office of Family Ministries will host the 10th annual Mission Day for caregivers on March 22 at Our Lady of Fatima Retreat House, 5353 E. 56th St., in Indianapolis.

The day will begin with registration at 9 a.m., include lunch and conclude at 4 p.m. Registration costs \$30 and seating is limited.

The workshop will provide participants with experiences and tools to renew their skills for serving people who are dying or grieving.

Theoretical frameworks around creativity and spirituality will be explored through presentations and experiences.

The day is intended to help pastoral

ministers and caregivers continue the sacred work of supporting people during critical transitions in life and death.

Brenda Kenyon, an end-of-life grief counselor at St. Vincent Hospice in Indianapolis, will facilitate the bereavement program.

She will be assisted by Margie Shortle, a Catholic chaplain who is board certified by the National Association of Catholic Chaplains, and Tony Pinto, a counselor.

For a registration form or additional information, log on to the archdiocesan Office of Family Ministries website at www.archindy.org/family or contact Deb VanVelse at dvanvelse@archindy.org, 317-236-1586 or 800-382-9836. †

Chicago auxiliary bishop to present black history lecture on Feb. 28

Bishop Joseph N. Perry, auxiliary bishop of the Archdiocese of Chicago, will present the annual black history lecture at Saint Meinrad Seminary and School of Theology at 7 p.m. CST on Feb. 28 at The Gallery in St. Meinrad.

He will discuss "The History and Sanctity of Father Augustus Tolton."

Father Tolton was born into slavery in 1854, and became the first American

diocesan priest of African descent. The cause for his sainthood was introduced by the Archdiocese of Chicago in 2010.

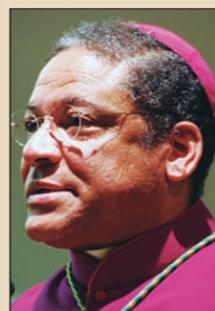
Bishop Perry is vice president of the board of the National Black Catholic Congress and chairman of the U.S. Conference of Catholic Bishops' Committee on African-American Catholics.

The Saint Meinrad lecture is free and open to the public.

Parking is available in the Guest House and student parking lots.

The Gallery is located on the first floor of St. Gregory Hall.

For more information, call Mary Jeanne Schumacher at 812-357-6501 during business hours. †



Bishop Joseph N. Perry

'Voices Uniting to End Hunger' conference is March 3 in Indianapolis

The public is invited to attend a conference on "Voices Uniting to End Hunger" in the U.S. and other countries presented by the Indy Hunger Network (IHN) on March 3 at the Christian Theological Seminary, 1000 W. 42nd St., in Indianapolis.

Former U.S. ambassador Tony Hall, Rev. David Beckmann, a World Food Prize recipient, and Dr. Sharon Watkins will address the conference, which

begins at 8:30 a.m. and concludes at 6:30 p.m.

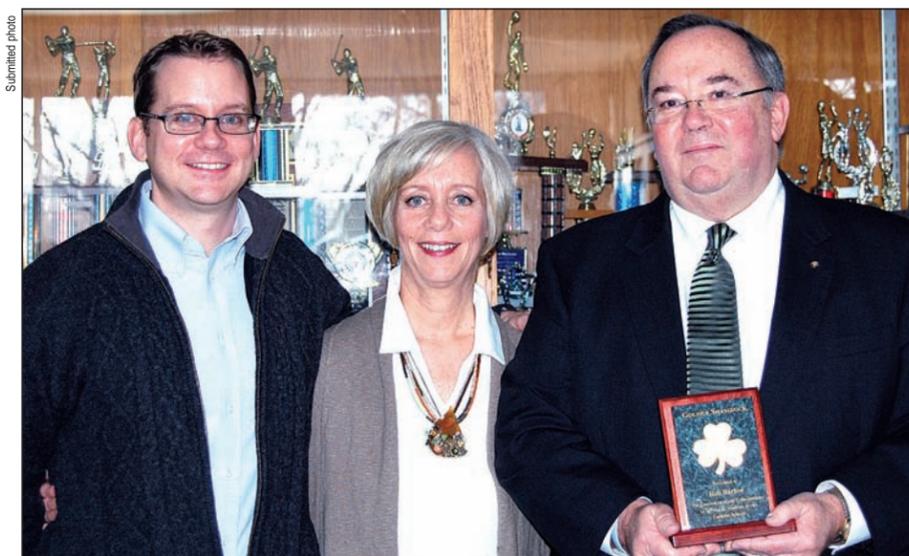
IHN members include Bread for the World—Indiana, Catholic Charities, Society of St. Vincent de Paul, the Christian Theological Seminary, Connect2Help, Gleaners Food Bank, Second Helpings and The Worship Studio.

To register for the conference, log on to www.cts.edu/events. Registration is \$10 online or \$12 at the door. †

Saint Meinrad art exhibit



"Psalm 22 CrossRoad" is one of several mixed media works by artist Linda Witte Henke of Indianapolis that is on display at the Saint Meinrad Archabbey Library in St. Meinrad through April 15. Her work may be viewed at www.lindahenke.com. For information about library hours, call 812-357-6401 or 800-987-7311.



Golden Shamrock Award

Rob Barlow, right, poses for a photo with his family on Feb. 2 at Father Michael Shawe Memorial Jr./Sr. High School in Madison with his "Golden Shamrock Award," the highest honor presented by Prince of Peace Schools in Madison. Barlow, a member of Shawe's Class of 1967, was with his wife, Michele, also a member of the Class of 1967, and their son, Trey, who graduated from Shawe in 1997. Barlow received the award for being a longtime volunteer and supporter of the Catholic school.

Former Anglican priests begin formation to be ordained Catholic priests

HOUSTON (CNS)—Forty-two former Anglican priests from across the country have officially begun their training to become Catholic priests.

It was both a long-awaited milestone and the beginning of a new journey as they gathered in the Archdiocese of Galveston-Houston for the first formation weekend in late January at St. Mary Seminary and Our Lady of Walsingham Church in Houston.

The group included the wives of the Catholic clergy-in-training so there was a total of 76 participants.

More than 100 former Anglican priests have applied to become Catholic priests for the U.S. Personal Ordinariate of the Chair of St. Peter. To date, 42 have been accepted into the program.

The application process for each candidate included a criminal background check, psychological evaluation and recommendations from the Catholic bishop where he lives and from his Anglican ecclesiastical authority, if possible.

Based in Houston, the ordinariate is similar to a diocese, but national in scope. It is the first U.S. ordinariate established by the Vatican earlier this year to facilitate and shepherd communities of former Anglicans wishing to join the Catholic

faith while retaining elements of their Anglican heritage and traditions.

Our Lady of Walsingham serves as the principal church of the ordinariate. St. Mary Seminary is housing the nine-month program of formation.

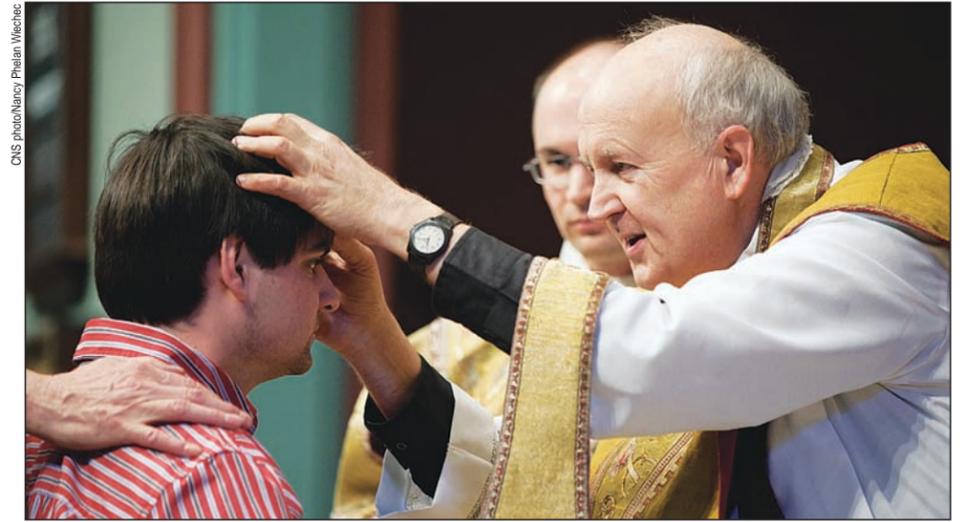
On Feb. 12, a Mass of Institution also officially inaugurated the ordinariate. At the same time, Father Jeffrey N. Steenson received the title of “monsignor” and officially became its head.

Seminarians currently enrolled at St. Mary’s served as hosts during the opening day of the first formation weekend in January.

“I think the seminarians at St. Mary understand how significant this is, and they have been incredible,” Msgr. Steenson told the *Texas Catholic Herald*, newspaper of the Archdiocese of Galveston-Houston. “They are so energized about this—they know it is historical.”

He credits the “extraordinary efforts and help” and “time and resources” of the archdiocese and Cardinal Daniel N. DiNardo with bringing about “exactly what Pope Benedict XVI hoped for—the close relationship with the local diocese and the new ordinariate.”

Topics covered during the first formation weekend included “The



Father Jeffrey N. Steenson, newly appointed leader of the Personal Ordinariate of the Chair of St. Peter, confirms a member of Mount Calvary Church in Baltimore during Mass at the former Anglican church on Jan. 22. Members of Mount Calvary are among about 100 Anglican priests and 2,000 laypeople in the U.S. seeking to join the new ordinariate and become in full communion with the Catholic Church. Based in Houston, the new ordinariate is similar to a diocese but national in scope.

Life and Work of the Catholic Priest,” “Pope Benedict’s Vision of the Anglican Ordinariate,” and a keynote address and conversation with Marcus Grodi of the “Journey Home” program on the Eternal Word Television Network.

More formation training comes in the spring, covering subjects such as “The Petrine Ministry and Catholic Ecclesiology,” “Catechesis and the Stewardship of the Catholic Tradition” and “The Catholic Approach to Scripture.”

There also will be sessions on marriage; baptism/initiation; anointing of the sick; and the sacrament of reconciliation and instruction on the culture of the Catholic Church—from priestly manners to the ecclesial movements. Formation will conclude with individual theological assessments.

“This is something we have all been waiting for since 2009, and now in 2012, we are not just hearing about it but living it,” Randy Sly of Potomac Falls, Va., said of formation. “It was just astounding to look around the room and realize that all of us have been brought together by the Lord for this very special time.”

Seminarian Charles Hough III of Granbury, Texas, echoed that sentiment.

“I’d been an Episcopal priest for over 30 years and many of us started together, ended in the Episcopal Church together and are now starting again together,

moving into the fullness of the Church,” he said. “It is an incredible time for us. We have worked so hard and this is the culmination of a long journey, but it is the beginning of a new era for all of us to be in union with the see of Peter.”

Sly and his wife, Sandy, have been Catholics since 2006. Sandy Sly recognized the “novelty” of meeting the other wives of seminarians, but said their bond was certainly profound.

“It has been wonderful to meet other wives who are also on this journey, just to see that they are pouring their lives out for the Lord, like our husbands are,” she said. “We want to be the best support for our husbands and for whatever we can do in ministry. We are just taking it one day at a time.”

Mark Lewis, a former Anglican priest, was “overwhelmed” and visibly moved as he looked around a room filled with others who have shared the long trek with him. Lewis is administrator of St. Luke’s Catholic Ordinariate Community in Bladensburg, Md. The community was received into the Catholic Church last October.

Lewis said a feeling of comfort and excitement came over him during vespers in the chapel at St. Mary Seminary.

“I was reflecting [on] when I was in seminary and how we would do the same type of liturgy,” he said, “and I was thinking ‘I am home. I am really home.’” †



‘I was reflecting [on] when I was in seminary and how we would do the same type of liturgy, and I was thinking “I am home. I am really home.”’

—Former Anglican priest Mark Lewis, who is in formation to become a Catholic priest

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MINISTRY

continued from page 1

assigned full time to a non-Catholic college.

“We partner with dioceses that in turn look at the parishes and the different places where apprentices can be used,” says Colleen Moore, director of the Echo program. “Our focus has been primarily in the parish setting, but we also want to be open to new settings. The Archdiocese of Indianapolis proposed this to us. Kaitlyn has experience in campus ministry, and she has a welcoming presence. And it fit Father Jeff’s emphasis on relationship building with students.”

Father Godecker has appreciated that connection ever since Willy started at Butler at the beginning of the 2011-12 school year in August.

“For me, it’s great having someone to work with who has a high interest and a background in theology,” says Father Godecker. “It’s also an advantage for the Butler Catholic Community because I’m 69 and she’s 23. She works with students in a very different way. She’s more chatty in a way I’m not. I like having that presence here. I know it’s opened up conversations about faith and Christ and theology that probably wouldn’t have happened without her.”

Catholic students at Butler agree. For freshman Maggie Di Renzo, this year is the first time she hasn’t attended a Catholic school. It’s a transition where Willy has made a difference.

“We have women’s ministry every Tuesday night,” says Di Renzo, 19, from Fort Wayne, Ind. “It’s a faith-sharing night, and we talk about what’s been going on in the week, issues we’ve had and things we

encounter. It’s provided a spot where we can all gather, and we all have the same belief system. I wouldn’t be as much a part of this group as I am if it wasn’t for Kaitlyn. She’s a mentor. She helps in every possible way.”

“She knows what we’re going through,” says Trey Meehan, a 19-year-old freshman from Huntington, Ind. “She knows we’re trying to balance college life, academics and making religion a part of our lives. She knows the religious questions we have. Here, a lot of people don’t share our Catholic faith. So it’s good to have someone to talk with about it. If I need anything, I just feel that she and Father Jeff are the people that I can count on.”

Big plans, harmful decisions, one goal

The key for Willy is being accessible to students—an approach she learned when she helped with campus ministry during her undergraduate years at the University of Dallas, a small Catholic college in Irving, Texas.

So she’s always looking for ways to connect with the students, whether it’s in the faith-sharing group on Tuesday night, conversations after the mid-day Wednesday Mass, the leadership dinner on Thursday evening or the afternoons when she finds an empty table inside the Starbucks at Butler and makes herself available to anyone who wants to stop by, sit down and talk.

“I think the students are excited to have another person here,” Willy says. “I know the women enjoy the opportunity to have the women’s group and a woman they can talk to.”

The conversations sometimes focus on the troubling and harmful decisions that college students can make.

“Very frequently, it’s roommate trouble,”



As the Catholic chaplain at Butler University in Indianapolis, Father Jeffrey Godecker has welcomed the assistance of Kaitlyn Willy, a chaplain’s apprentice who is part of the University of Notre Dame’s Echo program.

Willy says. “They see their friends make moral decisions they’re not comfortable with. They want to talk about how to love their friends through those times when their friends make decisions that they don’t agree with.”

“When I’m working with students, every once in a while I’ll say, ‘OK, if you don’t remember anything else, remember this: Every person is made in the image and likeness of God. They have dignity whether you agree with them or not.’ More than anything, my hope is to bring them closer to Jesus. If I can do that, he takes care of everything else.”

While she strives to support the faith of students, she also relies on the support of others in her own faith journey.

“Father Jeff has taught me a lot about patience and trusting in the Holy Spirit,” she says. “I’m a big planner. Father Jeff makes plans, but he trusts a lot in God as to how those plans will work out.”

Willy also draws support from the three fellow Echo students currently serving at Indianapolis parishes—Joseph Sheehan at St. Joan of Arc Parish, Patrick Sullivan at St. Monica Parish and Amy Yeagle at St. John the Evangelist Parish.

“It’s a wonderful feeling to leave work and know I’m going home to three people who are just as drained and just as exhausted as I am, and know we’ll be there

for each other,” Willy says about the group that lives at the former St. Elizabeth/Coleman Center in Indianapolis. “They show me what it means to be a family.”

‘I’m seeing God’s grace’

Willy’s unique situation at Butler has all the makings of a successful experiment, according to Ken Ogorek, the archdiocese’s director of catechesis who helps guide the Echo students here.

“It’s a constant reminder to us as Catholics that part of the great commission that Jesus gave us was to literally go everywhere,” Ogorek says. “We have to think outside the box. Even though parishes are very important places to be, we need to be on college campuses and in other settings.”

Willy is just thrilled to have the opportunity to help students notice and embrace the presence of Christ in their lives.

“In Echo, we talk a lot about where we see God’s grace, and where we see God acting in our lives,” she says. “More and more, I’m seeing God’s grace in my students. I’m sometimes amazed at the capacity that the students we work with have for joy, trust and love.”

“Even while I’m trying to teach them and trying to bring them closer to God, I always feel that they are equally teaching me and bringing me closer to God.” †



‘It’s a constant reminder to us as Catholics that part of the great commission that Jesus gave us was to literally go everywhere. We have to think outside the box. Even though parishes are very important places to be, we need to be on college campuses and in other settings.’

—Ken Ogorek, archdiocesan director of catechesis

Future of Catholic health care seen in service to community, poor

WASHINGTON (CNS)—Even with health reform, some people will remain uninsured, and Catholic health care must continue to be known for its “special predilection for the poor,” said panelists at a Washington colloquium.

“Without that, we would have a hard time distinguishing ourselves from other not-for-profit hospitals,” said Robert V. Stanek, retired president and CEO of Catholic Health East in Newtown Square, Pa., and current chairman of the board of trustees of the Catholic Health Association.

Corrine Parver, health policy attorney and former executive director of the health law program at American University’s Washington School of Law, expressed dismay that only 60 percent of those who are uninsured today are expected to be insured by 2019 when the health reform law is fully implemented.

That situation will give Catholic hospitals “an opportunity to provide more community benefit,” she said.

Jesuit Father John Haughey, a research fellow at Georgetown University’s Woodstock Theological Center, focused on Catholic health care’s role as a continuation of Christ’s healing ministry. He said that understanding should infuse any Catholic health care institution, “from the CEO down to the one who mops the corridors.”

The three speakers were part of a panel discussion during a daylong colloquium on Feb. 14 at The Catholic University of America in Washington. Sponsored by the university’s Institute for Policy Research and Catholic Studies and its School of Nursing, the conference had as its theme “Learning from the Past, Planning the Future.”

Reviewing changes in Catholic health care over the past few decades, Stanek said most Catholic hospitals are now part of health care systems, many of them multistate,

and the number of women religious who are hospital administrators or CEOs has gone from 770 in 1968 to eight now.

As lay leadership of Catholic health care continues to grow, he said, the challenge will be to keep the systems true to their faith-based mission.

“The Catholic health ministry will be strengthened when we hold onto the concept that we are not institution-based, but based on healing, on the personal touch,” Stanek said. “If our health care delivery system is truly person-centered, the Catholic ministry will be alive and well regardless of what form it takes.”

He said this is the first generation of lay leaders not working side by side with women religious in Catholic health care.

Stanek said the lay leadership has progressed from saying, “Sister, tell me what to do” to asking “What would the sisters do?” But they need to continue to progress to the point of asking, “What will we do, from a perspective totally consistent with our heritage?” he said.

Saying that the “variety of rapidly emerging technologies will impact Catholic health care very strongly in the future,” Stanek said he did not believe the major emphasis of health care in the future will be large acute-care hospitals.

“We can’t afford as a society to continue to treat people in the most expensive vehicle possible,” he said.

Parver, a member of the board of trustees of Holy Cross Hospital in Silver Spring, Md., said home- and community-based health care is the wave of the future, and described some of Holy Cross’ outreach programs to underserved and vulnerable segments of the population.

In addition to two health centers for uninsured adults, she said, the hospital has programs focusing on preventive care and treatment for several diseases—including breast cancer, diabetes and heart problems.

In the policy arena, Parver expressed concern that some major employers have said they might not continue offering health insurance to their employees under the new health reform law.



Mari Etzel, 25, a nurse who works as a volunteer at Christ House through the Catholic Volunteer Network, treats a patient in 2011 at the medical facility in Washington. Panelists at a recent conference said home- and community-based care is the future of Catholic health care.

In addition, she said, it is not clear where the money is going to come from for expansion of the Medicaid program, as required by the law.

Father Haughey said the major responsibility of Catholic health care institutions is to represent “Christ’s healing presence, one that is sufficiently tangible with God’s presence that it can ignite or reignite faith and hope and love in its patients and personnel.”

He warned against a tendency toward “nostalgic piety” or to the “myopic” view that reduces “responsibility for the religious mission of the institution to the pastoral care unit.”

What people should experience through Catholic health care is “more than competence, though that, more than efficiency, though that too, more than professionalism, though that too,” Father Haughey said.

“It is people giving of themselves, emptying themselves to serve their brothers and sisters. ... If that is what is experienced in your facility,” he said, “you are extending Christ’s healing mission in that facility at this time.” †

Hearing examines contraceptive mandate's impact on religious liberty

WASHINGTON (CNS)—During a nearly five-hour congressional hearing on Feb. 16, religious and university leaders explained how the contraceptive mandate in the U.S. health reform plan is an affront to their religious liberty rights.

Bishop William E. Lori of Bridgeport, Conn., chairman of the bishops' Ad Hoc Committee for Religious Liberty, and two Catholic college presidents were among 10 panelists who addressed the House Oversight and Government Reform Committee.

Panel members included an Orthodox rabbi, a Baptist minister, the president of the Lutheran Church-Missouri Synod and officials from Christian universities.

The hearing took place nearly a week after President Barack Obama revised a federal contraceptive mandate, saying religious employers could decline to cover contraceptives and sterilization if they were morally opposed to them, but the health insurers that provide their health plans would be required to offer contraceptives free of charge to women who requested such coverage.

The revision came after three weeks of intensive criticism that the Department of Health and Human Services' contraception mandate would require most religious institutions to pay for coverage they find morally objectionable despite a limited religious exemption.

The religious leaders at the hearing said that the change still violated their religious freedoms because it involved the government requiring their participation, even indirectly, in practices they disagreed with on moral grounds.

Democrats at the hearing were highly critical of the lack of female panelists, and two of them walked out after expressing concern that women were not

Conscience?"

He also pointed out that the Democratic members' request for the female witness—a Georgetown University law student—had been submitted too late to be considered, and was "not an appropriate witness." The committee accepted the Rev. Barry Lynn, executive director of Americans United for Separation of Church and State, as a panelist. Although he did not speak on the panel, he submitted his testimony for the record.

Testimony that the law student, Sandra Fluke, would have given was read at the end of the hearing by Rep. Bruce Braley, D-Iowa. In it, she described how a fellow student suffered severe health issues which she said could have been prevented if the university had given her access to the birth control pill.

Braley said her remarks, submitted for the record, reveal "the complexity of this issue."

But throughout the at-times-contentious hearing, religious leaders spoke at length about the complexity of the issue, particularly when lawmakers grilled panelists on the law's impact on their faith traditions.

Bishop Lori compared the contraceptive mandate to a law that would force all food providers, including kosher delicatessens, to serve pork.

The bishop asked if it would be permissible for the government to weigh in on one side of this hypothetical dispute.

He was asked more than once if the Catholic Church, which is morally opposed to artificial birth control, would ever consider the use of contraceptives for health reasons.

"Catholic moral theology is very



Bishop William E. Lori of Bridgeport, Conn., chairman of the bishops' Ad Hoc Committee for Religious Liberty, the Rev. Matthew Harrison, Ben Mitchell, Rabbi Meir Soloveichik and Craig Mitchell are sworn in before testifying at a hearing on Capitol Hill in Washington on Feb. 16. The hearing of the House Oversight and Government Reform Committee was on religious liberty, prompted by debate over a federal mandate on contraceptive coverage.

Church" to provide contraceptives against Church teachings. "That's what we don't want to do. It's one thing when tax dollars pay for it. It's another when Church dollars do."

John Garvey, president of The Catholic University of America, said there would be a fine of almost \$2,000 per employee per year if the university doesn't provide health insurance. "We're not an institution rich enough to afford that penalty so I'm trying to not look that far down the road," he said.

"We will not violate our faith," said William Thierfelder, president of Belmont Abbey College, a small Catholic liberal arts college in Belmont, N.C. The college has filed a civil lawsuit against the federal government on the grounds that the contraception mandate is contrary to its beliefs.

Thierfelder told lawmakers that he hoped the school would "never come to the extreme of having to pay a huge fine or closing."

"I'm confident we won't come to that," he said, adding that the congressional hearing could prompt further discussion on the issue along with the realization that "we need to do something about this."

Rep. William Lacy Clay, D-Mo., acknowledged the strong feelings about the issue and accused both sides of distorting the facts.

"I'm disappointed in some who suggest that the Catholic bishops' stance represents something sinister, that it is an attempt to deny all women, of any faith, access to any contraception or reproductive health care of any kind. I don't think that's the case," he said.

"I'm also disappointed in those who claim that the administration has an agenda—to increase abortions, sterilizations and contraceptive use by

Catholics. The facts don't back that up, not in the slightest," he added.

The day before the hearing, a group of Catholic leaders held a telephone press conference described as a "pre-butal" to the congressional hearing.

Some speakers said they opposed the original federal health mandate, but felt its revised form was an acceptable compromise.

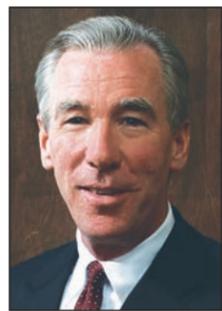
Mercy Sister Anne Curtis, a member of the Institute Leadership Team of the Sisters of Mercy of the Americas, said she felt there was "a lot of good will in the effort to resolve this," and hopes dialogue about it will continue so that ultimately good health care can be provided for those "most vulnerable and fragile in our society."

Nicholas Cafardi, a law professor at Duquesne University in Pittsburgh, said the bishops had "prevailed" with the mandate being revised.

Cafardi also said he believes "everything my Church teaches," but doesn't see the mandate as "a question of dogma," but rather as an "issue of how we apply dogma in the real world."

At the hearing, the Rev. Matthew Harrison, president of the Lutheran Church-Missouri Synod, said he would rather go to jail than comply with the revised mandate, which he said still requires religious institutions to pay indirectly for services that violate their religious beliefs.

"I will give up my sons to fight" for these liberties, he said. "I will give up every single thing [that] I have." †



'We're not an institution rich enough to afford that penalty so I'm trying to not look that far down the road.'

— John Garvey, president of The Catholic University of America

able to discuss the importance of free access to contraception. There were no women on the first panel and two on the second. None of the witnesses spoke in favor of the contraceptive mandate in the health reform law.

U.S. Rep. Darrell Issa, R-Calif., committee chairman, reminded lawmakers that the hearing was not about contraception, but about the law's impact on freedom of religion and conscience.

The hearing was titled "Lines Crossed: Separation of Church and State. Has the Obama Administration Trampled on Freedom of Religion and Freedom of

nuanced" in its ability to see how the same drug can be used for different things, he said. "We operate with a lot more nuance than we're usually given credit for."

The bulk of the discussion was religious leaders being asked by Republican lawmakers if they would comply with the new law and violate their consciences or refuse to comply with the mandate and pay steep fines or even close some of their ministries.

"We will not violate our consciences," said Bishop Lori, who noted that the issue is about "forcing the

What was in the news on Feb. 23, 1962? A plea for Catholics not to support the John Birch Society, and 10 new cardinals mark an all-time high

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. 16, 1962, issue of *The Criterion*:

• **Protestants propose to study 'shared time' education plan**

• **Quit Birchers, Catholics urged**

"CLEVELAND—Catholics who belong to the John Birch Society should get out of it and start reading His Holiness Pope John XXIII's encyclical *Mater et Magistra* instead of the Birch 'Blue Book.' This advice was offered by Msgr. Francis W. Carney, president of the National Catholic Adult Education Commission, who said the Birch Society, by its principles and practices, 'stands in open opposition to Catholic social principles.' ... 'The philosophy of

government which the society espouses, viewing government as a necessary evil, is wholly antagonistic to Catholic social philosophy.' ... He said that 'in practice, the recommendations and program of the society for the defeat of communism are inconsistent with the recommendations of the social encyclicals of the popes since 1891.' "

• **Record high of 87: Ten new cardinals named by the pope**

"VATICAN CITY—His Holiness Pope John XXIII has broken records for the fifth time in his reign with the naming of 10 new cardinals from eight countries, bringing membership in the College of Cardinals to an all-time high of 87. ... Pope John departed from long-established traditions on at least eight occasions. Once he raised the total membership of the Sacred College to the highest number in nearly 400 years. Four times he raised it to all-time highs. He departed from a provision of canon law to name a new cardinal who already had a brother in the Sacred College. He twice raised the number of American cardinals to six, the highest in history. He also increased

the number of titular churches in Rome."

- **Cracking the curtain: Catholic priest in Russia**
- **'Constructive dialogue' on school aid advised**
- **\$1 million expansion set by Benedictine Sisters**
- **Indianapolis Serrans announce essay contest**
- **Pope kept tabs on Glenn flight**
- **What is socialism?**
- **Urges more action for racial justice**
- **155 canonizations held in 374 years, new report shows**
- **'Don't be selfish': How to avoid marital dissension**
- **Networks to carry Pope John's appeal**
- **U.S. high court refuses to review school bus ban**
- **Archbishop is named for 'Frisco See**
- **Sizes of dioceses studied by Council Commission**
- **Committee gives report on 1960 election bigotry**
- **Orthodox prelate sees 'surprise' at coming Council**
- **Pledge to fight housing prejudice signed by 2,500**

(Read all of these stories from our Feb. 23, 1962, issue by logging on to our archives at www.CriterionOnline.com.) †

'Faithful Citizenship' gives Catholics a chance to seek the common good

WASHINGTON (CNS)—Despite all the headlines lately, concern over the sterilization and contraceptive mandate and the related issue of religious freedom is not the only thing on the minds of the U.S. bishops.

This being an election year, the bishops'



WASHINGTON LETTER

Department of Justice, Peace and Human Development has undertaken an intensive effort to bring the quadrennial document "Forming Consciences for Faithful Citizenship" to as many Catholics as possible.

The bishops want people in the pews to better understand their political responsibility not just at

the polls come November, but also as they consider any number of social issues locally or nationally on any given day.

The department's staff has established a website—www.faithfulcitizenship.org—with numerous resources, prayer guides, teaching tools and school activities in English and Spanish.

The document was discussed during the annual Catholic Social Ministry Gathering in the nation's capital on Feb. 12-15 as much if not more than the religious liberty implications of the controversial rules governing the implementation of health care reform. The gathering's theme—"Faithful Citizenship: Protecting Human Life and Dignity, Promoting the Common Good"—reflected the focus of daily programs.

"Faithful Citizenship" traditionally has been released a year before a presidential election as a teaching document on the role of faith and conscience in political life. This time around, the bishops reissued their 2007 document but added a new introductory note explaining that the document reflects their teaching and their guidance for Catholics as they exercise their rights and duties under American democracy.

Many social ministers were eager to engage Catholics in their parishes back home with the document. They carried with them new ideas and helpful tips from strategy sessions on the gathering's final day. Above all, they said they wanted to make the document better known in their diocese.

Opening the gathering, John Carr, executive director of the Department of Justice, Peace and Human

Development, told the 450 attendees that the document is rooted in the Church's social and moral teaching, and is meant to help Catholics discern their response to important political issues.

"What 'Faithful Citizenship' does is give us different questions to ask. It's not are you better off than you were four years ago? [It's] are we better off? Are the unborn protected? Are the poor left to die? Is religious freedom protected? It's questions of life and death and war and peace. It's not just the economy, stupid, even in this moment of economic distress. It's about who moves ahead and who gets left behind," he said in his 45-minute address.

John Carr

"What 'Faithful Citizenship' does is ask us to look at politics from the bottom up," he said. "How do policies, how do these leaders, how do these choices affect the people with no voice—unborn children, immigrants who have no hope, the poorest people on Earth who have no place at the Senate Finance Committee, and those who are left behind in this economy?"

Carr challenged Catholic Republican and Democrat leaders to embrace the full realm of Catholic teaching on the issues confronting the country if they truly identified with the Church.

He also cautioned the delegates to be aware of attempts by individuals across the political spectrum to use the document to support their own views or to disavow it altogether for giving Catholics too much leeway in forming their conscience.

Carr's comments resonated throughout the gathering as delegates began considering how to carry the document to the pews. Several delegates told CNS they felt it was vitally important for Catholics to present a unified voice and to debate issues peacefully.

"I'd like to see it go where there's less antagonism, where people can find the common good," said Jack Knapp, a leader of the JustFaith program at St. Maria Goretti Parish in Coal Valley, Ill. "To me, a vehicle like this so people can recognize the common good is a good thing."

In California, dioceses already have begun raising

awareness about the November election by joining a statewide campaign to place initiatives on the ballot that would end the death penalty and require parental or guardian notification when a minor seeks an abortion.

Linda Batton, director of social ministries in the Diocese of San Jose, Calif., said parishes were set to conclude signature drives on both measures in parishes the weekend of Feb. 18-19. The effort also offered diocesan social action offices the opportunity to begin planning how to bring "Faithful Citizenship" to parishioners, she said.

"We have to see ourselves as bridge builders," Batton told Catholic News Service. "I think our role in the works we do in ministry is to be carriers of hope in the middle of a devastating situation with the economy, people losing their homes, people being so overburdened with their own problems that it's hard for them to see beyond their needs."

For Debi Haug, director of community life and outreach at St. Joseph Parish in South Bend, Ind., Carr's message hit home. The key, she said, is getting the message of "Faithful Citizenship" into people's hands.

"What John Carr said, it's not just to be a faithful citizen at election time. We're supposed to be a faithful citizen throughout our life," she said.

"By really understanding that they are supposed to be a faithful citizen, that it's not just politics. It's about their faith and it's about others, and it's about the poor and it's about having a voice for the other," she said.

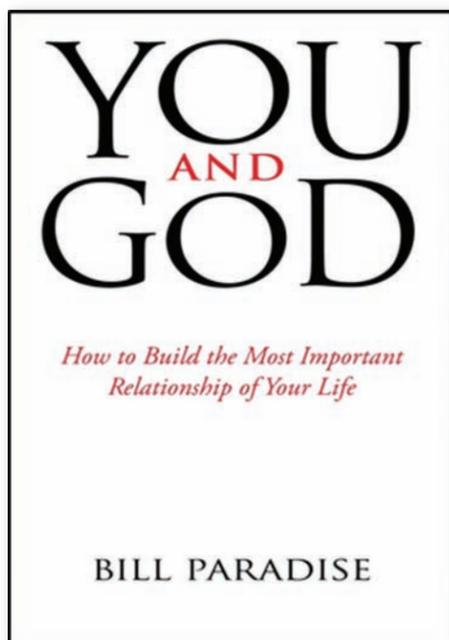
The document already is forming the basis of a stronger advocacy push by the Society of St. Vincent de Paul, said Sheila Gilbert, the organization's national president.

"We have an absolute commitment to ending poverty," said Gilbert, a member of St. Therese of the Infant Jesus (Little Flower) Parish in Indianapolis. The organization is looking to tap the stories of the poor people that local parish councils serve to help mainstream Catholics understand "there are policies, there are procedures, and there are laws that are really holding people in poverty," she explained. †



Sheila Gilbert

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THE SPIRIT OF CARING®

Christ resisted Satan by being faithful to his human nature

By Fr. David K. O'Rourke, O.P.

In the wilderness of Judea, the desert is a place no one enters by choice. It is desolate and empty. But Jesus did enter this desert.

After 40 days in this land of death, Satan put three temptations before Jesus. He asked him to turn stones into bread, to throw himself from the temple and to worship him to gain temporal power.

What are we to make of these temptations? Do we take them at face value? I believe we are to see them in their concreteness. Nothing could be more concrete than the sense of isolation in the desert.

The experience of feeling desolate in our spiritual desert is as concrete as we can get. These temptations are to be seen in this particular context.

I also like to see them as symbols of Jesus' role as the Messiah. In these three temptations, Jesus is asked to show his control over the three greatest evils in his world and in ours.

The ancient world had three great evils—famine, plague and war. Ancient historians tell terrible stories of drought and crop failure bringing on starvation. Historians paint pictures of diseases arriving out of nowhere and decimating the population.

Perhaps, most of all, historians tell stories of war. Armies arrived, burned, killed, stole what they wanted and took the able-bodied as slaves. Some things have not changed. Today, we see scenes of starvation in Africa, war in the Middle East and AIDS deaths around the world. War, famine and plague remain our great evils.

The liturgy of the early Church put these three terrors together in the litany of the saints: "A *fame, peste et bello, libera nos Domine,*" which translates as,

"From famine, plague and war, Lord deliver us."

I see these three terrors as the basis of the temptation of Christ. Satan told Jesus—If you are the Messiah, prove it. Make the world perfect. Stop war, end hunger, eliminate disease.

If you turn stones into bread, you can end famine. If you take over the government, you can end tyranny and war. And if you take over the forces of nature, you can end disease. You are the Messiah. These are the evils. Cure them.

How could these be temptations? Aren't these the goals we all work for? We call them temptations only because they are called temptations in Scripture. In the Catholic tradition, while seeking understanding, we try to comprehend how they can be temptations. That understanding tells us two things.

First, we can see them as temptations because they are an end run around the human condition. They ask Jesus to sidestep the normal course of human life, with all its humiliation and suffering and failures, and substitute it for a divine power play.

But Catholic theological tradition teaches us that the humanity of Jesus, the suffering humanity of Jesus, is the means through which our sinfulness is healed. That Jesus would take on this human nature and live with all the powerlessness and indignity that goes with it—all while obeying God's will—is the means through which humankind is restored to friendship with God.

Second, there is a difference between curing ills and healing people. Satan calls on Jesus to cure the world's ills. But the mission of Jesus is not just to cure ills, it is more than that. It is to heal the world's people.

Jesus says no to Satan. He will



A stained-glass image of Satan tempting Christ is in the Cathedral of SS. Peter and Paul in Providence, R.I.

not use his divine powers to cure the worst that afflicts human nature. God-made-man that he is, Jesus will submit to the limits of being human. He will do this to heal our fallen state, to restore us to friendship with God, to heal our despair and hopelessness, and to ease our fears that, ultimately, nothing matters or makes sense.

The means for healing us was to take on and live with the worst in our condition.

Throughout Lent, we recall the belief that we have been given the privilege of participating in Christ's healing work. All the world's ills cannot be cured, but we believe that people can be healed.

By seeing people in need, not as problems to be solved but as people like us, perhaps we can begin to understand what it means to be in need of healing.

(Dominican Father David K. O'Rourke is a senior fellow at the Santa Fe Institute in Berkeley, Calif.) †

Taking 'desert time' during Lenten season can bring us closer to Christ

By David Gibson

Do you like deserts?

Deserts are dry, which may be the first thought that comes to mind for many people when they think of these terrains. This dominating image suggests that deserts are infertile places.

But beautiful flowers bloom in deserts. And a desert's uniquely colored landscape, stretching to the horizon, can stir the human spirit. Deserts are not



File photo by Mary Ann Galbraith

Good Shepherd parishioner Greg Kocher of Indianapolis prays on May 4, 2008, on the scenic grounds of Our Lady of Fatima Retreat House in Indianapolis. Taking "desert time" during Lent to spend time in prayer can bring us closer to God.

merely the fearsome, hostile places depicted in old movies.

Many Christians nowadays seek what they call "desert time." By this, they mean time away from daily routines, time to take stock and rejuvenate their passion for living.

The deserts they visit can be retreat centers or other places to relax, read, think and walk. Some people spend a little desert time in their backyards.

If you spend much time with the Bible, you will visit a real desert.

- Upon escaping Egypt during the Exodus and setting out for the Promised Land, the Israelites spent 40 years in the desert. Their wilderness wanderings never would be forgotten.

- Jesus spent 40 days in the desert just as his public mission began. He was "led by the Spirit into the desert" to be "tempted by the devil," St. Luke's Gospel says (Lk 4:1-2).

The devil intruded aggressively during Jesus' desert time. Interestingly, Jesus kept a clear sense of himself while pressured by devilish offers. Scholars say that Jesus showed in the desert that he was God's Son.

If I imagine myself standing alongside Jesus in the desert, my mind's eye will witness the force of these temptations. It should prove more inspiring, however, to see that adverse circumstances are not fated to redefine a person negatively. They did not redefine Jesus.

The *Catechism of the Catholic Church* says that during Lent's 40 days, "the Church unites herself each year to the

mystery of Jesus in the desert" (#540).

How so?

In God's mysterious ways, biblical deserts can be places of trouble and temptation, but a journey toward new life, nonetheless, proceeds in them.

The account of Jesus' 40 desert days reminded the early Christians of the Exodus and the 40 years that their Israelite ancestors wandered in the desert, tempted at times to worship idols.

In the end, though, God led the Israelites to the Promised Land and to new life.

Jesus' public mission, marked at its start by desert encounters with Satan, proceeded toward Easter. Remember that the first Christians believed Easter's life-giving events established a new creation.

Do you like deserts?

A little "desert" period can be time well-spent, especially when we face difficult challenges that cloud our thinking.

Desert time offers a needed opportunity to wrestle with false gods tempting us to ignore what matters most in life.

Taking a lead from the Bible, it appears that even in the wilderness of the desert people can keep sight of God. Desert time can spark an adventuresome journey of the spirit.

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

From the Editor Emeritus/John F. Fink

Biblical readings: The beginning of Exodus

The biblical readings in the Office of Readings that started on Thursday, the day after Ash Wednesday, and those for the days that follow are taken from the Book of Exodus. During the first 10 days, the readings are from Chapters 1-13, which tell us how the Israelites were delivered from slavery in Egypt.



If our biblical knowledge came only from the readings in the Office of Readings, we would have no idea how the Israelites came to be in Egypt. For that, we have to read the Book of Genesis and the Office of Readings has only one reading from that book—for the feast of the birth of Mary on Sept. 8.

I suggest, though, that before reading Exodus, you read the story of Joseph in Genesis (Gn 37-50). It is a magnificent story of divine Providence, with every event laying the groundwork for the next,

Cornucopia/Cynthia Dewes

On the Lenten journey with present-day Apostles

Bishops are the present-day versions of Christ's Apostles. Think about that. Bishops and archbishops are to us as Peter, Andrew, James, John and the other eight Apostles were to the people of Christ's time. As such, they inspire respect, admiration and, sometimes, awe.



Over the years, I have been fortunate to meet, work with or be inspired by five bishops of the Archdiocese of Indianapolis. They began with Archbishop Paul C. Schulte, who confirmed me as an adult convert,

and they continue today with Bishop Christopher J. Coyne.

Archbishop Schulte was tall, handsome, quiet and imposing. He was the kind of priest who you felt could see into your very soul, noting your faults but also recognizing your virtues. He was a great administrator with amazing foresight. At the time I met him, he was busy buying up undeveloped parcels of land along 86th Street on the north side of Indianapolis. Later, these properties became the sites of St. Augustine Home for the Aged, Brebeuf Jesuit Preparatory School and St. Vincent Hospital.

Archbishop George J. Biskup followed Archbishop Schulte. He was quiet, unassuming and shy. Still, he managed to

Emmaus Walk/Debra Tomaselli

Me, a sinner? Confessions of a self-centered co-worker

"I confess to Almighty God ... and to you my brothers and sisters ... that I have greatly sinned ... through my fault ... and I ask you ... to pray for me to the Lord our God."

Tardiness is my middle name. I run late to everything. In fact, I purposely don't want



to be the first arrival at a social gathering, and it doesn't disturb me if I miss the kickoff to a football game.

However, other commitments, like Mass or work, carry a high priority for timeliness.

I never thought of this leading to sinfulness until one hazy morning when I was running late to work. That's when tardiness tempted me to sin, and I fell for it.

I parked my car and was rushing through the parking lot when I spotted a co-worker, Jennifer, laboring to exit her vehicle. A blue handcap tag hung from her vehicle's mirror.

Jennifer suffers from back pain. She is overweight and walked slowly, huffing and puffing. Instead of carrying a purse, she

culminating in Jacob and his family moving to Egypt.

Exodus begins where Genesis left off. Seventy people moved to Egypt, but after 430 years they had become "so numerous and strong that the land was filled with them" (Ex 1:7). Pharaoh enslaved them, and "they had to build for Pharaoh the supply cities of Pithom and Raamses" (Ex 1:11). Pharaoh Ramesses II (1290-1223 B.C.) built those cities.

We then get the story of Moses, a Hebrew who was raised by Pharaoh's daughter. When he was grown, he visited his kinsmen and saw an Egyptian strike a Hebrew. Moses killed the Egyptian and then had to escape. He fled from Egypt to Midian, east of the Red Sea. He married there and had two children.

"A long time passed, during which the king of Egypt died" (Ex 2:23). Then God revealed himself to Moses out of a burning bush that was not consumed. This is an important moment because God reveals his name, "I am who am" or "I AM" (Ex 3:14). In St. John's Gospel, Jesus uses these words to tell us that he is God.

God tells Moses that he wants him to return

to Egypt and lead the Israelites out of Egypt. Wow! What an assignment. Return to Egypt where he is wanted for murder? To lead people who don't trust him? Moses has five objections before he finally agrees to go with his brother, Aaron, to demand that the new Pharaoh let the people go.

Then, of course, we have Pharaoh's refusal. He takes revenge by making the Hebrews work harder, which makes the Hebrews angry with Moses and Aaron. It is then that God sends 10 plagues upon the Egyptians—water turned into blood, frogs, gnats, flies, pestilence, boils, hail, locusts, darkness and the death of the first-born.

Chapter 12 tells us about the Passover ritual that the Hebrews performed so that the Lord would pass over their homes when he killed every first-born in the land of Egypt. Then Pharaoh ordered the Hebrews to leave.

Chapter 13 tells us that God ordered the Israelites to consecrate to him every first-born to commemorate the fact that God redeemed the Israelites by killing every first-born of the Egyptians. †

1992, Archbishop Daniel M. Buechlein was installed. A wag remarked that, "We had an Irish Setter, and now we have a German Shepherd." The new archbishop was a Benedictine monk of Saint Meinrad Archabbey, a quiet and prayerful man. Until his retirement, unlike his predecessors, he wrote a popular weekly column in *The Criterion*.

Last year, the Vatican assigned Auxiliary Bishop Coyne to assist Archbishop Buechlein, whose health was failing. Now, since Archbishop Buechlein retired to Saint Meinrad, Bishop Coyne is the apostolic administrator of the archdiocese. You might say we have an Irish Setter again, following our German Shepherd.

Since its beginning, the Archdiocese of Indianapolis has been fortunate to have wise and spiritual leaders who understood the character and needs of the people they served. They had the "common touch" without neglecting their authority. Some bishops have been sociable, some reticent, some funny, some serious, but all were good leaders.

I like to think they must be a lot like their predecessors—Peter, Andrew and the other Apostles—good companions to have on the Lenten journey.

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

office, which was buzzing with computers and teeming with conversation.

Before I even made it to my desk, Jessica, a popular co-worker, greeted me. Suddenly, my looming deadlines lost their importance. We were still standing and chatting when I noticed Jennifer plodding by, dragging her cart.

I glanced at the clock. Jennifer arrived only moments after my stairway dash. In fact, she made it to her work station before I even sat down at mine.

I cringed, realizing that I had ignored my neighbor's need in exchange for selfish reasons. Had I missed the opportunity to be Christ to someone else or to let them be Christ to me? Had I ignored an eternal opportunity for the sake of a momentary gain?

When reciting the familiar lines at the beginning of Mass, I always thought others in the congregation were carrying some deep, dark mortal sin. We were praying for them, not for me. Now I know better.

Please pray for me, brothers and sisters.

(Debra Tomaselli lives in Altamonte Springs, Fla. Her column appears in several diocesan newspapers. Her e-mail address is dtomaselli@cfl.rr.com.) †

Faith and Family/Sean Gallagher

Form children in God's glorious freedom

Some 2,000 years ago, St. Paul wrote in one of his most inspiring lines that "the sufferings of this present time are as nothing compared with the glory to be revealed for us," and that this glory was, in part, the "glorious freedom of the children of God" (Rom 8:18, 21).



As our sons continue to grow—God's children that have been entrusted to us—my wife, Cindy, and I strive with the help of that glorious freedom.

It is a freedom from God

whose goal is not so much to let them do whatever they want to do, although God in his respect for our freedom allows us to take such a sad and dangerous course.

Instead, the freedom which God has blessed us with is intended by him to help us become who he created us to be—his children, fully loving him and each other in our every thought, word and deed in the unique vocation to which he has called each of us.

All of this may sound like high and mighty ideals. And they are. But they are worked out in the concrete and often messy circumstances of everyday life. We form our children in their glorious freedom by encouraging them to be good and kind and respectful toward us, their brothers, cousins, friends and even children or adults they might meet when we are together in a park or at a library.

They need to show that goodness, kindness and respect because each one of those other people are all children of God endowed with that glorious freedom. When they fail in that goal and act in bad, mean or disrespectful ways, Cindy or I will correct them and give them a punishment that is appropriate for their age.

We also try to give them a good example of good, kind and respectful behavior, although I will be the first to say that I sometimes fail in that regard. Nevertheless, I try to tell them when I have given them a bad example, and let them know that I want them and myself to be better than that.

Unfortunately, our sons are being given a bad example right now that is more difficult to change than my own daily choices. That is the steps that our federal government leaders have taken recently to limit the freedom of religion of Catholics and other people of faith.

Religious organizations are being forced to offer health insurance to their employees that include coverage for contraceptives, including those that cause abortions, and sterilizations, even if they believe these medicines and procedures are immoral.

On Feb. 10, President Barack Obama said that insurance companies, not faith-based organizations, would pay for such coverage. But many religious organizations, like the Archdiocese of Indianapolis, are self-insured. The payments made by insurance companies for them come solely from them.

In any case, this policy still intrudes on a faith community's and an individual person's ability to define for themselves how they are to live out that faith, an ability recently upheld by a 9-0 Supreme Court decision in its *Hosanna-Tabor Evangelical Lutheran Church and School v. EEOC* decision.

In the midst of all this, Cindy and I are trying to give our sons a good example by asking our legislators to strengthen our government's respect for the glorious freedom of all God's children in this country. Whether or not our requests—and hopefully those of thousands of other good, like-minded people across the country—will prove effective or fall on deaf ears isn't really the point.

For although I pray that the sufferings of this present time will truly be outshone by the revealing of the glorious freedom of the children of God in our midst, that may not happen here and now. But if Cindy and I will respect this freedom, then, by God's grace, our boys will have had that freedom and a loving respect for it in others planted firmly in their own minds and hearts. †

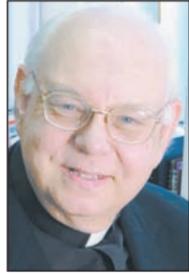
First Sunday in Lent/Msgr. Owen F. Campion

The Sunday Readings

Sunday, Feb. 26, 2012

- Genesis 9:8-15
- 1 Peter 3:18-22
- Mark 1:12-15

The Book of Genesis provides the first biblical reading for this first Sunday of Lent.



The first rule to remember in reading Genesis is that it is a religious book, and it was designed to be a religious book. It is to teach us about God.

This weekend's story is familiar. It is about the great flood and Noah's response to God.

Not read in this reading, but essential to understanding this passage and indeed the entire narrative, is the fact that sin and human wickedness drastically disordered creation. Sin brought death from a force as powerful as a flood.

However, God did not leave the people, or creation itself, hopelessly doomed in the face of this flood. God instructed Noah, telling him how to survive by taking his family into a specially constructed ark, and also to take partners of all the living creatures. These partners were to be male and female so that they could reproduce and carry on the cycle of life.

An important message here is that in all these processes of reproduction, parenting figures are instruments of God's might and creative power.

Noah obeys God, and the world's creatures are saved.

The second reading is from the First Epistle of St. Peter.

The Church always has highly venerated this epistle and its companion as somehow expressing the teaching of Peter, the chief of the Apostles.

The reading this weekend is rich in its message and in its symbolism.

First, it proclaims Christ as Savior. He died to reconcile humankind with God. He died in the wake of human sin. Just as God saved creation and humanity through Noah, God saves humanity through Jesus.

Then the reading compares the flood to baptism. All aboard the ark—humans and animals—survived the flood. Through them, earthly life endured.

The genuinely holy endure the waters

of baptism. Indeed, in baptism, they attain everlasting life.

The Church will refer to this symbolic link between Noah and Christ, between flood and baptism, during its splendid Holy Saturday Easter Vigil liturgy.

St. Mark's Gospel is the source of the third reading.

It is brief, but its message is stark and direct. John has been arrested. The last of the great prophets preceding Jesus has been silenced.

However, all was not lost. Jesus went into the desert—presumably the Judean desert located between Jerusalem and the Jordan River—to pray for a long period of time.

Then Jesus emerged from this solitude and went to Galilee to call people to repentance and to belief in the Gospel. Redemption had come!

Reflection

The readings offer us a contrast—death or life. Baptism is essential to this story of contrast.

Across the country, many people at this time are in the final stages of preparation for baptism.

At the Easter Vigil, they will be baptized and become members of the Church. In this union with the Church will be their union with Jesus, the Son of God, the Messiah so eloquently described in First Peter.

Also very much included are believers already baptized. At the Vigil, they will repeat original baptismal promises. They will renew the pledges spoken perhaps long ago.

The Church calls us all to the waters of baptism, there not to die, but rather to rise from them to true life.

This weekend, the Church begins Lent in earnest. Lent prepares us for Holy Saturday.

If we authentically restate our baptismal promises, we must forsake everything and humbly turn to God. We must concentrate on God just as Jesus turned to God—and God alone—in the desert.

We are all sinners, and we all must repent. Among the contemporaries of Jesus, repentance had a very demanding meaning. This meaning summons us to embrace an absolute and total change of mind, heart and soul so that we offer everything in our very being to God. Nothing less is sufficient. †

Daily Readings

Monday, Feb. 27
Leviticus 19:1-2, 11-18
Psalm 19:8-10, 15
Matthew 25:31-46

Tuesday, Feb. 28
Isaiah 55:10-11
Psalm 34:4-7, 16-19
Matthew 6:7-15

Wednesday, Feb. 29
Jonah 3:1-10
Psalm 51:3-4, 12-13, 18-19
Luke 11:29-32

Thursday, March 1
Esther C:12, 14-16, 23-25
Psalm 138:1-3, 7c-8
Matthew 7:7-12

Friday, March 2
Ezra 18:21-28
Psalm 130:1-8
Matthew 5:20-26

Saturday, March 3
St. Katherine Drexel, virgin
Deuteronomy 26:16-19
Psalm 119:1-2, 4-5, 7-8
Matthew 5:43-48

Sunday, March 4
Second Sunday of Advent
Genesis 22:1-2, 9a, 10-13, 15-18
Psalm 116:10, 15-19
Romans 8:31b-34
Mark 9:2-10

Go Ask Your Father/Fr. Francis Hoffman

All three persons of the Trinity are part of our prayer at Mass

Q What is the *epiclesis*? I know it has something to do with the act of consecration that takes place during Mass. What role does the Holy Spirit have in all of that? I'm sorry if I'm not using the right terms.



A The *epiclesis*, a Greek word which is spelled "epiclesis" in

English, is part of the eucharistic prayer at Mass and refers to the moment when the priest calls upon the Holy Spirit in preparation for the consecration of the bread and the wine.

It means "invocation" or "calling upon." The priest calls upon the Holy Spirit to sanctify the gifts, thus forming an integral part of the eucharistic prayer.

You know the priest is praying the epiclesis when he holds his hands extended over the gifts—and not so much by the words that he uses—because in each of the four eucharistic prayers the words are different.

At the moment of the epiclesis, because it is an important moment, the server can ring the bell so that everyone pays attention.

Let's consider the epiclesis in the various eucharistic prayers.

The first eucharistic prayer, or Roman Canon, reads:

"Be pleased, O God, we pray, to bless, acknowledge, and approve this offering in every respect; make it spiritual and acceptable, so that it may become for us the Body and Blood of your most beloved Son, our Lord Jesus Christ.

The second eucharistic prayer is:

"Make holy, therefore, these gifts, we pray, by sending down your Spirit upon them like the dewfall ..."

The third eucharistic prayer reads:

"Therefore, O Lord, we humbly implore you: by the same Spirit graciously make holy these gifts we have brought to you for consecration ..."

The fourth eucharistic prayer is:

"Therefore, O Lord, we pray: may this same Holy Spirit graciously sanctify these offerings ..."

As to your question about the role of the Holy Spirit at Mass, it's helpful to remember that the Mass is a Trinitarian action: the Son praising the Father with the Holy Spirit.

Since the Church is the mystical body of Christ, during Mass each of us joins Christ in praising the Father with the Holy Spirit.

The Holy Spirit, also known as the Sanctifier, not only sanctifies the bread and wine, but also sanctifies and makes each of us holy.

Q Can a non-Catholic receive the anointing of the sick?

I witnessed this in my own parish and questioned its validity. The recipient is an Episcopalian and married to a Catholic parishioner at our parish.

A The short answer is yes. A non-Catholic can receive the anointing of the sick in special situations.

Our Lord and Savior Jesus Christ died to save all people. He won superabundant grace for us by his death on the Cross.

The Church teaches that a person must be in the state of grace when he or she dies in order to get to heaven.

One of the most effective means for grace is the sacraments so we want to do whatever we can to provide the sacraments to all of the baptized, Catholic or not.

For that reason, the Church allows baptized non-Catholic Christians to receive not only the anointing of the sick, but also the sacrament of reconciliation and the Holy Eucharist in special circumstances. Chief among those circumstances is when a person is in danger of death.

In these cases, there is only one requirement. The person must ask for the sacrament. If the attending priest explains things clearly and has some pastoral skill and grace on his side, the gravely ill person usually wants to receive such sacraments.

This case is provided for in the *Code of Canon Law*: "If there is a danger of death ... Catholic ministers may lawfully administer these same sacraments [penance, Eucharist, anointing of the sick] to other Christians not in full communion with the Catholic Church, who cannot approach a minister of their own community and who spontaneously ask for them, provided that they demonstrate the Catholic faith in respect of these sacraments and are properly disposed" (Canon #844.4). †

My Journey to God

Instrumental by God's Grace Alone



File photo by Mary Ann Garber

I am like a drum, Lord.
I am empty and hollow, and by myself I can do nothing.
But when you tap upon me, Lord, then I can make music.
It is only through you that I become useful.
I am just the instrument, in my weakness you make me strong.
So tap upon me, Lord, upon the membrane of my heart.
Tap a melody of mercy for others, a march for the dignity of life, a pattern of acts of kindness, a rhythm of charity for all.
Tap upon me, Lord.
Make me instrumental, and make a love song of my life.

By Natalie Hoefler

(Natalie Hoefler is a member of St. Monica Parish in Indianapolis. Father Jean Gregory Judy, pastor of St. Georges Parish in Bassin-Blue, Haiti, plays the drums for students on Oct. 22, 2010, at Our Lady of the Greenwood School in Greenwood.)

Readers may submit prose or poetry for faith column

The Criterion invites readers to submit original prose or poetry relating to faith or experiences of prayer for possible publication in the "My Journey to God" column.

Seasonal reflections also are appreciated. Please include name, address, parish and telephone number with submissions.

Send material for consideration to "My Journey to God," The Criterion, Indianapolis, IN 46202-2367 or e-mail to criterion@archindy.org. †

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.

BAILEY, Louis Sr., 86, St. Anthony of Padua, Clarksville, Jan. 21. Husband of Joyce Bailey. Father of Erin Spear, Bridget, Kathleen, Maureen, Patty, Louis, Michael, Shawn and Tim Bailey. Grandfather of 13.

BENNETT, Floyd, 76, St. Joseph, Corydon, Feb. 1. Husband of Betty (Engleman) Bennett. Father of Pamela Martin, Larry and Mark Bennett. Brother of Marlene Duley, Betty Hayden, Cathy Thomas, Jerry and Michael Bennett. Grandfather of two.

BRANDENBURG, Annemarie, 87, St. Jude, Indianapolis, Feb. 7. Mother of Ellen Armbruster. Grandmother of two.

CISLAK, David John, 51, St. Luke the Evangelist, Indianapolis, Feb. 3. Husband of Lauren Cislak. Father of Preston Cislak. Son of Peter and Margaret Cislak. Brother of

Carol DeSmul, Susan Sokolsky and Gregory Cislak.

CORRIGAN, Rachel Elizabeth (Ewing), 81, Christ the King, Indianapolis, Feb. 2. Wife of Daniel Corrigan. Mother of Roberta Marks, Sharon Stevens, Christine and Robert Corrigan.

DePAUL, Louis Arthur, 59, St. Bartholomew, Columbus, Feb. 10. Husband of Carolynn (Prosser) DePaul. Father of Heather DePaul, Theresa Bruno and Kristen Jung. Brother of Mary Jo Dolson, Alice Smith, Donald and Phillip DePaul. Grandfather of eight.

DETLINGER, Herman A. Jr., 80, St. Anthony of Padua, Clarksville, Jan. 27. Father of Diana Recktenwald and Tim Dettlinger. Brother of Mary Louise Hoffman. Grandfather of six. Great-grandfather of two.

FRELJE, Thomas J., 53, St. Malachy, Brownsburg, Feb. 5. Father of Michelle and Kevin Freije. Son of Thomas and Betty Lou Freije. Brother of Marie Armstrong, Ruth Semmler and Keith Freije. Grandfather of three.

GRAF, Mary Rose (Kuebel), 85, St. Paul, New Alsace, Dec. 6. Mother of Dale, Kenneth, Paul and Thomas Graf. Sister of Irma Andres, Mildred Swales, Raymond and Russell Kuebel. Grandmother of seven. Great-grandmother of five.

HART, Rita (Pfister), 92, St. Agnes, Nashville, Feb. 11.

Mother of Janice Joachim, Jack and Kevin Hart. Grandmother of four. Great-grandmother of six.

HESLIN, Dr. Elise Sophia (Pokrzywinski), 44, Immaculate Heart of Mary, Indianapolis, Feb. 7. Wife of Dr. Bruce Heslin. Mother of Henry and Walter Heslin. Stepmother of Sasha and George Heslin. Daughter of Bernard and Jacqueline Pokrzywinski. Sister of Jennifer Murphy, Christopher, Jonathan and Joshua Pokrzywinski.

HORAN, Ruth M., 89, St. Vincent de Paul, Bedford, Feb. 14. Mother of Michele Bohling, Patia Tolle, Chris, Kevin, Mike and Tim Horan. Grandmother of 14. Great-grandmother of 11.

KELLEY, Jessie Mae, 95, St. Anthony of Padua, Clarksville, Jan. 17. Wife of Robert Kelley. Sister of Bonnie McCallister.

McNELIS, Ruby Therese, 95, St. Jude, Indianapolis, Feb. 8. Mother of Patricia Lemieux, Bridget Shewman and Theresa Stewart. Sister of Mary Riedeman. Grandmother of three. Great-grandmother of six.

MILLER, Emmet Robert, 103, Good Shepherd, Indianapolis, Feb. 10. Father of Marilyn Schrage and David Miller. Grandfather of 13. Great-grandfather of 20. Great-great-grandfather of six.

NEUENDORF, Harry, 83, Our Lady of the Most Holy Rosary, Indianapolis, Dec. 8. Father of Jean Earle and Paul Neuendorf. Brother of Elsie



Night at the Vatican

The moon shines over St. Peter's Basilica and St. Peter's Square during the early morning on Feb. 11 after a snowfall at the Vatican. This was the second snowfall in a week in Rome, a city where snow is as rare as a papal conclave.

Bengert, Jack and Jerry Neuendorf.

OHL, Glen R., 82, St. Vincent de Paul, Bedford, Feb. 7. Husband of Beverly Ohl. Father of Gregory, Jeffrey, Steven and Timothy Ohl. Brother of Tom Ohl. Grandfather of eight. Great-grandfather of one.

OWENS, Betty, 83, St. Mary, Rushville, Feb. 8. Mother of Polly Raikie, Mike and Tom Owens. Grandmother of nine. Great-grandmother of 13. Great-great-grandmother of two.

PRICE, Alice J. (Doyle), 71, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Feb. 7. Mother of Daniel VIII and Thomas Price. Sister of Ann McCarty, Donna Hasty, Marilyn Kennedy, Rita Summers, Bill, Jack and Tom Doyle. Grandmother of three.

PUTHOFF, Jerry, 83, St. Andrew, Richmond, Feb. 8. Father of Jacqueline Brown, Terri Kusey, Dennis, Jay and Michael Puthoff. Stepfather of Suzi Hengstler, John, Michael and

Tony Kirkman. Brother of Sue Tell. Grandfather of several. Great-grandfather of several.

SENESE, Margaret, 93, St. Andrew, Richmond, Feb. 6. Mother of Linda Harbin, Sallie and Dan Senese. Grandmother of six. Great-grandmother of 14.

STUBBS, Betty, 81, St. Andrew, Richmond, Feb. 11. Mother of Karen Morford, Kathy TenBrink and Wayne Stubbs. Sister of Charles and Ed Weiss. Grandmother of five. Great-grandmother of five. †

Providence Sister Petra Daschbach taught Latin and religion classes at Catholic high schools in several states for 41 years

Providence Sister Petra Daschbach died on Jan. 13 at Mother Theodore Hall at Saint Mary-of-the-Woods. She was 92. The Mass of Christian Burial was celebrated on Jan. 18 at the Church of the Immaculate Conception at Saint Mary-of-the-Woods. Burial followed at the sisters' cemetery.

Mary Elizabeth Daschbach was born on July 8, 1919, in Pittsburgh.

She entered the Congregation of the Sisters of Providence on Feb. 1, 1939, made her first profession on Jan. 23, 1942, and professed her final vows on Jan. 23, 1948.

Sister Petra earned a bachelor's degree in Latin at Saint Mary-of-the-Woods College and master's degree in Latin at DePaul University in Chicago.

During 72 years as a Sister of Providence, she ministered in Catholic education for 42 years.

After teaching at a Catholic elementary school for one year,

Sister Petra taught Latin and religion classes at Catholic high schools in Indiana, Illinois, Massachusetts and Washington, D.C., for 41 years.

In the archdiocese, Sister Petra taught at St. Philip Neri School in Indianapolis in 1942, the former St. John Academy in Indianapolis from 1948-50, the former Archbishop Schulte High School in Terre Haute from 1953-55 and Our Lady of Providence High School in Clarksville from 1955-59.

In February 2010, Sister Petra retired to Lexington, Ky., where she dedicated herself to the ministries of prayer and presence at Our Lady of the Rosary Parish there.

In August 2011, she returned to the motherhouse and participated in the ministry of prayer with the senior sisters.

Surviving are several nieces and nephews.

Memorial gifts may be sent to the Sisters of Providence, Saint Mary-of-the-Woods, 1 Providence Road, St. Mary-of-the-Woods, IN 47876. †

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Lenten penance services are scheduled at archdiocesan parishes

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

Batesville Deanery

Feb. 24, 10 a.m. to 10 p.m. for St. John the Baptist, Dover; St. Joseph, St. Leon; St. Paul, New Alsace; and St. Martin, Yorkville, at St. Martin, Yorkville
 March 4, 1 p.m. for St. Denis, Jennings County; St. Maurice, Napoleon; and Immaculate Conception, Millhousen, at Immaculate Conception, Millhousen
 March 7, 4 p.m. to 5:30 p.m. and 6:30 p.m. to 7 p.m. at St. Mary-of-the-Rock, Franklin County
 March 7, 7 p.m. for St. Charles Borromeo, Milan; St. Mary Magdalen, New Marion; St. Pius, Ripley County; and St. John the Baptist, Osgood, at St. John the Baptist, Osgood
 March 9, 8:30 p.m. to 10 p.m. at St. Teresa Benedicta of the Cross, Bright
 March 10, 8 a.m. to 11 a.m. and 1 p.m. to 3 p.m. at St. Teresa Benedicta of the Cross, Bright
 March 12, 7 p.m. at St. Lawrence, Lawrenceburg
 March 14, 7 p.m. at St. Mary of the Immaculate Conception, Aurora
 March 15, 4 p.m. to 5:30 p.m. and 6:30 p.m. to 7 p.m. at St. Peter, Franklin County
 March 21, 7 p.m. at St. Joseph, Shelbyville
 March 22, 7 p.m. at St. Mary, Greensburg
 March 27, 7 p.m. for St. Nicholas, Ripley County, and St. Anthony of Padua, Morris, at St. Anthony of Padua, Morris
 March 28, 6:45 p.m. at St. John the Evangelist, Enochsburg
 March 28, 7 p.m. at St. Vincent de Paul, Shelby County
 April 4, 10 a.m. to 10 p.m. for St. John the Baptist, Dover; St. Martin, Yorkville; St. Paul, New Alsace; and St. Joseph, St. Leon, at St. Joseph, St. Leon

Bloomington Deanery

March 13, 7 p.m. at St. Agnes, Nashville
 March 22, 7 p.m. at St. Martin of Tours, Martinsville
 March 25, 3 p.m. for St. John the Apostle, Bloomington; St. Paul Catholic Center, Bloomington; and St. Charles Borromeo, Bloomington, at St. Charles Borromeo, Bloomington
 March 27, 7 p.m. at St. Vincent de Paul, Bedford

Connersville Deanery

March 1, 7 p.m. at St. Mary (Immaculate Conception), Rushville
 March 6, 7 p.m. at St. Elizabeth of Hungary, Cambridge City
 March 8, 7 p.m. at St. Bridget of Ireland, Liberty
 March 14, 7 p.m. at St. Gabriel, Connersville
 March 22, 7 p.m. at St. Andrew, Richmond
 March 29, 7 p.m. at St. Rose, Knightstown

Indianapolis East Deanery

March 5, 7 p.m. for Our Lady of Lourdes, St. Bernadette and St. Therese of the Infant Jesus (Little Flower) at St. Therese of the Infant Jesus (Little Flower)
 March 7, 7:30 p.m. at Holy Spirit
 March 8, 7 p.m. at St. Thomas the Apostle, Fortville
 March 14, 7 p.m. for Holy Cross and St. Philip Neri at Holy Cross
 March 27, 6 p.m. at St. Rita



Jason Mesick of Chicago prays on Nov. 18, 2011, after receiving the sacrament of reconciliation during the National Catholic Youth Conference at the Indiana Convention Center in Indianapolis. More than 23,000 Catholic youths and their adult chaperones were on hand for the biennial conference, a three-day experience of prayer, community and empowerment for Catholic teenagers.

March 29, 7 p.m. for SS. Peter and Paul Cathedral and St. Mary at St. Mary

Indianapolis North Deanery

March 11, 2 p.m. at St. Pius X
 March 12, 7 p.m. at St. Pius X
 March 13, 7 p.m. at St. Pius X

Indianapolis South Deanery

March 7, 7 p.m. at St. Roch
 March 19, 7 p.m. at Nativity of Our Lord Jesus Christ
 March 20, 7 p.m. at St. Jude
 March 21, 7 p.m. at St. Mark the Evangelist
 March 25, 3 p.m. at Good Shepherd
 March 29, 7 p.m. at St. Ann
 April 2, 7 p.m. at Our Lady of the Greenwood, Greenwood

Indianapolis West Deanery

Feb. 28, 6:30 p.m. at St. Monica
 March 6, 7 p.m. at St. Thomas More, Mooresville
 March 8, 7 p.m. at St. Malachy, Brownsburg
 March 8, 7 p.m. for Holy Angels at Marian University
 March 13, 7 p.m. at St. Gabriel the Archangel
 March 13, 7 p.m. at St. Anthony
 March 21, 7 p.m. at Mary, Queen of Peace, Danville
 March 21, 7 p.m. at St. Christopher
 March 27, 6:30 p.m. at St. Susanna, Plainfield
 March 27, 9 p.m. at Marian University
 March 28, 7 p.m. at St. Joseph
 March 31, 9:30 a.m. to 5 p.m. at St. Michael the Archangel

New Albany Deanery

Feb. 28, 7 p.m. at Most Sacred Heart of Jesus, Jeffersonville
 March 6, 9 a.m. to 7 p.m. at Our Lady of Perpetual Help, New Albany
 March 7, 7 p.m. at St. Michael, Charlestown
 March 10, 9:30 a.m. at St. Mary-of-the-Knobs, Floyds Knobs
 March 13, 7 p.m. at St. Mary, Lanesville
 March 14, 7 p.m. at St. Joseph, Corydon
 March 18, 4 p.m. for Holy Family, New Albany, and St. Mary, New Albany, at St. Mary, New Albany
 March 22, 6:30 p.m. at St. Paul, Sellersburg
 March 26, 7 p.m. at St. Joseph, Clark County

March 28, 7 p.m. for St. Mary, Navilleton, and St. Mary-of-the-Knobs, Floyds Knobs, at St. Mary-of-the-Knobs, Floyds Knobs

March 29, 7 p.m. at St. Michael, Bradford
 April 1, 1 p.m. at St. John the Baptist, Starlight

Seymour Deanery

March 6, 7 p.m. for Most Sorrowful Mother of God, Vevay, and Prince of Peace, Madison, at Prince of Peace, Madison
 March 11, 2 p.m. for St. Rose of Lima, Franklin, and Holy Trinity, Edinburgh, at Holy Trinity, Edinburgh
 March 14, 7 p.m. for Our Lady of Providence, Brownstown, and St. Ambrose, Seymour, at St. Ambrose, Seymour
 March 15, 7 p.m. at St. Bartholomew, Columbus
 March 28, 6 p.m. at St. Patrick, Salem
 March 29, 6 p.m. at American Martyrs, Scottsburg
 April 2, 7 p.m. for St. Ann, Jennings County; St. Mary, North Vernon; and St. Joseph, Jennings County, at St. Joseph, Jennings County

Tell City Deanery

March 7, 6:30 p.m. at St. Meinrad, St. Meinrad
 April 1, 2 p.m. at St. Paul, Tell City

Terre Haute Deanery

March 1, 12:30 p.m. and 7 p.m. at Sacred Heart, Clinton
 March 4, 7 p.m. at St. Joseph, Rockville
 March 8, 1:30 p.m. at Sacred Heart of Jesus, Terre Haute
 March 8, 7 p.m. at St. Benedict, Terre Haute
 March 13, 7 p.m. at Annunciation, Brazil
 March 21, 7 p.m. at St. Paul the Apostle, Greencastle †

Lenten activities available online

Be sure to visit *The Criterion's* Lenten Web page at www.archindy.org/lent. The page consists of links to daily readings, archived Lenten columns by Archbishop Emeritus Daniel M. Buechlein, a full list of communal penance services taking place at parishes and other features. †

Classified Directory

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Employment

PRINCIPAL
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www.covingtonlatin.org

Covington Latin School (www.covingtonlatin.org), a Catholic college preparatory school offering a curriculum tailored to the needs of academically advanced young men and women in the Greater Cincinnati area, is seeking a principal for the 2012-13 school year. Students typically matriculate to Covington Latin following the sixth or seventh grade, and the school's accelerated program enables them to advance at a pace suited to their needs. Candidates must be a practicing Catholic, distinguished by loyalty to the Magisterium and enthusiastic about Catholic education and Catholic institutional identity, and must be eligible for Kentucky certification.

Interested candidates should mail, fax, or email a letter of interest, a comprehensive résumé or C-V, a recently prepared Baptismal Certificate, and a list of at least five references by March 12, 2012 to Stephen Kopyay, SPHR, P.O. Box 15550, Covington, KY 41015-0550, FAX 859/392-1538, or skopyay@covingtondiocese.org. EOE.

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Gabriel Project 'angels' lauded for their commitment to life

By Mary Ann Garber

It is the holy work of God.

Gabriel Project volunteers are doing God's loving, merciful work each day with their "boots on the ground," Father James Farrell explained, as a first line of defense in the critical pro-life battle to save the lives of the least among us—defenseless unborn babies whose mothers are experiencing crisis pregnancies and need help to choose life for them.



Fr. James Farrell

During his keynote speeches for two Great Lakes Gabriel Project fundraising dinners on Feb. 9 and Feb. 14 in Indianapolis, Father Farrell discussed how Mary lovingly, faithfully and courageously said "yes" when the Archangel Gabriel delivered God's message that she had been chosen to become the mother of his Son.

Gabriel Project volunteers, known as "angels," also respond with love, faith and courage when they help women considering abortion to choose life for their infants, Father Farrell said in his inspirational talks.

The pastor of St. Pius X Parish and director of Our Lady of Fatima Retreat House, both in Indianapolis, painted emotional pictures with his poignant words of souls saved, babies born and women healed during two presentations to help raise funds for the pro-life ministry founded on May 1, 1999, by St. Bartholomew parishioner Eileen Hartman of Columbus, who volunteers as executive director.

"We are often, I hope, in the same boat [as Mary was] that even though we don't always understand everything God is asking of us, we still give a 'yes' because we trust God," he said, "and we're confident that God will never lead us down a path that he will not also provide for us the grace, support and strength we need to accomplish the work that he has entrusted to us."

As "partners for life," Father Farrell said, Gabriel Project supporters and volunteers enable expectant mothers in need to receive financial and material help with housing and utilities expenses, layette supplies and employment as well as emotional support for their daily life as

struggling parents. Offering his heartfelt thanks to the Gabriel angels, Father Farrell said, "you who are actively involved in this work are changing the direction of people's lives because you're stepping in and stepping up to announce Good News to them, to remind them that the children they carry within their wombs are blessings and gifts, not burdens."

As a priest, he said, "I am often taken aback by what I see in the Gabriel Project—taken aback in the sense of ... the wonderful ways in which people have come together to provide for women a safety net, a source of strength and encouragement, at the very time that they need to hear good news."

"They want someone to remind them of a message that they have lost," Father Farrell explained. "The message is, 'This child within you is life, is made in the image and likeness of God, is your flesh and blood, is already alive, [and] his or her heart is already beating.' They just need a Gabriel to remind them of the truth that is unfolding within them."

Gabriel angels "come forward and do some listening, address some concerns, gently remind them of the truth, and awaken them to the deepest desire in their life and their heart to do what is right," he said, "... and to help them avoid an action [choosing abortion] that will leave them with regrets for the rest of their lives."

The Gabriel Project focuses on constructive action, Father Farrell said, to transform crisis pregnancies from burdens to blessings.

There are many good ways to "communicate to the world that this is real human life, these children within the womb," he said, and the Gabriel Project is among the best of these pro-life efforts.

"We can't wait any longer," Father Farrell emphasized. "We still must work on legislative matters, absolutely. But we can't wait for that."

Christians have to put their "boots on the ground," he said, quoting a favorite phrase of Father Peter Marshall, associate pastor of St. Pius X Parish in Indianapolis.

"We have to be doing constructive, practical, deliberate, intentional things right now to help women who need help right now," Father Farrell said. "They can't wait for some law to change the availability of abortion. They need us to remind them of the Good News, and we can and we are. And you are a part of that, and if you're not, we want you to become part of it."

Governor Christie vetoes same-sex marriage bill, wants issue put to voters

TRENTON, N.J. (CNS)—New Jersey Gov. Chris Christie on Feb. 17 made good on his pledge to veto a bill legalizing same-sex marriage passed by the state Legislature, but at the same time said he might name an ombudsman to make sure the state's current law recognizing civil unions is respected.



Gov. Chris Christie

The state Assembly passed the bill on Feb. 16 with a 42-33 vote. The state Senate approved it 24-16 on Feb. 13.

When the bill reached his desk and he vetoed it, Christie said in a statement that "same-sex couples in a civil union deserve the very same rights and benefits enjoyed by married couples—as well as the strict enforcement of those rights and benefits."

"Discrimination should not be tolerated and any complaint alleging a violation of a citizen's right should be investigated and, if appropriate, remedied," the Republican governor said, suggesting an ombudsman be appointed.

November ballot for voters to decide the issue.

In testimony at a Jan. 24 hearing, the executive director of the New Jersey Catholic Conference urged state lawmakers "to continue to recognize marriage as a union between one man and one woman. This is critical as marriage is the foundation of the family. The family, in turn, is the basic unit of society."

"Marriage as a union of one man and one woman has its roots not only in human tradition and history, but also in natural law, which transcends all man-made law," said Patrick Brannigan, executive director of the conference, which is the public policy arm of the state's Catholic bishops.

"Marriage is a natural institution," he said. "New Jersey, like other states, has from the beginning recognized marriage, honored it, and sought to support and protect it."

He also said while the Catholic Church opposes legalizing marriage for same-sex couples, it teaches that homosexuals "must be accepted with respect, compassion and sensitivity."

"The fundamental human rights of homosexuals must be defended and we must strive to eliminate any forms of injustice against homosexual persons," Brannigan said.

He noted that many supporters of same-sex marriage claim that the civil unions law "is not working," but that the state's Division of Civil Rights found that out of a

total of 13 complaints filed since 2007, when the law was passed, authorities had found "probable cause" in only one of those complaints.

Brannigan also said couples in civil unions claim they are not able to participate in their partner's health care decisions, but he said the law guarantees they can, noting that Catholic-run health care facilities specifically allow individuals to designate "anyone they wish as a health care decision-maker."

Supporters of same-sex marriage criticized Christie's proposal to appoint an ombudsman to make sure the civil unions law is being upheld properly, saying that it is not an acceptable substitute for marriage for same-sex couples.

"It's not equal. It's not the same,"

Senate President Stephen Sweeney, a Democrat, told reporters. He and other advocates of legalizing same-sex marriage say it is a civil right guaranteed by the U.S. Constitution.

The bill as passed by the Legislature included an exemption for religious leaders, churches and faith-based organizations so they could not be forced to perform marriage for same-sex couples or allow such couples the use of their facilities.

In Maryland, the House of Delegates on Feb. 17 passed a measure to legalize same-sex marriage in that state. The Senate Judicial Proceedings Committee was expected to pass the House version on Feb. 21, and advance it to the full Senate for consideration later in the week. †



Father James Farrell, left, and Kate Fuhrman of Indianapolis, right, join other Great Lakes Gabriel Project supporters in a standing ovation for St. Bartholomew parishioner Eileen Hartman of Columbus, center, who founded the parish-based pro-life ministry 12 years ago, during a fundraising dinner on Feb. 14 at the Northside Knights of Columbus Hall in Indianapolis.

Volunteers are needed to pray for life at home or outside abortion facilities, he said, support the Gabriel Project's First Choice for Women pregnancy resource center, put the ministry's help line bumper stickers on their cars, and donate layettes, cribs, playpens and new or gently used clothing for babies and children.

"These ways to help won't take much, but they will mean much," Father Farrell said. "There are lots of ways to be an angel, an angel of mercy. His name is Gabriel."

Following his keynote address, Father Farrell introduced an equally emotional video testimonial by Marlena Stowers of Indianapolis, who received much needed help from the Gabriel Project after she accidentally, or providentially, called their help line while trying to contact an abortion clinic.

After two years of extreme struggles, including two evictions and having to move herself and her five children in with her mother in a one-bedroom apartment for two months, she maintained a positive attitude with help from the Gabriel Project and is now living in subsidized government housing, working at The Children's Museum, and her three girls in primary grades are all on the

honor roll.

Recently, the single mother and her five children were baptized. "I didn't want to do it," she explained in the video, "but I felt like [abortion] was the only option. ... I already had four children and had just lost my job. ... I dialed a number and it wasn't Planned Parenthood. It was the Gabriel Project."

Help line volunteer Elizabeth Kane, a member of Our Lady of Mount Carmel Parish in Carmel, Ind., in the Lafayette Diocese, who regrets choosing abortion years ago, told her that, "You need to know that God has his hand on your life right at this moment."

Project Gabriel volunteers sprang into action to help her choose life for her unborn daughter.

"I was struggling and I needed some help," she explained in the video. "I'm so thankful for all of my children and I'm so thankful for the Gabriel Project. I just want to succeed. ... I have to make it. I have to do right because of my children."

(For information on how to help the Gabriel Project, log on to www.glgabrielproject.org or www.goangels.org.) †



'Marriage as a union of one man and one woman has its roots not only in human tradition and history, but also in natural law, which transcends all man-made law.'

—Patrick Brannigan, executive director of the New Jersey Catholic Conference, the public policy arm of the state's Catholic bishops