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.

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

By John Sbaughnessy

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 apprenticeship 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 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.”

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...

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

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.”

U.S. bishops on their ad limina visits concelebrate Mass in front of the tomb of St. Peter 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 Listecki of Milwaukee, and Bishop Charles C. Thompson of Evansville, Ind.
Bishops bring variety of concerns to Vatican on ad limina visit

VATICAN CITY (CN) — When bishops come to Rome to make their personal visits 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 practiceally 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 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. Listecki said the bishops gather before the tombs of Sts. Peter and Paul, “and we profess or pledge ourselves, usually reciting the Apostles’ Creed.”

The bishops make the visits in groups, called a “delegation” 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 or express, the bishops, heads of dioceses also have suggestions, ideas and concerns to share with curia.

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

“Jack beauty is what is going to attract others to us—the beauty of the truth of Christ, the beauty of the Church, the beauty of things. 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.

“Just is 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 “dissecting 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 1905, 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.

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 john.shaughnessy@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 Naganchevettii’s name was misspelled in a page 6 caption noting a recent “vocations appreciation dinner” at the Batesville Deanery.
Church leaders called to preserve tradition, pope tells new cardinals

VATICAN CITY (CNS) — Leaders and members of the Blessed Church do not have the authority to determine its teaching and do not necessarily have to ensure its fidelity to Jesus and to the faith passed on by the Apostles, Pope Benedict XVI told the 22 new cardinals who were created Feb. 19 during a consistory in St. Peter's Basilica.

“The Church is not self-regulating; she does not determine her own structure, but receives it from the word of God, to which each one listens in faith as she seeks to understand it and to live it,” the pope said in a homily on Feb. 19 during a consistory to create 22 new cardinals in St. Peter’s Basilica.

“God’s Church does not determine her own structure, but receives it from the word of God, to which each one listens in faith as she seeks to understand it and to live it,” the pope said in a homily on Feb. 19 during a consistory in St. Peter’s Basilica.

He called on the new cardinals to be courageous witnesses of the faith and to radiate the logic of the real and serious needs of humanity. 

“The chair of St. Peter,” which is referred to 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 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 radiant golden rays, “God is not isolation, but glorious and joyful love, spreading outward and radiant with light,” he said.

Embraced 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 rectors before being named bishops.

At the beginning of the Mass, Cardinal Dolan introduced his mother, “Let’s face it,” Cardinal Dolan said. “It’s somewhat rare that a cardinal can introduce his mother to the pope and a member of one of the 213 members of the College of Cardinals is more than 75.”

Cardinal Dolan also presented Vincenza Mustacchio to the pope. She is the mother of Monsignor Gregory Mustacchio, chancellor of the New York Archdiocese. The monsignor is one of the pope’s closest aides, and his mother had never met the pope, the cardinal said.

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 pope and his entourage were “very sober,” 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.”

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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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Pope Benedict XVI has increasingly stressed how important it is for us to be certain to hear more of 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 disagree about 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 what happened when Health and Human Services Secretary Kathleen Sebelius issued regulations that would force Catholic organizations 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 put intention 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 contraceptives, abortifacients and sterilizations.

Cardinal Raymond Burke, prefect of the Apostolic Signatura, has strongly criticized Sebelius. He told the Cardinal Burke’s statement: “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 secularization. “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 your 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.

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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 dressed 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 hopes for a more conservative timid Christians, and the Democrats represent apocalypse now. I was all set in my mind to vote for the president but he revealed a 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 have decided 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
Downtown Carmel 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 streamlined this week “accommodate” non-profit religious organizations can opt out and not directly provide birth control, etc. However, the insurers they hire to cover their employers 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 in some instances charge up to $500 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 all religious organizations.

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

The reader says that some 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

June’s issue of the Criterion is now available online. For more information, please visit www.thes Criterion.org

Evangelization vs. secularism.

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 in acting 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 has made 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 assured our First Amendment right that 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 without violating their consciences.

Does Obama think that he can effectively suppress the teachings of the Church by enlisting by eliminating the practices of world leaders who oppose the freedom of conscience and religious liberty?

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 objections to the “preventive services for women” issued by the Obama administration.

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

Our political action and behavior in the voting booth will reflect what is best for the common good. What is best for the common good is always what is in accord with God’s eternal law and religious principles. Let’s get back to the basics!

To read the most recent comments by the U.S. bishops on the Obama administration’s attacks against religious liberty, log on to www.usccb.org/conscience.

To find out more about our stance on the HHS issue, you may also find an “action alert” and a video by Cardinal Timothy M. Dolan of New York on the ongoing crisis on religious liberty.

(From the Gospel of Life Sister Diane Carollo, S.G.L., director of the archdiocesan Office for Pro-Life Ministry)
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’s still 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 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 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 sacrifice 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 income guidelines, will be eligible for a state-funded voucher for first grade. “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 their family meets the income guidelines.

“While 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.”

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.

“All institutions, like the family, school and Church, are separated from the other but, 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.

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.”
Events Calendar

February 24
Our Lady of the Greenwood Church, 335 S. Meridian St., Greenwood. “Praying the Lenten Workday Lectio Divina,” Bishop Christopher J. Coyne, presenter. 7 p.m. no charge. Information: 317-886-2801.

Our Lady of the Greenwood Church, 399 S. Meridian St., Greenwood. Lenten fish fry, 5-7 p.m. Information: 317-886-2861 or michaeldeor@gmail.com.


Saint Meinrad Archabbey, 200 Hill Drive, Saint Meinrad. Lenten retreat, Benedictine Father Eugene Hensell, presenter. Information: 812-357-6585 or marlene@nadvOUTH.org.

February 25
Knights of Columbus Hall, 624 Downey Ave, Batesville. Oldenburg Academy.


Mount St. Francis Center for Spirituality, 101 St. Anthony Drive, Mount St. Francis. Family Lenten Presentation, Doug Brunmel, comedian and storyteller from Lighten Up! Ministries, presenter. 6:45-8:45 p.m., free-will offering. Information: 812-945-2000 or marlene@nadvOUTH.org.

February 26
St. Simon the Apostle Parish, 8155 N. Oakville Road, Indianapolis. Family Life Center, 8155 N. Oakville Road, Indianapolis. Natural Family Planning class, 1 p.m., $575 per couple for the series includes book, registration deadline on Feb. 23. Information: 317-423-2199 or dvkorect@sb.globalsat.net.

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

February 27
Our Lady of Fatima Retreat House, 5353 E. 30th St., Indianapolis. Our Lady of Fatima Retreat House, 5353 E. 30th St., Indianapolis. Lenten Journey–Ways of Forgiveness,” February 29-3-4 at The Gallery in Saint Meinrad. 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 Program USA executive director, and Dr. Sharon Watkins will address the conference, which begins at 8:30 a.m. and concludes at 5:30 p.m. IHN members include Bread for the World–Indiana, Catholic Charities, Inc., The Catherine of Siena Communities, Communities for Affordable Housing, and many others. The conference 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.

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: thumper69@yahoo.com.

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 Vincent Seminary and School of Theology at 7 p.m. CST on Feb. 28 at The Gallery in St. Meinrad. He will address the conference, which opens at 6:30 a.m., breakfast and concludes at 5:30 p.m. IHN members include Bread for the World–Indiana, Catholic Charities, Inc., The Catherine of Siena Communities, Communities for Affordable Housing, and many others. The conference 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.

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Retrofits and Programs

February 24-26

March 1
Oldenburg Franciscan Center, Oldenburg. “Four Contemporary Stories of Discovering One’s Way,” Lenten retreat, Benedictine Father Eugene Hensell, presenter. Information: 812-357-6585 or mavelite@saintmeinrad.edu.

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. 9 a.m. to 9 p.m., $25 per person. Information: 317-545-7681 or marcia.jschumacher@archindy.org.

Bishop Joseph N. Perry, auxiliary bishop of the Archdiocese of Chicago, will present a lecture, “The History and Significance of Father Augustus Tolton,” as part of the Archdiocese of Chicago’s “Voices Uniting to End Hunger” series on March 3 at the Christian Theological Seminary, 1000 W. 42nd St., Indianapolis, in the university’s academic building. The conference 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.

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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, a 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 dvavelse@archindy.org, 317-236-1586 or 800-382-9836.

Saint Meinrad art exhibit
“Pamid 22 CrossRoad” is one of several mixed media works by artist Linda Witt 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 lindawhitneyhgon.com. For information about library hours, call 812-357-6401 or 800-897-7311.

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, Troy, who graduated from Shawe in 1997. Barlow received the award for being a longtime volunteer and supporter of the Catholic school.
Anglicans wishing to join the Catholic Church in Houston.

The application process for each candidate includes a criminal background check, psychological evaluation and an interview with the Bishop, where he lives and from his diocese. The application process for each candidate includes a criminal background check, psychological evaluation and an interview with the Bishop, where he lives and from his diocese.

The group included the wives of the Anglican 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 includes psychological evaluation, interviews, a criminal background check, and a pastoral evaluation conducted by the Bishop where he lives and from his diocese.

In Houston, the ordinariate is similar to a diocese, but national in scope. Father Jeffrey N. Steenson, New Mexico’s Apostolic Administrator for the Anglican Ordinariate, for both a day and night. He retired as an Army chaplain in 2002. Current parishioners pray for his repose. His 2012 Memorial Masses were celebrated at the Holy Spirit Catholic Church in Plano.

The application process for each candidate includes psychological evaluation, interviews, a criminal background check, and a pastoral evaluation conducted by the Bishop where he lives and from his diocese.
As the Catholic chaplain at Butler University in Indianapolis, Father Jeffrey Godecker has welcomed the presence 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 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 trust and not being so perfect.” She says, “I’m a big planner. Father Jeff makes plans, but he treats it in God’s way to see how plans will work out.”

Willy also draws support from the Jesuit 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’s 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 Godecker, 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.”

“Every time I think about the Echo students, I’m a little amazed at the capacity that the students work with have, joy and trust, 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.”

Ken Ogorek, archdiocesan director of catechesis
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 liberties 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 Feb. 10 directive that would have allowed religious employers to decline to cover contraceptives and sterilizations through their health plans. The bishops have faced criticism that 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 intense criticism that the Department of Health and Human Services’ contraception mandate would require most religious institutions to pay for contraception coverage for their employees or pay a fine. 

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 one of them was expressing concern that women were not even indirectly, in practices they religious leaders being asked by 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 nuanced” in its ability to see how the same thing can be affirmed for different reasons, 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 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 do that,” 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 contradictory to its beliefs. 

Thierfelder told lawmakers that he hoped the school would “never come to that 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.”


He also pointed out that the bishops had “prevailed” with the federal government on the grounds that the contraception mandate is contrary to their beliefs.

Testimony that the law student, who was an acceptable “pre-buttal” 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 Carafini, 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 Carafini, a law professor at Duquesne University in Pittsburgh, said the bishops had “prevailed” with the mandate being revised. Carafini 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 the liberties, he said. “I will give up every single thing [that] I have.”

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

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.

There 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. Garvey, president of the National Catholic 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 programs of the society for the defeat of communism are inconsistent with the recommendations of the popes since 1919."
• Rome 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 the total membership of the Sacred College to the highest number in nearly four centuries. In 1939, the Sacred College had consisted of 110 cardinals. This week’s news brings the total membership to the highest number in nearly 400 years. Four times it raised 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 in Indianapolis
• Pope kept tabs on Glenn flight
• What is socialism?
• Urges more action for racial justice
• EPSAN converts held in 374 years, new report shows
• ‘Don’t be selfish’: How to avoid marital disharmony
• Networks to carry Pope John’s appearance
• U.S. high court faces review school bus ban
• Archbishop is named for ‘Frisco See
• Lists 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 website at CatholicWireline.com)
Washington (CNS)—Despite all the headlines lately, the 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 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 on the role of faith and conscience in political life. This year before a presidential election as a teaching document on the role of faith and conscience in political life. This being an election year, the bishops’ 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’ mandate and the related issue of religious freedom is not the only thing on the minds of the U.S. bishops.

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For young adults to seniors, and for small groups…

For anyone who wants to better connect or re-connect with God

This practical, down-to-earth book by a local Catholic author helps you to:

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For young adults to seniors, and for small groups…
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 command the winds 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 in Africa, war in the world. War, famine and plague remain our great evils.

The liturgy of the early Church shows these three temptations together in the litany of the saints: “A famine, a plague and a 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 talk 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 these 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 divinely powerful 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. 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. Satan says no to Satan. He will 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 fear 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 can begin to understand what it means to be in need of healing.

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 inhospitable 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 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 the patterns of his life.

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-day desert 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.

(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.

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

Bishops are the present-day versions of Peter, Andrew, James, John and the other eight Apostles—good companions to have on the Lenten journey.

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

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 freedom which God has given us is not compared with the glory to be revealed for the children of God” (Rom 8:21, 22).

The new archbishop was a good leader.

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The new archbishop was a good leader.
**First Sunday in Lent**

**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 about the great flood and Noah and his Ark.

**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, 26-23
- Psalm 138:1-3, 7c-8
- Matthew 7:7-12

**Go Ask Your Father**

**Fr. Francis Hoffman**

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

**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 this? I’m sorry if I’m not using the right terms.

A Greek word which literally means “to call upon,” the 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.

The first eucharistic prayer, or Roman Canon, reads:

**What role does the epiclesis play?**

**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 praying 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.

**Readers may submit prose or poetry for faith column**

The Criterion invites readers to submit original prose or poetry for the “My Journey to God” column. We especially welcome personal reflections as well as 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.
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 rare as a papal conclave.

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 news of Christian.edu was celebrated on Jan. 18 at the Church of the Immaculate Conception at Saint Mary-of-the-Woods. Burial followed at the sisters’ cemetery.

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 Daschbach taught Latin and religion classes at Saint Mary-of-the-Woods College and major’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, Providence 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 Daschbach 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 in 1955-57 and Our Lady of Providence High School in Clarksville from 1955-59.

In February 2010, Sister Daschbach returned 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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- March 22, 7 p.m. at St. Mary, Greensburg
- March 21, 7 p.m. at St. Joseph, Shelbyville
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- March 7, 7 p.m. for St. Charles Borromeo, Milan; St. Mary, New Alamece; Naples
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- The page consists of links to daily readings, archdiocesan parishes and other features. †

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

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 because 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 New Jersey Catholic Conference, the public policy arm of the state’s Catholic bishops.

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 her 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, “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.gabrielproject.org or www.goangels.org.)

Photo by Mary Ann Garber