



The

Criterion

Serving the Church in Central and Southern Indiana Since 1960



October Baby

Power of God's forgiveness shines through in movie, writes guest columnist Elizabeth Jamison, page 4.

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Church must better explain teaching on sexuality, pope tells U.S. bishops

VATICAN CITY (CNS)—Permissive attitudes toward sex, cohabitation before marriage and acceptance of same-sex marriage can damage individuals and are harmful for society, Pope Benedict XVI told a group of U.S. bishops at the Vatican.

"It is in fact increasingly evident that a weakened appreciation of the indissolubility of the marriage covenant, and the widespread rejection of a responsible, mature sexual ethic grounded in the practice of chastity, have led to grave societal problems bearing an immense human and economic cost," the pope said on March 9.

Meeting the bishops of Minnesota, North Dakota and South Dakota, who were making their *ad limina* visits to report on the status of their dioceses, the pope said ignorance of or challenges to Church teaching on marriage and sexuality were part of the "intellectual and ethical challenges" to evangelization in the United States today.

The pope did not focus on current tensions between the U.S. bishops and the Obama administration, particularly over health care coverage of contraception, sterilization, and abortifacients as well as other practices that violate Church teaching.

But at the beginning of his speech, Pope Benedict reiterated his concern about "threats to freedom of conscience, religion and worship, which need to be addressed urgently so that all men and women of faith, and the institutions they inspire, can act in accordance with their deepest moral convictions."

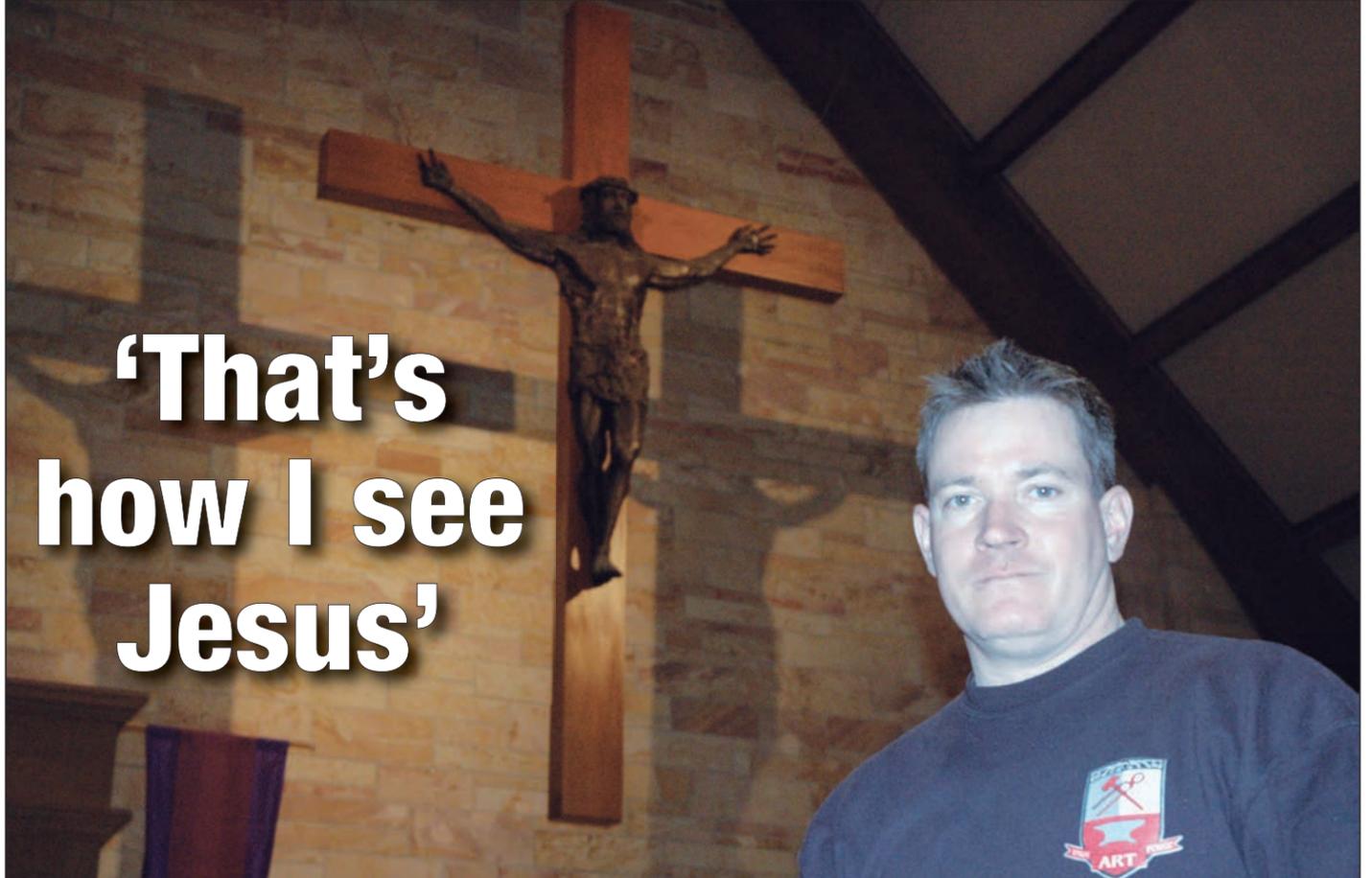
Concentrating his remarks on the need to promote and explain Church teaching on sexuality, the pope said the Church's key concern is "the good of children, who have a fundamental right to grow up with a healthy

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Pope Benedict XVI

Photo by John Shaughnessy



'That's how I see Jesus'

In creating the bronzed figure of Christ on the cross at Immaculate Heart of Mary Church in Indianapolis, firefighter and sculptor Ryan Feeney wanted to depict Jesus as a symbol of strength.

Artist's work captures the honor of people who serve and give their lives for others

By John Shaughnessy

Emotions once again grip Ryan Feeney as he looks up at the huge, bronze figure of Jesus that he created for the cross that hangs high above the altar at Immaculate Heart of Mary Church in Indianapolis.

"I didn't see him as a defeated Christ," Feeney says, his voice a blend of pride, humility and reverence. "Some people said he looks like a body builder, but I wanted him to be powerful. He's not a frail, defeated Christ, but a strong, powerful figure. That's how I see Jesus."

That sense of respect and emotion also inspires some of the other creations that the Indianapolis firefighter and 1992 graduate of Cathedral High School

in Indianapolis has made in recent years.

His sculptures include the "Fallen Deputy" monument in Indianapolis that honors the Marion County Sheriff's Department deputies who have died in the line of duty.

There is also the bronzed eagle he created that adorns the top of the 9/11 monument in Indianapolis that pays tribute to all the people who died in the Sept. 11, 2001, terrorists attacks in New York, Pennsylvania and Virginia.

And now Feeney has been enlisted by the local chapter of the Ancient Order of Hibernians to help create a monument to Holy Cross Father Peter Cooney, a chaplain who served Indiana's troops during the Civil War.

"The idea that he has such a legacy of

work at such a young age is amazing," says Kevin Murray, co-chairperson of the committee that hopes to make the Father Cooney monument a reality. "They're so life-like, and yet they are so different. The one I'm most familiar with is the Fallen Deputy monument. It attracts people like you wouldn't believe."

Murray sees a common theme when he looks at Feeney's artworks. Most of them focus on people who have served others and were willing to sacrifice their lives for the good of others.

"There's the Christ-like attitude of Father Cooney, the Christ-like attitudes of the firefighters who died on 9/11, the Christ-like attitudes of the deputies who

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Catholic Charities, parishes plan for long-term tornado relief

By Sean Gallagher

In the immediate aftermath of the tornadoes that struck several communities across southern Indiana on March 2, people from across the state and nation donated material items, made financial contributions and came to offer a helping hand.

But according to pastors on the scene and Catholic Charities officials, help is going to be needed in the affected areas for two years or



David Siler

longer—well after the destruction and heartbreak left by the storms have disappeared from the headlines.

"The tough work begins in a few weeks, in a couple of months, in several months down the road," said David Siler, executive director of the archdiocesan secretariat for Catholic Charities and

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Photo by David Siler



A Catholic Charities Disaster Response team member receives a kiss from a young girl in Henryville on March 6. Catholic Charities officials are committed to assisting people in the tornado-ravaged area of southern Indiana for as long as needed.

RELIEF

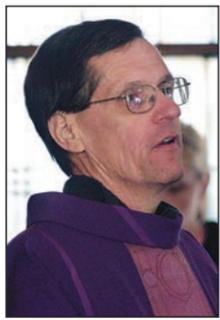
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Family Ministries. “The first responders will be gone. The publicity will diminish a great deal. And some people lose interest. So it’s hard to keep the momentum going. Let’s have the resolve to stay in this.”

Jane Crady, Catholic Charities’ coordinator of disaster preparedness and response for the archdiocese, said that the hard work of repairing or rebuilding homes and businesses will not begin for several weeks or months because it will take a long time to get debris cleared away.

As people wait to repair or rebuild, there is “in between” work that needs to be done, said Father Steven Schafflein, pastor of St. Francis Xavier Parish in Henryville.

“[There] will probably be an interim period in which our main task will be helping families jump through the hoops—legal paperwork, emotional challenges and the filling of the spiritual void,” he said.



Fr. Steven Schafflein

“This will be more one-on-one ministry, and will require more of a listening ear than a helping hand. An understanding heart and a hopeful spirit will be our best tools.”

Some of that listening will happen at St. Francis Xavier

Parish, where Crady said Catholic Charities volunteers have begun case management work with people affected by the tornadoes.

In this work, the volunteers help people through the process of working with government and other community agencies

that offer aid.

Outreach has also occurred at St. John the Baptist Parish in Osgood, which is about five miles from the tornado-damaged town of Holton.

Father Shaun Whittington, the parish’s pastor, said he and a parishioner started their relief work by putting out a request for cleaning supplies on Facebook and on a cardboard sign next to an empty pickup truck on the parish grounds.

“Within about 20 minutes, people started dropping things off. And it snowballed from there,” said Father Whittington in a March 8 telephone interview with *The Criterion*. “We have seven trailer loads of essential supplies that are going to be delivered on March 9.”

Father Whittington said that he, his parishioners, members of the Knights of Columbus and other community organizations are now in the process of storing relief aid and sending it out on an as needed basis.

“What we’re trying to really focus on is getting the right thing to the right place at the right time,” Father Whittington said.

“When you lose all your buildings, you don’t have a place to store stuff. So we’re really trying to switch from crisis management to an on-demand outreach.”

Crady has helped St. John the Baptist Parish and other parishes make the shift to long-term relief work.

Although the timeline for the work to be done stretches far into the future, she is not discouraged.

“I see little miracles every day,” Crady said. “The overwhelming response is heartwarming. We didn’t have to find any



Fr. Shaun Whittington



Volunteers cook meals for tornado victims and relief workers on March 5 at St. Francis Xavier Parish after tornadoes moved through the small community of Henryville. A chain of tornadoes cut a swath of destruction on March 2 from the Midwest to the Gulf of Mexico, killing at least 39 people in five states.

[initial] temporary housing for one person. The people opened their doors and brought their neighbors in.”

At the same time, Crady said that many of the people affected by the tornadoes will face difficult challenges in the months to come because nearly half of the homes or businesses damaged by the tornadoes were either uninsured or underinsured.

Archdiocesan Catholic Charities may focus its ministry in the months to come on those people in particular, Siler said.

“We’re going to look at the people who are most vulnerable,” he said. “And those typically are the poor or the elderly, the folks that were already struggling before this happened. We see that as our niche.”

They will be helping those people in part through the financial contributions that Catholic Charities has received. As of March 12, \$125,141 in donations for tornado relief aid had been made directly to Catholic Charities.

All of this, plus the work of volunteers in the months to come, will help the Church in central and southern Indiana as it assists those people affected by the March 2 tornadoes for the long haul.

“We will be there until that last person is back in their house,” Crady said. “That’s just the way we do it.”

(For more coverage of the March 2 tornadoes that struck southern Indiana, to make financial contributions to the Church’s relief effort there or to volunteer to help, log on to www.archindy.org/tornadoes or call 317-236-1500 or 800-382-9836, ext. 1500. You may also send a check addressed to “Catholic Charities Archdiocese of Indianapolis” with “tornado relief” written on the memo line, and mail it to Catholic Charities, Attention: Tornado Relief, 1400 N. Meridian St., Indianapolis, IN 46202.) †

TEACHING

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understanding of sexuality and its proper place in human relationships.”

Acknowledging the clerical sexual abuse scandal, the pope said, “It is my hope that the Church in the United States, however chastened by the events of the past decade, will persevere in its historic mission of educating the young and thus contribute to the consolidation of that sound family life, which is the surest guarantee of intergenerational solidarity and the health of society as a whole.”

The moral virtues espoused in the Church’s teaching on sexuality are “the key to human fulfillment,” he said, because they promote sexuality as “a source of genuine freedom, happiness, and the fulfillment of our fundamental and innate human vocation to love.

“The richness of this vision is more sound and appealing than the permissive ideologies exalted in some quarters,” which are “powerful and destructive,” he said.

One of the first steps, he said, must be to help Catholics “recover an appreciation of the virtue of chastity,” which forms the human heart to love in the most

authentic way.

Pope Benedict told the bishops he was aware of “the powerful political and cultural currents seeking to alter the legal definition of marriage” so that it would include same-sex couples.

“The Church’s conscientious effort to resist this pressure calls for a reasoned defense of marriage as a natural institution,” which is “rooted in the complementarity of the sexes and oriented to procreation,” he said.

“Sexual differences cannot be dismissed as irrelevant to the definition of marriage,” the pope said.

Defending traditional marriage is not simply a matter of Church teaching, he said. It is a matter of “justice since it entails safeguarding the good of the entire human community and the rights of parents and children alike.”

Pope Benedict praised the U.S. bishops’ 2009 letter, “Marriage: Love and Life in the Divine Plan,” and he asked them to continue reviewing and strengthening both religious education materials and marriage preparation programs.

In conversations with the bishops during the *ad limina* visits, he said, some of the bishops have expressed concern about how difficult it is to communicate the Church’s

teaching effectively, and some have told the pope there are decreasing numbers of young people in their dioceses asking to be married in the Church.

“We cannot overlook the serious pastoral problem presented by the widespread practice of cohabitation, often by couples who seem unaware that it is gravely sinful, not to mention damaging to the stability of society,” Pope Benedict said.

The pope said that, in responding to situations in which many engaged couples already are living together, there must be “clear pastoral and liturgical norms for the worthy celebration of matrimony which embody an unambiguous witness to the objective demands of Christian morality, while showing sensitivity and concern for young couples.”

Pope Benedict did not suggest specific norms or provide guidance on how insistent priests should be that cohabitating couples live separately before a Church wedding.

The Church itself “must acknowledge deficiencies in the catechesis of recent decades, which failed at times to communicate the rich heritage of Catholic teaching on marriage as a natural institution elevated by Christ to the dignity of a sacrament, the vocation of Christian spouses in society and in the Church, and the practice of

marital chastity,” he said.

The speech was the pope’s third address to groups of U.S. bishops making their *ad limina* visits in 2011-12.

Because the pope is not delivering a formal talk to each of the 15 groups of visiting U.S. bishops, the Vatican said the March 9 speech also was addressed to bishops from Indiana, Illinois, Wisconsin, Iowa, Missouri, Nebraska and Kansas. †

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. †

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Retiring legislator says Church's social justice teachings shaped his agenda

By John Shaughnessy

In trying to get a sense of John Day as a person, it's revealing to look at the treasured items and beliefs that he has kept through the years.

After more than four decades as a Catholic Youth Organization coach, Day still has all the team photos and the team reports that he wrote to summarize each sports season.

In 36 years of serving as a Democratic legislator in the Indiana House of Representatives, he has kept true to the Catholic social justice teachings of trying to help children, the poor and the vulnerable.

In 74 years of life, Day has also kept a firm belief in the importance of community—a belief that was partly shaped when he was sick while growing up in Holy Cross Parish in Indianapolis, the parish that he still calls home.

"I had yellow jaundice in the eighth grade or seventh grade, and I was home a few weeks, feeling depressed," Day recalls. "I couldn't play basketball. I couldn't go to school to see my buddies. Well, one day, the whole class came to my house to cheer me up. They brought bananas and apples and Hershey bars and comic books and all the things kids loved in those days.

"I was showered with gifts, goodwill and support. That had a great impact on me—from the standpoint that we're all part of a community, and how we can have a positive effect on other people, even with simple things."

As Day has decided to retire and not seek re-election in the November elections, the memories have been flowing for him. So have the tributes, especially during his last legislative session, which ended on March 8.

"The legislation he has promoted during his tenure has really focused on the poor and those in need—to give them opportunities and take away the obstacles they often face," says Glenn Tebbe, executive director of the Indiana Catholic Conference, the Church's official representative on public policy in the state. "John epitomizes a lot of good things about being a public servant. He is a good, faithful Catholic who is trying to live out his faith in what he does."

In an interview with *The Criterion*, Day talked about how he has tried to live his

faith as a public servant, the Catholic leaders who inspired him to work for a better world, and how one of his most meaningful moments in politics happened on a Holy Thursday evening.

Here is an edited version of that interview.

Q. What or who inspired you to enter politics?

A. "It was during my college time at Marian College, now Marian University, in the 1960s. It was a very hopeful time in our society. The Church was in reform with Vatican II. We had John Kennedy as president and Pope John XXIII as the head of the Church. Both were inspiring. There was a big emphasis on service with the Peace Corps and all those programs.

"As a student, I briefly met John Kennedy at a news conference he had here [in Indianapolis] while he was campaigning in the 1960 primary. Like many young people at the time, I was inspired by President Kennedy to go into some kind of public service, whether it was teaching or public office.

"Kennedy had his faults, of course, obviously, but among his strengths were he gave people a sense of participation and inclusion, that everyone had a contribution to make, that we all ought to work to make our country better.

"I was also influenced by Dorothy Day, [a Catholic social activist]. She said many times, 'There is a call to us, a call to service that we join with others to try to make things better in this world.' I can't claim any relationship to her, but I sure would like to."

Q. How has your Catholic faith shaped your approach to public service?

A. "Our Church calls us to pursue justice, promote human dignity and cooperate with others to build a more peaceful society. My legislative work has been very much influenced by the Gospel message to love our neighbor. I am especially mindful of Matthew's Gospel, Chapter 25, on how we treat 'the least of these'—when did I see you hungry, a stranger, ill, in prison? The 1986 publication of 'Economic Justice for All' by the Catholic bishops of the United States is yet another reminder that we continue to strive for economic justice."

Q. What has kept you serving for 36 years in the state legislature?



Rep. John Day speaks with Rep. Gail Riecken on the floor of the Indiana House of Representatives.

A. "It's sort of like baseball. I know that sounds silly, but it's true. In the second inning, you strike out. In the fourth inning, you hit a pop-up and you're out. In the sixth inning, you ground out. In the eighth inning, you hit the game-winning triple. There's enormous frustration, but there are things that keep you going.

"Great friends and supporters on the outside have encouraged me in social justice issues. And then once you're elected, people have expectations that you will do something, that you will honor your promises, that you will try to make the community a better place—a more inclusive place. I've had plenty of failures, of course. And I'd like to have some votes to do over. But there have also been some successes. When you see some success, and you see people's lives improved, you think, 'I'll just keep at this.'"

Q. In announcing your retirement, you stated that your legislative goals "have always been to give every child a safe and encouraging start in life, to promote human dignity and to widen the circle of opportunity." Some of the laws you have sponsored include school breakfast programs, minimum wage increases, landlord-tenant reform and child health programs. Talk about why you made those goals your focus.

A. "I think that reflects the best of our Church teachings on social justice. And I think it also parallels our response to the needs of the people in our district. And it reflects my own value system. I was a teacher for a long time. I still teach part time. I was also a juvenile court probation officer for three years. In that job, I learned as much as I could learn in two lifetimes about human struggles—child abuse, dysfunctional families, all the struggles that young people have to deal with.

"Seeing this struggle, you think to yourself, 'Should people live this way? Can things be better? Can we give someone an encouraging push?' So those thoughts went through my mind quite a bit."

Q. Was there something in your childhood, your own background, that made you think about "widening the circle of opportunity"?

A. "My grandparents were immigrants from Ireland. Like most immigrants, they came to America without much but their hopes and their dreams. And their hopes that their children and grandchildren would do better. I'm a product of that. I've been very fortunate. I was the first in my family to go to college. I've been given certain gifts and opportunities. I think we're well-served if we remember where we came from. That

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General Assembly passes legislation to curb human trafficking, assist low-income families

By Brigid Curtis Ayer

March 9 marked the close of another session of the Indiana General Assembly, and with the adjournment came mixed results.

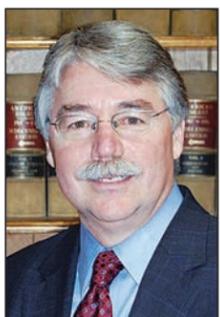


Legislation to curb human trafficking, assist low-income families with home energy, and improve access to the scholarship

tax credit were among the legislative accomplishments supported by the Indiana Catholic Conference (ICC) that passed this year. Yet, measures to address chemical abortion and expand school choice for current non-public school families failed.

"I'm pleased with the actions taken by the Indiana General Assembly to address the issue of human trafficking," said Glenn Tebbe, ICC executive director. "The Church supports clarifying the law, and making it easier to convict people who commit the crime of human trafficking."

In early January, Indiana Attorney General



Greg Zoeller

Greg Zoeller began pushing for the General Assembly to act quickly to put more limits on the crime of human trafficking, especially with the Super Bowl scheduled in Indianapolis.

"Human trafficking is a problem that has been ignored until recently," Zoeller said. "It's one that's growing, I think, primarily fueled by the same energy that brings drugs to the United States."

The National Center for Missing and Exploited Children

estimates that 10,000 prostitutes were brought to the 2010 Super Bowl in Miami.

Sen. Greg Walker, R-Columbus, who co-authored the legislation with Sen. Randy Head, R-Logansport, said he

did so to clear up ambiguities within Indiana's current human trafficking statutes.

"Experts agree [that] human trafficking is a grim epidemic worldwide, and is certainly prevalent in the United States," Walker said. "In fact, roughly 4 million people fall victim to human trafficking every year. What's more, Indiana recently received a 'D grade' for its related laws. This is simply unacceptable."

Under Senate Bill 4, the newly passed legislation, it is illegal for any person to arrange for another person to participate in any forced sex act.

Prior to Senate Bill 4, Indiana law only prohibited forced marriage and prostitution. The bill also makes it easier to prosecute for human trafficking because the burden of proof is not on the prosecutor to show coercion as it was prior to the passage of Senate Bill 4.

A measure to help low- to moderate-income families receive assistance for home energy costs also passed.

House Bill 1141, authored by Rep. Peggy Welch, D-Bloomington, provides additional assistance to the Low Income Home Energy Assistance Program (LIHEAP).

It restores the sales tax exemption for energy consumption paid for through federal assistance. The legislation will utilize all federal funds for the purpose for which they were granted instead of taking 7 percent in sales tax. The sales tax exemption will be extended to 2020.

"Again, the Church applauds the efforts of lawmakers who passed the home heating legislation, which will assist low-income families struggling with home energy costs," Tebbe said.

There were some disappointments in the legislature this year, he said, including the fact that chemical abortion legislation and school choice expansion for current non-public school families did not become law.

"The right-to-work issue not only dominated the early



Glenn Tebbe

part of the year, but because of the heated controversy in the House, it contributed to the failure of passing other controversial issues, including putting limits on chemical abortion," Tebbe said.

Senate Bill 72, authored by Sen. Travis Holdman, R-Markle, was an attempt to prohibit "telemed" abortions by requiring the doctor to do a physical exam before and after prescribing RU 486.

In some states, prescriptions for RU 486 are provided by doctors via a computer screen from a remote location. The bill also limited to physicians only who could prescribe RU 486. While the bill passed the Senate 36-0, it did not receive a hearing in the House.

"While I am disappointed the chemical abortion legislation did not move in the House, there was a lot of good testimony and discussion about the issue," Tebbe said. "It raised awareness that chemical abortions happen in Indiana and cannot be taken lightly. Awareness and education are the first steps toward getting effective informed consent legislation passed.

"I expect informed consent for abortion to be revisited next year, and the Church will continue to work toward better informed consent laws and work toward life-affirming legislation."

Three proposals to expand access to a school choice scholarship voucher for students currently enrolled in a non-public school failed this year.

However, a minor provision to allow a "once in, always in," to the scholarship tax credit program did pass.

The proposal, Senate Bill 296, authored by Sen. Jean Leising, R-Oldenburg, will allow non-public school families who qualify for a scholarship tax credit to remain eligible as long as their family meets the income requirements.

"Access to a school choice scholarship for non-public school students will continue to be an effort the Indiana Catholic Conference works toward," Tebbe said.

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



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Editorial

CNS photo/Victor Aleman, Vida Nuova



A couple kiss after renewing their marriage vows at the Cathedral of Our Lady of the Angels in Los Angeles on Feb. 12. Pope Benedict XVI shared his concerns about the threat to traditional marriage in the United States with a group of U.S. bishops during their *ad limina* visit to Rome last week.

Threats to traditional marriage

It is increasingly evident that a weakened appreciation of the indissolubility of the marriage covenant, and the widespread rejection of a responsible, mature sexual ethic grounded in the practice of chastity, have led to grave societal problems bearing an immense human and economic cost."

Those are the words of Pope Benedict XVI on March 9 to a group of U.S. bishops who were making their *ad limina* visits to report on the state of their dioceses. It was the third of five addresses that the pope plans to make to bishops from the United States' 15 regions.

The first talk, last November, was about the "new evangelization" that the pope expects the U.S. bishops to promote in their ministries.

The second, in mid-January, concerned the threats to religious freedom that the Church is facing in the United States.

This time, the emphasis was on challenges to marriage and family life. The pope's admonishments couldn't come at a more important time because marriage as the world has known it throughout history is being threatened here in the United States.

First, there is the fact that fewer Americans are bothering to get married. Only 51 percent of all adults are currently married, compared to 72 percent in 1960.

And Catholics are no exception, as pastors are well aware. In 2007, when 53 percent of American adults were married, that was also the national average for Catholic adults.

Part of the reason for the sharp decline in marriages is simply the fact that men and women are marrying at an older age. It has become common practice in our society for couples to live together before deciding to marry or while they are preparing for marriage.

The pope is well aware of this. He told the U.S. bishops, "In this context, we cannot overlook the serious pastoral problem presented by the widespread practice of cohabitation, often by couples who seem unaware that it is gravely sinful, not to mention damaging to the stability of society."

The costs of weddings certainly have some effect. College-educated and more affluent men and women are continuing to marry at a much higher rate than less-educated and poorer people.

Fewer marriages result in more children being born to unmarried women. Unmarried mothers accounted for four out of every 10 babies born in the United States in 2007, and the rate might be higher five years later.

And, whereas most unmarried mothers used to be teenagers, the rate of unmarried women in their 20s and 30s rose 34 percent between 2002 and 2007. In 2007, women in their 20s had 60 percent of the babies born out of wedlock.

Then there is the secular push for recognition of same-sex marriages throughout the country. The pope took notice of that, too, telling the U.S. bishops, "Particular mention must be made of the powerful political and cultural currents seeking to alter the legal definition of marriage.

"The Church's conscientious effort to resist this pressure calls for a reasoned defense of marriage as a natural institution consisting of a specific communion of persons, essentially rooted in the complementarity of the sexes and oriented to procreation.

"Sexual differences cannot be dismissed as irrelevant to the definition of marriage," he added.

The changes in our society's attitudes toward marriage are, beyond a doubt, the results of the secularism that has invaded society. The Church's teachings about marriage seem old-fashioned to many people. Nevertheless, they are the best guarantors of happiness, and that is the point we must get across to young people.

Pope Benedict said, "Young people need to encounter the Church's teaching in its integrity, challenging and countercultural as that teaching may be. More importantly, they need to see it embodied by faithful married couples who bear convincing witness to its truth.

"Let me conclude by recalling that all our efforts in this area are ultimately concerned with the good of children, who have a fundamental right to grow up with a healthy understanding of sexuality and its proper place in human relationships. Children are the greatest treasure and the future of every society—truly caring for them means recognizing our responsibility to teach, defend and live the moral virtues which are the key to human fulfillment."

—John F. Fink

Be Our Guest/Elizabeth Jamison

Power of God's forgiveness shines through in movie's pro-life message

I recently attended a pre-screening of *October Baby*, a movie which will be released in mainstream theaters on March 23.

Hannah, played by Rachel Hendrix, is a brilliant, talented college student with a knack for theater in this coming-of-age film. She acts and studies harder than most students.

Like many young adults, she struggles with her identity, and fights persistent anxiety and depression.

Unlike most of her peers, Hannah has been diagnosed with epilepsy and chronic asthma since childhood. She underwent several hip surgeries within her first couple of years of life, and never received an explanation.

In a painful scene at the beginning of the movie, Hannah finds out for the first time that not only is she adopted, but her birth was indeed a miracle. At 24 weeks gestation, she was delivered alive in the hospital after a failed abortion.

As she begins to wrestle with this question about her identity, Hannah leaves on a spring break trip with Jason, her childhood best friend, played by Jason Burkey, in search of her biological mother. What results is an emotionally riveting journey of anger, tears, hope, betrayal, guilt and, ultimately, a compelling account of forgiveness, healing and peace.

Hannah has strong anchors of support—her adoptive parents, Dr. and Mrs. Wallace, played by John Schneider and Jennifer Price, and Jason. The movie contains a subplot in which Jason's and Hannah's friendship develops into something more. Viewers will watch these two college students enter into a pure romance based on genuine friendship and trust.

Near the end of the movie, Hannah is sitting in St. Paul's Cathedral in Birmingham, Ala., and is approached by the parish priest, who sits down next to her. After she sheepishly shares with him that she is a Baptist, he shrugs his shoulders and pastorally shares with her some of the words of St. Paul. His words

help her understand that the mercy of Jesus alone will give her the strength to forgive her biological mother. He says, "As the Lord has forgiven you, so must you also do" (Col 3:13).

October Baby has a persuasive message that has the power to engage the unconvinced, help the brokenhearted begin to heal, and encourage the faithful to keep praying for and defending life during this 40th year of legalized abortion since the 1973 *Roe v. Wade* Supreme Court decision.

Producers and writers Andrew and Jon Erwin spent two years making this film after being inspired by Gianna Jessen, an abortion survivor who speaks internationally. The Erwin brothers partnered with Provident Films, which created *Facing the Giants*, *Fireproof*, *Courageous* and now *October Baby*.

I admire the filmmakers for their thoughtful and thorough portrayal of the many people affected by abortion—the survivors, the post-abortive mothers and fathers, the family members, the clinic workers, ... all of us, really.

While the characters in the movie come to a peaceful resolution by the end of the film, this is not the case for so many families who continue to suffer in silence. The film is rated PG-13 for the mature thematic content pertaining to abortion. I would say that most eighth-graders and older students would be fine to see this film with an adult.

According to the movie's promotional website, www.octoberbabymovie.net, "The producers of *October Baby* have assigned 10 percent of the profits of this movie to the Every Life is Beautiful Fund, which will distribute funds to frontline organizations helping women facing crisis pregnancies, life-affirming adoption agencies and those caring for orphans."

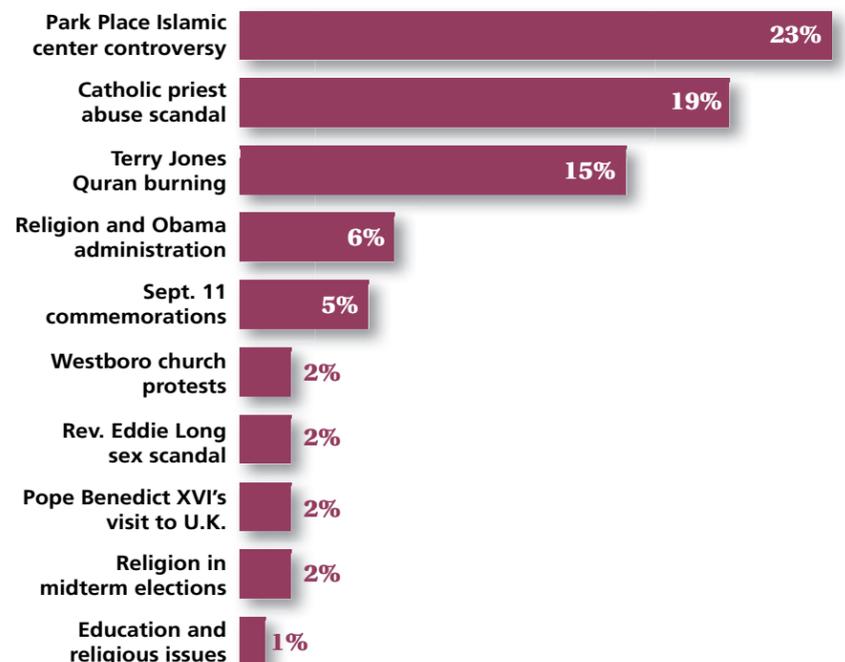
October Baby shows the hurt of abortion that causes ruptures in families and individuals and, most importantly, conveys the healing power of God's forgiveness in all things.

(Elizabeth Jamison is associate director of vocations for the archdiocese.) †

Religion in the News

News about religion accounted for 2 percent of all mainstream media coverage in the U.S. in 2011.

Percent of religion coverage devoted to these topics



Percentages rounded to nearest whole number.

Source: Pew Research Center's Project for Excellence in Journalism and the Pew Research Center's Forum on Religion & Public Life

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Privacy concerns grow as more websites monitor Americans' online lives

WASHINGTON (CNS)—In the space of one month, the conversation about life online swiveled from “stop online piracy” to “stop online privacy.”

In January, many of the top online websites banded together to fight a bill called the Stop Online Piracy Act. Some even intentionally went dark for a day, strongly

hinting to Web users that the online future could be similarly bleak.

Key members of the House of Representatives, including some of the bill's sponsors, got the message loud and clear, and shelved the bill without bringing it to a vote.

On Jan. 28, though, online behemoth Google said it would

combine its dozens of privacy policies into one. The most profound change, and the one that disturbs computer users most, is that Google will compile all your usage on its sites—including Gmail, YouTube, PayPal and others—and tailor ads that individual users see according to their online preferences.

Google went ahead with its plan on March 1 despite the resulting furor, but indicated some support of a “Do Not Track” button on its sites following the Feb. 23 unveiling by the White House of a “Consumer Privacy Bill of Rights.”

Daniel Weitzner, the White House's deputy chief technology officer for Internet policy, told the Nextgov website that the bill of rights is voluntary because it takes the Federal Communications Commission six years on average to formulate and finalize a policy.

“Six years ago, there was no Facebook, no social networking really at all,” he said. “Six years before that, there was no Google and six years before that there was no commercial Internet.”

“We support all of the privacy rights enumerated by this proposal—individual control, transparency, respect for context, security, access and accuracy, focused collection and accountability,” said a Feb. 28 statement from Bishop John C. Wester of Salt Lake City, the new chairman of the U.S. bishops' Committee on Communications. “The Internet holds great potential. To realize this potential, however, it is essential that Americans know they are not exposing private information when they go online.”

Parker Higgins, in a March 2 essay posted on the website of the Electronic Frontier Foundation, suggested principles for a smartphone user's bill of rights that echoed most of Bishop Wester's principles.

Higgins also listed a “Do Not Track” option among his suggestions for best technical practices, along with secure data transit and storage, independently conducted and verifiable penetration testing before new apps are introduced, plus anonymizing and obfuscation to preserve user privacy.

“As the mobile app ecosystem has matured, users have come to expect sensible privacy policies and practices. It's

time to deliver on those expectations,” Higgins said.

Not that Google is the only culprit, just one of the most ubiquitous. In late February, two lawyers, including the principal owner of baseball's Baltimore Orioles, filed a class-action lawsuit against Facebook. The lawyers contend that Facebook installed a system to track users' computer usage even after they left Facebook, all in the name of targeting advertising to their supposed preferences.

Yet as odious—and a bit creepy—as it seems for websites to be able to track their visitors for advertising purposes, there has already been a well-documented history of Web snooping, stalking and bullying, which has embarrassed and humiliated the targets of these tactics—and even driven some to suicide.

“I think most young people haven't thought through the implications of what they post either through their Facebook pages or Twitter,” said Bob McCarty, executive director of the National Federation for Catholic Youth Ministry, who also volunteers with the confirmation groups at his home parish, St. Francis of Assisi Parish in Fulton, Md.

“The young people that I work with in their confirmation classes, they don't check their e-mail. If it's not on Facebook, it doesn't happen. They think their world is just their friends. So what they're writing and posting becomes really public in a wider arena than what they're aware.”

McCarty recalled one confirmation class where the online world was discussed. “Something came up about Facebook, and I had to say, ‘I think college admissions people are checking Facebook. I know employers are checking Facebook pages,’” he remembered saying. “‘What you post has implications beyond your friends. It goes to the wider world, and you should think before you post something.’ For the freshmen, this was new information.”

A new study by the Pew Research Center's Internet and American Life Project Internet shows that the number of online social networking users has grown six-fold over the last five or six years.

The federation in 2010 issued an eight-page guide, “Recommended Technology Guidelines for Pastoral Work With Young People,” to guide youth ministers in navigating the online world. The guide was developed in consultation with the bishops' Secretariats for Child and Youth Protection and Laity, Marriage, Family Life and Youth, and looked at the policies of several U.S. dioceses before coming up with its own recommendations.

By fall, an Internet safety guide, produced jointly by the Catholic Church and the Greek Orthodox Archdiocese of North America, will have made its way to its intended audience—parents.

“While the Internet presents incredible possibilities for Roman Catholic and Orthodox Christian families, it also carries many dangers in the form of online pornography, predators and privacy violation. Navigating this complex world can be overwhelming. Many parents simply

documents in order to review them and understand what exactly is being said. Only then can a response be determined.”

The Vatican's decision was met with jubilation, prayers of thanksgiving and songs as parishioners gathered to celebrate outside several of the closed churches in the hours after they learned of the ruling on March 7.

“We're as stunned as anybody,” said Bob Kloos, a leader in the group Endangered Catholics and a member of the Community of St. Peter, which was formed by parishioners of the closed St. Peter Church, who created a nonprofit corporation to stay together as a Catholic worship community and continue various ministries in Cleveland's inner city.

Father Robert Marrone joined the effort and continues as the community's pastor despite a warning of excommunication from Bishop Lennon.

“We are overjoyed,” Kloos said. “We are looking forward to working collaboratively and in mutual respect with the bishop to reopen these parishes.”

He said that he hopes the ruling will help lift “the pall that's been afflicting the diocese” since the closings were announced.

Nancy McGrath, co-chair of Code Purple, a Church reform group in Akron, said the diocese is faced with rebuilding parish communities to ensure they remain vibrant and financially stable.

“I think the people from Cleveland made their case very carefully and very clearly that these churches never had to close,” McGrath said.

“The important point now is for all 13 to work together to help each other, to share ideas and to share resources,” she said.

Patricia Schulte-Singleton was president of the St. Patrick Church parish council when the parish closed, and formed the Save St. Pat's Committee. She pledged to offer her services to Bishop Lennon and the diocese to help reopen the parish, which is in a far west side neighborhood of Cleveland.

“We're a people of action, and we're a vibrant parish,” she said. “We'd had no problem getting it up and running, given the chance to dialogue with the bishop. I'm looking forward to it.”

The parishes were among 27 closed under a reconfiguration plan announced by Bishop Lennon in 2009. Another 41 parishes were merged to form 18 new parishes. Most were in urban areas, and many were founded to serve European immigrants. †



A teenager is seen using an iPad in St. Louis on March 5. In January, many of the top online websites banded together to fight a bill called the Stop Online Piracy Act, but by the next month new concerns arose about privacy protections on the Internet.

don't know where to start,” said Dominic Perri, the Catholic co-editor of the booklet, in a March 7 e-mail to Catholic News Service.

Theo Nicolakis, the Greek Orthodox co-editor, told CNS the guide has five objectives. “We are ... trying to give an overview of the potential risks that parents face today. We're trying to set the theological foundation for responsible Internet browsing. We're trying to give practical tips to parents for protecting their children and their families, providing parents with the step-by-step instruction on how to set up parental controls on key devices, and finally [to] give them some links to additional resources to help them.

“We're trying to be multi-mediumed in our approach” to the guide, Nicolakis said. A booklet, which Perri said would be 24 to 48 pages, will be printed. Nicolakis said a mini-website will be established for the guide as well as a PDF document for downloading.

“The Greek Orthodox Archdiocese of North America has been doing a series of Internet-related safety talks,” Nicolakis said, many done by him. “The tipping point was an April [2011] conference titled ‘Convergence’ in Baltimore sponsored by the Religious Alliance Against Pornography,” of which Archbishop George H. Niederauer of San Francisco is a co-chair. The archbishop asked if the two Churches could work jointly on a guide.

Nicolakis framed the need for Internet safety.

“Just because I have the power and the right to use a device, I need to consider what the results are going to be from a theological point of view. I can't divorce my point of view as a Christian with who's going to be affected out there,” he said.

“We are all made in the image and likeness of God. We are all icons,” he said. “When we interact online, we are not interacting just with a computer screen, but with someone else who is also of the image and likeness of God. That's what's going to be different with this guide.” †

Vatican congregation for the clergy overturns decision, says 13 Cleveland parishes closed since 2009 must reopen

CLEVELAND (CNS)—A Vatican congregation has overturned the closing of 13 parishes in the Diocese of Cleveland and said the churches must be restored for worship, a person involved with the cases said.

The ruling reverses some of the closings ordered by Bishop Richard G. Lennon since 2009 under a diocesan-wide reconfiguration plan.

The Congregation for Clergy's ruling in support of parishioners who appealed the closings is a rare instance, explained Peter Borre, a leader with the Council of Parishes in Boston, who has been advising parish groups nationwide on their appeals.

Bishop Lennon can appeal the congregation's rulings to the Apostolic Signature, the Vatican's highest court. He has 60 days to appeal the congregation's decisions once he receives the decrees. He can also file a motion with the Congregation for Clergy for reconsideration.

Decrees released by parishioners of two parishes on March 8 cited Canons #515 and #1222, and the procedural and substantive steps that were not followed under them.

Both canons require a bishop to consult with his diocesan council of priests prior to taking any action to suppress a parish or close a Church building. The congregation ruled that Bishop Lennon did not adhere to those requirements.

“It is evident, therefore, that the requirements of law for the licit and valid relegation of a Church to secular but not unbecoming use have not been met, and that St. Patrick Church [one of the parishes in the decision] has not been lawfully and validly relegated to secular but not unbecoming use,” said the decree for one of the parishes in Cleveland.

Borre said other decrees that were read to him by people familiar with the case included the same language.

A diocesan spokesman said the documents from the congregation had not been received as of the morning of March 9.

A day earlier, Robert Tayek, director of media and public relations, told Catholic News Service he mistakenly believed that a package with the decrees had arrived at diocesan offices on March 7. They were not in that package, he said.

“The Diocese of Cleveland is awaiting official word from the Vatican concerning any decrees,” Tayek said on March 8, reading from a prepared statement. “We first must see the official

CNN documentary on sainthood of Mother Theodore is available online

Cable News Network (CNN) recently broadcast a brief documentary on the canonization process of St. Theodora Guérin, the foundress of the Sisters of Providence of Saint-Mary-of-the-Woods and Indiana's first saint.

Interviewed in the documentary were Andrea Ambrosi, Providence Sister Marie Kevin Tighe and Philip McCord.

Ambrosi is a Rome-based lawyer who helped shepherd St. Theodora's cause through the Holy See's Congregation for the Causes of Saints.

Providence Sister Marie Kevin served as vice postulator of Mother Theodore's canonization cause, promoting devotion to her and gathering information that helped move her cause forward.

McCord was an employee of the Sisters of Providence who, in 2000, was scheduled to have a corneal transplant. Although not Catholic, he prayed to Mother Theodore for strength to endure his suffering. Much to his and his doctors' surprise, his vision improved overnight and the transplant was not needed.

Medical professionals and Church officials here and in Rome ultimately determined that McCord experienced a miracle through St. Theodora's intercession, which led to her canonization.

The documentary can be viewed online in two segments at www.cnn.com/video/#/video/bestoftv/2012/03/05/money-and-miracles-necessary-to-be-a-saint.cnn and www.cnn.com/video/#/video/bestoftv/2012/03/03/drew-saint-makers.cnn. †

Events Calendar

March 16
Northside Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange**, Mass, breakfast and program, **"The Ballard Rules—Small Unit Leadership,"** Indianapolis Mayor Greg Ballard, presenter, 6:30-8:30 a.m., \$14 members, \$20 non-members. Reservations and information: www.catholicbusinessexchange.org.

Our Lady of Lourdes School, 30 S. Downey Ave., Indianapolis. **Men's Club**, **Lenten fish fry**, 5-8 p.m., \$6 adults, \$3 children. Information: www.ollindy.org.

St. Mark the Evangelist Parish, 535 E. Edgewood Ave., Indianapolis. **Men's Club**, **Lenten fish fry**, 4:30-7 p.m. Information: 317-787-8246 or a_coltman@sbcglobal.net.

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. Mary of the Immaculate Conception Parish, 211 Fourth St., Aurora. **Lenten fish fry**, 4:30-7:30 p.m. Information: 812-926-1558.

March 17
St. Michael the Archangel Church, 3354 W. 30th St., Indianapolis. **Helpers of God's Precious Infants, pro-life Mass**, Father Robert Robeson, celebrant, 8:30 a.m., followed by rosary outside abortion clinic and Benediction at church. Information: Archdiocesan Office for Pro-Life Ministry, 317-236-1569 or 800-382-9836, ext. 1569.

Batesville Knights of Columbus Hall, 624 Delaware Road, Batesville. **Oldenburg Academy, students in sports**, all you can eat chicken dinner, 4-8 p.m., \$10 adults, \$6 children.

Monastery Immaculate Conception, Kordes Center, 802 E. 10th St., Ferdinand, Ind. **"Forgiving What We Cannot Forget,"** Benedictine Sister Jane Becker, presenter, 9:15 a.m.-12:15 p.m., \$40 per person includes lunch, registration due March 14. Information: 800-880-2777, ext. 2915, or www.thedome.org/programs.

March 18
Holy Trinity Parish, Bockhold Hall, 902 N. Holmes Ave., Indianapolis. **Euchre party**, 1:30 p.m., \$4 per person.

SS. Peter and Paul Cathedral, 1347 N. Meridian St., Indianapolis. **"Liturgy of the Hours,"** 5 p.m. Information: 317-634-4519.

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

March 19
St. Mark the Evangelist Church, 535 E. Edgewood Ave., Indianapolis. **"The Role of Mary in the Early Church,"** Marianist Father Johann Roten, presenter, 7 p.m., free-will offering. Information: 317-694-4065 or stmrkft@ameritech.net.

March 21
Calvary Cemetery, Mausoleum Chapel, 435 W. Troy Ave., Indianapolis. **Mass**, 2 p.m. Information: 317-784-4439 or www.catholiccemeteries.cc.

Columbus Bar, 322 Fourth St., Columbus. **Theology on Tap, "What I Want vs. What I Need,"** Conventual Franciscan Brother Bob Baxter, presenter, 7-8:30 p.m. Information: 812-379-9353, ext. 241.

March 22
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Catholic Cemeteries and Office of Family Ministries, 10th annual Mission Day**

program for caregivers, 9 a.m.-4 p.m., \$30 per person includes lunch. Information: 317-236-1586 or dvanvelse@archindy.org.

March 29
Marian University, library, 3200 Cold Spring Road, Indianapolis. **"An Exhibition on the Crucifixion of Jesus,"** Dr. Joseph Bergeron and Dr. Chuck Dietzen, presenters, 7-8:30 p.m. Information: 317-955-6775 or rwgolobish@marian.edu.

St. John the Evangelist Church, 126 W. Georgia St., Indianapolis. **"Questions on Religious Life with the Dominican Sisters of St. Cecilia,"** high school and young adult women welcome, 6:30-8 p.m. Information: 317-924-4100.

March 30
St. Paul Hermitage, 501 N. 17th Ave., Beech Grove. **Ave Maria Guild, rummage sale**, 8:30 a.m.-2:30 p.m. Information: 317-885-5098 or beaglered@aol.com.

March 31
Knights of Columbus Hall, 5350 Allied Blvd., Indianapolis. **St. Christopher Parish, Day of reflection, "The Passion of Jesus and the Sorrows of the Blessed Mother,"** Passionist Father John Schork, presenter, 8:30 a.m.-2 p.m., \$10 per person includes lunch, reservations due March 24. Information: 317-241-6314.

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **Shop INNspired gift shop, "Spring Stravaganza,"** 9 a.m.-3 p.m. Information: benedictinn@benedictinn.org.

Saint Meinrad Archabbey, Guest House, 100 Hill Drive, St. Meinrad. **Abbey Press and Relay for Life team, "Trivia Night,"** 6:30 p.m., \$15 per person. Information: 812-357-8319 or rmarsili@abbeypress.com. †

Retreats and Programs

March 22
Oldenburg Franciscan Center, Oldenburg. **"Four Contemporary Stories of Discovering One's Way,"** session four 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 23
Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Girls' Night Out: Women Helping Women—One Woman Can Change Anything, Many Women Can Change Everything,"** jewelry-making lesson, mini-manicure, scrapbooking lesson, 7-11 p.m., \$45 per person, register with a friend and save \$10 each, registration due March 18. Information: 317-788-7581 or benedictinn@benedictinn.org.

March 23-25
Our Lady of Grace Monastery, 1402 Southern Ave., Beech Grove. **"Come and See," vocations discernment weekend with the Sisters of St. Benedict**, 7 p.m. Friday to 1 p.m. Sunday, no charge, registration due by March 21. Information and registration: 317-787-3287, ext. 3032, or vocations@benedictine.com.

March 26
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Forgiveness—It Has Nothing to Do with the Offender,"** Jay Landry, presenter, 8:30 a.m.-2:30 p.m., \$38 per person. Information: 317-545-7681 or marcia.johnson@archindy.org.

March 28
Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"A Thomas Merton Seminar—Bridges to Contemplative Living,"** session one of four, Benedictine Sister Julie Sewell, presenter, 5:15 p.m., Mass, 6 p.m., simple supper, \$89.95 includes book and supper. Information: 317-788-7581 or benedictinn@benedictinn.org.

March 30-April 1
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Transformation—Change That Lets Your Soul Grow Up,"** Missionary Oblate of Mary Father John Mark Effensohn, \$153 per person/\$286 per couple. Information: 317-545-7681 or marcia.johnson@archindy.org.

Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad. **"St. Benedict's Way,"** Benedictine Brother Maurus Zoeller, presenter. Information: 812-357-6585 or mzoeller@saintmeinrad.edu.

April 1
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Outdoor Stations of the Cross,"** 4 p.m. Information: 317-545-7681 or marcia.johnson@archindy.org.

Oldenburg Franciscan Center, Oldenburg. **"RCIA Retreat—A Call to Discipleship,"** Franciscan Sister Barbara Leonhard, presenter, 1-5:30 p.m., \$45 per person includes supper. Information: 812-933-6437 or center@oldenburgosf.com.

April 2-5
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Come Away and Rest Awhile,"** silent, non-guided days/evenings of reflection, \$30 per day, \$25 per night. Information: 317-545-7681 or marcia.johnson@archindy.org.

April 4
Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"A Thomas Merton Seminar—Bridges to Contemplative Living,"** session two of four, Benedictine Sister Julie Sewell, presenter, 5:15 p.m., Mass, 6 p.m., simple supper, \$89.95 includes book and supper. Information: 317-788-7581 or benedictinn@benedictinn.org.

April 4-8
Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad. **"Reflections on the Triduum,"** Holy Week retreat, Benedictine Msgr. Denis Robinson, presenter. Information: 812-357-6585 or mzoeller@saintmeinrad.edu.

April 11
Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"A Thomas Merton Seminar—Bridges to Contemplative Living,"** session three of four, Benedictine Sister Julie Sewell, presenter, 5:15 p.m., Mass, 6 p.m., simple supper, \$89.95 includes book and supper. Information: 317-788-7581 or benedictinn@benedictinn.org.

April 13
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Finding God in the Garden,"** Father Michael O'Mara, presenter, 8:30 a.m.-2:30 p.m., \$38 per person. Information: 317-545-7681 or marcia.johnson@archindy.org.

April 13-15
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Worldwide Marriage Encounter**. Information: 317-545-7681.

April 25
Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"A Thomas Merton Seminar—Bridges to Contemplative Living,"** session four of four, Benedictine Sister Julie Sewell, presenter, 5:15 p.m., Mass, 6 p.m., simple supper, \$89.95 includes book and supper. Information: 317-788-7581 or benedictinn@benedictinn.org.

April 26-29
Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad. **"Caught in the Crosshairs,"** retreat for parish secretaries and parish administrators, Benedictine Father Jeremy King, presenter. Information: 812-357-6585 or mzoeller@saintmeinrad.edu. †

Religious freedom rally set for March 23

A "Stand Up for Religious Freedom" rally will take place from noon to 1 p.m. on March 23 on the south steps of the Indiana Statehouse in Indianapolis.

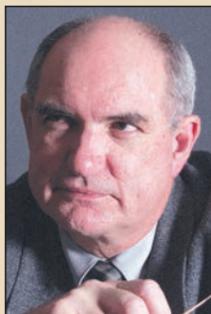
It will be one of more than 100 religious freedom rallies taking place across the country that day.

A coalition of ecumenical and pro-life organizations opposed to the U.S. Department of Health and Human

Services contraception, abortifacient and sterilization mandate, including Right to Life of Indianapolis, are organizing the rally.

For more information about the event, call Marc Tuttle, president of Right to Life of Indianapolis, at 317-582-1526 or send an e-mail to him at marc@rtlindy.org or log on to www.standupforreligiousfreedom.com. †

College seminary to sponsor lecture on March 22 at Marian University's library



William Portier

Bishop Simon Bruté College Seminary in Indianapolis will host its first Bishop Simon Bruté Lecture at 7 p.m. on March 22 in the auditorium of the Mother Theresa Hackelmeier Memorial Library at Marian University, 3200 Cold Spring Road, in Indianapolis.

William Portier, a professor of religious studies at the University of Dayton in Dayton, Ohio, will deliver a lecture titled "History and Demography, Challenges and Hopes: What Future for Catholics in the United States?"

The lecture is free and open to the public. For more information on the program, call 317-924-4100. For information about Bishop Simon Bruté College Seminary, log on to www.archindy.org/bsb. †



Pro-life speech contest winners

Julia Fears, from left, Shelby Eldred and Sarah Graham pose for a photo on Feb. 11 at John Paul II Catholic High School in Terre Haute after placing in first, second and third place in the seventh annual Wabash Valley Right to Life Oratory Contest. Julia and Shelby will compete in a statewide pro-life speech competition on May 5 at Cathedral High School in Indianapolis. The winner of that event will take part in a June 12 national contest in Crystal City, Va., sponsored by the National Right to Life Committee. Julia, Shelby and Sarah are members of St. Patrick Parish in Terre Haute.

Catholics, Anglicans need to renew commitment to unity, pope says

ROME (CNS)—Remembering the common roots of the Christianity they share, Roman Catholics and Anglicans should renew their commitments to praying and working for Christian unity, Pope Benedict XVI said.

The pope and Archbishop Rowan Williams of Canterbury, spiritual leader of the Anglican Communion, held an evening liturgy on March 10 at Rome's Church of St. Gregory on the Caelian Hill, the church from which Pope Gregory the Great sent St. Augustine of Canterbury and his fellow monks to evangelize England in 597.

The service was part of celebrations marking the 1,000th anniversary of the founding of the Camaldolese branch of the Benedictine order. Camaldolese monks and nuns live and pray at the Church of St. Gregory and have an active program of ecumenical contacts.

"We hope that the sign of our presence here together in front of the holy altar, where Gregory himself celebrated the eucharistic sacrifice, will remain not only as a reminder of our fraternal encounter, but also as a stimulus for all the faithful—both Catholic and Anglican—encouraging them ... to renew their commitment to pray constantly and to work for unity, and to live fully in accordance with the *'ut unum sint'* [that all may be one] that Jesus addressed to the Father," Pope Benedict said during the evening liturgy.

Faith is a gift of God, but it requires a response, the pope said. "It requires the commitment to be re clothed in Christ's sentiments—tenderness, goodness, humility, meekness, magnanimity, mutual forgiveness and, above all, as a synthesis and a crown, *'agape'*—the love that God has given us through Jesus, the love that the Holy Spirit has poured into our hearts," he said.

Camaldolese monks and nuns—wearing hooded white habits—were joined by cardinals, Anglican and Catholic faithful and

representatives of other Christian communities in Rome for the prayer service.

As the pope and archbishop arrived at St. Gregory, they also were greeted by dozens of members of the Missionaries of Charity, who have a convent and a shelter for the homeless next door.

The pope and the archbishop of Canterbury held private talks on the morning of March 10 at the Vatican.

Archbishop Williams told Vatican Radio that he and the pope spoke about the situation of Christians in the Middle East, "and about our shared sense of deep anxiety and frustration and uncertainty about what the future holds there."

He said they also spoke about Pope Benedict's invitation to Archbishop Williams to address October's world Synod of Bishops on the new evangelization.

"I'm being invited to give some theological reflections on the nature of mission, the nature of evangelization, and I'm extremely honored to be invited to do this," he told Vatican Radio.

"I hope that it's a sign that we can work together on evangelization in Europe," the archbishop said. "It's disastrous if any one church tries to go it alone here and tries to assume that it and it alone has the key" because reviving the Christian faith in Europe requires as many, and "as deep resources as we can find."

Archbishop Williams' homily at the liturgy with the pope focused on how the Camaldolese efforts to balance solitude and community life teach the virtues individual Christians and Christian communities need to accept each other, work together and witness the Gospel to all.

Anglicanism and Roman Catholicism, he said, both are committed to "a vision of the restoration of full sacramental communion, of a eucharistic life that is fully visible, and thus a witness that is fully credible, so that a



Archbishop Rowan Williams of Canterbury, leader of the Anglican Communion, gives a homily during vespers with Pope Benedict XVI at the Basilica of St. Gregory on the Caelian Hill in Rome on March 10. In his homily, Archbishop Williams said Christian communities need to accept one another, work together and witness the Gospel to all.

confused and tormented world may enter into the welcome and transforming light of Christ."

But Catholic-Anglican unity is imperfect, at least in part because Catholics and Anglicans have an "unstable and incomplete" recognition of one another as the body of Christ, Archbishop Williams said. "Without such ultimate recognition we are not yet fully free to share the transforming power of the Gospel" within the Christian community and in the world.

He told Vatican Radio that Anglicans and Roman Catholics "can become so fixated" on issues of authority and Church structure "that we can forget the gift of baptism and the gift of one another in baptism," which are the true basis of unity.

Archbishop Williams spoke again on March 11 at St. Gregory, giving a conference on ecumenism and monasticism along with

Camaldolese Father Robert Hale, prior of the New Camaldolese Monastery in Big Sur, Calif.

He said all Christians can learn from the way the Camaldolese try to balance solitude and community life. "Christian solitude is the way in which we allow God to challenge and overcome our individualism," leading to a community life where Christians recognize their unity is based on faith and not on ties of blood or nationality.

"One of the hardest, yet most important, lessons the different Christian communities today have to learn is that they cannot live without each other and that no single one of them in isolation possesses the entirety of the Gospel," he said. In their divisions, Christian communities have developed different spiritual gifts and traditions, which should be shared to build up all communities. †

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"You saw me before I was born." Psalm 139:16 (NLT)



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ARTIST

continued from page 1

have died,” Murray says. “It’s the sacrifice that connects them.”

While that quality influences his work as an artist, Feeney also strives to live that attitude as a firefighter.

“I’ve always been brought up to know that it’s not about me,” says Feeney, who grew up in Our Lady of Lourdes Parish and later St. Pius X Parish, both in Indianapolis. “I try to help out anybody I can. If my life can be lived so I can impact and save someone else’s life, that’s what I’ll do.”

He knew that was the mindset of the firefighters, police officers and other safety personnel in New York who rushed into the World Trade Center on that fateful day. So when he created the bronze eagle that is part of the 9/11 memorial in Indianapolis, he wanted to honor that approach to life.

“The eagle faces east toward New York, like it’s ready to take off,” Feeney says. “I wanted to do it that way so no one would forget. To put the eagle on top was to remind people we will always be there.”

The 37-year-old father of three has faced his own close calls as a firefighter while working on Ladder Truck 13 for the Indianapolis Fire Department.

“We were on the roof during a house fire,” he recalls. “It was rainy and dark, and I was putting on my mask as we were cutting a hole in the roof so the smoke and fire could get out. As we were cutting, I noticed a light coming around the corner. The fire blew out of the hole.”

“We had to get off the roof right away. I got to the end of the roof, my mask was dirty and I couldn’t see. But we had to



Photo by John Shaughnessy

go. I caught the ladder with the edge of my foot and climbed down. When I was on the ground, I looked at what I would have fallen on. There was a spiked iron fence and an air conditioning unit.”

Then there are the moments when he’s worked with emergency medical service technicians to give CPR to people who have gone into cardiac arrest.

Feeney’s faith helps in those moments. “With my training, I know what I’m doing, and I feel God will watch over me

and protect me,” he says. “Before I go to bed, I pray for my wife and my family.”

His faith also guides him as an artist. “In sculpture and art, I really get into it,” says Feeney, a 1996 graduate of Miami University in Oxford, Ohio, who majored in graphic design and sculpture. “People have told me I have a God-given talent. I think that’s both a trust and a blessing.”

He especially feels grateful to be both an artist and a firefighter.



Above, a 1992 graduate of Cathedral High School in Indianapolis, Ryan Feeney has created several bronze figures that honor people who have sacrificed their lives for others, including this “Fallen Deputy” monument in Indianapolis that pays tribute to members of the Marion County Sheriff’s Department who have died in the line of duty.

Left, a firefighter with the Indianapolis Fire Department, Ryan Feeney also lives his dream of being a sculptor.

“I’m blessed to have two jobs I love,” he says. “As a kid, I watched the fire truck going by with the firefighters hanging off the truck, and that’s just what I wanted to do. I also did my first oil painting when I was 8. I’d do paintings down in my basement while my friends were playing flashlight tag. They were both my dreams, and now they’re realities.”

“It’s faith. I absolutely live life by faith.” †

Local monuments are tributes to faith and determination of Irish ancestors

By John Shaughnessy

Kevin Murray views the monuments as tributes to the faith and determination of his Irish ancestors.



Kevin Murray

He also sees the monuments as reminders to present and future generations of people who share Irish roots—to remember their heritage of working, sacrificing and even fighting for causes greater than one’s own life.

It’s for both reasons that in 1990 the Indianapolis chapter of the Ancient Order of Hibernians commissioned a Celtic cross to grace the grounds of St. John the Evangelist Parish in Indianapolis—a faith community that many of the first Irish immigrants in Indianapolis made their spiritual home.

For similar reasons in 2000, the Indianapolis Hibernians also dedicated a Civil War memorial at Holy Cross Cemetery in Indianapolis to the soldiers of the First Irish Regiment of Indiana.

And it’s also why the Hibernians are in the early stages of planning a memorial to Holy Cross Father Peter Cooney, a priest at the University of Notre Dame who served as the chaplain of Indiana’s troops during the Civil War.

Paying honor to the past gives direction to the present and the future, Murray believes.

“For us, the faith and determination of our Irish forebears have led directly to our fine lives of today,” says Murray, a member of the Indianapolis chapter of the Hibernians and the steering committee that is planning the Father Cooney memorial. “The sacrifices they made on the battlefield and the factory floor should never be forgotten. They put their faith and family first.”

“When we dedicated the Celtic cross in 1990, it was with a challenge for all of us to continue with that faith and determination.”

Still, that’s just one part of the challenge that descendants of all immigrants face, Murray says. As another St. Patrick’s Day nears, the monuments should also serve as a reminder of the prejudices that immigrants often had to endure when they came to the United States, he says. They should also challenge people to welcome new immigrants.

“As Americans, Hibernians appreciate that we are part of a mosaic quilt that is always going to be a work in progress,” Murray says. “We have moved up the ladder, but there is room for all of us to rise together. The Hibernians connect the two—the reality of a harsh and difficult past with the glory of today.”

“In sum and substance, it is about knowing where you are going because you know where you began. I think that is why we erect markers and monuments.”

(For more information about the Father Cooney memorial project, contact Murray at 317-237-3855 or by e-mail at kmurray@fbtlaw.com.) †

In Mexico and Cuba, papal trip to highlight local and regional issues

VATICAN CITY (CNS)—Pope Benedict XVI’s trip to Mexico and Cuba on March 23-28 will be a relatively brief one, consisting of a little more than two days in each country. Yet, his visit is bound to highlight a wide range of prominent issues affecting an entire continent of crucial importance to the Catholic Church.

The pope arrives in Leon, in central Mexico, late afternoon local time on March 23. His first full day’s schedule will be light, no doubt reflecting concerns for the health of the pope, who turns 85 on April 16.

Pope Benedict’s flight will have taken him across eight time zones to a city 6,000 feet above sea level—compared to only 70 in Rome.

On the evening of March 24, the pope will meet with Mexican President Felipe Calderon, who has served as head of state since December 2006. His administration has been marked by a violent struggle between the military and the country’s drug cartels, a topic that will presumably arise in their discussions.

The next day, Pope Benedict will address bishops from Mexico and across Latin America at a vespers service in Leon’s Cathedral of Our Most Holy Mother of Light. Here, he is likely to touch on some of the issues that he raised on his only other Latin American trip in 2007 when he spoke to the Fifth General Conference of the Bishops of Latin America and the Caribbean in Aparecida, Brazil.

At that time, the pope urged Church leaders to struggle against poverty and oppression, but to shun direct involvement in partisan politics—an echo of his

long-standing critique of the liberation theology movement, which grew from Latin American roots. Pope Benedict also warned then against the danger of syncretism, or the blending of religions, by those who adopt elements of indigenous traditions in their Catholic devotions—a practice that the pope also denounced on his trip in November to the West African country of Benin.

The context and timing of this year’s speech will likely affect the content of Pope Benedict’s message to the Latin American bishops.

Mexico is historically a highly polarized country on religious questions. The country’s 1910 revolution was heavily anticlerical, and the 1917 constitution forbade religious education and even the public display of clerical garb. Such measures sparked the Cristero Rebellion in the late 1920s, when conflict between Catholic rebels and government forces left as many as 90,000 dead.

Cuba, where the pope goes on March 26, is in a sense a mirror image of Mexico. It is a country where the Catholic Church has enjoyed relatively tranquil dealings with the civil authorities. Diplomatic relations with the Holy See have never been interrupted, even by the institution of a communist government in the 1960s, but religious practice has traditionally been as feeble as anywhere in Latin America.

Church officials estimate that only about 2.5 percent of Cuba’s population of 11 million can be considered practicing Catholics today, a fraction of the proportion prior to the revolution, although it represents a significant rise



Young men from Guanajuato take photos in front of Expiatory Sanctuary of the Sacred Heart of Jesus in Leon, Mexico, on Feb. 12. Pope Benedict will travel to Leon in late March during a trip to Mexico and Cuba.

since the visit of Pope John Paul II in 1998.

Pope Benedict will no doubt raise issues of religious and political freedom with President Raul Castro when they meet on March 27.

The main reason for Pope Benedict’s trip is a pilgrimage to the shrine of Our Lady of Charity of El Cobre, the country’s patron saint, in the southeastern city of Santiago. This year marks the 400th anniversary of the miraculous appearance of the statue venerated at the basilica there. †

Church on right side of fight to protect life, religious freedom, priest says

By Mary Ann Garber

God helps those who work to protect human life and religious freedom, Msgr. Joseph Schaedel assured nearly 500 people at the third annual archdiocesan Sanctity of Life dinner on March 8 in Indianapolis.

"For years, the Catholic Church, along with others, has fought the battle for the sanctity of life," Msgr. Schaedel said. "Our teaching on right-to-life issues hasn't changed, and it won't. We march on Washington every year to protest the *Roe v. Wade* decision by the Supreme Court making abortion—murdering innocent [unborn] life—legal and we will continue to fight. Since God is on the side of human life, we will win."

The pastor of St. Luke the Evangelist Parish in Indianapolis and director of the archdiocesan Mission Office was the keynote speaker for the fundraising dinner and awards program that benefits the lifesaving work of the archdiocesan Office for Pro-Life Ministry.

"It's just a matter of time—God's time," Msgr. Schaedel said about ending abortion. "But now we have moved beyond just defending human life. We have moved into the realm of defending spiritual life. Our battle today is about our spiritual life. We are trying to defend our own souls. Our cause today defends the right of every human person to follow the teachings of Jesus Christ, to make decisions according to a well-informed conscience, [and] to save our souls from the powers of arrogance, selfishness, pride and evil."

Just as Catholics and other Christians will not tolerate attacks on the defenseless unborn, he said, they will not allow government restrictions on the legal rights of religious freedom and protection of conscience.

"The Catholic Church has no intention of backing down," Msgr. Schaedel said, on the federal Department of Health and Human Services' new mandate requiring employers or their insurers to provide insurance

coverage for sterilization procedures, contraception and abortifacient drugs to their employees.

"The truth is on our side and we will not back down," he said. "The Church can often compromise on certain issues, but not on this one."

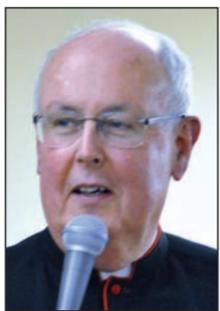
"One week ago, Cardinal Timothy Dolan, president of the U.S. Conference of Catholic Bishops, issued a letter to all of the bishops of our country," Msgr. Schaedel said. "In that letter, Cardinal Dolan said that the bishops' conference is exploring legal remedies to address the First Amendment threat posed by the contraception mandate approved by the Obama administration. He went on to say that top-notch law firms are lining up to represent the Church against the government *pro bono*. These attorneys so strongly agree with the Church's position that they will take the case for nothing."

"Our bishops have made it quite clear that we will close our schools, hospitals, orphanages, social service agencies and so forth," he said, "rather than comply with any so-called legislation that would force us to violate our consciences."

The Catholic Church in the U.S. educates well over 2.5 million students every school day, Msgr. Schaedel explained, and if the Church closed our schools it would cost American taxpayers more than \$18 billion a year to educate those students in public schools.

The Church also operates more than 230 colleges and universities in the U.S. with enrollments approaching the 1 million mark, he said. "There is no way that other institutions of higher learning could quickly absorb those students if Catholic colleges and universities all closed."

Catholic religious orders also operate a nonprofit hospital system of about 650 hospitals in the U.S., Msgr. Schaedel said, and some of these hospitals are the only health care provider in various regions of the country.



'Our bishops have made it quite clear that we will close our schools, hospitals, orphanages, social service agencies and so forth rather than comply with any so-called legislation that would force us to violate our consciences.'

—Msgr. Joseph Schaedel



Our Lady of the Greenwood parishioners Sylvan Ebert, left, and Linda Ebert of Greenwood were among four recipients of 2012 Sanctity of Life Awards presented by Servants of the Gospel of Life Sister Diane Carollo, director of the archdiocesan Office for Pro-Life Ministry, during the office's third annual Sanctity of Life awards dinner and fundraiser on March 8 in Indianapolis. The Eberts are dedicated Birthline volunteers.

"Close those [Catholic] hospitals," he said, "and the remaining health care institutions could not begin to handle the load."

"So think again, Washington, before you consider pushing United States Catholics into a corner on issues of religious freedom, conscience and sanctity of life," Msgr. Schaedel emphasized. "... The Catholic Church in the United States is speaking out with a loud voice, and we are being heard. ... The Church is getting the citizens of this great country to wake up to see what's really going on. ... While the sanctity of life issues are in the forefront, it is more than just about human life issues. All of this is about religious freedom, the primacy of conscience, life, liberty and the pursuit of happiness, ... the freedom on which our country was founded."

The new Health and Human Services mandate has awakened "a sleeping giant," he said. "The good news is that this lunacy, this attempt to destroy our religious freedom, has backfired. The Church that is being attacked will be a Church all the stronger for these attacks."

"The Church, being harassed from several sides, is rising to the occasion to defend the principles upon which this nation was founded," Msgr. Schaedel said. "And others, outside the Church, will thank us for doing it. ... Without a doubt, we will prevail. We have a promise on which we can count—the words of Christ himself,

'You are Peter, and upon this rock I shall build my Church, and the gates of hell shall not prevail against it' " (Mt 16:18).



Holly Blagburn



Dr. Hans Geisler

Office of Pro-Life Ministry volunteers honored by the archdiocese with Sanctity of Life Awards during the dinner were Dr. Hans Geisler, a member of St. Luke the Evangelist Parish in Indianapolis; St. Lawrence parishioner Holly Blagburn of Indianapolis; and Our Lady of the Greenwood parishioners Sylvan and Linda Ebert of Greenwood.

"The Office for Pro-Life Ministry is committed to providing material assistance to women and their babies living in poverty," Servants of the Gospel of Life Sister Diane Carollo, director, explained. "This dinner is an opportunity to thank the network of volunteers who make the Pro-Life Office what it is—a lifesaving ministry." †

State legislatures consider myriad proposals to limit abortions or abortion funding

WASHINGTON (CNS)—Various proposals to regulate or limit abortions or abortion funding continued to move through state legislatures in early March.

Virginia Gov. Bob McDonnell signed into law on March 7 a bill requiring an ultrasound to determine gestational age before a woman undergoes an abortion procedure or takes an abortion-inducing drug. The legislation had been amended to exclude victims of rape and incest, and to require the routine transabdominal ultrasound rather than the more invasive transvaginal test.

"Most agree that a woman's decision to seek an abortion is difficult, irreversible and life-altering," McDonnell said at the bill signing. "Women have a right to know all the available medical and legal information surrounding the abortion decision before giving legally effective informed consent."

Meanwhile, the North Dakota Catholic Conference expressed disappointment at a decision by Judge Wickham Corwin to put on hold implementation of the state's Abortion Drug Safety Law, pending resolution of a lawsuit against it. The law requires that abortion drugs be administered according to the Food and Drug Administration protocol for their use.

"We remain confident, however, that the intent of the Legislative Assembly will be respected, and that the courts will respect North Dakotans' desire to build a culture of life that respects and cares for both women and unborn children," the conference said in a Feb. 17 statement.

In Utah, by a 22-6 vote on March 8, the Senate passed legislation to increase the waiting period before an abortion from 24 hours to 72 hours, and sent it to Gov. Gary Herbert for his signature. The only other state with a 72-hour waiting period is South Dakota, where the

requirement has been blocked by an injunction.

The Georgia Senate voted 33-18 on March 7 in favor of a bill to stop funding of abortion in state employees' health plans. Also under consideration in the state Legislature are measures which would require that abortions be performed only in hospitals and prohibiting any abortion after 20 weeks of pregnancy.

In Oklahoma on March 6, by a vote of 34-8, the state Senate approved a bill requiring doctors to tell women they have the right to hear the fetal heartbeat before an abortion. The Senate also passed the Personhood Act, which says a person's life begins at the moment of conception, by the same vote on Feb. 15.

In the state's Democratic primary, which included President Barack Obama and four others, Operation Rescue founder Randall Terry got 18 percent of the vote, enough to allow him one delegate at the Democratic National Convention.

In the Arizona Legislature, a House committee approved a measure on March 2 that would cut off any funding of Planned Parenthood through the state's family planning programs. A Senate panel OK'd a bill that would ban abortions after 20 weeks, and the full Senate voted 21-9 in favor of a bill that would keep abortion providers out of public and charter schools.

"Many good pieces of legislation are making great progress, and the most problematic bills are not moving," the Arizona Catholic Conference said in a March 2 report on the legislative session.

In South Carolina, a Senate subcommittee unanimously passed the Born-Alive Infant Protection Act, which defines a baby born alive as a person, even if he or she survived an abortion attempt. A version of the bill overwhelmingly

passed the House last year, but did not go any further.

In Kansas, a House committee deferred discussion of the No Taxpayer Funding for Abortion Act, which would prohibit state employees or agencies from participating in an abortion, until March 12 after employees of the University of Kansas Medical Center raised concerns that the legislation would prevent medical residents from learning how to perform abortions.

In Florida on March 1, the House passed by a 78-33 vote a comprehensive abortion bill that would require a 24-hour waiting period, stipulate that physicians must explain to the woman that a fetus 20 weeks or older could experience pain, allow only physicians to own abortion clinics and require three hours of ethics training for doctors each year.

The Florida Catholic Conference supports the legislation, saying it contains "several critical measures."

The Texas Catholic Conference in a March 7 statement expressed support for that state's decision to drop Planned Parenthood from its Women's Health Program, which the Obama administration said puts at risk the federal funding of its Medicaid program.

There are only 44 Planned Parenthood participants in the Women's Health Program among more than 2,500 certified providers statewide, the conference statement noted.

"By insisting that the state of Texas cannot direct funds to thousands of providers statewide who offer true, comprehensive women's health care—and instead require Medicaid funds go to prop up 44 Planned Parenthood clinics—the federal government risks removing preventative health care from hundreds of thousands of women in Texas," it added. †

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

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;
 St. Anthony of Padua, Morris; and St. Louis, Batesville,
 at St. Louis, Batesville
 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 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. for St. Vincent de Paul, Bedford, and
 St. Mary, Mitchell, at St. Mary, Mitchell

Connersville Deanery

March 22, 7 p.m. at St. Andrew, Richmond
 March 29, 7 p.m. at St. Rose, Knightstown

Indianapolis East Deanery

March 27, 6 p.m. at St. Rita
 March 29, 7 p.m. for SS. Peter and Paul Cathedral and
 St. Mary at St. Mary

Indianapolis South Deanery

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



CNS photo/Gregory A. Shemitz, Long Island Catholic

Palms are engulfed in flames during a palm-burning ceremony at Holy Cross Church in Nesconset, N.Y., on Feb. 19. Ashes from the fire were to be used in Ash Wednesday services at the church on Feb. 22, the first day of the penitential season of Lent, which concludes with celebration of the Evening Mass of the Lord's Supper on Holy Thursday on April 5. Easter this year is on April 8.

Indianapolis West Deanery

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

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

April 1, 2 p.m. at St. Paul, Tell City

Terre Haute Deanery

March 21, 7 p.m. at St. Paul the Apostle, Greencastle †

New Albany Deanery

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, Floyd County, at
 St. Mary-of-the-Knobs, Floyd County
 March 29, 7 p.m. at St. Michael, Bradford
 April 1, 1 p.m. at St. John the Baptist, Starlight

Seymour Deanery

March 28, 6 p.m. at St. Patrick, Salem

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. †

Don't lose hope, even in hardship, Holy Father tells Middle East Christians

VATICAN CITY (CNS)—Pope Benedict XVI urged Christians in the Middle East not to lose hope despite the serious difficulties they face.

"I extend my prayerful thoughts to the regions in the Middle East, encouraging all the priests and faithful to persevere with hope through the serious suffering that afflicts these beloved people," he said.

The pope made his remarks when he greeted Armenian Patriarch Nerses Bedros XIX Tarmouni of Beirut and Armenian bishops from around the world

attending their synod in Rome.

At the end of the general audience on March 7 in St. Peter's Square, the pope expressed his "sincere gratitude" for Armenian Catholics' fidelity to their heritage and traditions, and to the successor of St. Peter.

Such fidelity has always sustained the faithful throughout "the innumerable trials in history," he said.

The majority of Catholics in the Middle East belong to Eastern Catholic Churches—the Armenian, Chaldean, Coptic,

Maronite or Melkite Churches.

In his catechesis, the pope said oftentimes it seems God is silent, especially during times of great trial and difficulty.

"Often, in our prayers, we find ourselves before God's silence, and we almost feel a sense of abandonment. It seems that God isn't listening or answering," he said.

But that silence "is not a sign of his absence.

"The Christian knows well that the Lord is present. He listens even in the darkness of pain, refusal and loneliness," he said.

God knows what each and every person needs and desires even before it is voiced in prayer, and God's silence "invites us to deeper faith and trust in his promises," he said.

Silence plays an important part in

everyone's relationship with God, he said.

It is only by carving out quiet time where outside disturbances are avoided and an inner silence is cultivated that God's voice can be heard and meaning found, the pope said.

However, that is proving to be very difficult to do today, he said.

This is not an era that fosters silence and reflection, rather "sometimes there's the impression that people are afraid to detach themselves even for a moment from the flood of words and images filling every day," he said.

He said Jesus taught his disciples how to pray in silence and how to create a space of inner calm deep inside so that God can dwell there so his word can take root there, and "so one's love for him radiates out to our mind, our heart and animates our life." †

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Our Lady of Fatima Retreat House

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Monday, March 19
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A place to be...with God!

Christians should live the paradox of life-giving sacrifice

By David Gibson

Some people say that, at its heart, Christianity is counterintuitive. Its message contrasts strikingly with the patterns usually proposed to us for living successfully and harvesting life's riches.

After all, Christianity counts losses as gains, insists that selflessness paves the way to self-discovery and locates the seeds of new life in death.

Christianity also ranks love far above efficiency when it comes to nurturing our surrounding world in positive ways. And paradoxically, Christianity esteems sacrifice for its capacity to open channels along which this love can flow.

In the Christian view, sacrifice literally can be life-giving.

Thankfully, while this message about sacrifice may be counterintuitive, it applies directly to the lives we lead. Most of us must at times sacrifice something we hold dear or make unplanned, taxing commitments that are sacrificial.

- For some, sacrifice will mean forgiving someone, and in the process surrendering feelings of hurt.

- Others will sacrifice a plan made for their future that, time showed, was wrongly conceived.

- Some will sacrifice preconceived notions of others that blocked understanding between them.

- Yet others will sacrifice by taking steps to recover from addictions, and give up negative habits for their own sake and for their families.

There is a sort of dying in these sacrifices, but a rising, too. This is the mystery that St. John's Gospel has in mind when Jesus says, "Unless a grain of wheat falls to the ground and dies, it remains just a grain of wheat; but if it dies, it produces much fruit" (Jn 12:24).

In his 2006 encyclical "*Deus Caritas Est*" ("God Is Love"), Pope Benedict XVI talked about the fruitful grain of wheat sowed into the ground and about a related

statement in the Gospel of St. Luke, where it says that "whoever seeks to preserve his life will lose it, but whoever loses it will save it" (Lk 17:33).

Jesus is portraying "his own path, which leads through the Cross to the Resurrection: the path of the grain of wheat that falls to the ground and dies and in this way bears much fruit," Pope Benedict explained in the encyclical (#6).

He explained that while Jesus is talking in these passages about himself, he also is talking about his followers. [The pope said, "Starting from the depths of his own sacrifice and of the love that reaches fulfillment therein, he also portrays in these words the essence of love and indeed of human life itself" (#6).

German Cardinal Walter Kasper said in 2009 that "the fundamental paradox" of Christian existence is this message "that he who loses his life will find it" (Lk 17:33). The retired cardinal formerly headed the Pontifical Council for Promoting Christian Unity.

It seems, then, that a paradoxical, counterintuitive life pattern was set for Christians with Jesus'

death and resurrection. According to this pattern, our sacrifices, like his sacrifice, are life-giving.

Naturally, it can be tough to welcome the opportunities that come our way for pursuing fulfillment through selflessness and sacrifice. A lot may be asked of us.

Sacrifices in ordinary life may involve responding positively to unwelcome developments—crosses we did not choose and challenges we barely understand.

Moreover, in employing the term "sacrifice," people often mean an action that requires a generous commitment of their time and energy.

In a recent pastoral reflection on suffering, the Catholic bishops of New Zealand pointed to the relationship of sacrifice and love. The bishops noted

'... a paradoxical, counterintuitive life pattern was set for Christians with Jesus' death and resurrection.'



Catholics venerate a large crucifix inside a church in the Paranaque city area of Manila on April 7, 2009, during Holy Week. Christians are called to live the paradox that new life comes through self-sacrifice.

how Blessed Mother Teresa of Kolkata linked "love with faith, which in order to be authentic has to be generous and giving."

They quoted her saying, "True love causes pain. Jesus, in order to give us the proof of his love, died on the cross. A

mother, in order to give birth to her baby, has to suffer. If you really love one another, you will not be able to avoid making sacrifices."

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

During Lent, St. John's Gospel reminds us of God's universal love

By Fr. Lawrence E. Mick

It shows up at sporting events and political rallies. It is painted on barns and silos. It is printed on the bottom of the paper cups at the In-N-Out burger chain and on the bottom of shopping bags from Forever 21 clothing stores.



Candles provide the only light at the start of the Easter Vigil on April 4, 2010, at the Shrine of the Sacred Heart in Washington. St. John's Gospel calls us to reject the darkness of sin for Christ, the light of the world.

It has appeared in Tim Tebow's eye black and in songs by a variety of artists. What is it? It's the Scripture passage John 3:16. Those who use it assume viewers will know the verse by heart or be moved to look it up.

This verse appears in the Gospel reading assigned to the fourth Sunday of Lent in Year B of the *Lectionary*, which we are following this year: "For God so loved the world that he gave his only Son, so that everyone who believes in him might not perish but might have eternal life" (Jn 3:16).

Why is this one verse of the Bible so popular and so often cited?

John 3:16 has been called "the golden text" and "the Gospel in a nutshell." It summarizes in a few words a central theme of St. John's Gospel—that salvation comes to us through Jesus because of God's love for us.

This is the only place except in the prologue that John's Gospel calls Jesus "*monogenes*," the Greek word meaning only-begotten. This may be an allusion to Isaac, Abraham's only son whom he was willing to sacrifice. So the Gospel says God was willing to give his only Son for our sake.

This verse does not stand by itself, of course. It comes at the end of Jesus' conversation with Nicodemus about the need to be born again. It is not completely clear whether John 3:16-21 is part of Jesus' own teaching or John's commentary. In the *Lectionary*, these verses

appear as commentary.

The passage speaks of the possibility of condemnation despite God's loving desire that we be saved. The Evangelist indicates that those who do not believe in Jesus condemn themselves because they prefer darkness to light so that their evil works might not be exposed.

So the passage as a whole reminds us of the universal love of God, who wills the salvation of all, and of our freedom to accept or reject that marvelous gift. It may seem hard to understand that anyone would reject such a gift of love, but our experience of the world and of our own sinfulness reminds us that rejection of God is all too easy.

If you celebrate the Eucharist with those who are preparing for baptism at Easter, the Gospel for the fourth Sunday of Lent is the story of the man born blind. Both passages speak of darkness and light, and point to Jesus as the light of the world who frees us from the power of sin and darkness.

In a special way during Lent, we are called to turn away from sin and darkness, and embrace the light of Christ. That's the proper response to a God who sent his only Son so that we might have eternal life.

(Father Lawrence E. Mick is a priest of the Archdiocese of Cincinnati.) †

From the Editor Emeritus/John F. Fink

Biblical readings: Books of Leviticus and Numbers

After spending three weeks on the Book of Exodus, next week the Office of Readings disposes of the books of Leviticus and Numbers in seven days. Obviously, the biblical readings are selective from those books.

Leviticus gets its name from the Israelite tribe of Levi, the priestly tribe, because a good part of the book consists of instructions concerning the sacrifices and rituals performed by the priests. Sunday's reading, for example, begins with Chapter 8, with Moses ordaining Aaron and his sons.

The readings then skip to Chapter 16 with details regarding exactly how Aaron was to observe the Day of Atonement. It is quite elaborate.

It is also where we get the word "scapegoat." It is the goat that Aaron is to "set alive before the Lord, so that with it he may make atonement by sending it off to Azazel in the desert" (Lv 16:10). This

is the only time, by the way, that "Azazel," apparently a name for Satan, is used in the Bible.

On to Chapter 19, in which the Lord gives more laws to Moses. It ends with, "Be careful, then, to observe all my statutes and decrees. I am the Lord" (Lv 19:37).

The Office of Readings then turns to the Book of Numbers for four days. This book is so named because of two censuses of the Israelites, one near the beginning and the other toward the end of their journey in the desert. The readings selected for the Office of Readings, though, basically from Chapters 11-21, have nothing to do with them.

Rather, they show the problems that Moses had with the people, who were constantly complaining about the food—and who can blame them? "Would that we had meat for food! We remember the fish we used to eat without cost in Egypt, and the cucumbers, the melons, the leeks, the onions, the garlic. But now we are famished; we see nothing before us but this manna" (Nm 11:4-6).

On top of that, the spies that Moses

sent into the Promised Land come back with stories about how strong the inhabitants are: "The people who are living in the land are fierce, and the towns are fortified and very strong" (Nm 13:28).

The people demand a leader who will take them back to Egypt. God threatens to destroy them, but Moses pleads with him not to do so. So God forgives the people, but also decides that none of the people 20 years or older would enter the Promised Land, except Joshua and Caleb who were faithful.

That included Moses. He was excluded for a slight infraction. Once again, the people were rebelling because they had no water. The Lord told Moses to take Aaron's staff in his hand and then, with the people assembled, to order water to come from a rock. Moses took the staff and struck the rock twice, and water gushed out.

Since he was told only to hold the staff while ordering the rock to yield its water, God told Moses that he would not lead the Israelites into the Promised Land. Joshua would do that. †

For the Journey/Effie Caldarola

Especially in today's world, faith has need of the whole truth

On an almost springlike Ash Wednesday, I woke up in the Midwest

to news that two journalists had been killed in Syria—one, an award-winning young French photojournalist named Remi Ochlik, and the other, an American freelancer named Marie Colvin, who was reporting

for Britain's *Sunday Times*.

I did not remember ever hearing Colvin's name before, but I probably have heard it.

The night before her death, she had a phone interview with Anderson Cooper on CNN. Often, we don't remember the messenger's name, do we?

But we can't forget the harrowing messages that we have been seeing from Syria, particularly from Homs, the city where Colvin and Ochlik were killed.

The Jesuit Teilhard de Chardin said, "Faith has need of all the truth."

To me, that is a beautiful motto for the work of a good, courageous journalist. Without a free press, in Church or state, where would we be?

Sometimes the truth hurts, and we want to punish the messenger. But freedom can't live with a system supported by lies.

Colvin was one of those absolutely

unflappable journalists who always turned up in war-torn areas that most of us wouldn't dream of going. She lost her left eye in a battle in Sri Lanka.

That would have been more than enough to send me packing from the war front forever. But there she was in Homs, saying it was the worst that she had ever seen.

Those of us who lived through Watergate were inspired by Carl Bernstein and Bob Woodward, and learned to see journalism as a noble profession. Today, journalists sometimes aren't quite so admired, and it is easy to take the modern media to task.

For example, when Whitney Houston died, some networks put the major news stories of the day—from Syria to the U.S. presidential race—on hold while they examined every angle of a celebrity's death.

The 24-hour news cycle means that news outlets often make much ado out of nothing. Any minor gaffe of a candidate gets examined to death. When Mitt Romney said he liked to "fire people," he was talking about firing an insurance company. Who among us has not fantasized about doing just that out of frustration with our insurer? But that sound bite lived on and on.

Then, of course, there are still those who think the press made some mistakes in reporting on the Church's clergy

sex abuse crisis.

No doubt, somewhere out there in journalism some did, out of ignorance or maybe bias. But by and large, what a tremendous service the press did, and continues to do, in its relentless pursuit of the truth in that story.

We can only hope that the Catholic press can forge on with a determination to report, not only on the wonderful stories that our Church produces on a daily basis, but on some of the things that make us less proud.

Faith has need of the whole truth, and when we see things covered in the secular press that aren't mentioned in our Catholic papers, it undermines trust.

Syria quite famously is not allowing the world press into their country to witness the slaughter of their people. Reporters such as Colvin know they are risking their lives by sneaking into the country.

The night before she died, Colvin reported on the heartbreaking death of a 2-year-old boy pierced by shrapnel fired by his own government.

She paid with her life for her determination to reveal the whole truth.

In the Gospel of John, Jesus said, "The truth shall set you free" (Jn 8:32). May Colvin and Ochlik rest in peace.

(Effie Caldarola writes for Catholic News Service.) †

Faithful Lines/Shirley Vogler Meister

Personal eulogy for a faith-filled gentleman and scholar

I have never done this before in my column, but my heart and soul tells me that I must share this eulogy with my readers.

On Feb. 11, the feast day of Our Lady of Lourdes, my husband, Paul, and I traveled to St. Charles Borromeo Church in Bloomington for the funeral and

celebration of life of a friend, Stanislaus Stephen Thomas, better known as Stan.

Father Thomas Kovatch, pastor of the Bloomington Deanery parish, was the celebrant. Friends joined family members for the Mass, which concluded with beautiful tributes to Stan.

The headline of this column explains what Paul and I know was true—Stan was a faith-filled gentleman and scholar.

In many ways, Stan showed love for his wife, Rose, and their five children—

Rosemary Hart, Marianne Sibal, Stephen, Thomas and Valerian Thomas—and their 10 grandchildren.

His obituary was published in *The Bloomington Herald-Times*. We were grateful that Rose let us know about his death so we could attend his funeral liturgy.

Stan was born on Nov. 1, 1919, and died on Jan. 18, 2012.

He and his wife's devotion to the Catholic Church must have been such a blessing to their children.

When Father Kovatch spoke about him, I knew without a doubt that Stan's soul must have immediately been lifted by angels to the Kingdom of God.

Other people also shared stories about Stan's love and humor and giftedness after the Mass at a Polish luncheon and celebration of his life.

As the obituary noted, he was "an engineer's engineer" with many professional credits.

When Paul and I read his lengthy obituary, we were awed by his life and

work.

We didn't realize that Stan wasn't just involved with dozens of professional organizations and multiple professional disciplines. He was even a singer during his earlier years, including being a supernumerary in five operas staged by the Indiana University School of Music.

After 35 years in academia, he retired as dean of engineering technology at the New Jersey Institute of Technology in 1987.

Stan was a modest man, active Catholic, devoted father and loyal friend. He and his family were always doing things to help people in their parishes through the years.

We are blessed to have known him.

To read his obituary online, log on to www.nj.com/independentpress/index.ssf/2012/02/obituary_dr_stan_s_thomas.html.

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

Catholic Evangelization Outreach/

Peg McEvoy

Bringing people to Christ needs to be a team effort

The Sunday before Ash Wednesday gave us a wonderful Gospel reading to help us connect Lent with evangelization.

It is the story of "the paralytic" (Mk 2:1-12).

St. Mark tells us of a group of friends who want so much for their friend to be healed that they find an ingenious way to bring him to Jesus—they cut a hole and lower him through the roof. The story continues, "When Jesus saw their faith, he said to the paralytic, 'Child, your sins are forgiven'" (Mk 2:5).

In this case, it was the faith of the friends that brought forgiveness and, eventually, healing at the feet of Christ. Isn't that what each disciple is called to do even today—to remain in the presence of Christ and bring others to him?

In this story, we don't know very much about the man who is paralyzed. We aren't told if he had great faith or not, but we are told that his friends did. What we do as disciples matters to Jesus and to bringing his salvation to the world.

Our parish is the place of encountering Christ directly through the sacraments, especially the Eucharist. Our parish exists to bring people to Christ. Or, as the most recent popes have explained, "the Church exists to evangelize."

What does a parish "look like" that is focused on bringing people to Christ? Here are the first of several things to consider:

- Are parishioners taking advantage of opportunities to regularly receive the sacraments?

- Are there opportunities to pray together as community and as individuals even outside of Mass?

- Is it a priority to invite and welcome the "outsider" or "stranger"?

- Is the whole parish engaged in the Rite of Christian Initiation of Adults (RCIA) in some way?

- Is there a commitment by the staff and parishioners that faith formation continues through all stages of life?

- Do parishioners understand, and are they committed to, the Gospel call to provide works of charity and outreach to the poor?

These are questions that every parish should consider. The answers can affirm good work as well as identify priorities for growth.

The next question might be, "But who is responsible?" And here the answer is both simple and complex because "we all are!"

We need to be able to "connect the dots" between our faith and our practice for ourselves, our family and our friends. We need to know why we do what we do as Catholics. That will help with the personal witness necessary for a disciple. But our community—our parish—needs more.

Can parishioners identify who is responsible for evangelization in the parish?

There was a group of people—a team—that worked together to bring the paralyzed friend to Jesus. A parish needs a "parish evangelization team" to look at the key elements of evangelization in the parish and to help make them happen.

This team can be part of a larger body, such as the parish council or a group that is less formal. Regardless of the structure, it must be in contact with and work with the pastor, pastoral staff and other parish leaders.

We may doubt the impact that our faith and spiritual practice may have on the world. But as we unite our efforts in our parish, archdiocese and universal Church, the results can be amazing.

And just maybe, through God's grace, the world—or our little piece of it—will be astounded and glorify God, saying, "We have never seen anything like this" (Mk 2:12).

(Peg McEvoy is the archdiocesan associate director for Evangelization and Family Catechesis. For questions about and/or help starting a parish evangelization team, contact McEvoy at pmcevoy@archindy.org.) †



Fourth Sunday of Lent/Msgr. Owen F. Campion

The Sunday Readings

Sunday, March 18, 2012

- 2 Chronicles 36:14-16, 19-23
- Ephesians 2:4-10
- John 3:14-21

The Second Book of Chronicles provides this Lenten weekend with its first reading.

Chronicles was written about 1,000 years before Jesus. The identity of its author is unknown. As the title of this book implies, its purpose is to record the history of God's people, but the most important aspect of their history always was religious.

A constant refrain and source of grief among the prophets and the devout of ancient Israel was the sinfulness of the people and most particularly that of the kings.

God caused no distress or hardship. Rather, by disobeying God the people themselves upset the order of life and brought trouble upon themselves.

This reading insists that God again and again has sent messengers to call the people to faithfulness. Inevitably, these messengers were met with rebuke.

As an example of all this, Babylonia overtook the Holy Land because sin had weakened the Hebrew kingdoms. The conquerors took many Hebrews to Babylon, where the Hebrews' lives were miserable.

A pagan king, Cyrus, of Persia, freed these sad people when he overcame Babylon. The devout saw Cyrus as an instrument of God's mercy.

St. Paul's Epistle to the Ephesians furnishes the second reading.

It teaches critical facts about God, the source of unending mercy. Salvation is God's merciful gift. We do not deserve it. God lavishly extends it to us, however, as an expression of eternal, divine love.

St. John's Gospel gives this Liturgy of the Word its final reading.

In this reading, Jesus is speaking to Nicodemus, a prominent and religious Jew from Jerusalem.

The Lord refers to an event that occurred during the Exodus when Moses lifted high a serpent. All who looked upon

this serpent were rescued from death.

Serpents were important in ancient iconography, although more important among pagans than among Jews. Serpents symbolized eternal life because they shed their hides and seemingly were reborn to new lives.

Jesus predicts being lifted up as Moses lifted up the serpent. All the people who would look upon Jesus would have everlasting life.

Even as bearer of life, Jesus was not a conqueror. People must freely choose to follow Jesus by renouncing their own sin. Still, renouncing sin is worth it. Life is the consequence.

This is important. God "so loved the world that he gave his only son" (Jn 3:16). God desires life for us and therefore sent Jesus to lead us to life even if on occasion we have preferred darkness.

Reflection

This weekend often is called "Laetare Sunday," taking its name from the Latin word "laetare," which means "to rejoice." This is the first word of the Entrance Antiphon, which in the Roman Rite for centuries was solely in Latin.

In the liturgies of this weekend, priests have the option of wearing pink or, to be precise, rose vestments. Rose is not the toning down of a stricter purple. Rather, it is the subdued purple brightened by the golden light of the Resurrection. Easter lies just a few weeks ahead.

The Church calls us to rejoice, even if we are in the fourth week of Lent, the season of austerity and penance.

We rejoice because—although life can be hard and dark at times—in Christ we have hope and peace.

The Lord won life and peace for us on the cross. The Gospel reading alludes to the Crucifixion.

Beyond Calvary, Jesus, victorious over death, stands before us, as the "Light of the World."

For humanity, the blessed fact is that people who turn only to Jesus, and in Jesus are obedient to God, will share in the wondrous victory that Jesus won over death and sin for us.

We can share in this victory because God has given us the Lord. God gave us Jesus so that we might live. God loves us with an everlasting love. It is a productive, active and forthcoming love. †



Daily Readings

Monday, March 19

St. Joseph, spouse of the Blessed Virgin Mary
2 Samuel 7:4-5a, 12-14a, 16
Psalm 89:2-5, 27, 29
Romans 4:13, 16-18, 22
Matthew 1:16, 18-21, 24a
or Luke 2:41-51a

Tuesday, March 20

Ezekiel 47:1-9, 12
Psalm 46:2-3, 5-6, 8-9
John 5:1-16

Wednesday, March 21

Isaiah 49:8-15
Psalm 145:8-9, 13c-14, 17-18
John 5:17-30

Thursday, March 22

Exodus 32:7-14
Psalm 106:19-23
John 5:31-47

Friday, March 23

St. Turibius of Mogrovejo, bishop
Wisdom 2:1a, 12-22
Psalm 34:17-21, 23
John 7:1-2, 10, 25-30

Saturday, March 24

Jeremiah 11:18-20
Psalm 7:2-3, 9b-12
John 7:40-53

Sunday, March 25

Fifth Sunday of Lent
Jeremiah 31:31-34
Psalm 51:3-4, 12-15
Hebrews 5:7-9
John 12:20-33

Question Corner/Fr. Kenneth Doyle

Catholics can gain partial or plenary indulgences for themselves or others

Q What happened to gaining indulgences? Years ago, we were encouraged to say certain prayers or to perform certain acts to



help ourselves or the souls in purgatory so that after death we or they could be excused from some of the punishment due for our sins and be able to enter heaven more quickly.

Since I don't have children who will request Masses for me after I die, I would like to "earn some credits" now if possible.

Does the Church still believe in them? (Lumberton, N.J., and Port Matilda, Pa.)

A The doctrine on indulgences has been part of the Church's teaching for at least the past 1,000 years.

The current *Code of Canon Law* devotes six separate canons to the topic, and the *Catechism of the Catholic Church* speaks of indulgences in nine paragraphs.

But the topic seemed to have faded from prominence until it was revived by Pope John Paul II in the year 2000 as part of the celebration of the Church's third millennium, and again by Pope Benedict XVI to mark the year of St. Paul in 2009.

The rationale behind indulgences is that the Church, as part of its authority from Jesus to "bind and loose," is empowered to use the merits gained by the sacrifice of Christ and the good works of holy men and women then to apply those merits to reduce the time of purification necessary for some people before they enter heaven (*Catechism of the Catholic Church*, #1478).

It involves "the remission before God of temporal punishment for sins whose guilt has already been forgiven," and "the faithful can gain partial or plenary indulgences for themselves or apply them to the dead" (Canons #992 and #994).

According to the Church's *Enchiridion of Indulgences*, which is a manual explaining this practice, a partial indulgence can be gained by such acts as raising the mind in prayer and invoking the help of God, offering one's time or resources to help a person in need, sacrificing something pleasurable as a penance or giving open witness to one's faith in front of others.

A plenary indulgence, the remission of all temporal punishment, is granted for such specific acts as reading or listening to the Scriptures or adoring Jesus present in the Eucharist for at least a half hour, making the Stations of the Cross, or reciting the rosary in a church or in a family or community setting.

An indulgence can be gained only by those who are in the state of grace, and a plenary indulgence also requires receiving holy Communion, making a sacramental confession and praying for the pope's intentions as well as forsaking any attachment to sin.

Indulgences have had a checkered history in the Church. The abuse of indulgences, granted for such things as contributing to building projects, led Martin Luther in 1517 to denounce the "selling" of indulgences, thus igniting the Protestant Reformation.

Misunderstandings continued as time went on. Many people were puzzled when an indulgence of 300 days was attached to a certain prayer. They wondered what the remission of 300 days in purgatory could possibly mean in an eternity where time itself means nothing.

What it meant was that saying that particular prayer had merit equivalent to what a sinner in the early Church gained from doing penance for 300 days.

This lack of clarity led Pope Paul VI in 1967 to modify the rules for indulgences and redefine partial indulgences so now there is no designation of days or years.

Q A fellow choir member enjoys yoga. She is one of the most spiritual, peaceful and happy people that I have ever known.

What is the Catholic position on yoga? (Egg Harbor City, N.J.)

A It depends. Yoga is an Asian physical and mental discipline with close ties to the Hindu religion. Obviously, if one were to study yoga seriously under a Hindu swami with a view toward adopting the philosophy and worldview from which it was born—with its aspects of pantheism and reincarnation—that would run contrary to Christian beliefs.

People use yoga simply to tone their limbs and soothe the stress of life as a methodology—not a theology—as well as to center their being through breathing and movement so as to attain inner quiet.

In 1989, the Vatican's Congregation for the Doctrine of the Faith delivered a letter to Catholic bishops titled "On Some Aspects of Christian Meditation."

In that letter, Cardinal Joseph Ratzinger, now Pope Benedict XVI, suggested, with regard to techniques of Eastern spirituality, that Catholics could "take from them what is useful so long as the Christian conception of prayer, its logic and requirements are never obscured. . . . Some use Eastern methods solely as a psycho-physical preparation for a truly Christian contemplation." †

My Journey to God



Centering Force

Surely inside us all
Is this deep still place,
This place that is like the sun—
Bright and immovable,
Like an axle of a wheel—
Centered and strong,
This place
Within
That illuminates,

That dictates
Movement, direction and turn,
A centering force,
A centripetal call,
To stay connected
To that deep still place.

By Cathy Lamperski Dearing

(Cathy Lamperski Dearing is a member of St. Barnabas Parish in Indianapolis. A statue of Our Lady of Grace lies on top of rubble on March 4 inside the former St. Luke Church in Salyersville, Ky. The church was destroyed by a tornado on March 2. A chain of tornadoes that day cut a swath of destruction from the Midwest to the Gulf of Mexico, killing at least 39 people in Indiana and four other states. The Marian statue sustained only minimal damage during the powerful storm.)

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.

BENTON, Mary R., 92, St. Joseph, Corydon, Feb. 23. Mother of John, Maurice and Robert Benton. Grandmother of six. Step-grandmother of two. Great-grandmother of three. Step-great-grandmother of four.

BURNS, Robert J., 90, St. Barnabas, Indianapolis, March 5. Husband of Rita Burns. Father of Kathleen Beaton, Linda Dees, Donna Street, Daniel and Robert Burns. Brother of Jean Battle. Grandfather of 14. Great-grandfather of seven.

COLLINS, Mary E. (Jones), 65, Holy Family, New Albany, Jan. 30. Mother of Dana Board, Anthony and Christopher Collins. Sister of Carol Taylor and

David Jones. Grandmother of eight. Great-grandmother of one.

CRONE, Marion C., 85, Holy Family, New Albany, Dec. 19. Father of Jean Moss, Anne Spaulding, Mark, Thomas and William Crone. Brother of Eugene and Ralph Crone. Grandfather of eight. Great-grandfather of two.

FERKINHOFF, Rita A., 78, St. Louis, Batesville, Feb. 27. Mother of Nancy Craig, Laura Foster, Lisa Hedge, Diana Schutte, David and Thomas Ferkinhoff. Sister of Gregory Buschur. Grandmother of 17. Great-grandmother of three.

GRANT, Hugh Scotty, 86, St. Philip Neri, Indianapolis, March 3. Brother of John and Patrick Grant. Uncle of several.

HENRY, Glenn Edward, 88, Holy Family, New Albany, Jan. 12. Husband of Alma (Lenfert) Henry. Father of Karen Johnson, James, Mark and Philip Henry. Grandfather of nine. Great-grandfather of six.

KREUZMAN, Florence, 84, Holy Family, Oldenburg, Feb. 28. Mother of Carol Barhorst, Bob and Sam Kreuzman. Sister of Paul Wissel. Grandmother of six. Great-grandmother of four.



Holy Family

Workers salvage a religious artwork depicting the Holy Family from the ruins of St. Joseph Church in Ridgway, Ill., on March 1. The church, which was built in 1894, was destroyed just after 5 a.m. on Feb. 29 by a tornado that tore through the small southern Illinois town. At least 12 people died in the powerful storms on Feb. 29 that spawned multiple tornadoes in the Midwest. On March 2, another series of tornadoes caused at least 39 more deaths, and widespread destruction in cities and towns in five states.

KUHN, Agnes E., 100, St. Anthony of Padua, Morris, Feb. 27. Mother of Wilma Hoffmeier and David Kuhn. Grandmother of 19. Great-grandmother of 47. Great-great-grandmother of seven.

LAMPING, Corinne M., 21, St. Anne, Hamburg, Feb. 25. Daughter of Roger and Janice

Lamping. Sister of Leann and Corey Lamping. Granddaughter of Robert and Rita Amberger and August and Bernice Lamping.

LIPPS, J. Paul, 80, Holy Family, New Albany, Feb. 2. Husband of Virginia (Ritter) Lipps. Father of Mary Garriott, Robert and Stephen Lipps. Grandfather of two.

LINCOLN, Clark (Graf), 100, Holy Family, New Albany, Dec. 15. Mother of Donald and Walter Lincoln Jr. Grandmother of five. Great-grandmother of eight.

LIPPS, J. Paul, 80, Holy Family, New Albany, Feb. 2. Husband of Virginia (Ritter) Lipps. Father of Mary Garriott, Robert and Stephen Lipps. Grandfather of two.

NOKES, Peggy L. (Huddle), 70, St. Augustine, Jeffersonville, Feb. 28. Wife of Gary Nokes. Mother of Deborah Hannon and Garry Nokes. Daughter of Katherin Huddle. Sister of Susan O'Neal. Grandmother of six. Great-grandmother of one.

SCHELLENBERGER, Anna Marie (Hoehn), 96, Holy Family, New Albany, March 5. Mother of Mary Baker, Jo Ann Lockhart, Dennis and John Schellenberger.

Grandmother of eight. Great-grandmother of two.

SINGER, Florence, 89, St. Joseph, St. Leon, Feb. 27. Mother of Donna Baas, Sharon Brown, Kathy Goldkamp, Carole Ritz, Richard and Robert Singer. Grandmother of nine. Great-grandmother of seven. Great-great-grandmother of one.

WRIGHT, Shirley May, 74, Good Shepherd, Indianapolis, Feb. 29. Mother of Marcelina Cosner, Mary Beth Fields, Madonna Thompson, Michelle and James Wright. Grandmother of 10. Great-grandmother of one. †

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Catherine Mary Koetter, the mother of Msgr. Paul Koetter, died on March 2 in Beech Grove

Catherine Mary Koetter, the mother of Msgr. Paul Koetter, pastor of Holy Spirit Parish in Indianapolis, and grandmother of Father Eric Johnson, died on March 2 at St. Paul Hermitage in Beech Grove. She was 93.

The Mass of Christian Burial was celebrated on March 7 at St. Mary-of-the-Knobs Church in Floyds Knobs. Burial followed at the parish cemetery.

A native of Starlight, she was the wife of the late Bernard Koetter and the mother of nine children.

Family members and friends remember her as a "loving, caring and gracious mother with a quiet strength and deep faith" who smiled often.

In addition to Msgr. Koetter, she is survived by six sons, Bernie, Joe, Kevin, Ron, Steve and Ted Koetter; two daughters, Carol Johnson and Benedictine Sister Mary Ann Koetter; 24 grandchildren; and 18 great-grandchildren.

Memorial gifts may be sent to the Sisters of St. Benedict, Our Lady of Grace Monastery, 1402 Southern Ave., Beech Grove, IN 46107 or St. Paul Hermitage, 501 N. 17th Ave., Beech Grove, IN 46107 or St. Mary-of-the-Knobs Parish, 3033 Martin Road, Floyds Knobs, IN 47119. †

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Catholic Charities, women's center team up to help young pregnant women

HAMMOND, Ind. (CNS)—Thanks to a collaboration of agencies, a foundation and other funding sources, the first Women's Care Center opened on March 1 in the Diocese of Gary.

The 19th such facility to open in Indiana, Wisconsin, Ohio and Michigan, the center serves young pregnant women who lack resources and support.

"This ministry is very much needed in Northwest Indiana," Gary Bishop Dale J. Melczek said at the dedication ceremony. "Every human being has value, but how do we act on that? You're helping those in difficult situations. This is not just professing faith, but action."

The first Women's Care Center opened in 1984, started by Janet Smith, then a University of Notre Dame professor who saw the need in the community. That first year, the facility treated 300 patients. Last year, these centers cared for 18,828 women, or about 300 a day. Services include counseling, pregnancy tests, educational programming, ultrasound and a Crib Club that offers new baby items in exchange for women attending programs.

For the first time, Women's Care Center is partnering with a diocesan Catholic Charities organization.

"That's been a real blessing," said Ann Manion, president of Women's Care Center, based in South Bend, Ind. "We serve people that are not particularly happy to be pregnant and do not have resources."

Typically, Manion said, the clientele is young women, one-third of whom are in their teens. Eighty percent are unmarried and many are poor. All services are

provided at no charge. The facility is 100 percent funded through donations.

Daniel Lowery, chairman of the advisory board for Catholic Charities in the Gary Diocese, said, "We are proud and happy to be in this effort for choice. This is an opportunity for women to make the right choice—God's choice—at a difficult time in their life."

Deacon Duane Dedelow, executive director of Catholic Charities in the Gary Diocese, noted, "We are here, doing God's work, to protect children and save lives."

The facility is located near the expressway, next to a Planned Parenthood office—not uncommon for Women's Care Centers. "We're able to touch the lives of women who may be considering abortion, and need positive encouragement and support," Manion told the *Northwest Indiana Catholic*, Gary's diocesan newspaper.

The Hammond center professional staff consists of an ultrasound technician and full-time prenatal nurse. The center includes two counseling rooms, the ultrasound room, two waiting rooms, the Crib Club and a children's play area.

Deacon Dedelow noted that bringing the center to northwest Indiana is "truly a partnership of many, many people." Among those providing part of the \$120,000 for the center's initial operating year is the Dorothy Abel Purcell Pro-Life Foundation.

The foundation's James Purcell, noting that the dedication day was his late wife Dot's birthday, called the center's opening a "hallmark achievement."

Saying that this region tops the state in the number of abortions, Purcell added,



Janessa McKinley, a registered nurse, arranges clothing in the Crib Club at the new Women's Care Center in Hammond, Ind., on March 2, the day after it opened. The 19th such facility to open in Indiana, Wisconsin, Ohio and Michigan, the center serves young pregnant women who lack resources and support.

"Everybody ... has an opportunity to live."

Attorney Richard Komyatte, who with his wife, Sylvia, also contributed to the center, said his two daughters, Deanna and Kristin, both volunteered at the South Bend center during their college years.

Calling Women's Care Center a "first-class operation," Komyatte said there had been "no real facility in Lake County that would give a sense of support to prepare women to make that decision. There was no support system in place."

By offering women an ultrasound, Komyatte said, "they see the infant and hear the heartbeat"—images and sounds that can change a woman's decision not to abort her baby.

The center also offers classes on parenting skills and job placement. Clients receive vouchers for attendance, and they can use these vouchers to obtain items from the Crib Club, including baby clothes, diapers, personal care items and crib mattresses. †

What was in the news on March 16, 1962? Pope Pius XI saw Red danger when others were blind to it, and vocations exhibit draws crowd to Clarksville

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



- Bishops report communism infects all Central America
- 25 years ago: Pius XI saw Red danger when others were blind

"On March 19, 1937, Pope Pius XI issues his masterly encyclical 'On Atheistic Communism.' In spite of the tremendous changes in the communist world in the interval, the encyclical is still timely today because the pope wrote with remarkable foresight and insight. In 1937, few of the world's statesmen considered communism a threat to peace. The so-called Russian experiment was discarded primarily in terms of

economics and political philosophy. Many in the universities, disillusioned with the capitalist system, thought that a planned society was the wave of the future. Too often the opponents of National Socialism took a friendly attitude toward communism, on the grounds that one system totally opposed the other. Hitler's enemies were their friends. ... Most of the world did not see the dangers inherent in this new trend. It was ignored by many, and approved by some. Of the world's leaders, only the pope had the understanding to appreciate the looming menace of world communism."

- Illinois Catholics already have 'shared time'
- Jesuit student-priest is master photographer
- U.S. cardinal reports on progress of Council
- Dutch ask Latin decree clarification
- Vocations exhibit draws throngs in Clarksville
- Brother Hilary Lang: Finds Brazil's waterways key to missionary growth
- Money problems down south: Peruvians don't like the collection basket
- Cuban refugee children airlifted to freedom

- A priest in Russia: Religion still vital to Russians
- Religion on the campus
- Newman would approve U.S. Catholic universities
- Major repairs, alterations completed in St. Peter's
- Quiz content finals on WFBM Radio
- Catholic schools should take lead
- Shun extreme sacramental attachment
- Protest closing of Catholic paper
- Pope again joins Lenten practice
- German Lutheran observer to study council's proposals
- A Kennedy ducks federal aid issue
- Predicts Scandinavian return to Catholicism
- Lenten pastoral asks union labor support
- Pontiff asks generosity of faithful
- Takes Dr. Crane to task on cost of lay missionary
- Dutch bishops stress devotion to holy Eucharist

(Read all of these stories from our March 16, 1962, issue by logging on to our archives at www.CriterionOnline.com.) †

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DAY

continued from page 3

can be a guide for us.”

Q. You're a longtime member of Holy Cross Parish. How long have you lived in the parish, and how has it shaped you in your political life?

A. “I came with the bricks. Holy Cross is home. I've lived there most of my life, except for graduate school and time in the Army. Like the kids say, I'm a homeboy. When I was in school at Holy Cross, people expected you to do your very best work, and that you'd contribute to your community. I had good role models in teachers, coaches and others who instilled the idea in me that, “You're part of the group. We expect something out of you.””

Q. Any moments from the legislature that stand out to you as you look back on your career there?

A. Let me just mention one, and since it's Lent, it's kind of a symbolic story. It was on my bill for school breakfast [for children in need]. When I was a small child, I came from a big family, and sometimes there wasn't enough food. Well, I had worked for a long time on school breakfast, and the school breakfast law had passed the House and it was in the Senate, but they were in no big hurry.

“But they finally got religion, as it were, and it passed. The beauty is that the school breakfast bill passed in the Senate about 10 o'clock on Holy Thursday night. So you've got the Last Supper and the first breakfast for 40,000 children. The symbolism just struck me. That's one I'll always remember.”

Q. You were a Catholic Youth Organization coach from 1960 to 2003. How did you get started, and what kept you coaching for 43 years?

A. “It was after Mass one Sunday at SS. Peter and Paul Cathedral [in Indianapolis]. The priest said, ‘You're a young fellow and you played sports. Why

don't you consider coaching our basketball team here?’ I said, ‘I'm kind of busy. I work nights at Methodist Hospital, I'm a full-time student at Marian, and I really just don't have the time.’ About a month later, he comes up to me again and says, ‘We need a coach, and we have to complete this form for CYO to enter a team in the league.’ I said, ‘Don't these kids have fathers?’ He looked at me and said, ‘Some.’ I said, ‘OK, I'll do it for one year.’

“I did the first seven years for the Cathedral Grade School team. Then it merged with Holy Cross, and I continued coaching there. I enjoyed it. Again, it's to return the favor of the people who were good to me and had a positive influence on me. I enjoyed the relationships. I think if I have any gifts, one of them is to develop relationships. When I work with people, I try to bring out their strengths. One of my current heroes would be the coach at Butler [University in Indianapolis], Brad Stevens. Notice how calm he is? He never shouts. I tried to be that way. I was never perfect, but for the most part, I was calm.”

Q. As you retire, what are your hopes for the political process that has become increasingly contentious?

A. “I would hope for more civility. Most of the major bills that I worked on and that were passed had Republican co-sponsors. I don't think either party has the monopoly on good ideas or goodness or virtue. We're far less civil today. I remember years ago when the ERA [Equal Rights Amendment] passed. I was very much for it, worked for it and spoke for it. Three Republicans that were very much opposed to it and voted against it, we had lunch an hour later. That doesn't happen very much today. I would hope for much more civility and much more focus on the public interest.”

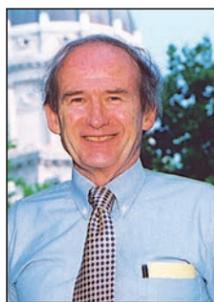
Q. Any last thoughts as you look back on your 36 years of public service?

A. “I'm very grateful to all the people who have helped me and encouraged me through the years. It's been an enormous honor to serve the community. I treasure that experience.” †



Rep. John Day, right, has not forgotten his roots at Holy Cross Church, his home parish in Indianapolis. Here he is shown with the 2003 Catholic Youth Organization team that he coached.

John Day



Career: Served 36 years as a Democratic legislator in the Indiana House of Representatives. He has also been a teacher in settings from Catholic elementary schools to colleges, including Marian University in Indianapolis.

Age: 74

Family: Married 34 years to Mary Jo Thomas-Day. They have four grown daughters.

Parish: Longtime member of Holy Cross Parish in Indianapolis.

Education: 1956 graduate

of Cathedral High School in Indianapolis; 1963 graduate of Marian College—now Marian University—in Indianapolis with a bachelor's degree in history; 1966 graduate of Indiana University in Bloomington with a master's degree in political science.

A favorite quote: “Robert Kennedy once said, ‘Leadership is the ability to persuade others to exercise their best qualities.’” †

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